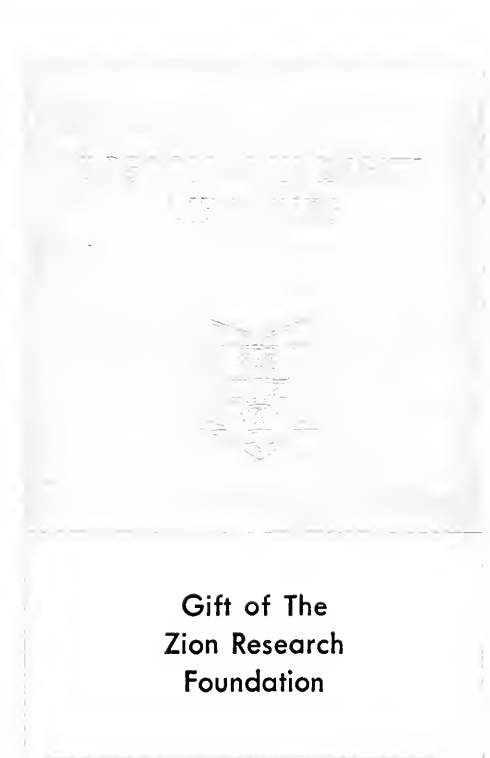


The Swedenborg Concordance



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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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CONCORDANCE TO SWEDENBORG.

Dagger. *Pugio.*

A. 814². They sent to me a little child, with a dagger . . . D.1283.

M. 248. (Such married partners) appear like those who are fighting with daggers.

T. 324. Like those who talk in a friendly way . . . but hold a dagger behind them . . .

Dagger. *Sica.*

D. 4494. Some can kill without the use of a knife, sword's point, or dagger.

Dagon. *Dagon.*

S. 23². The god of the Philistines at Ashdod was Dagon (1 Sam.v.), who was like a man above and a fish below; which image was devised because a man=intelligence, and a fish knowledge, which make one.

F. 52. Dagon, their idol, was like a man above and a fish below; by which was represented their religion, which, from faith, was as it were spiritual, but from having no charity, was merely natural. P.326¹². T.203².

T. 71³. No more power than Dagon the idol of the Philistines at Ekron. 630². J.(Post.)10.

E. 700²². The reason Dagon the god of the Ashdodites was cast down by the presence of the ark, his head and the palms of his hands being afterwards thrown upon the threshold of his house, was that Dagon=their religiosity, which, being devoid of spiritual good, was also devoid of all intelligence and power . . .

817¹⁰. Their religiosity was represented by their idol, which was called Dagon, set up at Ashdod, and which, according to their description, was fashioned like a man from the head to the navel, and like a fish from the navel downwards. Its being like a man from the head to the navel, represented the understanding from truths; and its being like a fish from the navel downwards, represented the Natural destitute of the good of love; for the lower part of the body down to the knees corresponds to celestial love; and a fish to the natural man, which is destitute of spiritual good.

Dahlborg. D.5031². 5811¹.

Daily. *Quotidianus, Quotidie.*

A. 2493. The more interior and perfect the Angels are, the less they care for what is past, or think about what is future . . . thus they are free from cares and solitudes.

This is what is meant by the manna being received from Heaven daily, and by the daily portion of bread in the Lord's Prayer.

2838⁴. That 'daily,' and 'to-day'=what is perpetual, is evident from the sacrifice taking place every day. On account of the signification of 'day,' 'daily,' and 'to-day,' it was called 'the continual, or perpetual sacrifice.'

8395. That spiritual good was continually given them by the Lord, without any care or assistance of theirs, is signified by their receiving the manna daily . . .

8418. The reason continually is signified, is that they received the manna daily.

8478. The manna being given every morning, and that if any of it was left it bred worms=that the Lord daily provides necessaries . . . This is also what is meant by 'the daily bread' in the Lord's Prayer. J.(Post.)337.

H. 593. There enter Heaven and Hell . . . to the number of some thousands daily.

D. 361. That we are to supplicate daily concerning the Heavenly Kingdom . . .

— 'Daily,' in the Lord's Prayer, means every moment. Ex. . . Hence it may be concluded that 'daily'=each moment in successive things; but in the simultaneous things (of the Angels) it is turned into a continual glorification of God Messiah, so that the moments are continuous without any break or distinction: hence their perceptions and happiness; and also their [faith] that they constantly receive everything from God Messiah.

Dainties. *Cupediae.*

A. 3502. 'Make me dainties such as I have loved' (Gen.xxvii.4)=pleasant things thence, because from good. 'Dainties'=pleasant things. . . In the Original Language, 'dainties' are the delights and pleasantnesses of relish; and, in the internal sense, =the delights which are of good and the pleasant things which are of truth; because relish, like all the bodily sensations, corresponds to celestial and spiritual things.

3512. 'Make me dainties' (ver.7)=the longing and delectation from the pleasantness therefrom. 'Dainties'=pleasant things; thus, the longing and delectation from the pleasantness therefrom, namely, from truth. Ex.

3520. 'I will make them dainties for thy father, such as he loveth' (ver.9)=that it will make deliciousness therefrom. 'Dainties'=pleasant things from good.

They are here called deliciousnesses, because the truths are not from genuine, but from domestic good.

[A.] 3589. ' (Esau) made **dainties** and brought them to his father' (ver. 31) = desirable and delectable things for the Divine Rational. '**Dainties**' = the delights which are of good and the pleasurable things which are of truth: the former are desirable, and the latter are delectable . . .

S. 96b. The Word is like a garden . . . in which there are **delicacies** and deliciousnesses of every kind; **delicacies** from the fruits, and deliciousnesses from the flowers . . . The man who is in Divine truths from doctrine . . . actually enjoys the **delicacies** and deliciousnesses therefrom.

T. 361². This state of man may be compared to . . . **delicacies** . . .

E. 519. Hence what is savoury = the delight and pleasantness of wisdom; and **dainties**, being savoury, = the truths which are of wisdom.

Damascus. *Damascus.*

A. 1232^e. '**Damascus** has been rejected' (Is. xvii. 1).

1715. 'He pursued them even to Hobah, which is on the left of **Damascus**' (Gen. xiv. 15) = extension so far. . . **Damascus** was the chief city of Syria (2 Sam. viii. 5, 6; Is. vii. 8), and it has almost the same signification as Syria. . . The furthest boundary of Canaan, but beyond Dan, is described by '**Damascus**' (Amos v. 26, 27). The boundary of the Holy Land, or of the Lord's Kingdom, towards the north, is also called 'the boundary of **Damascus**' (Ezek. xlvii. 16-18; xlviii. 1). E. 1088.

1796. 'Eliezer of **Damascus-Damascenus**' (Gen. xv. 2) = the external Church. **Damascus** was the chief city of Syria, where had been the remains of the Ancient Church . . .

E. 376¹⁹. '**Damascus** was thy trader . . .' (Ezek. xxvii. 18) . . . '**Damascus**,' being a city of Syria, = a concordant Scientific . . .

911². The Knowledges of truth and good destroyed . . . are here signified by '**Damascus**' (Is. xvii. 3), which is treated of in this chapter.

P. P. Is. xvii. On those who place religion in the knowledge of Knowledges only, which is '**Damascus**.'

Jer. xlix. On those who pervert the Knowledges of truth, who are '**Damascus**.'

Damn. See CONDEMN-*damnare*.

Damsel. See GIRL.

Dan. *Dan.*

A. 259. The lowest things of reason, or scientifics, are also meant by what Jacob prophesied about '**Dan**' (Gen. xlix. 17).

1710. 'He pursued even to **Dan**' (Gen. xiv. 14) = a state of purification. . . 'Even to **Dan**' = to the furthest boundary of the Land of Canaan. . . That '**Dan**' = the furthest boundaries, or the outermost borders of Canaan. Ill.

3923. 'Therefore she called his name **Dan**' (Gen. xxx. 6) = its quality . . . which is in the name '**Dan**,' for he

was so called from 'judging.' Still, the name involves the things signified by all these words of Rachel, 'God hath judged me, and hath also heard my voice,' that is, the good of life and the Holy of faith; also, in the supreme sense, the Lord's righteousness and mercy. It is this general principle of the Church which is signified by '**Dan**,' and which is represented by the tribe named from '**Dan**.' This general principle is the first which is to be affirmed or acknowledged, before a man can be regenerated or become the Church. Unless these things are affirmed and acknowledged, all other things of faith and life cannot be received at all . . . Affirmation and also acknowledgment is the first general principle with the man who is being regenerated, but it is the last with the man who has been regenerated; wherefore '**Dan**' is the first with him who is to be regenerated, and 'Joseph' is the last; for 'Joseph' is the spiritual man himself: but with him who is regenerate, 'Joseph' is the first, and '**Dan**' is the last; because he who is to be regenerated commences from the affirmation that it is so, namely, the Holy of faith and the good of life; whereas the regenerate man, who is spiritual, is in spiritual good itself, and therefore regards as last that it is so . . .

—². That '**Dan**' = the affirmative which is to be the first thing when a man is being regenerated. Ill.

—'. '**Dan**,' here (Gen. xlix) = the affirmative of truth; of which affirmative it is said that 'he shall be a serpent upon the way, and an asp upon the path' when it reasons about truth from sensuous things . . .

—³. In Moses' prophecy about the twelve tribes: 'To **Dan** he said, **Dan** is a lion's whelp, he leapeth forth from Bashan' (Dent. xxxiii. 22). 'A lion' = the truth of the Church . . . hence 'a lion's whelp' = the first of truth, which is affirmation and acknowledgment. It is said 'from Bashan' = because from the good of the Natural.

—'. 'From **Dan**' (Jer. iv. 15) = the truth which is to be affirmed.

—⁴. 'The snorting of his horses is heard from **Dan**' (Jer. viii. 16) = ratiocination about truth from a non-affirmative.

—⁵. '**Dan**' (Ezek. xxvii. 19) = the first truths which are affirmed.

—⁶. 'God liveth, **Dan**, and the way of Beersheba liveth' (Amos viii. 14) = that he is in the negative of all things of faith and its doctrine. The reason it = a negative of all things of faith, is that **Dan** was the last boundary of Canaan, and Beersheba the first, or the inmost of the Land. . . Therefore, when all things in one complex were signified, it was said 'from **Dan** even to Beersheba.' Ill.

—⁸. The reason '**Dan**' = the first boundary, and also the last one, is that the affirmative of truth and good is the first of all things when faith and charity begin with a man, but the last when the man is in charity and thence in faith. Hence, too, it was, that when the Land of Canaan was being allotted as an inheritance, the last lot fell to **Dan** (Josh. xix. 40).

—⁹. As no lot fell to **Dan** among the inheritances of the rest of the tribes, but as it fell beyond their boundaries (Judg. xviii. 1), this tribe was passed over in Rev. vii. 5-8 . . . for they who are in only the affirmative

of truth and also of good, and do not go further, are not in the Lord's Kingdom, that is, among those who are sealed . . .

—¹⁰. 'Dan' is also mentioned as a boundary in Gen. xiv. 14 . . . and 'Dan,' there, has a similar signification. The city called 'Dan' was indeed not then built by the descendants of Dan (Josh. xix. 47; Judg. xviii. 29), but, relatively to entrance into Canaan, the first boundary, or, relatively to exit from it, the last one, was so called, even at that time.

4117. When the Land of Canaan was presented in one complex, it was said, 'From Gilead even to Dan,' and, in another sense, 'From Beersheba even to Dan;' for Dan, too, was a boundary. Ill.

4608. 'The sons of Billah . . . Dan and Naphtali' (Gen. xxxv. 25) = the things which follow and are of service to interior things. . . In the highest sense, 'Dan' = righteousness and mercy; in the internal sense, what is holy of faith; and in the external sense, the good of life.

6024⁶. 'The sons of Dan; Hushim' (Gen. xlvi. 23) = what is holy of faith, and the good of life, and what is doctrinal belonging thereto.

6396. 'Dan' (Gen. xlix) = those who are in truth and not yet in good. For 'Dan' = the good of life; but here, those who are in some good of life from truth, but not yet from good. Ex. 'Dan' = those who are in the good of life from truth, but not yet from good: the good with them as yet lies hidden in truth, being as yet deeply stored up; and it gives them the affection of truth, and actuates them to live according to truth. They who are such are in the Lord's Kingdom . . . but as they do not act from love, but only from obedience . . . they are among those in the Lord's Kingdom who are in the First Heaven. These are they who are represented by 'Dan,' for in this prophetic utterance of Israel . . . by his twelve sons are described in general . . . all who are in the Lord's Kingdom. That those who are signified by 'Dan' are in the ultimate Heaven . . . because they are in truth and not yet in good, was represented by the lot falling to Dan last . . . and by their having obtained an inheritance at the extremity of that Land . . . wherefore 'Dan' represented those who are at the boundaries of the Lord's Kingdom; for before truth is conjoined with good, it is in the ultimate. If, however, truth is entirely separated from good, it is then not at any boundary of the Lord's Kingdom, but is outside of it. That the inheritance of Dan was the last or ultimate of the Land of Canaan, is evident from the fact, that when the whole extent of that Land is described, it is said, 'From Beersheba even to Dan.'

—⁴. The quality of those who are in truth, and not yet in good, was also represented by the Danites who explored the land where they were dwelling (Judg. xviii); that they carried off a Levite from Micha's house, and took away an ephod, teraphim, and a graven image; by which is signified the worship of those who are in truth and not yet in good, for they adore external things, and do not care for internal ones.

6398. 'Dan shall be a serpent upon the way' = their ratiocination about truth, because good does not yet lead. 'Dan' = those who are in truth and not yet in good.

6399⁶. With those who are represented by 'Dan,' truth is below and good is above.

6401. As 'Dan' = those within the Church such as above described, and who are therefore among the last in the Lord's Kingdom, by 'Dan' are also signified those who hatch falsities from fallacies and scatter them about. The falsities of these persons are also called 'horses;' and their ratiocinations about truth and good, 'serpents,' in Jer. vii. 16, 17.

10258. 'Dan and Javan' (Ezek. xxvii. 19) = those who are in the Knowledges of celestial things.

10335. 'The tribe of Dan' (Ex. xxxi. 6) = those who are in the good and truth of faith.

—². The tribe of Dan was the last of the tribes. Refs. . . In the ultimate Heaven are they who are in the truth of faith from good. Ex.

R. 362. 'Dan' is not mentioned in the enumeration of the tribes (Rev. vii), nor Ephraim; the reason being that Dan was the last of the tribes; and his tribe dwelt the furthest off in the Land of Canaan, and therefore could not signify anything in the Lord's New Heaven and New Church, in which all will be exclusively celestial and spiritual. Therefore, instead of Dan, there is 'Manasseh.' E. 450.

455⁴. As Dan was the last of the tribes, and consequently = the last or ultimate of the Church, which is what is sensuous subjected to interior things, it is said of him, 'Dan shall be a serpent upon the way biting the horse's heels, and his rider shall fall backward' . . .

E. 355⁸. In the prophetic utterance of Israel concerning the tribe of Dan, are signified the ultimates of the Church; consequently, those who are in the ultimates of truth and good, who are called sensuous . . . These do not raise their thought above the sense of the letter, and these are meant by 'Dan' . . . 581¹¹.

—³¹. 'Dan' = truth in its ultimate: this truth in the Church is what is contained in the sense of the letter: they who remain in this only . . . may be carried away into errors of every kind; and those who are carried away into errors or falsities, are here meant by 'Dan' (Jer. viii. 16).

391²⁹. See BETHEL at this ref.

417¹¹. See BEERSHEBA at this ref.

514¹⁹. As the tribe of Dan was not present with Deborah and Barak in the battle against their enemies, it is said, 'Dan, why should he fear the ships' (Judg. v. 17), by which is signified, why did he not repel falsities and the doctrinal things of what is false?

Dance. Chorea.

A. 3081⁴. The affection of truth from good is described by 'timbrels' and 'dances' (Jer. xxxi. 4, 13). E. 863¹².

4779⁵. 'Dancing' (Ps. xxx. 11) is predicated of truths; and 'joy,' of goods.

8337⁵. 'To praise with the timbrel and the dance' (Ps. cl. 4) = from the good and truth of faith.

8339. 'In timbrels and dances' (Ex. xv. 20) = celebration from joy and gladness. . . 'Dance' is predicated of the affection of spiritual truth, and = the pleasantness or gladness thereof. In ancient times, gladness of heart

was testified not only by means of musical instruments and singing, but also by **dances**; for the joys of the heart, or the interior things in the body, broke forth into various acts, as into singing and **dances**. As, in ancient times, the gladnesses which surpassed all others were spiritual ones, that is, were from the affections of spiritual loves . . . it was then allowable to join **dances** to their songs and musical harmonies; and so to testify their joy. Hence it is that '**dances**' are mentioned in the Word, and by them are signified the gladnesses of the affections of truth or of faith, from good or charity. III.

[A.] 10416². As, in the Word, internal things are described by means of external ones, so also are the joys and gladnesses which are in the interiors of man, by sports and **dances**. III.

—³. As sports and **dances**=the joys and gladnesses of the interiors which are from love . . . Miriam went forth with timbrels into **dances** . . . and David danced—*saltabat*—before Jehovah (2 Sam. vi. 14).

10459. 'He saw the calf and the **dances**' (Ex. xxxii. 19) = the infernal worship which was according to the delight of the external loves of that nation, and its consequent interior festivity . . . '**Dances**'=interior festivity.

M. 6². There then followed **dances** of maidens and youths.

256. **Dances** . . . which in themselves are charming, because they are vivifications.

T. 611². See CONCUPISCENCE at this ref.

D. 4739. There was a crowd outside the temple leaping, and carrying on **dances** which were not holy.

E. 323¹¹. Musical instruments and **dances**=the joys and gladnesses which result from the affections.

Dance. *Saltare, Saltatio.*

Dancer. *Saltator.*

A. 4658³. Like a **dancer** who wants to learn to **dance** from a knowledge of the motor fibres and muscles. D. 3950.

10416². See DANCE—*chorea*, at this ref.

J. 56⁵. In some of these Societies (of the mock Heaven of the Papists) they **dance** . . . D. 5213. 6012.

M. 500⁸. The adulterers went down into Hell as it were **dancing**.

D. 3100. A place where there are **dances**, etc. 5213. 6012.

3212. They do nothing there but **dance**, etc.

E. 405¹³. Therefore the joy originating from the good of love is described and meant by '**dancing** and skipping.'

—¹⁴. 'The mountains **danced** like rams' (Ps. cxiv. 3) . . . 'To **dance**' (being predicated of the good of love) = to do goods from joy.

543¹⁵. Locusts have legs above their feet 'to **leap** upon the earth' (Lev. xi. 21) . . . It is said to '**leap** upon the earth,' because when '**leaping**' is predicated of flying creatures, it = to live, as '**walking**' does when predicated of animals of the earth; and spiritual life is from the

truths which are from good, which are signified by '**leaping** with feet above which are legs.'

700²⁸. David's **dancing** represented the gladness and joy which result from the affection of truth and good from the Lord through the influx of Divine truth, which was signified by the ark.

1029¹⁴. 'To **dance**' (Is. xiii. 21) = joy from the filthy love which has adulterated the good of love.

C. 189. There are diversions of charity . . . **Dances** at weddings, and at festive gatherings.

Dance. *Saltitare.*

E. 355²³. 'To neigh' and 'to **dance**' (Nah. iii. 2) = to be carried away by desire and delight.

Dane. See DENMARK.

Danger. *Periculum.*

Dangerous. *Periculosus.*

A. 3757⁶. How great is the **danger** from profanation . . .

4031⁶. Unless it is received in freedom it is **dangerous**.

5387². Such are most timid at the slightest **danger**, and most courageous when there is no **danger**.

5863⁶. How **dangerous** it is for a man to be in living consort with Spirits, unless he is in the good of faith.

9050⁹. 'With the **peril** of our souls we have brought our bread' (Lam. v. 9). 'The **peril** of souls' = the **peril** of the loss of faith, and therefore of spiritual life.

H. 249. To speak with Spirits is now rarely granted, because it is **dangerous**. Ex. 292². U. 9 (e) E. 1182⁴. —⁵, Ex.

456³. It is **dangerous** to confirm anything by visions with those who are in falsities. Ex. . . This is the **danger** which is meant in John xii. 40.

P. 140. No one is reformed in a state of misfortune. . . . By states of misfortune are meant states of despair caused by **danger**; as in battles, shipwrecks, etc. Ex.

R. 473. These things are not received, until after those who are meant by 'the dragon' . . . have been cast out of the World of Spirits; because there would be **danger** if they were received before.

878. The internal of the Heaven from Christians was not fully formed . . . earlier than some time before the Last Judgment, and likewise after it . . . There was **danger** in collecting them into any Heaven before. Ex.

D. 150. The descendants of Jacob . . . succumb in every **danger** . . . But the moment the state of **danger** is changed, they return into their nature . . .

3060³. The learned are not permitted to speak with Spirits, except at the **peril** of their lives . . . It is most **dangerous** for any learned person, who has been imbued with phantasies, to be able to speak with Spirits, or to be presented with any revelation.

3061. For those who are not in the love of faith, it is as **dangerous** to come into the angelic Heaven as it is to go into flame. Ex.

4378. Hence it may be known how **dangerous** it is to

instruct others in evils, or to place stumbling-blocks in anyone's way.

4748. See CHARLES XII. at this ref.

E. 730°. 'With peril of souls to bring bread'=the difficulty and danger—*discrimen*—of procuring the truths of life from the Word.

Danger, To be in. *Periclitari.*

A. 1033°. They perceive their life, etc. to be in danger.

M. 155. (With such) eternal life is not endangered.

D. 4580. When their reputation is not endangered.

Daniel. *Daniel.*

A. 1709. This is historically true, but still was representative; as is everything historical of the Word in the book . . . of Daniel, etc.

3652°. 'Spoken of by Daniel the prophet' (Matt. xxiv. 15)=by the prophets; for when any prophet is mentioned in the Word by name, it is not the prophet who is meant, but the prophetic Word itself . . . By 'Daniel,' however, is signified everything prophetic concerning the Lord's Advent, and the state of the Church; here, concerning its last state.

5223°. See MAGICIAN at this ref.

E. 724²⁸. Those who are being reformed by means of truths from the Word and by means of temptations are signified by 'Noah, Daniel, and Job' (Ezek. xv. 14).

Daphne. *Daphne.* T. 58°.

Dare. *Audere.*

A. 7541°. Until they dare not do evil to anyone.

Dark. See OBSCURE.

Darken. *Obfuscare.*

Darkening. *Obfuscatio.*

A. 1639. (The corporeal memory) darkens the interior one.

2056. The darkening and contamination of a thing. Sig.

2196¹³. Man's Rational . . . thus darkened . . .

T. 404. Resplendent before the eyes of men, but dark—*fusci*—before those of Angels.

D. 2263°. There thus results nothing but a darkening of the true light.

2264. Thus the light is darkened, as by a rain cloud . . .

5749. Heaven begins to be darkened in them . . .

Darkened. See BLACK—*ater.*

Darkness. *Caligatio.*

H. 572°. Thick darkness—*caligo*—then ensues there, and consequent infatuation and darkness.

Darkness. *Caligo.*

Dark, To be. *Caligare.*

Dark. *Caliginosus.*

A. 7. The first state is that which precedes, both

from infancy, and immediately before regeneration, and is called 'emptiness,' 'voidness,' and 'darkness' (Gen. i. 2).

17. Hence comes 'darkness,' or stupidity and ignorance about all things which belong to faith in the Lord, thus to spiritual and celestial life.

21°. All things proper to man are compared to 'night,' because they are of darkness.

232. Men are now able to confirm the unbelief of the senses by scientifics unknown to the ancients; in consequence of which the darkness is so great that it cannot be described: if man were aware how great is the darkness thence resulting, he would be astounded.

1158°. Their ignorance is here representatively expressed by 'a cloud and darkness' (Ps. xvii. 2); but as they are in simplicity and uprightness, it is said, 'round about Him.'

1321. When the worship of self takes the place of the worship of the Lord, all truth is not only perverted, but is abolished; and at last falsity is acknowledged instead of truth, and evil instead of good; for all the light of truth is from the Lord, and all darkness is from man. When, in worship, man takes the Lord's place, the light of truth becomes darkness; and then they regard light as darkness, and darkness as light. Such, also, is their life after death; the life of falsity is to them as light, but the life of truth as darkness. The light of such life is however turned into mere darkness when they approach Heaven.

1839. See DARKNESS—*tenebrae*, at these refs. —⁵. 7688. E. 526¹¹.

1860. 'Thick darkness took place' (Gen. xv. 17)=when there is hatred in place of charity. 'Darkness—*tenebrae*'=falsities, but 'thick darkness,' evils. There is 'darkness—*tenebrae*' when there is falsity in place of truth, and 'thick darkness' when there is evil in place of good, or, what is just the same, when there is hatred in place of charity. When there is hatred in place of charity, the darkness is so great, that the man is utterly unaware that it is evil, still less is he aware that it is evil so great that, in the other life, it thrusts him down to Hell. Ex.

—³. That 'darkness—*tenebrae*'=falsity, and 'thick darkness' evil. Ill.

—^e. The word, however, in the Original Language, by which 'thick darkness' is expressed in this verse, involves both falsity and evil; or the dense falsity from which is evil, and the dense evil from which is falsity.

2162¹⁵. The same (natural and corporeal things) are signified by . . . 'thick darkness was under His feet' (Ps. xviii. 9).

2405°. The Lord's Advent is called 'a day of darkness and of thick darkness' (Joel ii. 1), because the good are then separated from the evil.

2441°. (To such) the light of Heaven appears as thick darkness. Sig.

2761°. 'Thick darkness' (Ps. xviii. 9), here, = the clouds.

3033°. In the other life . . . in proportion as (such) are in the persuasion that they are in the truth do they induce darkness on others.

[A.] 3224². On the approach of the light of Heaven, this light is at once extinguished, and becomes **thick darkness**. 4416 5219.

3340. To that light is opposed **thick darkness** . . . The infernals have this **thick darkness** from the falsities in which they are . . . and the further they are from truths, the greater is their **darkness**. When it is granted to look into the Hells where such are, there appears a **pitch dark** mist, in which they pass their time. . . Sometimes light is given them, but it is a deceptive lumen, and is extinguished for them, and becomes **darkness** as soon as they look at the light of truth . . . A certain person was let into that **pitch dark** mist in which the infernals are, in order that he might know how the case is with them. Des.

3342^e. On account of the obscurity, nay, **thick darkness-caliginosum**, which earthly, corporeal, and worldly things induce. 3413.

3413. They who are in doctrine alone, and not in life, are utterly **darkened-caligantur**-and stupefied . . .

3425⁴. To the infernals the Lord appears . . . as **thick darkness** like that of night.

3493. 'Isaac's eyes were dark so that he could not see' (Gen.xxvii.1)=when the Rational wanted to enlighten the Natural with what was Divine . . . When the eyes are said 'to be dark,' it=that there is no longer any apperception; here, no apperception of those things which were in the Natural; and as this is the signification of these words, it=that the Rational wanted to enlighten the Natural with what was Divine. Ex.

3643. In proportion as the infernals are in hatred and thence in falsity, they are in **thick darkness** and in cold.

3888. They who are solely in corporeal ideas . . . can only think about spiritual and celestial things in a sensuous and corporeal way; consequently, from mere **thick darkness** about the things of heavenly light . . . This **thick darkness** . . . so completely extinguishes celestial and spiritual things, that they appear to such persons as nothing.

4075². Unless, by means of some idea, they made that infinite finite . . . it would be like looking into **thick darkness**.

4751². See AVARICE at this ref.

—³. Unless, by means of avarice, (the Jews) had been so far removed from internal things, and thus kept in dense **thick darkness**, they would have defiled interior truths and goods . . .

6832². As the Lord appears to everyone according to his quality, He cannot appear to those who are in Hell otherwise than as a dusky cloud and **thick darkness**; for as soon as the light of Heaven . . . falls into any Hell, **darkness-tenebrae**-and **thick darkness** reign there.

6948^e. Hence it is, that when a man is in what is sensuous and its light, he is in **thick darkness** as to the things of the Spiritual World, that is, as to those things which are in light from the Divine; and hence it is, that sensuous lumen is turned into mere **thick darkness** when light from Heaven falls upon it: the reason is, that the truths which are of Divine light cannot be together with fallacies and the falsities thence derived, but extinguish them, and so induce **thick darkness**.

7102¹⁰. 'The pestilence which creepeth in **thick darkness**' (Ps.xci.6)=the evil which is in concealment.

7171. To Spirits, the light of the sun of the world is like dense **darkness**. . . That sun . . . is presented in their ideas as a certain **thick darkness-caliginosum**-at a great distance behind them, and a little above the plane of the head.

7711. 'There shall be **thick darkness** over the land of Egypt' (Ex.x.21)=the complete privation of truth and good. '**Thick darkness**'=the complete privation of truth and good. 'Darkness,' and, at the same time, '**thick darkness**,' are mentioned in the Word; and, in such cases, 'darkness' is predicated of falsity, and '**thick darkness**' of evil together with it. But the word by which '**thick darkness**' is expressed in this verse means the densest darkness=*tenebras*-of all, by which are signified such falsities as stream forth from evil: such falsities come forth with those who have belonged to the Church, and have lived a life of evil contrary to the precepts of faith which they knew: the evil from which these falsities spring forth is contrary to the Church, to Heaven, and to the Lord; thus is diametrically contrary to good and truth: this state is here described by '**thick darkness**.' 7714. E.526¹⁴.

—². That both 'darkness' and '**thick darkness**' are mentioned together in the Word, and that in such cases 'darkness'=the privation of truth; and '**thick darkness**,' the privation of both truth and good. III.

—^e. 'Darkness,' also,=ignorance of truth, such as there is with the gentiles; and '**thick darkness**,' ignorance of good. III.

7712. 'And one will feel about in the **thick darkness**' (id.)=the density of falsity from evil. 'To feel about in **thick darkness**'=that the falsity from evil is so dense that nothing of truth and good can be known; but if it is sought after, it is like one feeling about in **thick darkness**, and stumbling over and knocking against everything; wherefore, in Isaiah, **thick darkness** is called 'the **thick darkness** of striking against' (viii.22); and it is thus described in the same: 'We walk in **thick darkness**, we feel for the wall like the blind, and as no eyes do we feel about; we stumble in noon-day as in twilight; among the living we are as the dead' (lix.9,10).

7870. Hence it is evident that the state of those who are in Hell is called 'night;' not that the **thick darkness** of night prevails there, for they see one another; but as the state of truth and good in the Heavens is called 'day,' a state of falsity and evil is consequently called 'night:' there also is **thick darkness** there when any light of Heaven flows in there; for then the light by which they see is dissipated, and becomes **thick darkness**. Refs.

7950. See CAPTIVE at this ref.

8197². Heavenly light . . . becomes **thick darkness** with the evil, even if they are in the light itself; and the **thick darkness** becomes the greater in proportion to the density of the falsity of evil with them: the reason is that the Divine truth proceeding from the Lord appears before the eyes of the Angels as light; but to those who are in falsities from evil it cannot appear as light, but as **thick darkness**; for falsity is opposite to truth, and extinguishes it. Sig.

8211. 'It came to pass in the morning watch' = the state of **thick darkness** and destruction of those who are in falsity from evil, and the state of enlightenment and salvation of those who are in truth from good. . . In the state to which 'morning' corresponds, the good begin to be enlightened as to the things of faith . . . but the evil then begin to be overshadowed by falsities . . . Consequently, to these, 'morning' is a state of **thick darkness** and destruction: to the former, it is one of enlightenment and salvation.

—². From these states in Heaven there come forth states of light and heat, and also states of **darkness** and cold on earth . . .

8780³. At the presence of heavenly light (sensuous light) becomes mere **darkness**.

—^c. As these things belong to their doctrine, they see nothing about the Lord; this is to them like **thick darkness**.

8928. 'Moses drew nigh to the **thick darkness** where God was' (Ex.xx.21) = the conjunction still of the truth of spiritual good with truth Divine . . . The reason truth Divine is '**thick darkness**' to (the Spiritual Church), is that they are not in any light as to Divine truths . . . They who belong to the Spiritual Church . . . believe that they are in the light; but that they are in obscurity, nay, in **thick darkness** as to truth Divine, is evident from the fact, that they do not know from any internal perception that what the Church says is true, but merely from the fact of the Church's saying so. This they confirm, whether it be true or false; and he who is not in internal perception about truth Divine is in **thick darkness**; or, what is the same, to him, Divine truth is **thick darkness**. Examp. . . Hence it is evident, in what obscurity, or in what **thick darkness** is the Spiritual Church.

—⁴. The other reason why Moses is said to have entered into the **thick darkness** where God was, when he drew nigh to God, is that Moses as the leader represented the Israelitish and Jewish people, which was in such **thick darkness** as to internal truths as to be utterly ignorant of them; for they made the whole of worship and everything Divine to consist in external things; hence the Divine was to them **thick darkness**. For it is known to everybody that the Divine is never in **thick darkness**, but in light . . . But the Divine appears to everyone according to the quality of his life and faith; thus as light to those who are in light, and as **thick darkness** to those who are in **thick darkness**. . . That the Lord appeared upon Sinai to (that people) in smoke, cloud, and **thick darkness**, according to their quality. Refs.

9256³. Hence it is, that all things of faith and charity, that is, of the doctrine of the Church, or of the Word; in general, all heavenly and Divine things; are to them **thick darkness**; and worldly and earthly things are light.

9577². The things which are in the light of Heaven are in **thick darkness** in proportion as man sees from the light of the world; and, conversely, the things which are in the light of the world are in **thick darkness** when man sees from the light of Heaven . . . Hence it may be known whence it is that at this day man is in

thick darkness about heavenly things . . . for, at this day, man is so immersed in the body, thus in corporeal, earthly, and worldly things, and is in such a gross light of the world, that, to him, heavenly things are utter **darkness**, and therefore the sight of his spirit cannot be enlightened.

9642⁴. 'Darkness' and '**thick darkness**' (Is.lviii.10) = ignorance of truth and of good.

9801. See COLD at these refs. 9802.

10061⁴. 'The right eye' = the knowledge of good applied to confirm what is false; of which knowledge, because it is good for nothing, it is said that 'in darkening it shall be dark—*caligando caligabit*' (Zech.xi.17) . . . '**Thick darkness**' = falsity from evil.

10156². They who are solely in natural knowledge . . . if, by their own lumen, which is called natural lumen, they want to enter into the things of Heaven, there meets them as it were a **thick darkness—caliginosum**—which blinds them, and causes what is heavenly to be as nothing; for that which in the mind appears as **thick darkness** is of this nature.

10201⁴. They are not in enlightenment from the Lord, but from self and the world, which enlightenmen is mere **thick darkness** in spiritual things . . .

10227². The ascription of all things to the Lord opens the interiors of man towards Heaven, for he thus acknowledges that there is no truth and good from himself, and in proportion as he acknowledges this, self-love departs, and, with self-love, the **thick darkness** from falsities and evils . . .

—³. Natural lumen, when separated from the light of Heaven, as to the truths and goods of Heaven, is mere **thick darkness**. 10551².

10420. Hence it is, that all things of Heaven and the Church are **thick darkness** to them.

10574³. 'The darkness, and **thick darkness** which cover the earth and the peoples' (Is.lx.2) = obscure things of faith and of love; for this is said concerning the establishment of the Church among the gentiles.

10694². When heavenly light flows into the light of the world, it induces **thick darkness**, and consequent stupidity.

H. 122. The sun of the world appears to the Angels as a certain **thick darkness—caliginosum**—opposite to the Sun of Heaven; and the moon, as a certain darkness—*tenebrosum*—opposite to the Moon of Heaven, and this constantly. The reason is, that the fire of the world corresponds to self-love; and the light thence to the falsity from that love; and self-love is quite opposite to Divine love; and the falsity from that love is quite opposite to Divine truth; and that which is opposite to Divine love and Divine truth, to the Angels, is **thick darkness**.

—(d). To those who are in the Hells, the Sun of Heaven is **thick darkness**.

123. They who are in Hell turn themselves to the **thick darkness** and the darkness which are in the opposite . . . They who turn themselves to the **thick darkness** . . . are called Genii; and they who turn themselves to the darkness . . . are called Spirits: hence it is that those who are in the Hells are said to

be in darkness—*tenebris* . . . Darkness—*tenebrae* = falsity from evil. 151. 552^e. 561.

[H.] 353². Hence they cannot see what is true and good, for, with them, these are in **thick darkness**; and falsity and evil are in light.

488. All they who are in evil, and have confirmed themselves in falsities against the truths of the Church, especially they who have rejected the Word, shun the light of Heaven and hurry into vaults, the entrances to which appear **pitch dark**, and into holes in the rocks; and there hide themselves away; and this because they have loved falsities, and have hated truths; for such things correspond to vaults and to holes in the rocks . . . It is their delight to dwell there . . . E.410².

—(s). 'Darkness' = falsities, and dense darkness—*densae tenebrae*, or '**thick darkness**,' falsities of evil. Refs.

518². They with whom Knowledges resided only in the memory . . . on the influx of the light of Heaven their eyes began to be **dark—caligare**.

553^e. The lumen (of the infernals) is turned into mere **thick darkness** when any of the light of Heaven flows in thither: hence it is, that the Hells are said to be in **thick darkness** and in darkness; and that **thick darkness** and darkness = falsities from evil, such as there are in Hell.

561^e. **Thick darkness** = what is evil.

584. To the reception of that (infernal) lumen their eyes are accommodated, because, while they lived in the world they had been in **thick darkness** as to Divine truths, by denying them; and as it were in lumen as to falsities, by affirming them; whence their eye-sight has been so formed. Hence also it is, that the light of Heaven is **thick darkness** to them; wherefore, when they come out of their caves they see nothing. From this it most clearly appears, that man comes into the light of Heaven in proportion as he acknowledges the Divine and confirms with himself the things of Heaven and the Church; and that he comes into the **thick darkness** of Hell in proportion as he denies the Divine and confirms with himself the things which are contrary to those of Heaven and the Church.

586. Most of the Hells are triplicate, the higher ones appearing **pitch dark** within, because there they are in falsities of evil . . . for **thick darkness** corresponds to the falsities of evil.

N. 37. Hence it is, that with the evil, the things of Heaven are in **thick darkness**, and those of the world in light.

J. 38². In proportion as man from internal becomes external, spiritual light is **dark—caligatur**—with him . . .

P. 167². When an Angel looks into Hell, he sees nothing but mere **thick darkness** there; and when a Spirit of Hell looks into Heaven, he sees nothing but **thick darkness** there: the reason is, that heavenly wisdom is as **thick darkness** to those who are in Hell; and, on the other hand, infernal insanity is as **thick darkness** to those who are in Heaven.

R. 110. 'Thou dwellest where Satan's throne is' = their life in **thick darkness**. 'Satan' = the Hell of those

who are in falsities, and to be in falsities is to be in spiritual **thick darkness**. Spiritual **thick darkness**, the shadow of death, and darkness—*tenebrae*—, are nothing but the states of those in Hell, who are in the falsities of evil; on which account falsities are described by them in the Word. . . . But by '**thick darkness**,' here, it is not meant that they are in mere falsities, but that they are in no truths of doctrine; for the truths of doctrine which are from the Word are in light; hence, not to be in truths is not to be in light, consequently it is to be in **thick darkness**.

—². In many places in the Word, it treats of those who are in 'darkness,' 'the shadow of death,' and '**thick darkness**,' whose eyes the Lord will open, and by them are meant the gentiles, who have been in good works, but not in any truths, because they have not known the Lord, nor possessed the Word . . . Hence it may be evident, that by 'thou dwellest where Satan's throne is,' is signified their life of good in **thick darkness**.

312. See **BLACK—niger**, at this ref.

423. 'The sun and the air were darkened—*obscuratus*—by the smoke of the pit' = that thence the light of that truth became **thick darkness**.

566⁵. They then looked up, and Heaven appeared to them as blood, and afterwards as **thick darkness**.

M. 233³. (A confirmer tries to prove that light is **darkness**, and **darkness** light.)

500⁵. It suddenly became **pitch dark—caligo**.

B. 79. That, according to the above prediction, there is at this day such **thick darkness** in Christian Churches . . . is due entirely to the doctrine of justification by faith alone . . .

I. 4⁴. Hence it is evident into what blindness, **thick darkness**, and stupidity those may fall who know nothing of the Spiritual World and its Sun . . . into **thick darkness**, because the sight of the mind, while the sight of the eye is flowing into it from within, is bereaved of all spiritual lumen, and becomes like that of an owl.

T. 209². If anyone who is in falsities looks at the Word as it lies in the holy place, **thick darkness** spreads before his eyes, and consequently the Word appears to him black, and sometimes as if covered with soot.

D. 5464⁵. Some (evil Spirits) envelop others with **thick darkness**, and transfer them into **thick darkness—caliginosum**, and thus compel them to think about their own selves.

D. Min. 4682. **Thick darkness** has insanity in it.

4818. Such (Genii) were there as loved **thick darkness**.

E. 239¹¹. 'Darkness—*tenebrae*,' and '**thick darknesses**' (Is. lix. 9, 10) = falsities.

386¹³. 'Behold falsity and **thick darkness**' (Is. viii. 22) = that (goods and truths) are not anywhere to be found, but mere falsities; '**thick darkness**' = dense falsity.

—²⁵. 'Then shall thy light rise in the darkness, and thy **thick darkness** be as the noonday' (Is. lviii. 10). 'Darkness' = the ignorance of the spiritual mind; and '**thick darkness**,' the ignorance of the natural mind . . .

410². In the lowest parts (of the Spiritual World) dwell those, who, relatively to the light of those who are above, are in darkness and **thick darkness**.

— The **thick darkness** in these gates (of Hell) appears as **thick darkness** to good Spirits and Angels; but as luminosity to evil Spirits. . . This luminosity, however, is not like that of the world in the daytime, but is like the nocturnal luminosity of owls, moles, and bats, which see nothing in daylight; and, therefore, to them, daylight is **thick darkness**, while the darkness—*tenebrae*—of night is their lumen: their sight is of this character, because it is formed by falsities and evils, which, in themselves, are darkness and **thick darkness**: wherefore, by ‘darkness,’ in the Word, are signified falsities of every kind; and, by ‘**thick darkness**,’ the falsities of evil.

419¹². ‘**Thick darkness** under His feet’ (Ps. xviii.9) = falsities of evil in lower things.

526¹¹. ‘**Thick darknesses**’ (Is. lix.) = falsities of evil.

746⁶. Occurs.

750¹¹. ‘Darkness’ and ‘**thick darkness**’ (Is. lviii.10) = ignorance of truth and of good.

Darkness. *Tenebrae, Obtenebratio.*

Darken. *Obtenebrare.*

Darksomeness. *Tenebrositas.*

Dark. *Tenebrosus, Tenebrosus.*

A. 21. ‘God distinguished between the light and the darkness. And God called the light day, and the darkness He called night’ (Gen. i. 4, 5). ‘The darkness’ is what has appeared as light before man is conceived and born anew; because evil appeared as good, and falsity as truth; but they are **darkness**, and are the things proper to man which remain.

31. ‘I will set **darkness** upon thy land’ (Ezek. xxxii. 8) = that through sensuous and scientific things they have extinguished love and faith.

— ‘The sun is **darkened**—*obtenebratus*—in his going forth’ (Is. xlii. 10). 1805³, Ex. 8902².

— ‘A day of **darkness**, and of **thick darkness**’ (Joel ii. 2).

—². In Isaiah, where it treats . . . in particular about individuals who are in **darkness**, and who receive light, and are regenerated. (lx. 2.)

38. ‘To distinguish between the light and the **darkness**’ (Gen. i. 18). ‘**Darkness**’ = falsity.

949. See CHAMBER—*camera*, at this ref.

1321. ‘To confound’ = not only to **darken**, but also to obliterate and dissipate.

1521⁶. The noonday light of the world is to the Angels as dense **darksomeness**. When they are permitted to look into that light, it is as if they were looking at mere **darkness**.

1528⁶. On the approach of the life of mutual love . . . this dim lumen (of evil Spirits) is turned into **darkness**; for evil Spirits pass their time in **darkness**, and, what is wonderful, some even love **darkness**, and hate light.

1605. ‘The north’ = those who are outside the Church; those, to wit, who are in **darkness** as to the truths of faith; it also = **darkness** with man.

1838. ‘A deep sleep fell upon Abram’ = that the Church was then in **darkness**. ‘A deep sleep’ = a **dark** state relatively to wakefulness. . . Not that there is ever a **dark** state with the Lord, but with the Church; as is the case in the other life, where the Lord is always the Sun, and the Light itself; but before the evil He appears as **darkness**; for the Lord appears according to each person’s state. So, here, it is applied to the Church, when it is a **dark** state.

1839. ‘Lo, a terror of great **darkness** falling upon him’ (Gen. xv. 12) = that the **darkness** was terrible; and that the **darkness** is falsities, is evident from the signification of ‘**darkness**’ being falsities. The state of the Church before its consummation, but when the sun was about to set, is described by ‘a terror of great **darkness**’; but the state when the sun has already set, is described by ‘**thick darkness**,’ in ver. 17. 1843.

—³. That ‘a terror of great **darkness** would fall upon him’ = that he would be horrified at such a devastation.

—⁴. That ‘**darkness**’ = falsities. III.

— ‘Behold **darkness**, straitness, and the light is **darkened**’ (Is. v. 30). ‘**Darkness**’ = falsities; ‘the light is **darkened**’ = that the truth does not appear.

—⁵. ‘**Darkness**,’ and ‘**thick darkness**’ (Zeph. i. 15) = falsities and evils.

—⁶. ‘If thine eye be evil, thy whole body is **darkened**; if therefore the lumen that is in thee be **darkness**, how great is that **darkness**’ (Matt. vi. 23). ‘**Darkness**’ = falsities, which have possession of those who are in Knowledges; and how great their **darkness** is in comparison with that of the gentiles, who have no Knowledges, is what is meant.

—⁷. ‘Outer **darkness**’ (Matt. viii. 12; xxii. 13) = the more direful falsities of those who are in the Church; for these persons **darken** the light, and bring forward falsities against truths, which the gentiles cannot do. 4424⁶.

— ‘The light appeareth in **darkness**, but the **darkness** comprehended it not’ (John i. 5). ‘The **darkness**’ = the falsities within the Church.

—⁸. The falsities outside the Church are also called ‘**darkness**,’ but such **darkness** as can be illuminated; as in Matthew: ‘the people that sitteth in **darkness** hath seen a great lumen’ (iv. 16). ‘**Darkness**’ = the falsities of ignorance, such as exist with the gentiles.

—⁹. ‘This is the judgment, that light has come into the world, but men have loved **darkness** more than light, for their works are evil’ (John iii. 19). ‘Light’ = truths; and ‘**darkness**,’ falsities; ‘the Light’ also = the Lord, because all truth is from Him; and ‘the **darkness**’ = the Hells, because all falsity comes thence.

—¹⁰. ‘Walk while ye have the light, lest **darkness** lay hold upon you; for he who walketh in **darkness** knoweth not whither he is going. I have come a light into the world, that everyone who believeth in Me should not abide in **darkness**’ (John xii. 35, 46) . . . ‘The **darkness**’ = falsities, which are shaken off by the Lord alone.

—^c. The falsities of the last times, which are here called ‘**darkness**,’ or of which is predicated ‘the terror of great **darkness**,’ were represented and signified by ‘the **darkness** over the whole earth, from the sixth to the ninth hour’ (Matt. xxvii. 45; Mark xv. 33), and also

by 'the sun being **darkened**' on that occasion (Luke xxiii.44), by which was represented and signified that at that time there was no love, or no longer any faith. E.401¹⁵.

[A.] 1860. See **DARKNESS-caligo**, at these refs. —³. 2405³. 6832. 7711. —². —^c. 9642⁴. 10574⁵. H.122. 123. 488(s). 553^e. R.110. —². E.239¹¹. 386²⁵. 410². —. 750¹¹.

2353. 'Night'=a time of **darkness**, when the things of light are no longer seen.

2492². With those who have wanted to penetrate into Divine arcana by scientific, and especially by philosophical things, and who would not believe until they were persuaded by these things, (the memory) appears **dark**, and is of such a nature as to absorb the rays of light, and turn them into **darkness**.

2973⁵. See **BODY** at this ref.

—⁶. The case is still worse with those whose interiors are **darkness**, while their exteriors appear to be lucid . . . They are called 'Babel.' Sig.

3224. To those who are in the light of the world, the light of Heaven is as it were **darkness**; and to those who are in the light of Heaven, the light of the world is as it were **darkness**. Ex.

3412². They who are destitute of good cannot understand truth . . . wherefore when such approach Heaven, their light is turned into mere **darkness**; and their mind into the like, that is, into stupidity.

3693⁴. 'To dispose **darkness** that it may be night' (Ps.civ.20)=to moderate a state of obscurity. Ex.

3993⁵. **Black**=what is evil . . . but what is **dark-tenebrosusum**=what is false; and, specifically, principles of falsity.

4214⁵. They who ascribe all things to their own prudence . . . are in fatuous lumen . . . but when they approach any heavenly Society, this lumen is extinguished, and becomes **dark-tenebrosusum** . . .

4240². When the Church is established among the gentiles . . . there is light to those who are in **darkness**. Sig.

4319². Their brain appeared hairy and **darksome-tenebrosusum**.

—^c. With those who only know . . . heavenly light is not received . . . wherefore, when they approach angelic Societies, that is, heavenly light, this light is with them turned into **darkness**: hence it is that their brain appeared **darksome**.

4391². 'Dense **darkness** under His feet' (2 Sam. xxii. 10) =those things which to man appear to be, relatively, **darkness**: such is the literal sense of the Word. 9406⁵.

4406. Shade and **darkness-obtenebratio** (are predicated of the understanding).

4418. They who are in the Hells are said to be in **darkness**; but they are said to be in **darkness** because they are in falsities; for as light corresponds to truths, so does **darkness** to falsities: for they are in a lumen like that of a charcoal fire, of a sulphurous yellow colour . . . This is the light which is meant by **darkness**; for according to their light . . . is their understanding: it is

also called **darkness**, because their lumens become **darkness** at the approach of heavenly light.

4531. In Hell there is not indeed **darkness**, but there is a dim lumen there, like that from a charcoal fire . . . This lumen is what is called 'the shadow of death,' and is compared to '**darkness**;' for it is turned into **darkness** when they approach the light of Heaven; and, when they are in **darkness**, they are in folly and stupidity. Hence it is evident, that as light corresponds to truth, so does **darkness** correspond to falsity. 5128^e. E.526⁹.

4532. They who believe that they understand what is good and true of themselves . . . in the other life are sometimes let into a state of **darkness**, and when they are in it they speak sillily . . .

4658³. Thus philosophical things are with them a means of becoming insane . . . and therefore they have **darkness** instead of light.

4760⁴. Scientifics are in the light of the world, and, if they are not illuminated by the light of Heaven, they induce **darkness** . . .

4783⁶. They who are not in the affection of charity are in nothing but external sight . . . and, from this, no one can look at higher things, for they appear to him as **darkness** . . .

4844⁴. Unless the **darkness** be enlightened by the light, that is, truth by good, or faith by charity, there is nothing but **darkness**.

5037². 'To open the blind eyes, and to bring the bound out of the prison, and them that sit in **darkness** out of the house of confinement' (Is.xlii.7)=those who are in ignorance of good and truth, yet long to know and imbue them.

5044¹². 'The prince shall be borne upon the shoulder in the **darkness**' (Ezek.xii.12)=that with all power it will be brought down among falsities; for '**darkness**'=falsities.

5232^e. Such is the state of the man who is in faith alone . . . he is in frost and **darkness**; in frost, because he is against good; and in **darkness**, because he is consequently against truth.

5865^e. When Spirits look into the things which are of the light of the world, the things which are therein appear as mere **darkness**.

6015^e. That thus only falsities will possess the natural mind, is signified by 'I will set **darkness** upon thy land' (Ezek.xxxii.8). '**Darkness**'=falsities. Refs. E.401¹³.

6400. They, therefore, who are in truth, and not yet in good, are in what is shady and **darksome-tenebrosusum**; because truth has no light from itself . . .

6406. Things devoid of order are **darksome** and opaque . . .

6588². The enlightening of those who had been in ignorance of the truth and good of faith (is signified by) 'to appear to those who are in **darkness** and in the shadow of death' (Luke i.79).

6693⁵. 'I will **darken** the earth in the day of light' (Amos viii.9)=that falsities will possess the Church. 9642⁴. E.401¹⁶.

6829. When man is in temptation he is obsessed around by falsities and evils, which obstruct the influx

of light from the Divine, that is, of truth and good; and the man is then as it were in **darkness**: **darkness** in the other life is nothing but obsession by falsities . . .

7688. 'The land was **darkened**' (Ex. x. 15) = that falsity was brought forward where truth had been. '**Darkness**' = falsities; thus, 'to be **darkened**' = to be in falsity; and as it treats of the devastation of those who had been of the Church, and had known truths, but had lived a life of evil, 'the land was **darkened**' = falsity where truth had been. As truth is signified by 'light,' falsity is signified by **darkness**; for truth and falsity are opposite, like light and **darkness**; and there actually is light with those who are in truth, and **darkness** with those who are in falsity. The lumen wherein are they who are in falsity in the other life becomes thick **darkness** at the presence of the light of Heaven, and still greater thick **darkness** with those who have been of the Church, because with them the falsity was contrary to the truth of faith; according to the Lord's words: 'If the light that is in thee be **darkness**, how great is that **darkness**;' and again: 'The sons of the kingdom shall be cast into outer **darkness**' (Matt. viii. 12) . . . 'Outer **darkness**' = the more grievous falsities; it is called 'outer' because falsities in the outermost things are more grievous. 9051².

—³. That falsities are called '**darkness**.' Ill.

—^e. '**Darkness**' also = ignorance of truth, such as prevails with the gentiles . . .

8197. 'Cloud and **darkness**' (Ex. xiv. 20) = the condensation of falsity from evil. . . '**Darkness**,' too, = falsity. Refs. . . How it was that the pillar brought **darkness** on the Egyptians, while it enlightened the Sons of Israel. Ex.

8814. (The great **darkness** in which the Israelites were.) Ex. and Sig.

9186³. Hence it is that they are in **darkness** who separate good from truth . . .

9406². As the Word in the letter is natural . . . the ultimate of the Word . . . is called, relatively, 'clouds' and '**darkness**.' Ill.

10227⁶. 'The treasures of **darkness**, and the hidden wealth of hiding places' (Is. xlv. 3) = such things as belong to heavenly intelligence and wisdom, which are hidden from the natural man.

132^e. Truths outside the Heavens shine coldly . . . wherefore, on the incidence of the light of Heaven (this cold light) disappears; and if there be evil under it, it is turned into **darkness**.

J. 15². As this faith (about the resurrection) is a faith of falsity, it induces **darkness**.

W. 188. It is the end of this little work . . . that the **darkness** which envelops the man of the Church . . . may be dispelled. . . The Angels are in sorrow on account of the **darkness** on Earth . . .

243^e. The fire of their love and the light of it have induced **darkness** . . .

P. 117^e. They see in **darkness**, and nothing in light; like owls.

231⁴. Most of these (profaners) are hypocrites and Pharisees, from whom, after death, everything good and

true is taken away, and then they are sent into outer **darkness**. Those of this kind who have confirmed themselves against the Divine and the Word . . . sit mute in that **darkness** . . .

259². When the things of life are not essentials of the Church, man, from the understanding, is in mere **darkness**.

318³. Let it be confirmed, for example, that light is **darkness**, and that **darkness** is light . . .

R. 312. See **BLACK-niger**, at this ref.

386. A window being made on the right side, I then heard them complaining that they were in **darkness**; but presently a window was made on the left side, that on the right being closed, and then the **darkness** was gradually dispelled . . . —^e, Ex.

413. 'The third part of them was **darkened**' (Rev. viii. 12) = that they did not know what love is, what faith is, or any truth. . . 'To be **darkened**' = not to be seen and known on account of evils from falsities and falsities from evils. . . The reason '**darkness**' = these things, is that 'light' = truth; and when the light is extinguished there ensues **darkness**. Ill.

—³. That '**darkness**' = falsities of various kinds. Ill.

—^e. '**Darkness**,' in these places = falsity arising from ignorance of the truth, or from a false principle of religion, or from a life of evil. Of those who are in falsities of religion, and thence in evils of life, the Lord says that 'they are to be cast into outer **darkness**' (Matt. viii. 12; xxii. 13; xxv. 30). T. 635.

695. 'His kingdom became **dark**' (Rev. xvi. 10) = that nothing but falsities appeared. Falsities are signified by '**darkness**,' because truth is signified by 'light.' . . But in their own sight the falsities of their faith do not appear **dark**, that is, false, but lucid, that is, true, after they have confirmed them; but still, when they are viewed from the light of Heaven, which discloses all things, they appear **dark**. Wherefore, when the light of Heaven flows into the chambers of those who are in Hell, it becomes so **dark** that they do not see one another: wherefore all Hell is closed . . . The reason they do not appear to themselves to be in **darkness**, but in lumen, although they are in falsities, is that their falsities, after they have confirmed them, appear to them as truths; hence is their lumen; but it is a fatuous lumen, as is the lumen of the confirmation of falsity: this lumen corresponds to the lumen of the sight of owls and bats, to which **darkness** is lumen and lumen is **darkness**; nay, to which the sun is nothing but thick **darkness**. E. 989.

M. 77⁵. If polygamists invade us, they are cast out into the **darkness** of the north . . . I asked what he meant by the **darkness** of the north . . . He replied that the **darkness** of the north is dulness of mind and ignorance of truths.

79⁴. As we entered the city, it became **darkness**, because the sky did not appear . . . I asked those we met whether they could see . . . They replied . . . We see clearly . . . The Angel said to me, To them **darkness** is light, and light **darkness**, as is the case with birds of night; for they look downwards and not upwards.

[M.] 533. See ANGEL at this ref.

D. 1402. On a state of vastation in **darkness**. . . They who suppose that they understand what is true and good from themselves . . . are vastated by a state of **darkness**. They are let into **darkness**. . . (See above, A.4532.)

1403. There are now others higher up . . . who say that they are in clear light; thus some may be in the surrounding space in light, while others are in **darkness**. . .

1404. These things signify that those who, because they were learned, supposed themselves to be in the greatest light, will be in the greatest **darkness**; while those who are round about, who do not trust in themselves so much, will be in the greatest clearness: for they who are in **darkness** were those whom the world believed to be in the greatest light.

1500. What the punishment of the horror of **darkness** effects. . . When they have been thus let down into the dark hole, and have afterwards come into the day, in case they again lust for revenge, this horror is presented to them; and so they desist.

3077. The life of the body with its ideas is so obscure, as to be relatively **darkness**. . .

3385. That interior, inmost, and still more supreme things are (to Spirits) as the **darkness** of the abyss.

3409. The Jews are thus hidden when such Spirits come . . . being wrapped about with **darkness-tenebroso**. . . that the phantasies of that wicked Spirit may not reach them . . . The dragon supposed that he could resist [him] by involving himself in **darkness**. . . but he had to confess that he could not, unless the Lord protected him.

3539. The life of the understanding of the evil is like a dim lumen thence . . . but on the approach of celestial love . . . the fiery part first dies away . . . And on the approach of truth, which is intellectual light, their fiery lumen grows dim, and at last becomes **darkness**, and this according to the distance and quality of the light.

4346. One who had had no conscience was for a long time in a dark-*obscura*-chamber, and said that he passed his time in **darkness** and preferred it to light.

4759^e. This lumen of Hell is what is called in the Word '**darkness**.'

5698. The mountain then opened and swallowed them up, and they fell or were thrust deep down, and were sent into great **darkness**; the **darkness** flowed in which was possessing them; **darkness** is falsities, which, with them, are in the place of light.

6086. A worldly Spirit who doubted that (spiritual light is Divine wisdom), because he was equally in light with those who were not worldly, was told that he did not see there from his own light, but from theirs; wherefore their light was removed, and he, being left to his own light, was in **darkness**. He was afterwards sent to a place where worldly Spirits could see although they were not in the light of Heaven. On his arrival there, at first he could see nothing; but afterwards he saw as they did, for their eyes were fitted to **darkness**, as they are with some birds. . .

E. 72. '**Darkness** upon the land' (Ezek.xxxii.8)= falsities in the Church.

151⁴. As men . . . became so external that they no longer acknowledged Divine truth . . . it is said that 'the **darkness** comprehended not the light.' 294¹⁶.

152¹¹. 'If thine eye be evil, thy whole body shall be **darkened**; if therefore the lumen is **darkness**, how great is the **darkness**' . . . 'The **darkness**'=falsities; 'the whole body'=the whole spirit . . . If the spirit . . . has only the understanding of falsity, it is a spirit of **darkness**. 274³. 313¹⁵.

167⁵. 'Even the **darkness** does not make **darkness** for thee, but the night is as lucid day; as is the **darkness** so is the light' (Ps.cxxxix.12) . . . 'The **darkness**'=falsities.

195¹¹. 'To cast him into outermost **darkness**' (Matt. xxii.13)=among those who are in falsities from evil. 'Outermost **darkness**'=falsities from evil.

208⁶. 'Treasures of **darkness** and hidden wealth of hiding places'=interior intelligence and wisdom from Heaven . . .

239⁹. The dissipation of the falsity of ignorance, and enlightenment, are signified by 'I will set their **darkness** for light' (Is.xlii.16).

274². 'To make the **darkness** resplendent' (Ps.xviii.28)=to dissipate the falsities of ignorance by the light of truth.

279⁸. 'The terror of great **darkness**' which fell upon Abram=the state of the Jewish nation, that they were in the greatest **darkness** as to the truths and goods of the Church . . . 401³⁰.

294¹⁵. That they had before been in dense ignorance and also in falsities, is signified by '**darkness** being upon the faces of the abyss' (Gen.i).

357¹². '**Darkness**' (Ps.xi.2)=appearances; for they reason from the appearances in the world and from fallacies, applying too the sense of the letter of the Word.

372². That they would divine falsities, is signified by . . . '**darkness** shall arise for you instead of divination' (Micah iii.6).

405⁵². 'Before He induces **darkness**' (Jer.xiii.16)=lest falsities take possession.

481⁸. '**Darkness**' (Is.xlix.9)=the falsities of ignorance.

536. 'The third part of them was **darkened**'=that all these things were turned into falsities of evil and evils of falsity. '**Darkness**'=falsities, and consequently 'to be **darkened**'=to be turned into falsities. The reason it =falsities of evil and evils of falsity, is because it is said that the third part of the sun was **darkened**, the third part of the moon, and the third part of the stars . . .

—². The reason '**darkness**'=falsity, is that 'light'=truth; and falsity is opposite to truth, as **darkness** is to light.

—³. '**Darkness**,' in the Word, =falsities of various kinds. III.

—'. 'The sun shall be turned into **darkness**, and the moon into blood' (Joel ii.31)=that at the end of the Church there will be the falsity of evil in place of the

good of love, and the evil of falsity in place of the truth of faith.

—4. When the Church is in darkness and thick darkness . . . that day is called 'a day of darkness and of thick darkness.' Ill.

—7. That 'darkness'=what is false. Ill.

—8. 'To put darkness for light, and light for darkness' (Is.v.20)=to say that what is false is true, and that what is true is false.

—8. 'Men loved darkness more than light'=infernal falsity, which is the falsity of evil. That it is the falsity of evil which is here signified by 'darkness,' is evident from its being said 'because their works were evil.'

—9. In these places also (John i.4,5; viii.12; xii.35,46) 'darkness'=infernal falsity; because 'the light,' to which the darkness is opposed,=Divine truth . . . and as Divine truth is light in the Heavens, it follows that the falsity of evil, which is the falsity in the Hells, is 'darkness.'

—10. 'He hath made me sit in darkness' (Ps.cxliii.3)=in falsities.

—11. 'We await light, but behold darkness' (Is.lix.9)=the expectation of truth, but behold falsity; 'and splendours, but we walk in thick darknesses'=the expectation of goods through truths, but behold the life of falsity from evils.

—12. The Power of committing this crime, the Lord calls 'the Power of darkness' (Luke xxii.53), because they were in the falsities of evil; in falsities concerning the Lord, and in evils against Him: 'darkness,' here, also=Hell, because there are such falsities of evil there.

—13. That we are to beware that the truth once perceived in the understanding and received in the will, is not turned into falsity, which is done by evil, is meant by 'See, therefore, that the light that is in thee be not darkness' (Luke xi.35); for thus falsities become worse.

—14. 'Sit in silence, and enter into darkness, O daughter of the Chaldeans' (Is.xlvii.5). 'The daughter of the Chaldeans'=the falsification of truth; hence 'darkness'=the falsity of evil, because evil falsifies truth.

—15. 'Darkness' also=the falsity which is not of evil, such as are the falsities of religion with the upright gentiles, and which arise from ignorance of the truth. Ill.

—16. 'Darkness' also=mere ignorance, and the deprivation of truth. Ill.

—17. 'Darkness' also=natural lumen, for this, relatively to spiritual light, is as darkness; wherefore, when the Angels look down into the natural lumen of man, such as prevails in the natural Knowledge of men, they see it as darkness, and those who are in it, as in darkness. This lumen is signified by 'darkness' in Gen.i.

—18. As the sense of the letter of the Word is natural, it is called 'cloud,' and also 'darkness,' relatively to the internal spiritual sense, which is the light of Heaven, and is called 'glory.'

601¹⁶. 'Behold darkness, anxiety, and the light is darkened-obtenebrescit-in the ruins thereof' (Is.v.30), describes the vastation of the Church; 'darkness'=

falsities; 'anxiety,' evil; 'the darkening-obtenebratio-of the light,' the vanishing away of Divine truth.

618³. 'Putting darkness for light, and light for darkness'=the falsification of truth . . . for truth is falsified when darkness is put for light, and light for darkness; 'darkness'=falsities; and 'light' truths.

624¹⁴. 'Darkness instead of divining'=that there are falsities instead of revealed truths.

650¹⁰. As 'darkness,' and 'night'=the lumen of the natural man . . . it is evident what is signified by 'Thou dispoest darkness that there may be night.'

659⁷. 'Thou hast set me in . . . darkness.' 'In darkness'=as it were in falsities.

864³. 'He that followeth Me shall not walk in darkness' (John viii.12)=that he shall not be in falsities.

Dark Sayings. See RIDDLE.

Dart. *Jaculum.*

Throw. *Jaculari, Jactus.*

Thrower. *Jaculator.*

A. 2685. 'By going away about a bow-shot' (Gen. xxi.16)=a state so far as it was distant from the doctrine of truth . . . 'Shot'=that it was as far away as possible, as if it were as far as a dart can be let go from a bow: 'the shot of a bow' is here mentioned, because a bow is predicated of the spiritual man, and because he is 'a shooter-jaculator-of the bow.'

2686². 'A bow'=the doctrine of truth; and this from the missiles-*telis*, arrows, or darts, which=the doctrinal things from which and with which they combat, especially they who are spiritual, and who were therefore called in ancient times 'shooters of the bow.' Ill.

2709. 'He was a shooter of the bow' (ver.20)=the man of the Spiritual Church; as is evident from the signification of 'a dart,' 'shaft-*teli*,' or 'arrow,' which is truth . . . or rather doctrinal things. Ill.

—4. As many things in the Word have an opposite sense, so have 'darts,' 'shafts-*tela*,' 'arrows,' 'a bow,' and 'a shooter;' and they=falsities, the doctrine of falsity, and those who are in falsity. Ill.

—'To shoot in secret at the upright; suddenly will they shoot at him' (Ps.lxiv.4).

—'They make ready the arrow upon the string, to shoot in very darkness those who are right in heart' (Ps.xi.2).

3309². The weapons of hunting, which were quiver, bow, and arrows=the doctrinal things of truth. Refs.

5354⁸. Hence the sons of Ephraim are called 'shooters with the bow' (Ps.lxxviii.9).

6421. 'They shoot' (Gen.xlix.23)=that they combat from (falsities). 'To shoot'=to combat from falsities; for 'a bow'=doctrine, and the darts or missiles-*tela*, those things which are of doctrine; thus truths of doctrine with those who are in truths, and falsities of doctrine with those who are in falsities: the reason 'to shoot' here=to combat from falsities, is that it here treats of those who are in falsities.

6422. See ARCHER at this ref.

8800. 'Or in shooting he shall be executed with darts'

(Ex. xix. 13)=that spiritual good would also perish. 'To be executed with **darts**'=to perish as to spiritual good; for 'a **shooter** of the bow'=the spiritual man.

P. 333³. If a **shooter**, or marksman, should aim at a target . . . and should err in his aim by a finger's breadth, at the end of a mile the dart-*telum*-or ball would depart very far from the line.

E. 357. 'Arrows,' 'darts,' and 'shafts-*tela*'=the truths of doctrine which combat. Ill.

—². Combat against evils and falsities, is described by 'the daughters shall exasperate him, and they shall **shoot**, and the archers shall hate him': 'daughters'=those who are in evils, and, through falsities, want to destroy goods; those who assault through evils are signified by 'they will **shoot**'; and those who do so through falsities of evil, by 'the archers who will hate him.' 448⁶.

357¹¹. 'Ephraim'=the understanding of truth, and 'his sons,' truths themselves, wherefore they are called '**shooters** of the bow,' that is, fighters against evils and falsities.

—¹². 'To **shoot**' (Ps. xi. 2)=to deceive. —¹⁴.

Dart. *Telum*.

A. 2686⁶. See DART-*jaculum*, at these refs. 2709.

—⁴. 6421. E. 357.

—³. 'The **arrows** of Jehovah are sharp, and all His bows are bent' (Is. v. 28) . . . '**Arrows**'=spiritual truths.

—⁶. 'The bow with the **arrows**' (Ezek. xxxix. 9)=doctrine and its truths: truths themselves, when separated from goods, in the other life appear . . . as **darts**.

6000⁸. 'The **arrow** that flieth by day' (Ps. xci. 5)=the falsity which is openly taught, by which good is destroyed. 7102¹⁰. 9642⁵.

7729². 'Whose **arrows** are sharp, and all their bows bent.' '**Arrows**'=the doctrinal things of falsity from which the combat is waged. 8215³.

8813⁵. 'The **arrow** which shall go forth as the lightning' (Zech. ix. 14)=the truth Divine which reproves and penetrates.

9141⁴. 'A shield,' and 'the **shafts**' which belong to a bow=truths of doctrine from the Word, by means of which there is protection from the falsities of evil. Refs.

P. 202³. It is like a **shaft** let go from a bow, which, if at first it should decline ever so little from the mark, at the distance of a mile would diverge immensely. (See also DART-*jaculum*, at P. 333.)

T. 86. The Divine truth from the Divine good is . . . as a bow with **arrows** . . .

E. 257. '**Arrows**,' etc. (Ezek. xxxix. 9)=all things which belong to doctrine. 'To kindle fire with them seven years'=to completely consume them all by means of evils.

273². 'The **arrows** which went abroad' (Ps. lxxvii. 17) mean lightnings, whereby there appear as it were arrows-*sagittae*-from a bow, which are present when there are thunder and lightning, and by these are signified Divine truths.

336⁶. The falsities which are known to be falsities are meant by 'the **arrow** that flieth by day.'

355³². 'The **arrows** which are sharp, and the bows which are bent'=falsities of doctrine prepared for the destruction of truths. 357²¹.

357. Their enlightenment in truths is described by these words, 'His **arrow** shall go forth as the lightning, and the Lord Jehovah shall sound with the trumpet, and shall march in the storms of the south.' 'The **arrow** which shall go forth as the lightning'=truth enlightened; thus truth from the good of love.

—⁹. 'A pure **shaft**' (Is. xlix. 2)=truth dispersing evil.

—¹². See ARROW at this ref.

—'. 'They make ready the **arrow** upon the string' (Ps. xi. 2)=that they fit falsities into doctrine which appear like truths.

—¹⁴. 'They stretch their **arrow** with a bitter word, in order to shoot the upright in secret' (Ps. lxiv. 4, 5) . . . As 'an **arrow**'=falsity of doctrine, it is said, 'they stretch their **arrow** with a bitter word.'

—¹⁶. 'His **arrows** as of a strong one, there shall not return anything vain' (Jer. l. 9)=that they will thence be imbued with mere falsities.

—²³. 'He prepares the vessels of death, and makes his **arrows** burning' (Ps. vii. 13)=that he makes for himself principles of falsity from infernal love, whereby he destroys good and its truths.

—^c. 'The bow with the **arrows**' (Ezek. xxxix. 9)=doctrine with its falsities.

401⁷. That then genuine truths and goods do not appear to them, but in their place fatuous truths and goods, which in themselves are falsities and evils, is signified by 'For light thine **arrows** go abroad, for respicence the thunderbolt of thy spear' (Hab. iii. 11). '**Arrows**,' or lightnings=fatuous truths which in themselves are falsities.

502⁹. 'The **arrow** which shall go forth as the lightning'=truth dispersing and destroying.

594¹⁴. 'Thine **arrows** went abroad' (Ps. lxxvii)=Divine truths thence derived.

684¹⁵. '**Arrows**' (Ps. xlv. 5)=truths combating.

724¹⁰. 'Sons of the youth which are like **arrows** in the hand of a mighty one' (Ps. cxxvii. 4)=the truths of the Ancient Church, which were natural truths from the Spiritual; this Church is meant by 'youth'; and as these truths possess all power against falsities and evils, it is said, 'as **arrows** in the hand of a mighty one': '**arrows**'=truths which destroy falsities.

Dash. *Allidere*.

A. 8902⁵. 'The little ones shall be **dashed in pieces**' (Is. xlii. 16)=that they will utterly extinguish innocence.

—⁶. 'To be **dashed in pieces**,' etc.=the extinction of faith and charity.

E. 652²⁶. 'To be **dashed in pieces** at the head of all the streets' (Nahum iii. 10)=to be dispersed and to perish.

7102⁴. 'Their bows shall **dash** the young men in pieces, and they shall have no pity on the fruit of the belly'

(Is.xiii.18)=that falsities of doctrine will destroy all the understanding of truth and all the good of love.

Dates. (*Fixing the time.*) D.4573. 4620. 5032. 5099. 5239. 5336. 5366. 5600. 5699. 5746. 5841. 5980. 5994. 5997. 6000. 6009. 6019. 6022. 6033⁴. 6082. 6088⁶. 6097. 6107. 6110²⁸. —⁷³. D.Min.4725. 4773. 4831. J.(Post.)104. D.Wis.vii. 1^e.

Daub. *Illinere.* See BESMEAR.

P. 153^e. It is as if they had daubed faith over all things of the Word, as one who daubs writing with vermilion, so that nothing which is beneath it appears.

T. 134⁵. The Angel said, I have observed that the priests prepare eye-salve from the Word not interiorly understood, which they daub on the eyes blinded by their faith.

797³. (Melancthon) bedaubed the paper with the same error . . .

Daughter. *Filia.*

A. 54^e. From (the Most Ancient Church) emanated the phrase, which became customary, that, from the affection of good, the Church itself was called 'daughter,' and also 'virgin' . . . and 'wife.'

55². The fruits thence derived, which are of truth, are called 'sons'; and the fruits which are of good, 'daughters.'

253. From the heavenly and angelic proprium, the Church is called in the Word, 'woman,' 'wife,' 'bride,' 'virgin,' 'daughter.'

489. 'Sons and daughters'=the truths and goods which they perceived; 'sons,' truths; and 'daughters,' goods; for the conceptions and births of the Church, in the Word, as of old, are called 'sons and daughters.' III.

—. 'Thy sons shall come from far, and thy daughters shall be nursed at thy side' (Is.lx.4); 'sons'=truths; and 'daughters,' goods.

—. 'Deliver me and snatch me from the hand of strange sons, whose mouth speaketh vanity; our sons are as great plantations made in their childhood; our daughters as corners, cut out in the form of a temple' (Ps.exliv.11,12): 'strange sons'=spurious or false truths; 'our sons'=the doctrinal things of truth; 'daughters,' the doctrinal things of good. D.4140^e.

—. 'I will say to the north, Give; and to the south wind, Keep not back; bring My sons from far, and My daughters from the extremity of the earth' (Is.xliii.6): 'sons'=truths; 'daughters,' goods. 1458².

—. 'Sons and daughters' (Jer.iii.24)=truths and goods.

490. 'Daughters'=goods many times in the Word; as in David: 'The daughters of kings among thy precious ones . . . The daughter of Tyre for a gift, the king's daughter is all-glorious within' (Ps.xlv.9,12,13); where the good and beauty of love and faith are described by 'daughter': hence Churches are called 'daughters,' and that from goods; as 'the daughter of Sion,' and 'the daughter of Jerusalem.' They are also called 'daughters of the people' (Is.xxii.4); 'the daughter of

Tharshish' (Is.xxiii.10); 'the daughter of Sidon' (ver. 12); 'daughters in the field' (Ezek.xxvi.6,8).

491. The same things are signified by 'sons and daughters' in this chapter (Gen.v.4,7,10,13,16,19,26,30); but such as the Church is, such are the sons and daughters, or the goods and truths: here, they = the truths and goods which they distinctly perceived, because they are predicated of the Most Ancient Church, which was the principal and parent of the other and succeeding ones. 532.

555. See CUPIDITY at this ref.

568. 'Daughters' (Gen.vi.1)=the things belonging to the will of that man, thus cupidities. . . 'Daughters,' or goods, belong to the will; but such as the man is, such is the understanding and such the will, thus such are 'the sons and daughters.' It here treats of a corrupt man, who has no will, but mere cupidity instead, which they suppose to be, and also call, will . . .

—². The reason 'daughters'=the things of the will, and, when there is no will, cupidities; and the reason 'sons'=the things of the understanding, and, when there is no understanding of truth, phantasies, is that the female sex is of such a nature, and is so formed, that will or cupidity reigns above understanding; such is the whole disposition of their fibres; such is their nature. But the male sex is so formed, that understanding or reason reigns; such, too, is the disposition of their fibres; such is their nature . . .

569. 'The sons of God saw the daughters of man, that they were good, and took them wives of all whom they chose' (ver.2)=that the doctrinal things of faith conjoined themselves with cupidities; with any whatever.

1336. '(Shem) begat sons and daughters' (Gen.xi.11) =doctrinal things. 1338.

1341. '(Arphaxad) begat sons and daughters' (ver.13) =doctrinal things.

1344. '(Shelah) begat sons and daughters' (ver.15) =doctrinal things.

1346. '(Eber) begat sons and daughters' (ver.17) =doctrinal things which are rituals.

2015⁵. 'They will bring thy sons in the bosom, and thy daughters shall be carried on the shoulder' (Is.xlix.22): 'daughters'=goods; 'sons,' truths.

2362. See AFFECTION OF GOOD at these refs. 3024². 3066. 3067. 3834. 3848. 4134. 4177. 4200. 4215. 4643.

2391. 'Daughters' (Gen.xix.12)=the affections of good and truth; or, what is the same, those who are in these affections. 2400. 2407.

2461. '(Lot's) two daughters with him' (ver.30)=its affections in like manner (impure). 'Daughters'=affections; but such as the good is, such are the affections; even spurious and impure good has its affections . . . 2465.

2464. '(Lot's) two daughters'=the affections thence derived, which are of such good and such falsity: the good from which the affections are, is 'Lot,' and the truth from which they are, was 'Lot's wife.' When this has become 'a statue of salt,' that is, when the good of truth is vastated, then such good exists as is signified

by Lot in the cave, and such affections therefrom as are signified by his 'daughters.'

[A.] 2466¹⁰. 'Daughters,' and 'daughters-in-law' (Hos. iv. 13) = such affections.

—¹⁴. As 'whoredom' has such a signification, and 'daughters' = affections, it was so severely forbidden that a priest's daughter should commit whoredom (Lev. xxi. 9).

2567⁵. 'Your sons and your daughters shall prophesy' (Joel ii. 28). . . 'Sons' = truths themselves; 'daughters,' goods themselves. Refs.

—¹⁰. See COOK at this ref.

3024. See AFFECTION at this ref.

—³. Hence it is evident that 'the daughters of the gentiles,' 'the daughters of the Philistines,' 'the daughters of Egypt,' 'the daughters of Tyre and Sidon,' 'the daughters of Elom,' 'the daughters of Moab,' 'the daughters of the Chaldeans, and of Babel,' 'the daughters of Sodom,' = affections of evil and falsity, from which come these religiosities; thus, they = the religiosities themselves. Ill. 4335.

—'. 'The daughters of the magnificent nations' (Ezek. xxxii. 16, 18) = affections of evil.

—⁴. 'The daughter of Egypt' (Jer. xlvi. 11) = the affection of reasoning about the truths of faith, whether it is so, from scientific; thus, she = the religiosity which thence originates. . .

—⁶. It is evident that in these passages 'daughters' do not mean daughters, but affections which disagree with truth; thus, the religiosities thence derived; (and what these are determined by the signification of the various nations mentioned).

3081⁶. 'The king's daughter' (Ps. xlv. 13) = the Lord's Spiritual Kingdom; 'her friends, the virgins after her' = affections of truth. 5044¹³.

3103³. 'The daughters of Zion who uplift themselves' (Is. iii. 16) = affections of evil within the Church.

3110. 'Whose daughter art thou?' (Gen. xxiv. 23) = further exploration concerning innocence. Ex.

3620. 'I loathe my life, on account of the daughters of Heth' (Gen. xxvii. 46) = the adjunction of natural truth from another source. . . 'The daughters of Heth' = affections of truth from what is not genuine; here, of natural truth, because it is said concerning Jacob. 3621.

3621. 'If Jacob takes a woman from the daughters of Heth' (id.) = that natural truth was not to be associated with them.

3622. 'As these, are the daughters of the land' (id.) = because not from this ground, that is, from the truths of the genuine Church. 'Daughters' = Churches; for 'daughters' = the affections of good and truth; and 'the land,' the tract where the Church is, thus, the Church: thus, 'the daughters of the land' = the goods and truths of the Church.

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 evil. . . 'Daughters' = affections. Refs. 3665. 3683.

3686. 'Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father' (ver. 8) = the foresight

and providence of the Lord that the affections of that truth with which natural good had heretofore been conjoined, would not conduce to conjunction. . . 'The daughters of Canaan,' here, the daughters of Heth = the affections of truth from what is not genuine. Ex.

3703². 'Father' = good; and 'mother,' truth; in fact, that good and truth from which come the lower or derivative goods and truths, which are relatively as daughters and sons; and are therefore called 'daughters and sons' in the Word. —¹⁵, Ill. 3908. 4835³. 4843. H. 382a. E. 166.

—¹². 'The king's daughter' = the love of truth. . . because it treats here of the Lord and His Divine Human. 5954⁷. 9688^o. 9942⁷.

—¹⁵. 'The daughter of a priest' = the affection of good.

3793². 'Laban' represents the good of a common, but collateral stock. . . Hence the daughters from that good, (Rachel and Leah,) represent affections in the Natural; for these are as daughters from that good as a father.

3818. 'The two daughters of Laban' (Gen. xxix. 16) = the affections of truth from the good of a common stock. 'Daughters' = affections; here, the affections of truth from the good represented by Laban.

3824. 'I will serve thee seven years for Rachel thy younger daughter' (ver. 18) = assiduity, and subsequently a holy state in order to be conjoined with internal truth.

3939. 'In my happiness because the daughters will make me happy' (Gen. xxx. 13) = the delight of the affections which corresponds to the happiness of eternal life. . . 'The daughters who will make happy' = Churches.

3963. 'Afterwards she bare a daughter' (ver. 21) = the affection of all (the general truths), and also the Church of a faith in which is good, (that is, the Spiritual Church). Ex.

4139. 'Thou hast not permitted me to kiss my sons and my daughters' (Gen. xxxi. 28) = disjunction in consequence of a free state according to the faith of this good. . . 'Sons' = truths; and 'daughters,' goods.

4185. 'The daughters are my daughters, and the sons are my sons, and the flock is my flock' (ver. 43) = that all the affections of truth, and all the truths and goods were his. 'Daughters,' here those of Rachel and Leah, = the affections of truth. 4215.

4187. 'And to my daughters, what shall I do to them this day, or to their sons whom they have borne?' (id.) = that he dare not claim them. 'Daughters' = affections of truth.

4429. 'To see the daughters of the land' (Gen. xxxiv. 1) = to know the affections of truth and the Churches thence derived.

—^e. 'The daughters of the land' = the Churches among the ancients. Everywhere in the Word, in the internal sense, 'daughters' = Churches.

4434². 'To love and betroth the daughter of a strange God' (Mal. ii. 11) = to conjoin one's self with falsity, in place of truth, which is 'the wife of the youth.'

—⁴. 'Sons' (Ezek. xvi. 20) = truths; and 'daughters,' their affections.

4450. 'Give your daughters unto us, and take our

daughters unto you' (Gen.xxxiv.9)=the union of goods and truths. . . 'Daughters'=affections, thus goods. 4483.

4470. 'We will take our daughter and go' (ver.17)=that there is no conjunction. Ex.

4677². As kings represented the Lord as to Divine truth . . . their daughters were clothed in coats of various colours; for by 'daughters' were signified the affections of good and truth, and thence Churches. 9942⁸.

4782. 'And all his daughters' (Gen.xxxvii.35)=those who are in evils. 'Daughters'=goods, and, in the opposite sense, evils; or, those who are in goods or evils. Refs.

4818. 'Judah saw there the daughter of a man, a Canaanite' (Gen.xxxviii.2)=the affection of evil from the falsity of evil. . . 'Daughter'=the affection of good; and, in the opposite sense, the affection of evil.

4843². The life of evil is signified by 'the daughters committing whoredom' (Hos.iv.13); and the doctrine of falsity from which is the life of evil, by 'the daughters-in-law committing adultery.'

—³. 'The daughter rising up against her mother' (Micah vii.6)=that the affection of evil does so against truth; and the daughter-in-law against her mother-in-law=that the affection of falsity does so against good. —⁵. —⁶.

5332. 'He gave him Aenath the daughter of Potipherah priest of On for a woman' (Gen.xli.45)=the quality of the marriage of truth with good, and of good with truth. . . 'The daughter of the priest of On'=the truth of good; for 'daughter'=the affection of truth; and 'a priest'=good.

6021. 'His daughters and his sons' daughters' (Gen.xlvi.7)=goods in order. 'Daughters'=goods; and so also do 'sons' daughters,' but the goods which are from the former, thus in their order.

6138². 'He that loveth son and daughter more than Me is not worthy of Me' (Matt.x.37). 'Father and mother,' here=those things in general which are of man's proprium from heredity; and 'son and daughter,' those things which are of man's proprium from actuality.

6413⁴. 'The daughter of Zion' (Lam.i.6)=the affection of good, which is of the Celestial Church.

6419. 'Of a daughter, she marcheth upon the wall' (Gen.xlix.22)=to fight against falsity. 'A daughter'=the Church; here, the Spiritual Church, because that is treated of.

6432⁶. 'Daughters' (Is.xxxii.9)=affections.

6677. 'If she be a daughter, even let her live' (Ex.i.16)=not (to be destroyed) if it is good. . . for, when the infernals infest, they are allowed to assault truths, but not goods. Ex.

6729. 'The daughter of Pharaoh went down' (Ex.ii.5)=the religiosity there. 'Daughter'=the affection of truth and of good, and thence the Church; but, in the opposite sense, the affection of falsity and of evil, and thence the religiosity which is from them; here, the religiosity from false scientifics, because it is the daughter of Pharaoh. 6739.

— That 'daughters,' in the Word, = Churches;

13

and also that 'daughters'=the religiosities of many nations, which are false. III.

—^e. 'The daughter of Egypt' (Jer.xlvi.11)=the affection of reasoning concerning the truths of faith, whether it is so, from scientifics, when the Negative reigns; thus=the religiosity which thence originates; and which is of such a character that nothing is believed except what is false.

6740^e. 'The daughters which are carried by nurses at thy side' (Is.lx.4)=the goods which are continually being insinuated; for 'daughters'=good; and 'nurses,' those things which insinuate.

6745^e. 'The daughter of My people is cruel' (Lam.iv.3)=the Spiritual Church; here, vastated.

6750. 'She brought him to the daughter of Pharaoh' (Gen.ii.10)=to the affection of scientifics. 'The daughter of Pharaoh'=a religiosity; but here, the affection of scientifics; for it is the third state which is described in this verse, and, in that case, 'daughter'=affection; and 'Pharaoh,' what is scientific in general; thus, 'the daughter of Pharaoh'=the affection of scientifics. Ex.

6775. 'The priest of Midian had seven daughters' (Ex.ii.16)=the holy things of that Church. 'The daughters of a priest'=the things of the Church; 'daughter'=the Church; 'priest,' the good of love; thus, 'the daughters of a priest'=the Church as to good: 'Midian'=those who are in the truths of simple good; and 'seven'=what is holy; thus, 'the priest of Midian had seven daughters'=the holy things of the Church belonging to those who are in the truths of simple good.

6788. 'He said to his daughters' (ver.20)=thought concerning the holy things of the Church. 'Daughters'=the holy things of the Church; the holy things which are here signified by 'daughters' are truths, which, in the Word, are called 'holy'. . .

6793. 'He gave Zipporah his daughter to Moses' (ver.21)=that he adjoined to him the good of his own Church. . . 'Daughter'=good, and also the Church; 'Zipporah'=the quality of the good of that Church.

6919. 'Ye shall put them on your sons and your daughters' (Ex.iii.22)=application to their truths and to their goods. 'Sons'=truths; and 'daughters,' goods.

7662. 'With our sons and with our daughters' (Ex.x.9)=those who are in the affection of truth and in the affection of good. 'Sons'=the truths of the Church, thus affections, because truths without affections are not anything; and 'daughters'=goods, thus, the affections of good.

7729⁶. 'The daughter of Zion' (Micah iv.13)=the Celestial Church. E.176^e.

8890. 'Thou shalt not do any work, thou, nor thy son, nor thy daughter,' etc. (Ex.xx.10)=Heaven and happiness for each and all things in the internal and external of man. . . 'Thou'=the man himself; 'son,' his Intellectual; 'daughter,' his Voluntary, both in the internal man. . . The reason 'son'=the Intellectual, is that 'son'=truth, for truths constitute the Intellectual; and the reason 'daughter'=the Voluntary, is that 'daughter'=good, for goods constitute the Voluntary.

[A.] 8904⁴. 'Daughters' (Ezek.xvi.20)=goods.

8982. 'If she bear him sons and daughters' (Ex.xxi.4)=truths and goods thence derived. 'Sons'=truths; and 'daughters,' goods.

8993. 'When a man has sold his daughter for a maid-servant' (Ex.xxi.7)=the affection of truth from natural delight. 'The daughter of a man'=the affection of truth; for 'daughter'=affection; and 'man,' truth.

—e. They who are in the genuine affection of truth, in the representative sense, are 'the daughters of the men of the Israelites;' but they who are in an affection of truth which is not genuine, are 'maidservants from the daughters of Israel.'

9001. 'According to the judgment of daughters shall he do to her' (ver.9)=that it shall be as is the genuine affection of truth... 'Daughter'=the affection of truth; here, the genuine affection of truth; for 'a maidservant'=the affection of truth from natural delight; thus not genuine before she is betrothed...

9079. 'Or shall have gored a son or a daughter' (ver.31)=a reviling by the affection of evil against the truths and goods of faith derived from interior things... 'Son'=the truth of faith; and 'daughter,' the good of faith: the reason they=truths and goods derived from interior things, is that interior things are like parents, from which goods and truths are born like sons and daughters. Ex.

9666⁶. 'Sons from afar'=those who are in obscurity as to truths; 'daughters from the extremity of the earth'=those who are in obscurity as to goods, such as are the gentiles. 'Sons'=those who are in truths, and, in the abstract sense, truths; 'daughters,' those who are in goods, and, in the abstract sense, goods. Refs.

10031². 'The daughter of My people' (Lam.ii.11)=the Church.

10109⁴. 'The daughter of a priest married to a strange man shall not eat' (Lev.xxii.12)=that the holy things of the Church cannot be appropriated to the good which is not conjoined with the truths of the Church.

10227¹⁴. 'The daughter of Tyre shall offer thee a gift' (Ps.xlv.12): the Church as to the affection of truth is here described, and is called 'the king's daughter;' for 'daughter'=the Church as to affection; and 'king,' truth. E.236⁶.

10402. 'Pull out the earrings of gold from the ears of your women, of your sons, and of your daughters' (Ex.xxxii.2)=the drawing out of such things from the sense of the letter of the Word as favour external loves, and the principles thence derived... 'Daughters'=the affections of truth and good, and, consequently, in the opposite sense, the affections of falsity and of evil.

10490⁴. 'The daughter against her mother, and the daughter-in-law against her mother-in-law' (Matt.x.35)... 'The daughter'=the affection of good and of truth; 'the mother,' the affection of evil and of falsity; 'the daughter-in-law'=the truth of the Church adjoined to its good; and 'the mother-in-law,' falsity adjoined to its evil. —⁵.

10651. 'If thou take of his daughters for thy sons' (Ex.xxiv.16)=the conjunction of the affections of evil

with truths... 'Daughters'=the affections of good; and, in the opposite sense, the affections of evil.

10652. 'And his daughters go a whoring after their gods, and make thy sons go a whoring after their gods' (id.)=thus the profanation of good and of truth... 'His daughters,' or those of the inhabitant of the land, =the affections of evil. Ex.

H. 382 (r). 'Daughters'=the affections of good, thus goods. Refs.

Life 79². The Israelitish and Jewish Churches are here treated of, which are 'the daughters of one mother' (Ezek.xxiii.2). R.134⁴. E.141⁴. 555⁷.

R. 166³. 'The king's daughter'=the Church as to the affection of truth.

458². 'The daughters of the owl,' etc. (Is.xiii.21)=various concupiscences.

543. 'A daughter,' in the Word,=the good of doctrine, also the will and thence the affection of truth and of good.

748⁶. 'To eat the flesh of sons and daughters' (Jer.xix.9)=to destroy truths and goods with one's self: 'sons'=truths; and 'daughters,' goods. Refs.

M. 120. The offspring from the Lord as a Husband and Father, and from the Church as a wife and mother, are all spiritual; and in the spiritual sense of the Word are meant by 'sons and daughters,' etc. Gen.art.

— Hence 'sons and daughters' in the spiritual sense of the Word, mean truths and goods; 'sons,' truths conceived in the spiritual man and born in the natural man; and 'daughters,' in like manner, goods... As 'daughters'=the goods of the Church, there is so frequently mentioned in the Word 'the daughter of Zion,' 'of Jerusalem,' 'of Israel,' and 'of Judah,' by which are not meant any daughters, but the affection of good which is of the Church.

202. The offspring born from two who are in love truly conjugal derive from their parents the marriage principle of good and truth, whereby they have an inclination and capacity, if sons, to perceive the things of wisdom, and if daughters, to love the things which wisdom teaches. Gen.art.

E. 175⁸. 'Sons and daughters' (Jer.v.17)=the affections of truth and of good.

195⁹. 'The king's daughter'=the spiritual affection of truth, and thence the Church from those who are in that affection. 242²¹. 298⁷. 412²⁶. 684¹⁸.

240⁷. 'The daughters of Zion' (Is.iii.17)=the Celestial Church, and the things of that Church; here, perverted.

357². 'Of a daughter' (Gen.xlix.22)=those who are in evils, and want to destroy goods by means of falsities.

357¹⁹. 'The daughter of Zion' (Jer.vi.23)=the Church.

372⁷. 'The daughter of My people' (Jer.viii.21)=the Church.

395⁸. 'The king's daughters that were virgins' (2 Sam. xiii.18)=the affections of truth, and thence the Church, as may be evident from a thousand places in the Word where are mentioned 'the daughter of a king,' 'the daughter of Zion,' and 'the daughter of Jerusalem'...

wherefore, also, the **daughters** of a king represented the truths of that affection by their garments, and, in general, by their mantles, which were variegated with pieces.

403¹³. 'Which devoureth thy sons and thy **daughters**' (Jer. v. 17) = all spiritual affections of truth and of good.

412²⁶. 'The **daughter** of Tyre' = the affection of the Knowledges of truth and of good.

438³. 'The **daughters** who will make happy' = the spiritual affections of truth which constitute the Church, and from which comes all internal happiness that is heavenly. Ex.

448⁸. 'Of a **daughter**, she marcheth upon the wall' = to fight from the truths which are from good against the falsities which are from evil.

453¹⁰. 'The **daughters** of Judah which shall exult' (Ps. xlviii. 11) = the affections of good and of truth which appertain to those who belong to the Celestial Church.

504³¹. 'The mother against the **daughter**, and the **daughter** against the mother' (Luke xii. 53) = the cupidity of falsity against the affection of truth; and the reverse. 724⁶.

518⁸. 'Dragons and the **daughters** of the owl' (Is. xliii. 20) = those who know truths and goods only from memory, and do not understand and perceive them; these speak truth without having any idea of it, being entirely dependent upon others.

526¹⁴. 'The **daughter** of the Chaldeans' (Is. xlvii. 5) = the falsification of truth.

532¹¹. 'The mother' (Luke xii. 53) = the truth of the Church; and 'the **daughter**,' its good.

555⁷. 'The sons and **daughters** whom they bare' (Ezek. xxiii. 4) = the falsities and evils of the Church.

586⁴. 'To sacrifice sons and **daughters**' (Ps. cvi. 37) = to destroy the truths and goods of the Church by evil cupidities; 'sons' = the truths of the Church; and 'daughters,' its goods.

587¹⁰. 'The **daughters** of the owl' = the affections of falsity.

617³⁰. The consumption of all truth and good is signified by 'they shall eat the flesh of their sons and **daughters**' (Lev. xxvi. 29). 'Sons' = the truths of the Church, and, in the opposite sense, its falsities; and 'daughters' = the affections of truth and of good, and, in the opposite sense, the cupidities of falsity and of evil; their mutual consumption and extinction is signified by 'eating them.'

624¹⁰. 'Thy sons and thy **daughters** shall fall by the sword' (Amos vii. 17) = that the truths and goods of the Church will perish by means of the falsities of evil.

637¹¹. 'The **daughters** of Zion,' and 'the virgins of Jerusalem' (Lam. ii. 10) = those in the Church who are in the affection of good and of truth; and, abstractedly, these affections themselves.

650³⁵. 'The **daughters** of the owl' = sensuous affections, for the Sensual is affected with and sees truths in the darkness, as an owl sees objects in the night.

653⁴. 'The **daughters** that were haughty' (Ezek. xvi. 50) = the cupidities which are of (self-love).

654⁴⁴. 'The **daughter** of Egypt' = the affection of falsity which belongs to such a Church.

—⁶⁸. 'Sons and **daughters**' (Ezek. xxiii. 25) = the truths and goods of the Church which they will destroy. —⁷⁰.

655⁷. 'To commit whoredom with the **daughters** of Moab' (Num. xxv. 1) = to adulterate the goods of the Church.

659²¹. 'Sons and **daughters**' (Jer. xvi. 3) = exterior truths and goods; 'mothers and fathers,' interior truths and goods . . .

687¹¹. 'The **daughter** of the Chaldeans' = the profanation of truth.

714¹⁸. 'Owls' = those who see falsities as truths; and 'their **daughters**,' the concupiscences of falsifying truths. —³⁰.

724¹¹. 'Our **daughters**' (Ps. cxliv. 12) = the affections of truth; which are therefore compared to 'corners cut out in the figure of a palace,' because 'a palace' is the representative of the understanding, in which truths are in their beautiful form, and they are in a beautiful form when they are from the affection of truth.

724²⁰. 'Sons from afar, and **daughters** from the extremity of the earth': 'sons' = those who are in truths; and 'daughters,' those who are in the affection of them; and, therefore, abstractedly from persons, they = truths and the affections of them.

—²⁵. That all truths together with the affections of them will perish through falsities is signified by 'your sons and your **daughters** shall fall by the sword' (Ezek. xxiv. 21): 'sons' = truths; 'daughters,' the affections of truth.

734¹⁶. The Church which is in genuine truths is meant by 'the **daughter** of Zion' (Jer. vi. 2).

811¹⁷. 'Thy sons are carried off into captivity, and thy **daughters** into captivity' (Jer. xlviii. 46) = that the truths and goods of their Church are shut off by falsities and evils; 'sons' = truths; and 'daughters,' goods.

863³. 'The **daughter** of Zion' (Lam. ii. 10) = the Church in which the Lord reigns through Divine truth. 1175².

—¹³. See VIRGIN at this ref.

—¹⁵. 'King's **daughters**' (Ps. xlv.) = the affections of Divine truth . . . 'The **daughter** of Tyre shall send a gift' = worship by those who are in the Knowledges of truth . . . 'The king's **daughter** is all glorious within' = the spiritual affection of truth, which is called 'glorious' from the abundance of truth, and 'within' = what is spiritual.

911¹⁴. 'Harvest' and 'bread' (Jer. v. 17) = the truths and goods of the Church nourishing; 'sons and **daughters**,' the same producing.

919³. 'Careless **daughters**' (Is. xxxii. 9) = those in the Church who love falsities more than truths.

922². 'The **daughter** of Judah' (Lam. i. 15) = the Church from the doctrine of truth from the Word.

Daughter-in-law. *Nurus*.

A. 2466¹⁰. See DAUGHTER at these refs. 4843². —³. 10490⁴.

4818². To lie with a **daughter-in-law** was a capital

offence (Lev.xx.12), and Judah's referring this deed with his **daughter-in-law** to the levirate law . . . involves this, that his sons by Tamar should be acknowledged as the sons of Er his first-born, who was born of a Canaanite mother . . .

[A.]4843. '(Judah said) to Tamar his **daughter-in-law**' (Gen.xxxviii.11)=a Church representative of spiritual and celestial things, which is called 'a **daughter-in-law**' from truth . . . 'A **daughter-in-law**'=the Spiritual of the Church, or truth. The reason 'a **daughter-in-law**' has this signification, is that all things of marriage, and all who were from marriage, represented such things as are of the heavenly marriage, thus which are of good and truth . . . Hence, 'a **daughter-in-law**,' being the wife of a son as a new husband,=the truth of the Church conjoined with good. 9079.

—2. That by 'a **daughter-in-law**,' in the internal sense of the Word, is signified the truth of the Church adjoined to its good, consequently, in the opposite sense, the falsity of the Church adjoined to its evil. Ill.

4869. 'Because he knew not that she was his **daughter-in-law**' (ver.16)=that he did not perceive it to be the truth of the Representative Church. 'A **daughter-in-law**'=the truth of the Church adjoined to its good. The reason it=the truth of the Representative Church, is that by 'Tamar,' who is here 'the **daughter-in-law**,' is represented the Church representative of spiritual and celestial things.

4903. 'Saying, Tamar thy **daughter-in-law** hath committed whoredom' (ver.24)=a perception that it is false that there is anything conjugal in the case . . . 'A **daughter-in-law**'=the truth of the Church.

H. 382a. 'Sons' and 'daughters'=the truths and goods which are procreated; 'sons-in-law,' and 'daughters-in-law,' the conjunctions of these.

—(r). 'A **daughter-in-law**'=good associated with its truth. Ref.

E. 141¹². 'The **daughters-in-law** who commit adultery' (Hos.iv.13)=evil conjoined with falsities thence. 324²⁰.

De Conj. 83. They who read the Word without doctrine, as they necessarily fall into many fallacies from the sense of the letter . . . and who have at the same time taken up many falsities and confirmed themselves in them, and who are, consequently, in the conceit of their Own intelligence, produce adultery as of a father with his **daughter-in-law**.

David. *David.*

A. 66^e. In the Psalms, under the character of David as a king, in the internal sense, it treats of the Lord.

255^e. 'David' (Ps.lxxxix.3)=the Lord. 2842³. —.

666². 'David' (Is.lv.3)=the Lord.

—⁴. 'David' (Ezek.xxxiv.24)=the Lord. 1038².

—'. 'David' (Ezek.xxxvii.25)=the Lord. 1038³.

1025¹⁰. 'David' (Jer.xxxiii.22)=the Lord.

—'. 'David' (Jer.xxiii.5)=the Lord.

1725³. This is evident in David. 1745².

1888. By 'David' is not meant David, but the Lord. . . . These things were written by the prophets after

the time of David, yet it is openly said that he shall be their Prince and King.

2159². 'David' (Is.xxxvii.35)=the Lord, Who, as He was to come, is called 'Servant' as to the Human.

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

2649³. 'How, therefore, doth David in spirit call Him Lord?' (Matt.xxii.43): thus as to the flesh He was no longer the Son of David. L.35⁵. T.102².

2761⁵. 'David' (Jer.xvii.25)=the Lord.

2832³. 'David' (Ps.cxxxii.17)=the Lord. 9954¹⁶.

2842¹. 'David' (ver.11)=the Lord. Still, the oath was made to David, because he was of such a character that he believed it to be confirmed concerning himself and his descendants, for David was in the love of himself and his descendants, and therefore believed that (these things) were said about him . . . although they were said about the Lord.

2909⁴. See HEBRON at this ref.

3305⁵. Hence it is manifestly evident, that by 'David,' etc. are not meant these persons, but that, in the supreme sense, they=the Divine spiritual things which are in the Lord, and which are of the Lord in His Kingdom and Church . . . 3881⁴.

3322¹. 'The tent of David' (Amos ix.11)=the Church and worship of the Lord. 4926².

3441⁴. 'David My servant' (Ezek.xxxvii.24) = the Lord as to the Divine Human, and this from Divine truth, which is signified by 'a king,' who here is David.

3881⁷. Truth is signified by 'the house of David' (Zech.xii.7).

4391⁴. 'To set up the fallen tent of David' (Amos ix.11)=to restore the Holy of truth after it has perished; 'David'=the Lord relatively to Divine truth.

4594^e. See BETHLEHEM at these refs. E.449³.

—'. By 'David' is especially represented the Lord as to the Royalty or Divine truth. 5307².

4763⁵. By 'a king,' especially by 'David,' is represented Divine truth.

5044⁸. 'The throne of David'=the Heaven of the Lord.

5313⁴. 'The throne of David' (Luke i.32) is not the kingdom David had . . . but the kingdom in Heaven; wherefore by 'David' is not signified David, but the Lord's Divine Royalty; and by 'throne,' the Divine truth which proceeds, and which constitutes the Lord's Kingdom.

5335^e. As David was to represent the Lord as to the royalty, he did not begin to reign (until he was 'a son of thirty years') (2 Sam.v.4). Ex.

8495⁴. 'To sit upon the throne of David' (Jer.xvii.25) = that these things are from the Lord.

8770^e. They who know the things mentioned above may also know why somewhat of the priesthood was granted to David.

9163^e. 'The house of David,' and 'the tent of David' = the Church of the Lord; for, in the prophetic Word, 'David'=the Lord.

9548^e. **David** is called 'the lamp of Israel' (2 Sam. xxi.17) . . . because 'a king' = the Divine truth which is from the Lord; and '**David**,' the Lord as to Divine truth, from which come faith, intelligence, and wisdom.

9954¹⁵. '**David**' (Ps. lxxxix. 20) = the Lord.

—¹⁶. Hence it is evident, that the Lord as to His Divine Human is here (Ps. cxxxii. 10) meant by '**David**,' 'the anointed of Jehovah.'

10217³. 'To number' = to arrange in order and dispose, and as it belongs to the Lord alone to arrange in order and dispose the truths and goods of faith and of love with everyone in the Church and in Heaven, therefore, when this is done by man, as it was done by **David** through Joab, it = the ordering and disposition of such things by man and not by the Lord; which is not to order and dispose, but to destroy. P. 244.

10249⁵. By 'the seed of **David**' (Ps. lxxxviii. 4) is not meant the posterity from **David** as a father . . . but by '**David**' here, as elsewhere, is meant the Lord as to Divine truth; thus by his 'seed' are meant those who are regenerated by the Lord, and, in the abstract sense, those things which are from the Lord with them . . .

H. 526⁴. The Angels know where **David**, etc. are: they are held in no higher estimation than others. The reason they are mentioned with honour in the Word, is that by them in the internal sense is meant the Lord . . . by '**David**' the Lord as to the Divine Royalty.

L. 43. That the Lord is called '**David**.' III.

44. He who knows that the Lord is meant by '**David**,' may know why **David** so frequently wrote about the Lord in his Psalms when he wrote about himself. III.

S. 71. See AARON at this ref.

P. 245. **David** represented the Lord Who was to come into the world; and Solomon, the Lord after His coming. —^e.

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 has omnipotence to save. '**David**' = the Lord as to Divine truth. . . 'The key of **David**' has a similar signification to the keys of Peter. . . . The key of **David** given to Eliakim (Is. xxii. 21, 22) has also a similar signification.

266. 'Which is of the tribe of Judah, the root of **David**' (Rev. v. 5) = (that the Lord subjugated the Hells) through the Divine good united to the Divine truth in His Human. . . By '**David**' is meant the Lord as to the Divine truth of the Divine wisdom.

954. 'I am the Root and the offspring of **David**' (Rev. xxii. 16) = that He is that Lord Who was born in the world, and thus the Lord in His Divine Human. From this He is called 'the Root and the Offspring of **David**,' and also 'the Branch of **David**' (Jer. xxiii. 5; xxxiii. 15).

D. 463. On the same side, lower down, is **David**, who receives nobody that comes to him; but those who come he sends from himself to Jesus; thus he lives in heavenly rest, and in happiness.

2621. On **David**. . . When I was reading about the adultery of **David** with Bathsheba, and about his cruelty to the sons of Ammon, there was long presented,

for days, one whom they called **David**, with whom I spoke; and I supposed that he could have been among the upright; but if it is he, or if the one who is with me presents his person . . . then is he such a leader of adulterers and of the cruel as derive from adulteries and cruelty the highest delight; and, moreover, he is acute or pernicious, because his phantasy goes deeper than others. I have heard that during his life by what he wrote in the Psalms he meant himself, and not so much the Messiah, Whom he indeed knew; but whether he believed Him to be Jehovah the God of Israel, I do not yet know. See 2 Sam. xii. 31. 2656.

2638. **David** learned (this cruelty) from such Spirits, or from his companions who had been in visions . . .

2640. These are the three kinds of instruments which the infernals seem to themselves to use with the greatest delight, whom **David** taught when he was in his cruelty: hence it may be evident of what quality he was: and as to his Psalms, he did not speak the least word, but the Lord's spirit through him, because he was a king, and of such a character; but he had applied to himself whatever is said there about the Messiah and His Kingdom.

2657. There is no harm in their calling (**David**) a man of God, and holy. Ex.

3346. (The delight of these inhabitants of Venus in plundering) was communicated to me . . . Hence the cruelty of **David**.

3656. On **David** and a Pope. It was shown that **David** desired to be the highest in Heaven, for such a cupidity cleaves to him from his understanding himself in the Psalms. Sometimes he is permitted to go up on high, and so suppose himself to be in the highest Heaven. Des.

3657. It was also shown how he subjugates those who are in the interior sphere of Spirits, and compels them to worship him as a god. The pope who was lately with me again came among those who are above the head . . . and was then with **David**, who wanted to reduce him to submission, so that he should worship him as a god; for **David** had previously declared that he was a god, when he was in the highest, and it was seen and represented . . . that those who would not acknowledge him a god in that highest he threw headlong down. Des. It then came out of his phantasy that he might carry the Lord down to the Lower Earth, to keep Him there. Such is his character when he goes up into the highest, and declares himself to be a god: and as the popes also declare themselves to be god on earth, he of whom I spoke before was united with **David**. But as the pope was in the persuasion that he was a god, and **David** also was in the persuasion that he was a god . . . they strove together; but **David** conquered, because he was not only in persuasion, but was also in cruelty, and thus in the persuasion of subjugating . . . and when the pope refused to yield, **David** heard or perceived that he would profess Christ . . . and then, being in the persuasion of cruelty, he treated him in his own way, as he had treated the gentiles . . .

3658. When the pope complained of these torments, **David** said to him that he was **David**, and that he kept

the Lord bound, and that only one was to reign in Heaven . . . On hearing this, the pope said that **David** was holy ; he therefore denied the Lord and followed **David** . . . but when he came into the pope's persuasion, that if he denied the Lord whose vicar he was, he would be nobody . . . **David** noticed it, for in that state he can instantly perceive the persuasions of another, wherefore he turned him into a cloud . . . in which condition he supposed himself to be nothing.

[D.] 3659. After this, as **David** wanted to be a god, he betook himself among the interior Spirits . . . and subjugated them, because he was in the persuasion that he was a god, and could subjugate everybody by cruelty; such as he had during his life, wherefore he subjugated those interior Spirits who would not acknowledge him as a god. Des.

3660. When he supposed that he had thus subjugated Heaven, he feared to go further . . . where the interior good Spirits begin, because he knew from former experience that he could not endure their sphere ; but still . . . he rushed thither . . . and then began to be tortured, and to be sensible of a cadaverous stench, so that he could no longer endure it ; if he advanced further it seemed to him that he would perish ; wherefore he was cast down thence into the Lower Earth. It was perceived that this had often taken place before, and that he had been thus cast down as soon as he came into the sphere of angelic Spirits. I perceive from this, that he dared go thither while he was in the persuasion that the Lord was bound by him . . . yet from his suffering so miserably while there, he called the Lord's Heaven Hell, because when he came there he came into direful torments, because into a sphere contrary to adultery and cruelty. But when he reached the Lower Earth, he was suddenly projected upwards, from some persuasion . . .

3664. It was observed that above those to whom **David** strove to come, there are Spirits still more subtle, for from the fact that Spirits spoke through him during the life of the body, **David** is of such a character that he is able to strive to come to them. (These Spirits described.)

3665. Such Spirits, and **David** too, although among the evil he seems so acute . . . are yet grosser than all the rest ; for in the sphere of the good they become more excrementitious, nay, more cadaverous than others . . . as was said to **David**, and thus to them.

3674. On **David**. I spoke to **David**, who is now above the head, and who, when there, supposes himself to be more subtle than others, because the Holy Spirit spoke through him. He openly confessed that he did not understand what he wrote ; he had indeed thought that it contained some secrets, but what, he knew not ; also that he knew that a certain one was to come into the world, but had no further knowledge about him. This he . . . as it were attested ; and also that he had applied each and all things to himself and the Jews. He said that as a Spirit spoke through him as he through me, he was of the same character ; but it was permitted to say to him that he had no Knowledge of the Lord, thus no Knowledges of faith, and therefore did not know the interior things of the Word, and so had

remained solely in the sense of the letter, which was a very different thing ; and that Spirits had spoken through him things which he did not perceive . . . To this he could make no reply . . .

3679. It was said of (this Spirit) that he was of such a quality as to freely suffer the persons of others to be induced upon him, as that of **David**, and thus act not only their persons, but also their shameful deeds ; and it was said that he became such from the actuality not only of **David**, but of any other one. Such Spirits, especially when they suffer infamous persons to be induced upon them, after a while are such that they do not know otherwise than that they are those very persons, and thus persuade not others only but themselves too that they are such.

3682. **David**, being himself wicked, and the subject of the wicked . . . for he has nothing but adulteries and cruelties in his disposition, strives and plots without conscience. It was evident that he was a subject of the deceitful above the head, as they began to exert their wickedness more openly than before, in order that the blame might be laid on **David** ; wherefore **David** was wrapped up in the veil and let down towards the lower regions, but by means of the persuasions and phantasies infused into him by the diabolic crew on high. He struggled for an hour, with indescribable pertinacity. Phantasies were constantly infused into him, which he received with his persuasion, and thus with the veil. With a diminution of the veil, or without the veil, he cast himself in all directions, now below, now midway, now upwards in front, now close above the head, now behind the head ; which was only a phantasy with an obstinate persuasion. 3688.

3683. After a while he attempted to act the python . . . standing on my head . . . Whether this pythonic practice belonged to **David** during his life, it is not allowable to infer from this . . .

3684. He was afterwards told that he is like a dog, and was treated by others as if he were a dog, because he was their subject, which was confirmed by the deceitful above the head . . . But as this was contrary to his sphere of authority . . . he was indignant, and was thus wrapped up in as it were a misty veil of authority, and let down . . . They who spoke thus to **David** were those who most greatly boast that they are the Holy Spirit. 3688.

3851. The Spirits above the head formed a design to destroy me . . . I perceived that they wanted to act by means of innocent persons, under whose persons they presented those whom they evoked. They evoked **David** also, who appeared before me in his own face and body, furnished with his instruments, but immersed in a dark cloud.

4111. Such punishments last long, for years and ages, as with the dragon, with **David**, which punishments are attended with vastation, yet a last vastation follows. Des.

4462. See SIREN at this ref.

5618. See WORD at this ref.

D. Min. 4603°. It was said that many of the saints

are in Hell, being pre-eminently magicians, and there were mentioned Anthony, Francis Xavier, **David**.

E. 19. '**David**'=Divine truth in the Spiritual Kingdom, which is called the Lord's Royalty, therefore, in the supreme sense, he=the Lord as to that truth and as to that Kingdom; on which account it is said of **David** that he shall come and reign over the Sons of Israel (Ezek.xxxvii.24,25; Hos.iii.5). 62³.

205. 'He that hath the key of **David**' (Rev.iii.7)=Who has power through Divine truth. . . '**David**'=the Lord as to Divine truth. The reason '**David**' in the Word means the Lord, is that 'kings' in the Word represent the Lord as to Divine truth . . . and king **David** especially, because he took great care of the things of the Church, and also wrote the Psalms . . . The reason it is said 'he that hath the key of **David**,' is that '**David**' represented the Lord as to Divine truth, and all power in the Heavens and on earth resides with the Lord from Divine good through Divine truth . . .

—². That '**David**' in the Word=the Lord. Ill.

—¹. It is said that 'they shall seek Jehovah their God, and **David** their king' (Hos.iii.5), because 'Jehovah'=the Lord as to Divine good, which is the Divine being; and '**David** the king,' the Lord as to Divine truth, which is the Divine manifesting.

—³. 'The house of **David**, and the inhabitant of Jerusalem' (Zech.xii.7)=the Spiritual Kingdom, which is constituted of those in Heaven and earth who are in Divine truth. 483¹¹.

—⁴. 'I have sworn to **David** My servant, Thy seed will I establish for ever; and build up thy throne to all generations' (Ps.lxxxix.4) is not applicable to **David**, whose seed and throne have not been established for ever . . . but 'the seed of **David**' means those who from the Lord are in truths from good, and, in the abstract sense, the truths themselves which are from good. . . That it is the Lord as to Divine truth, or that it is the Divine truth proceeding from the Lord, which is meant by '**David**,' is evident, for it is said, 'In the heavens thou shalt confirm thy truth, and the heavens shall confess thy truth in the congregation of the saints.'

—⁶. As **David** represented the Lord as to Divine truth, the Lord willed to be born from the house of **David**, and also to be called 'the Son,' 'the Root,' and 'the Offspring of **David**' . . . but when the Lord put off the human from the mother, and put on the Human from the Father . . . He was no longer that 'Son,' as is meant by His words to the Pharisees (Matt.xxii).

253⁵. 'The throne of **David**'=Heaven as to Divine truth.

310. 'Of the tribe of Judah, the root of **David**'=through Divine good united to Divine truth in His Human . . . 'The root of **David**'=the Divine truth; for '**David**'=the Lord as to Divine truth.

—⁸. The Lord as to Divine truth is called 'the root of **David**' from the fact that all Divine truth is from Him, as also all things come forth and subsist from their root.

316⁸. '**David**' (Ps.lxxxix.20)=the Lord as to Divine truth . . . As '**David**' means the Lord as to the Divine truth which proceeds from His Divine Human, it is

said '**David** My servant,' for 'servant' . . . is predicated of truth. 375²⁰.

—⁹. '**David**' here, too (Ps.cxxxii.17)=the Lord as to Divine truth; 'to make his horn to bud'=the multiplication of Divine truth in the Heavens and on earth by Him; wherefore it is also said 'I will dispose a lamp for Mine anointed.'

375²⁰. Hence it is evident, that the Lord as to His Divine Human is here meant by '**David** the anointed of Jehovah' (Ps.cxxxii.17).

376²⁴. 'The kings that sit upon **David**'s throne' (Jer.xiii.13)=those who would otherwise be in Divine truths.

392¹². These things are said of **David** (Ps.cxxxii.11), but '**David**,' here, means the Lord.

401⁸. These things are said of the Lord, and of Heaven and His Church, for by '**David**' (Ps.lxxxix.25), who is here treated of in the sense of the letter, is meant the Lord.

409⁵. As by '**David**' in the Word is meant the Lord as to Divine truth, and Divine truth serves, where '**David**' means the Lord, he is called 'a servant.' Ill.

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. . . 'Then may also My covenant become of no effect with **David** My servant, that he should not have a son to reign' (ver.21)=that then they would have no Divine truth . . . 'So will I multiply the seed of **David** My servant' (ver.22)=the multiplication of Divine truth . . . with those who have conjunction with the Lord.

453¹². 'The house of **David**'=the Church as to the truths of doctrine.

555¹⁰. '**David**' (Zech.xii.12)=the Divine truth.

650⁵¹. 'A shepherd, My servant **David**, whom Jehovah will stir up' (Ezek.xxxiv.23,24) means the Lord . . .

684¹⁰. By '**David**' in the Word is meant the Lord as to Divine truth, or as a King.

—¹³. That by '**David**' here (Ps.lxxxviii) is not meant **David**, but the Lord as to His Royalty, which is the Divine Spiritual, and is called Divine truth, is very evident from the things here said about **David** . . .

—²⁹. '**David**' as 'a servant'=the Lord's Human as to Divine truth; and 'anointed'=this united to Divine good. . . 'In Zion I will make the horn of **David** to bud' (Ps.cxxxii.17)=the power of Divine truth from Him in Heaven and the Church.

700²⁶. Zion, where **David** was=the inmost of the Church, which is called its Celestial.

—²⁸. **David**'s dancing (2 Sam.vi.14) represented the gladness and joy which result from the affection of truth and good from the Lord through the influx of Divine truth, which is signified by the ark. . . The dancing of **David** . . . represented joy of heart from the affection of spiritual and celestial good.

701⁷. By '**David**' here (Ps.lxxxix.3,28) is meant the Lord as to the Royalty, Who is called 'chosen' from good, and 'servant' from truth; 'to make a covenant, and to swear to him'=the union of His Divine with His Human . . . 'I will establish thy seed even to eternity'

=the eternity of the Divine truth from Him; 'mercy will I keep for him to eternity'=the eternity of the Divine good from Him . . . This is the sense of these words, when, instead of **David**, there is understood the Lord as to His Divine Human and His Royalty . . .

[E.701]¹⁸. By '**David** who shall pasture them, and who shall be a prince in the midst of them' (Ezek.xxxiv.23) is meant the Lord as to Divine truth, which is called 'a servant' from its serving.

—¹⁹. 'My servant **David** shall be king over them' (Ezek.xxxvii.24): here, also, by '**David**' is meant the Lord; for it is evident that it was not **David** who was to come and be their king and shepherd . . .

768¹⁸. That this (infernal falsity) shall not have dominion in the Lord's Church, in which there is Divine truth celestial, is signified by 'not anyone of his seed shall sit upon the throne of **David**, and have dominion any longer in Judah' (Jer.xxii.30).

781¹². The reason power was given to **David** to smite a lion and a bear, which took a small cattle from the flock (1 Sam.xvii.34), was that by '**David**' was represented the Lord as to Divine truth, by means of which they who belong to His Church are instructed. . . 'A lion' here=the power of infernal falsity against Divine truth . . . and 'a bear,' the power of falsity against Divine truth natural; 'a small cattle from the flock'=those who are of the Lord's Church; and as these things are represented, power was given to **David** to smite the bear and the lion, by which was represented and signified the Lord's power of protecting His own in the Church by means of His Divine truth from the falsities of evil which are from Hell . . . By '**Goliath**,' who was a Philistine . . . are signified those who are in truths without good . . . and 'uncircumcised'=those who are in filthy corporeal loves . . . Hence it is evident what the victory of **David** over Goliath represented.

799⁹. That the Lord will reign (in Heaven and the Church) through Divine truth from His Divine good, is signified by 'he shall sit thereon in truth in the tabernacle of **David**' (Is.xvi.5); by '**David**' is meant the Lord as to the Royalty, which is Divine truth; and by 'his tabernacle' is signified Divine good.

850². The reason 'Mount Zion'=Heaven and the Church where the Lord reigns through His Divine truth, is from the fact that Zion was the city which **David** built, and in which he afterwards dwelt, and was thence called the city of **David**; and as by '**David**' was represented the Lord as to the Royalty, which is Divine truth, 'Zion'=Heaven and the Church where the Lord reigns through Divine truth.

946. The Lord's Spiritual Kingdom is signified by the 'throne of **David**' (Is.ix.7).

Davus. *Davus.* Coro.54^e.

Dawn. *Aurora.*

A. 920. When (the most ancient people) perceived the morning they did not perceive the actual morning of the day, but the heavenly principle which is an image of the morning and the **dawn** in minds; hence the Lord is called 'the morning,' 'the east,' and 'the **Day-spring**.'

1726. In a state of peace, the celestial and spiritual things of the Lord are as in their **dawn** and spring, for peace is as the **dawn** in early morning, and as the spring in spring-time; **dawn** and spring cause everything . . . to be full of joy and gladness; each thing derives an affection from the general nature of **dawn** and spring . . . 2780.

1807². When he sees the **dawn** of day, he does not think about the **dawn**, but about the origin of all things from the Lord, and their advance into the day of wisdom.

1837. The Lord's Church is compared to the times of the day; its first period to sun-rise, or to **dawn** and morning . . . 2905.

2405. 'As the **dawn** ascended' (Gen.xix.15)=when the Lord's Kingdom draws nigh . . . Daybreak is here expressed by 'as the **dawn** ascended,' and it=the time when the upright are separated from the evil . . . This time or state is called 'the **dawn**,' because then the Lord comes, or, what is the same, His Kingdom then draws nigh. Such is really the case with the good, for there then beams forth with them an appearance of morning daybreak or **dawn**; hence, in the Word, the Lord's Advent is compared to 'the morning' . . . as in Hosea: 'as the **dawn** is His going forth' (vi.3) . . . His Advent, or drawing nigh, is here compared to 'the **dawn**.' 2441.

—³. 'The day of Jehovah cometh . . . as the **dawn** spread upon the mountains' (Joel ii.1,2): here, also, it treats of the Lord's Advent, and His Kingdom.

—⁴. 'From the womb from the **dawn**' (Ps.cx.3)=the Lord Himself, thus the Divine love from which He fought.

—⁶. In like manner, the fire upon the altar was to be kindled 'every **dawn**' (Lev.vi.9,12).

3458. In the supreme sense, 'morning' and '**dawn**'=the Lord; in the internal sense, the Celestial of His love; hence also, a state of peace.

3579⁴. By the morning or **dawn**, when the dew descends, are signified states of innocence and peace.

3696². After combats or temptations, man comes into this state (of peace), which is as the state of spring that follows autumn and winter, or as the state of **dawn** that follows evening and night: a state of peace in spiritual things is like one of spring and **dawn** in natural ones.

4275. 'Until the ascending of the **dawn**' (Gen.xxxii.24)=before the conjunction of the natural good which is signified by Jacob with the Celestial Spiritual or the Divine good of truth. In the supreme sense, 'the **dawn**'=the Lord; in the representative sense, His Kingdom; and in the universal sense, the Celestial of love; here, the Celestial Spiritual; for, when the **dawn** ascended, Jacob was named Israel, by which is signified the celestial spiritual man.

4283. 'He said, Let me go, because the **dawn** ascendeth' (ver.26)=that temptation ceased when conjunction was at hand. . . 'The **dawn**'=the conjunction of the natural good which is signified by Jacob with the Celestial Spiritual or the Divine good of truth. The reason the wrestling commenced before the **dawn** ascended, and ceased after it had ascended . . . is that the times of the day . . . signified states; here, states of conjunction

through temptations, for when there takes place the conjunction of the internal man with the external, it is then **dawn** to him, because he then enters into a spiritual or celestial state; and then, too, if he is in such a state that he can perceive it there appears to him a light like that of the **dawn**: otherwise, his Intellectual is illuminated, and becomes to him as when one awakes from sleep in the early morning while the **dawn** is first enlightening and beginning the day.

4289. 'Let me go, because the **dawn** ascendeth' (id.)= that the representative would depart from the descendants of Jacob before they came into the representatives of the Land of Canaan . . . '**Dawn**'=when they came into the Land of Canaan, thus into the representative of a Church there. Ex.

4300. 'The **dawn** ascendeth'=when conjunction is at hand, or is commencing.

5662². Peace in Heaven is like spring on earth, or like the **dawn**, which do not affect by means of sensible varieties, but by means of a universal pleasantness flowing into each thing that is perceived, and which imbues with pleasantness not only the perception itself, but every single object. 8455.

H. 289. This peace is like the morning or **dawn** in spring time: the night is past; all things of Earth live anew at the rising of the sun; and the scent of vegetation is diffused by the descending dew of the skies; and the soft breath of spring gives fertility to the soil, and fills all minds with pleasantness. The reason is that the morning or **dawn** in the spring time corresponds to the state of peace of the Angels in Heaven.

P. 257². 'How art thou fallen from heaven, Lucifer, son of the **dawn**' (Is. xiv. 12) . . . It is from this primeval state of (the first preachers of the Christian Church) that Lucifer is called 'the son of the **dawn**.'

M. 382. From the transparence of which comes the **dawn** and bloom of her life.

T. 112. I fell into meditation respecting the fables of the ancients, that they feigned **Aurora** with wings of silver feathers, and in her face displaying the lustre of gold.

571². These two states (that is, reformation and regeneration) may be compared to the progression of light and heat in the days of the spring time; the first to daybreak—*diluculo*—or cock-crowing, the second to the morning and **dawn**.

D. 2294. This is the reason why the states of Spirits are varied, so that there may be compared to them the changes . . . of the day; **dawn**, noon, evening, night; and again **dawn**.

E. 1029¹². Lucifer is called 'the son of the **dawn**' from the intiamant of the light or of day; for 'the **dawn**'=the Church at its beginning.

Dawn. See DAYBREAK.

Dawn. *Illucescere.*

A. 2041². Celestial love . . . begins to appear, nay, to **dawn** in his interior man.

5740. 'The morning **dawned**' (Gen. xlv. 3)=a state of enlightenment.

Day. *Dies.*

See SABBATH, TODAY, and TOMORROW; and also under TIME and THREE.

A. 6. The six **days** or times, which are so many successive states of man's regeneration, are in general as follows. 62.

16. The most ancient time . . . is called in the Prophets 'the **days** of antiquity,' and also 'the **days** of eternity.'

21. All things of the Lord are compared to '**day**,' because they belong to the light; and all things proper to man are compared to 'night,' because they belong to darkness.

23. Nothing is more common in the Word than for '**day**' to be taken for time itself. III.

— As '**day**' is taken for time, it is also taken for the state of that time. III.

24. After the spirit of God . . . has brought forth into **day** the Knowledges of truth and good . . .

28. Concerning the man who is to be regenerated, in Zechariah: 'That shall be one **day** known to Jehovah; not **day**, nor night; at the time of evening there shall be light' (xiv. 7).

30. Love is the great luminary which has dominion 'by **day**' (Gen. i. 16); faith from love is the lesser luminary which has dominion 'by night.' 32. 709.

34^c. 'The **days** of affliction' (Mark xiii. 19)=his miserable state in the other life.

37. It is said that the luminaries shall be 'for signs, and for stated times, and for **days**, and for years' (Gen. i. 14) . . . There are changes of spiritual and celestial things, in the universal, and in the singulars, which are compared to the changes of the **days** and the years: the changes of the **days** are from morning to noon, thence to evening, and through night to morning. (See CHANGE—*vicis*.)

38. 'To have dominion in the **day**, and in the night' (ver. 18): '**day**' means good; 'night,' evil; wherefore goods are called works of the **day**, and evils, works of the night.

70^c. There scarcely intervene **days** after the decease of the body before they are in the other life.

74. The celestial man is 'the seventh **day**, in which the Lord rests.'

221. 'The aura or breath of the **day**' (Gen. iii. 8)=the time when the Church still had a residue of perception . . . The most ancient people compared the states of the Church to the times of the **day** and night; to the times of the **day** while it was still in light . . . The Lord also calls a state of faith '**day**,' and a state of no faith 'night'; as in John: 'I must work the works of Him that sent Me while it is **day**; the night cometh, when no one can work' (ix. 4). The states of man's regeneration are also called '**days**' in Gen. i.

267^c. 'All the **days** of thy life' (Gen. iii. 17)=even to the end of that Church. 271.

347. 'The end of the **days**' (Gen. iv. 3)=the advance of time.

349^c. 'The **days** of eternity' (Mal. iii. 4)=the Most

Ancient Church; 'the ancient years'=the Ancient Church. 2906⁶.

[A.]487. 'Days'(Gen.v.4)=times and states in general. It is very common in the Word to call all time 'days'; wherefore, also, the states of times in general are also signified by 'days'; and when 'years' are added, by the times of the years are signified the quality of the states, thus states in special.

488. 'Days'=states in general; and 'years,' states in special. Ill.

—³. In the sense of the letter it cannot but seem that 'day'=time; but in the internal sense it=state: the Angels who are in the internal sense of the Word, do not know what time is . . . thus not what a day and a year are; but they know what states are, and their changes. Exampl. 493.

862. 'It came to pass at the end of forty days'(Gen.viii.6)=the duration of the former state, and the beginning of the following one. . . As the state after temptations is here treated of, it is said 'forty days,' but not 'forty nights;' the reason is that charity now begins to appear, which in the Word is compared to day, and is called 'day'; and the faith which precedes, being not yet so closely conjoined with charity, is compared to night, and is called 'night.'

893². Every entire period is marked out in the Word by a day, a week, a month, or a year, even if it were a hundred or a thousand years; as 'the days' mentioned in Gen.i, by which are signified the periods of the regeneration of the man of the Most Ancient Church. In the internal sense 'a day' and 'a year' have no other signification than time, and as they=time, they=state. Ill. 9037.

931. 'Still in all the days of the earth'(Gen.viii.22)=all time; for 'a day'=time . . .

936. 'Day and night'(id.)=the state of a regenerate man as to intellectual things, the alternations of which are those of day and night. Ex.

1250⁶. The Most Ancient Church and the Ancient Churches are 'the days of eternity,' and 'the years of generation and generation'(Deut.xxxii.7).

1335. 'A year' in the Word, as 'a day,' and 'a week'=a whole period, less or greater, of fewer or of more years; nay, abstractedly, a period.

1807². See DAWN at these refs. 1837. 2294.

1825. The last time of the Church is therefore signified by 'the third day,' 'the third week,' etc.

1830⁵. 'The day of Jehovah'(Zeph.i.14)=the last time and state of the Church. 1860³, Ill.

2103. 'In the selfsame day'(Gen.xvii.23)=that state which has been spoken of. 'Day,' in the internal sense, =state.

2111. 'In the selfsame day'(ver.26)=then. 'Day'=time and state. Refs.

2119. As soon as his bodily things grow cold, which takes place after some days, he is resuscitated by the Lord . . .

2199. 'Entering into days'(Gen.xviii.11)=that the time was at hand. 'A day' in the Word, as also 'a year,

nay, in general, time,=state; therefore, here, 'to enter into days'=to enter into that state in which He would put off the human; thus, that the time was at hand.

2323. The states of the Church are in the Word compared to the times of the year, and to the times of the day . . . namely, its noon, evening, night, and morning . . .

2353¹. 'I must work the works of Him that sent Me while it is day' . . . 'Day'=the time and state when there are good and truth; 'night,' when there are evil and falsity.

2405³. 'The third day'(Hos.vi.2)=the judgment, or the Advent of the Lord; thus the drawing nigh of His Kingdom. 2788². —³, Ill.

2649. 'In the day when he weaned Isaac'(Gen.xxi.8)=a state of separation. 'Day'=state.

2726. 'Days'=the state of the thing treated of.

2788. 'In the third day'(Gen.xxii.4)=what is complete, and the beginning of sanctification. 'Day' in the Word=state.

2906⁶. 'Seventy years'(Is.xxiii.15)=an entire period, from the beginning of the Church's existence until it expires, which also is 'the days of one king.'

—⁶. 'The days of old' and 'the years of the ages'(Ps.lxxvii.5)=(the Most Ancient and the Ancient) Churches.

3016. 'Abraham being old came to days'(Gen.xxiv.1)=when the state was at hand that the Lord's Human should become Divine. . . 'Day'=state. Refs.

3176. 'A day or ten, afterwards thou shalt go'(Gen.xxiv.55)=a state of departure which appears to them full. 'Day'=state.

3251. 'These are the days of the years of the lives of Abraham which he lived'(Gen.xxv.7)=the representative state of the Lord as to the essential Divine . . . 'Days' and 'years'=states.

3298. 'Her days were fulfilled to bring forth(ver.24) the first state of effect. 'Days'=states.

3325⁸. The reason it should be seven days with its mother(Ex.xxii.30), was that 'the seventh day' signified the celestial man; and the reason why on the eighth day it was to be given to Jehovah, was that 'the eighth day'=what is continuous from a new beginning; namely, what is continuous of love.

3390. 'It came to pass, because the days were prolonged to him'(Gen.xxvi.8)=a state of reception. . . 'Days'=states.

3419. 'The days of Abraham his father'(ver.18)=time and state antecedent as to truths. . . 'Days'=time and state. Refs.

3462. 'It came to pass in that day'(ver.32)=the state (of doctrine).

3467. 'Even to this day'(ver.33)=the perpetuity of the state. 4304. 4316.

3498. 'I know not the day of my death'(Gen.xxvii.2)=life in the Natural. 'Day'=state . . . Thus by 'the day of death' is signified a state of resuscitation to life.

3607. 'The days of mourning'(ver.41)=the inversion of the state.

3613. 'Tarry with him some **days**' (ver.44)=what is successive. . . '**Days**'=times and states.

3703^s. '**Days** upon the land' (Ex.xx.12)=states of good thence in the Lord's Kingdom. '**Days**'=states.

3755. 'Those **days**' (Matt.xxv.19) = the states in which the Church would then be.

—^e. 'The **days** being shortened' (ver.22)=a state of removal.

3785. 'Behold, as yet the **day** is great' (Gen.xxix.7) that the state was now advancing.

3814. 'He dwelt with him a month of **days**' (Gen.xxix.14)=a new state of life. . . 'A month of **days**'=a new state. . . When a year, month, or **day** is mentioned in the singular, it=a whole state, thus the end of the former and the beginning of the following one.

3827. 'They were in his eyes as some **days** in his loving her' (ver.20)=a state of love. . . '**Days**'=states.

3830. 'Because my **days** are fulfilled that I may come to her' (ver.21)=that now is the state. '**Days**'=states.

3941. 'Reuben went in the **days** of harvest' (Gen.xxx.14)=faith as to its state of love and charity. '**Days**'=states.

4010. 'He put a way of three **days** between himself and Jacob' (ver.36) = their state quite separated. . . '**Days**'=states.

4060. 'Immediately after the affliction of those **days**' (Matt.xxiv.29)=the state of the Church as to the truth which is of faith. . . '**Days**'=states.

4119. 'It was told Laban on the third **day**' (Gen.xxxi.22)=the end of conjunction. 'The third **day**'=what is last, and 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, which state is also here signified by 'the third **day**.'

4175. 'In the **day** the heat devoured me, and the cold in the night' (ver.40)=temptations. . . '**Day**'=a state of faith or truth, which is then at its height; and 'night' a state of no faith or truth.

4334. 'Of that **day** and hour knoweth no one' (Matt.xxiv.36)=that the state of the Church at that time would not appear to anyone, either on earth or in Heaven. By '**day** and hour' here are not meant **day** and hour, or time, but the state as to good and truth.

4387. 'Esau returned in that **day** to his way to Seir' (Gen.xxxiii.16)=the state of Divine natural good at that time to which the goods of truth were adjoined. '**Day**'=state.

4495. 'It came to pass on the third **day**' (Gen.xxxiv.25)=what is continuous even to the end. 'The third **day**'=what is complete from beginning to end, thus also what is continuous. Ex. and Ill.

4548. 'Who answered me in the **day** of my straitness' (Gen.xxxv.3)=in a state in which he preferred truth to good. '**Day**'=state.

4616. 'And the **days** of Isaac were' (ver.28)=the state now of the Divine Rational. '**Days**'=states.

4620. 'Old and full of **days**' (ver.29)=what is new of life. . . 'Full of **days**'=a full state.

4780. 'He mourned over his son many **days**' (Gen.xxxvii.34)=a state of mourning for destroyed good and truth. . . '**Days**'=states; here, states of great mourning, because it is said 'many **days**.'

4850. 'The **days** were multiplied' (Gen.xxxviii.12)=a change of state. . . For '**day**,' or time, in the internal sense, is state.

4901^s. There are no **days** and years there, because the Sun there . . . is always rising and never sets.

4926^s. 'To build according to the **days** of eternity' (Amos ix.11)=according to the state of the Church in ancient times; that state, and that time, in the Word, are called 'the **days** of eternity,' and 'the **days** of an age,' and also those 'of generation and generation.'

5000. 'She spake to Joseph **day** by **day**' (Gen.xxxix.10)=thought concerning that thing. . . '**Day** by **day**,' or every **day**=intensely.

5089. 'They were for **days** in custody' (Gen.xl.4)=that they were a long time in a state of rejection. '**Days**'=states; here, therefore, 'for **days**'=a long time in a state.

5122. 'The three shoots are three **days**' (ver.12)=continuous derivations even to the last. . . '**Days**'=states.

5123. 'Yet within three **days**' (ver.13)=then what is new. . . '**Days**'=states. . . Hence it is evident that 'three **days**'=a complete state; consequently, 'within three **days**,' or after three **days**,=a new state; for after a state is completed a new one commences.

5153. 'Are three **days**' (ver.18)=even to the last.

5154. 'Yet within three **days**' (ver.19)=that which is in the last.

5159. 'It came to pass on the third **day**' (ver.20)=in the last. 'The third **day**'=the last state; for '**day**'=state.

5265. Hence the seventh **day** was made holy.

5270^e. Wherefore, in the representative Church the **days** commenced in the evening,

5360^s. This state (of desolation and vastation) is called 'the great **day** of Jehovah,' 'the **day** of wrath' and 'of His vengeance,' 'the **day** of darkness' and 'of thick darkness,' 'of cloud,' and 'of dimness,' 'the **day** of visitation,' also 'the **day** when the earth will perish,' thus 'the last **day**,' and 'the **day** of judgment;' and as they have not understood the internal sense of the Word they have hitherto supposed that it is the **day** when the earth will perish. . . not knowing that by '**day**' here is signified state, and by 'the earth,' the Church; thus by 'the **day** when the earth will perish,' the state when the Church will be destroyed.

5458. 'Joseph said to them on the third **day**' (Gen.xlii.18)=the perception of the Celestial of the Spiritual concerning those truths separated from itself, when fulfilment has taken place. . . 'In the third **day**'=the last state when there comes a new one, thus when fulfilment has taken place.

5612. 'I shall sin against thee in all **days**' (Gen.xliii.9)=that the Church will no longer possess any good. . . 'In all **days**'=in perpetuity, thus no longer.

5798^s. The last time of the Church and its destruction, is called 'the **day** of Jehovah's anger.'

[A.] 6000³. 'Day' (John ix.4) = truth from good; 'night,' falsity from evil. It is the first time of the Church which is meant by 'day,' for truth is then 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.

6093. 'How many are the days of the years of thy life?' (Gen.xlvii.8)=concerning the state of the natural life from the spiritual. 'Days,' and also 'years'=states.

6095. 'The days of the years of my sojournings' (ver.9)=concerning what is successive of life. 'Days' and 'years'=states.

6097. 'Few and evil have been the days of the years of my life' (id.)=that the state of the natural life is full of temptations. 'Days' and 'years'=states.

6098. 'And have not attained to the days of the years of the life of my fathers' (id.)=that he was not raised to the state of their life. 'Day' and 'years of life'=states of the spiritual life.

6165. 'Even to this day' (Gen.xlvii.26)=to eternity.

6175. 'The day of Jacob, the years of his life, was seven years and a hundred and forty years' (ver.28)=the general state and its quality.

6176. 'The days of Israel drew near for dying' (ver.29)=the state immediately before regeneration. . . 'Days'=states.

6278. 'From then even to this day' (Gen.xlviii.15)=continually. 'To-day,' and 'to this day'=what is perpetual and eternal. . .

6298. 'He blessed them in this day' (Gen.xlviii.20)=foresight and providence to eternity. . . 'In this day,' or to-day=what is eternal.

6337. 'I will tell you what shall happen at the end of the days' (Gen.xlix.1)=the quality of the state of the Church in that order in which they then were. . . 'The end of the days'=the last of the state, in which they are together; for 'days'=states.

6505. 'Forty days were fulfilled to him' (Gen.l.1,3)=a state of preparation through temptations. . . 'Days'=states.

6508. 'Seventy days' (id.)=a full state.

6573. 'In order to do according to this day' (ver.20)=that it is according to order from eternity. . . 'According to this day'=from eternity.

6699. Some myriads of men flow thither *daily-per-niem*.

6755. 'It came to pass in those days and Moses grew' (Ex.ii.11)=when these states lasted, and increase in scientific truths. 'Days'=states.

6767². 'The day of killing' (Jer.xii.3)=the time of the vastation of the Church, when there is no longer any faith because no charity. 8902⁶.

6798. 'It came to pass in these many days' (Ex.ii.23)=after many changes of state. 'Days'=states.

7110. 'Pharaoh commanded in that day' (Ex.v.6)=the cupidity of infesting the truths of the Church while in that state. . . 'Day'=state.

7133. 'Fulfil your works, the word of a day in its

own day' (ver.13)=that they should serve falsities so called in every state. . . 'The word of a day in its own day'=in every state. 7157.

7240. 'It came to pass in that day Jehovah spake to Moses in the land of Egypt' (Ex.vi.28)=the state of the Church at the time when command was given by the law from the Divine to those who were of the Lord's Spiritual Kingdom, while still in the vicinity of those in the Hells. 'Day'=state.

7680. 'All that day, and all that night' (Ex.x.13)=everything of perception, both obscure and not obscure, with those who infest, that it was destroyed. 'Day'=a state of perception not obscure; 'night'=a state of obscure perception; for the times of the day. . . correspond to the enlightenments which are of intelligence and wisdom; thus to perceptions; in general, day and night.

7715. 'For three days' (Ex.x.22)=a full state. Ex.

7887. 'Even in the first day ye shall make leaven to cease from your houses' (Ex.xii.15)=that nothing false whatever shall be in good. 'The first day'=the beginning of that state. 7891.

7890. 'From the first day even to the seventh day' (id.)=a holy full state. 'Seven days'=a holy state, and also a full state.

7892. 'In the seventh day there shall be a holy convocation for you' (ver.16)=thus in the end of the state. 'The seventh day,' which was the last one of the feast, =the end thereof.

7905. 'For seven days' (ver.19)=the entire period of this state. 'Seven days'=a holy state, and also an entire period from beginning to end, or a full state: the same as 'a week.'

8017. 'It came to pass in this same day' (ver.51)=a state of the Lord's presence. 'Day'=time and state.

8059. 'In the seventh day a feast to Jehovah' (Ex. xiii.6)=the holy worship of the Lord. 'The seventh day'=a holy state.

8400. 'In the fifteenth day of the second month' (Ex. xvi.1)=the state relatively. . . 'Month'=the end of a former state and the beginning of a following one, thus a new state; 'day'=state in general. Refs.

8418. 'They shall gather the word of a day in its own day' (Ex.xvi.4)=constantly for the necessity. Ex.

8421. 'It shall be in the sixth day' (ver.5)=in the end of each state. 'Day'=state. 8488.

8506. 'Six days shall ye gather it' (ver.26)=the reception of truth before it is conjoined with good. 'Six days'=a state of combat and labour; here, a state of the reception of truth, or the state in which good is acquired through truth, for in this state there are combat and labour. . .

8633. They have no holy-festos-days (in Jupiter).

8752. 'In this day' (Ex.xix.1)=at that time. . . 'Day'=state; wherefore, 'in this day'=at the time when there is fulness of state.

8888. See COMBAT at this ref.

—e. The prior state (of regeneration) is signified by the six days which precede the seventh, and the posterior state by the seventh day. 9431^e.

8898. 'That thy **days** may be prolonged upon the Land' (ver. 12)=the consequent state of life in Heaven. . . . 'Thy **days**'=the state of life.

8902³. It treats here of the last time of the Church, when there are no longer any faith and charity, which time is 'the cruel **day** of Jehovah . . .' (Is. xiii. 9).

8906³. 'The **day** of Jehovah' (Joel ii. 1)=the last state, or the last time of the Church, when there is no longer any truth, but in the place of truth there is falsity.

9037. 'If he shall continue a **day** or two' (Ex. xxi. 21) = a state of life remaining even to the full. '**Day**'=the state of life; 'two **days**-*biduum*'=the succeeding state, thus a full state.

9198³. 'The **days** of Elias' (Luke iv. 25)=the state of reception of truth Divine from the Word at that time . . . '**Days**'=states.

9226. 'Seven **days** shall it be with its mother' (Ex. xxii. 30)=the first state with truths. 'Seven **days**'=the first state of those who are being regenerated; for '**days**'=states.

9227. 'On the eighth **day** thou shalt give it Me' (id.)=the beginning of the following state, when the life is from good. . . . 'The eighth **day**'=the beginning of the following state.

9326. 'The number of thy **days** I will fulfil' (Ex. xxiii. 26)=even to a full state. '**Days**'=states of life. Refs.

9431. 'Six **days**' (Ex. xxiv. 16)=while in a state of truth. Ex.

9432. 'He called to Moses in the seventh **day**' (id.)=when truth is conjoined with good. 'The seventh **day**'=the second state, when truth is conjoined with good, or when man is in good.

10122. '**Daily**-*in diem*,' or every **day** (Ex. xxix. 36)=continually.

10127. 'Seven **days** thou shalt propitiate upon the altar' (ver. 37)=what is full as to influx into Heaven and the Church. 'Seven **days**'=what is full.

10132. '**Daily**' (ver. 38)=in every state; for by '**day**' is signified state, and by the morning of the **day** and its evening on which the burnt-offerings of lambs were to be made, is signified every state.

10217³. 'To number our **days**' (Ps. xc. 12)=to order and dispose the states of life; and the **days** are said to be numbered when they are ordered and disposed, thus when they are finished; as in Is. xxxviii. 10.

10609¹. It here treats of the Lord's Advent, for this is signified by 'the **day** of Jehovah' (Joel i. 15).

10771. Relatively to the time of the **days** in our Earth, the **day** (in the Fifth Earth) is fifteen hours long.

10834. (The Spirits of the Sixth Earth) said . . . that their **day** is equal to nine hours of our time, which they were able to ascertain from the length of the **days** in our Earth as perceived in me.

H. 155³. It is from this correspondence that '**a day**,' and '**a year**,' in the Word, =the states of life in general. (g). Refs. W. 73³.

. 452. See *DIE-obire*, at these refs. T. 138.

L. 4. In this first article I shall merely adduce passages from the Word in which it is said '**that day**,' 'in **that day**,' and 'in **that time**;' in which by '**day**' and '**time**' are meant the Advent of the Lord. Fully III.

5. In these passages, by '**day**' and '**time**' is meant the Advent of the Lord; by '**the day**' or '**time** of darkness,' 'of thick darkness,' 'of dimness,' 'of no light,' 'of devastation,' 'of the end of iniquity,' 'of destruction,' is meant the Advent of the Lord when He was no longer known, and therefore when there was no longer anything of the Church remaining. By '**a day** cruel,' 'terrible,' 'of wrath,' 'of anger,' 'of tumult,' 'of visitation,' 'of sacrifice,' 'of retribution,' 'of straitness,' 'of war,' 'of a cry,' is meant the Advent of the Lord to judgment. By '**the day** in which Jehovah alone shall be exalted,' 'in which He shall be one and His name one,' 'in which the branch of Jehovah shall be for ornament and glory,' 'in which the righteous shall flourish,' 'in which he shall be vivified,' 'in which he shall seek his flock,' 'in which he shall make a new covenant,' 'in which the mountains shall drop new wine,' 'in which living water shall go forth from Jerusalem,' 'in which they shall look back to the God of Israel,' and many similar expressions, is meant the Advent of the Lord to establish a new Church, which shall acknowledge Him as the Redeemer and Saviour.

S. 14³. By '**the day** of Jehovah' (Is. xxiv. 21; Joel ii. 1; iii. 14) is meant the Advent of the Lord, which took place where there was no longer any residue of good and truth in the Church, and not any knowledge of the Lord.

W. 73³. Their Sun is constantly in its Orient . . . hence they have no **days**, etc.

390⁶. The most, after a period of two **days**-*biduum*-out of the body, are in the Spiritual World; in fact, I have spoken with some after two **days**. H. 312⁴.

R. 4². 'Unless those **days** should be shortened, no flesh should be saved, but for the elect's sake those **days** shall be shortened' (Matt. xxiv. 22)=that unless the Church were finished before its time it would utterly perish.

—e. Hence also it is, that in the Word an entire period is called '**a day**;' its first state '**daybreak**' and '**morning**,' and its last '**evening**' and '**night**.'

101. 'Ye shall have affliction ten **days**' (Rev. ii. 10)=that this is to last the full time, that is, as long as they will to remain in falsities. . . . 'Ten **days**'=the duration of that state to the full . . . because '**days**'=states.

380. 'They serve Him **day** and **night**' (Rev. vii. 15)=that they constantly and faithfully live according to the truths, that is, the precepts, which they receive from Him. E. 478. —³, Ex.

414. 'That the **day** shone not for a third part of it, and the night likewise' (Rev. viii. 12)=that there was no longer with them from the Word any spiritual truth or natural truth serviceable for doctrine and life. By '**the day** not shining' is meant that there was no light from the sun, and by '**the night** likewise' is meant that there was no light from the moon and stars. By light in general is signified Divine truth . . . Divine truth in the

spiritual sense of the Word is as the light of the sun in the **day**; and Divine truth in its natural sense is as the light of the moon and stars in the night. . . . These things are also meant by '**day**' and '**night**' in the following passages. Ill. E.527. —¹, Ill.

[R.] 446. 'An hour, a **day**, a month, and a year' (Rev.ix.15)=continually and perpetually; the same as all time. E.571.

637. 'They shall have no rest **day** and night' (Rev. xiv.11)=their perpetual state in undelightful things after death. . . . By '**day** and night' is signified all time, and in the spiritual sense, in every state, and thus perpetually; for in that sense '**day** and night'=states of life.

704. That fighting against the truths of the New Church (is signified), is because it is said 'in that great **day** of God Almighty' (Rev.xvi.14), and by that **day** is signified the Advent of the Lord, and then a New Church. —², Ill. 707, Ill.

—³. As it is the consummation of the age . . . when the Advent of the Lord and the beginning of the New Church take place, by '**the day** of Jehovah' in many places is signified the end of the former Church . . .

765. 'In one **day**' (Rev.xviii.8)=the time of the Last Judgment, which is also called '**the day** of judgment.' E.1124.

864. 'To be tormented **day** and night' (Rev.xx.10)=to be interiorly infested constantly.

T. 200^e. '**Day**,' mentioned twice (Is.xix.23,24) means the first and the second Advent of the Lord.

Hist. Crea. i. 5. By '**a day**' here and in the rest of this chapter is not meant a common **day**, but the whole space of that time, or that whole time of the creation in which the sun, the globe of the future Earth, and the ethereal atmospheres came forth; for in the Holy Scriptures entire periods of time are called '**days**.' Ad.9.

S. 'And there came forth from the evening and the morning the second **day**,' or the second space of time, within which was made the aerial atmosphere . . . for with God . . . a thousand years, that is, a great length of time, are as a **day**. Ad.S. 9.

Ad. 3. These '**days**' are to be called **days** of creation, and mean entire spaces of time . . . S.

D. 1973. What is meant by '**the evening and the morning a day**' (Gen.i). . . . That '**day**'=time in general, may be very well known from the Scriptures, for this word means time.

2680. The heavenly changes and revolutions . . . are represented in the world by **days**, etc.

5493. On the fourth **day** after death (Er.Br.) was called to judgment . . . On the same **day** he was at once cast into Hell . . .

5495. On the fourth **day** he was taken out thence, and his former life such as he had in the world was granted to him, and on the fifth **day** he rushed into every kind of wickedness . . . and was also several times most grievously punished; which was on the fifth **day** after death.

E. 63⁴. 'The **days** come, when ye shall long to see one of the **days** of the Son of Man, but ye shall not see it' (Luke xvii.22): 'to long for one of the **days** of the Son of Man'=to long for truth Divine which is genuine in some respect.

137. 'In the **days** wherein Antipas was My faithful martyr, who was slain among you' (Rev.ii.13)=in that time and state wherein all are hated who profess the Divine Human of the Lord. '**Day**'=time and state. Refs.

199^e. 'Upon Thy book all my **days** were written, in which they were formed; and not one of them is wanting' (Ps. cxxxix.16)=all the states of life . . .

285. 'They have no rest **day** and night, saying, Holy, Holy, Holy' (Rev.iv.8)=the Most Holy which proceeds from the Lord. Ex.

298⁸. 'The **day** of anger' (Ps.cx.5)=a state of combat.

304³. 'The **day** of Jehovah' (Is.xiii.9)=the last end of the Church, when comes the judgment. 721²⁴.

315¹². 'We are killed every **day**' (Ps.xliv.22)=that of ourselves we are always falling into falsities and being led astray by them, especially at the time when falsities reign.

—¹⁵. 'The **day** of the great slaughter' (Is.xxx.25)=the Last Judgment, when the wicked are condemned and perish. 405⁶.

328⁸. The casting down into Hell of those who were insurgent . . . is meant by . . . '**the day** of vengeance is in Mine heart' (Is.lxiii.4).

372². That they would know neither good nor truth, is signified by '**the sun shall set upon the prophets, and the day shall become black over them**' (Mic.iii.6): '**the sun**'=the good of love; and '**the day**,' the truth of faith . . .

386²². 'The **days** of the entire' (Ps.xxxvii.18)=the states of those who are in good and thence in truths, or who are in charity and thence in faith.

391¹³. 'In that **day**' (Is.xix.18)=the Advent of the Lord, and the states of those at that time who are in scientific truths from the Lord. 548⁸. 654⁷.

401¹². 'The **day** of Jehovah cruel, of indignation and of wrath of anger' (Is.xiii.9)=the **day** of the Last Judgment. 413¹.

—²¹. The reason it said that '**the sun was made to rule by day**' (Ps.cxxxvi.8), is that '**day**'=the light of the spiritual man, for it has enlightenment and perception from the good of love.

405²³. This Judgment is what is meant in the Word of the Old Testament by '**the day** of indignation,' '**of anger**,' '**of wrath**,' '**of the vengeance of Jehovah**.'

—³⁵. 'The **day** of Jehovah Zebaoth' (Is.ii.12)=the Last Judgment . . . 410³. 514⁹.

413. 'For the great **day** of His wrath is come' (Rev. vi.17)=the Last Judgment upon the evil . . . The Judgment upon the evil is called '**the day** of indignation,' '**of wrath**,' '**of anger**,' and '**of vengeance**;' but the Judgment upon the good is called '**the time of the Lord's coming**,' etc.

—⁷. By '**the day** of Jehovah's vengeance' (Is.xxxiv.

8; lxi.2), as by 'the day of His anger,' and 'of His wrath' is signified the Last Judgment. 850¹⁶.

422¹⁶. 'In that day' (Zech. xiv. 8) = His Advent.

430¹⁶. 'Day' (John xi. 9) = enlightenment in truths from good; and 'the twelve hours of the day,' all things of truth from good.

433²⁵. 'The days come' (Jer. xxxi. 27) = the Advent of the Lord. 768⁴.

438⁵. That the Word shall last to eternity, is signified by 'as thy days so shall thy renown be' (Deut. xxxiii. 25).

444⁷. 'The covenant of the day' (Jer. xxxiii. 20) = conjunction through love; 'the covenant of the night,' conjunction through faith. See 527⁵.

502⁶. 'In that day the great trumpet shall sound' (Is. xxvii. 13) . . . These things are said concerning the Advent of the Lord.

526⁴. The Last Judgment, which then follows, is meant by 'The day of Jehovah great and terrible' (Joel ii. 11). Ill.

—⁵. These things are said of the last time of the Church, when the Lord would come into the world and effect a Judgment: as there are then no longer any good of love or truth of faith, but evil of falsity and falsity of evil, it is called 'that day,' 'a day of darkness and of thick darkness.' Ill.

532⁴. 'On the third day' (Hos. vi. 2) = full reformation and restoration.

540³. 'Behold, the day cometh that burneth as an oven' (Mal. iv. 1): these things are said of the last time of the Church, and of the Last Judgment then.

550. 'In those days' (Rev. ix. 6) = then.

585⁷. 'In that day shall a man look back unto His Maker' (Is. xvii. 7) . . . These things are said of the Advent of the Lord and of a new Church then.

594^e. Hence, the Last Judgment, when they who are in falsities of evil will perish, is called 'a day of cloud and of dimness' (Joel. ii. 2; Zeph. i. 15). 1135².

611. 'The days of the voice of the seventh Angel' (Rev. x. 7) = the last state of the Church.

636. 'A thousand two hundred and sixty days' (Rev. xi. 3) = even to the end of the Old Church and the beginning of the New Church. Ex.

644. This revelation and preaching from revelation at the end of the Church is what is chiefly meant by 'the days of the prophecy of the two witnesses' (Rev. xi. 6).

654²³. 'In that day' (Is. xxvii. 12) = the Advent of the Lord.

—³⁸. 'A day of cloud' (Ezek. xxx. 3) = the state of the Church consequent upon truths not being understood, thus, consequent upon falsities.

658. 'Three days and a half' (Rev. xi. 9) = what is plenary; here, plenary extinction.

664. 'After three days and a half' (ver. 11) = when it was complete; thus, the end of the Old Church and the beginning of the New Church. . . The reason it is said 'three days and a half,' is that 'day' in the Word = states; here, the last state of the Church. Ex.

684²³. 'The days of the heavens' (Ps. lxxxix. 29) = the states of the whole Heaven, which are from His Divine.

706⁶. 'Three days and three nights' (Matt. xii. 40) = to the full.

721⁷. 'While it is yet day' (Jer. xv. 9) = while the Word is still acknowledged.

—¹⁵. That those Kingdoms perish which are not made to be of life, is signified by 'in the midst of his days he forsaketh them' (Jer. xvii. 11).

—²². 'The great day' (Jer. xxx. 7) = the Advent of the Lord, and then the Judgment by Him.

730⁴⁰. 'The days of youth' (Hos. ii. 15) = the times of the Ancient Church.

747. 'Which accuseth them before God day and night' (Rev. xii. 10) = and scolded and disputed with them from the Word continually. . . 'Days and nights' = continually and without intermission: 'days and nights' = all the states of life; 'day,' a state of life when the mind is in a clear idea; and 'night,' when it is in an obscure one. . .

781¹⁶. 'The day of Jehovah' (Amos v. 18) = the Advent of the Lord, Who is the Messiah Whom they awaited. . . But as the Lord did not come for the sake of any kingdom on earth . . . and as the Jewish nation was in the falsities of evil, and these were then made manifest, it is said, 'Woe to those who long for the day of Jehovah; what is the day of Jehovah to you? it is one of darkness and not of light.'

803². I. Man should read the Word every day, one chapter or two. . .

811¹⁷. 'The extremity of the days' (Jer. xlviii. 47) = the Advent of the Lord.

890. 'They shall have no rest day and night' (Rev. xiv. 11) = continual infestation by evils and thence falsities. . . 'Day and night' = continually. . . By 'day' is signified the state of their falsity; and by 'night,' the state of their evil; for as to his thoughts man is in light, thus in day, and as to his affection, in obscurity or in night. . . Hence there was upon the Tent a cloud by day, and a fire by night. . .

900². 'He shall prolong his days' (Is. liii. 10) = the Divine good, which proceeds from Him; for 'long' and 'prolong' is said of good; and 'days' = states.

1004. 'Of that great day of God Almighty' (Rev. xvi. 14) = the last state of the Church, when the Advent of Lord and the Last Judgment take place. . . Often is it said in the Word 'the great day,' 'the day of Jehovah,' 'the day of anger and of wrath,' 'the day of vengeance,' 'the terrible day;' and in these places there is meant the last state of the Church, and then the Advent of the Lord and the Last Judgment.

1100². 'In that day' (Hos. ii. 18) = the Advent of the Lord.

D. Wis. vii. 4². That the separation of the spirit from the body usually takes place on the second day after the last agony, has been given to know from the fact, that I have spoken with some deceased persons, who were then Spirits, on the third day after.

5 M. 4. Man passes into the Spiritual World usually on the third day after he has breathed his last. . .

Day after. *Postridie.*

A. 10497. 'It came to pass the **day after**' (Ex. xxxii. 30) = the duration of such worship even to the end of the Church. 'The **day after**' = what is perpetual and eternal; and, when said of the Jewish nation, = even to the end of the Church. The reason 'the **day after**' = what is perpetual and eternal, is that 'the morrow,' when said of such things as signify Divine celestial and spiritual things = what is perpetual and eternal.

Day, By. *Interdiu.*

A. 8106. 'By **day** in a pillar of cloud' (Ex. xiii. 21) = that when there was a state of enlightenment, it was tempered by what is obscure of truth. 'By **day**,' or 'in the **day**' = in a state of enlightenment. . . Hence 'day' = a state of enlightenment or of clear perception. E. 504¹⁰.

9642⁵. 'The arrow that flieth by **day**' (Ps. xci. 5) = the falsity which is openly taught.

R. 922. 'Its gates shall not be shut by **day**' (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. . . 'By **day**' = continually, because there is always light there.

E. 336⁶. 'The falsities which are known to be falsities, are meant by 'the arrow that flieth by **day**.'

594¹⁵. Protection against injury by too much light . . . is signified by 'a cloud by **day**' (Is. iv. 5).

Days, Two. *Biduum.*

A. 2405². 'Two **days**' (Hos. vi. 2) = the time and state which precedes.

9037. See **DAY** at these refs. W. 390⁶.

Daybreak. *Diluculum.*

A. 883. The time of evening is as the **daybreak** before the morning. Ex. . . As the evening signified the **daybreak** before the morning, the evening was so often mentioned in the Jewish Church . . . 2323, Ex.

2405. See **DAWN** at these refs. T. 571².

5579⁹. In the Spiritual World, this hunger . . . is the evening, and after it come the **daybreak** and the morning.

6073^e. The **daybreak** and morning, which follow the night, = the first of the Church.

6110⁶. In Heaven there is no night, but only evening, which is succeeded by the **daybreak** that precedes the morning.

8211. The end and the beginning of these variations (of state) is the morning, and, in special, the **daybreak**; for then night is ended and day begins.

8426^e. In Heaven there are evening and **daybreak** before the morning; but not night.

10134³. By 'night,' or 'twilight' is signified a state of love in obscurity.

—^e. That cockrowing and **daybreak** are the same thing, is evident from Mark xiii. 35.

10135. Morning, noon, evening, night or twilight, and again morning: when the Angels are in a state of

. . . love in obscurity or in some cold, it is night with them, or, rather, it is the **daybreak** before the morning.

H. 155^e. 'Daybreak' = the obscurity which precedes the morning.

(f). 'Daybreak' = a state intermediate between the last and the first.

R. 4^e. See **DAY** at this ref.

816⁴. The last state of the Church is called 'evening' and 'night,' and its first state 'daybreak' and 'morning.'

T. 335. Once, when I awoke at **daybreak** . . .

766. When a man receives the Lord, by acknowledging Him as His God, the Creator, Redeemer, and Saviour, it is His first Advent, which is called 'daybreak.'

E. 9². 'Cockrowing,' equally with 'daybreak,' = the last time of the Church.

187². 'The **daybreak**' before the morning, or 'the cockrowing' = a state of commencing faith and charity.

Day Spring. See under **DAWN**.

Deacon. *Diaconus.* D. 5079.

Dead. See **HALF DEAD**.

Dead. See **REPHAIM**.

Deadly. See **DESTRUCTION—exitium**.

Deadly. *Funestis.* A. 775^e.

Deadly. *Internecinus.*

A. 818^e. See **HATE** at these refs. 1032³. 1267. D. 4205, etc.

M. 509^e. This lust (of varieties) is **deadly** to marriage love; and, as marriage love constitutes the inmost of life with man, it is **deadly** to that life.

T. 309. Not to bring any **deadly** evil upon his name and reputation.

Deadly. See **DEATH—lctum**.

Deaf. *Surdus.*

A. 196. Such are not only **deaf** serpents, but are flying serpents . . .

489. 'The **deaf** that have ears' (Is. xliii. 8) = those who comply with truths.

2417⁸. The Ancient Church . . . referred into classes all the goods of charity; that is, all who were in good . . . and called them 'the **deaf**,' etc.

4027². It would be like . . . speaking to the **deaf**.

6989. '**Deaf**' (Ex. iv. 11) = no perception of truth, and consequently no obedience. 'The **deaf**' = those who do not perceive what truth is, and therefore do not obey it. . . The reason '**deaf**' has this signification, is that hearing corresponds to both perception and obedience. . . In the Word, by 'the **deaf**' are also signified the gentiles who do not know the truths of faith, because they have not the Word, and therefore cannot live according to them, and still when they are instructed receive them, and live according to them. III.

—'. 'The **deaf**' here, (Is. xliii. 8) = those who, through

the Advent of the Lord, would come into a state of reception of the truths of faith, that is, of perceiving and obeying them. The same are signified by the deaf whom the Lord healed. 7337.

—^e. As 'the deaf' have this signification, it was forbidden to those with whom the Representative Church was instituted 'to curse the deaf' (Lev. xix. 14).

9209^f. 'The deaf hear' (Luke vii. 22) . . . 'The deaf' = those who are not in the faith of truth, because they are not in the perception of it.

9311⁵. 'He maketh the deaf to hear' (Mark vii. 37) : 'the deaf' = those who do not know the truths of faith, and therefore cannot live according to them.

9397^e. As 'the deaf,' or those who do not hear, are those who are not in the faith of truth, because not in the Knowledge and thence in the apperception of it, when the Lord healed the deaf man, He 'put His finger into his ears, and said, Ephatha, that is, Be thou opened, and immediately his hearings were opened' (Mark vii).

S. 17^f. That the deaf received their hearing signified that those hearkened and obeyed who had before heard nothing about the Lord and the Word.

E. 239⁶. 'The deaf who hear the words of the book' (Is. xxix. 18) = those who want to obey truths, and thereby carry on a life of good, but are not able because they have not the Word.

—⁷. That those who are not in the perception and will of good will then be obedient and live in good, is signified by 'the ears of the deaf shall be opened' (Is. xxxv. 5).

409². 'Who is blind but My Servant, or deaf as My Angel Whom I send?' (Is. xlii. 19) . . . The reason He is called 'blind' and 'deaf,' is that the Lord is as though He does not see and perceive the sins of men; for He leads men gently, bending and not breaking; thus withdrawing them from evils and leading them to good; wherefore He does not chastise and punish like one who sees and perceives. This is meant by 'Who is blind but My Servant, or deaf as My Angel?' 'blind' and 'Servant' being said in respect to Divine truth; and 'deaf' and 'Angel,' in respect to Divine good; for 'blind' relates to the understanding and thence to perception; and 'deaf,' to perception and thence to the will. The meaning therefore is, that He is as though He does not see, although the Divine truth is His from which He understands all things; and does not will according to what He perceives, although the Divine good is His, from which He can do all things.

455²¹. 'The deaf' = those who are not in the understanding of truth and thence not in obedience.

556¹⁷. He is called by the Lord 'deaf and dumb' (Mark ix. 25), because he did not want to perceive and understand truth.

Dear. *Charus.*

A. 229. The Rational suffered itself to be deceived by the proprium because it was dear to it.

D. 3249. He induced the persuasion that he would take away that which was dearest to me.

4225. They feared death on account of their life in the world and the body, which they held most dear.

Death. See *DIE-mori*, and *DIE-mortificari*.

Death. *Lethus.*

Deadly. *Lethalis, Lethiferus.*

A. 817. Thus there arose the suspicion that he had perpetrated something deadly during the bodily life. D. 1260.

1035. That such a deadly-*lethifera*-and suffocative persuasion should no longer come forth. Sig.

1458^f. 'Before . . . He turn it into a deadly shade' (Jer. xiii. 16).

1515. The stench (of a certain woman) was as it were deadly.

7686^e. The falsity which (the Nephilim) infused was attended with a direful Persuasive, and was deadly . . .

P. 112². Gangrenous sores . . . which bring death to the body.

R. 425. 'A scorpion' = a deadly Persuasive . . . For when a scorpion stings a man, it induces a stupor upon the limbs, and, if it is not cured, death.

611². Death floats before their eyes.

M. 5³. This state is the death of your joys.

T. 165². Like one who . . . is struck (by a scorpion) with a deadly wound.

E. 706¹⁴. That 'they should not be hurt if they drank a deadly thing' (Mark xvi. 18) = that the wickedness of the Hells should not infect them.

Debate. See under *CONTROVERT*.

Debate. *Disceptare, Disceptatio.*

A. 3677^e. They love only . . . to debate, not what they are, but whether they are; and, so long as they are in this state, they will not know anything whatever about these innumerable things. 3747^e.

9818. They who are in the Celestial Kingdom . . . never have any debate about truths; so much so, that when the conversation turns to the subject of truths, they merely say, It is so, or, It is not so . . .

9942¹¹. 'To sue at the law, and to want to take away the coat' = to debate about truths, and to want to persuade that they are not true.

H. 575. The gnashing of teeth is the continual debate and combat of falsities together, thus of those who are in falsities, conjoined with contempt for others, enmity, mockery, ridicule, reviling . . . These debates and combats are heard outside those Hells as gnashings of teeth; and are also turned into gnashings of teeth when truths from Heaven flow in thither . . . All the fallacies of the senses are truths to them, and it is from these that they debate. This is the reason why their debates are heard as gnashings of teeth . . .

P. 197². The debate was warm.

R. 386. I once heard as it were the gnashing of teeth . . . The Angels said, They are schools . . . where they debate together. These debates are heard thus at a distance; but when near, only as debates. Des. T. 460.

T. 72. (A **debate** in the Spiritual World on the subject, Why does not God impute the merit of His Son to everybody.)

336. Among the ancients it was . . . **debated** which of the two must be first, (charity or faith).

E. 405⁴⁰. 'He **debates** with Israel' (Mic. vi. 2).

Debate. *Disputare, Disputatio.*

A. 342⁸. They who only **debate** whether these things exist, and so long as they do so, are outside the doors of wisdom, and are like persons who only knock at the door, without being able to peep into the magnificent palaces of wisdom; and, what is wonderful, people who act in this way think themselves wiser than everybody else . . .

565⁸. He who makes pleasure and wisdom to consist in **debating** whether it is so or is not so, cannot have the least knowledge about the innumerable things which are correspondences.

901². 'The iron of an axe,' and 'to cut wood' = **debate** about good from religiosity.

D. 1937. It was **debated** among Spirits . . . The reasonings and replies were so subtle that men would wonder at the possibility of carrying on a discussion by such skilful arguments. But I observed that after the discussion some were so befogged that they did not know what was truth, as is wont to be the case with truths which are long **debated** about; they are bedimmed, so that (the disputants) are afterwards blinded in the truth itself.

2695. Against the principles, as against the cupidities of anyone, there should be no **disputation** from what is opposite, because it would have no effect; but principles, even when false, are bent by the Lord to what is true, as cupidities are into what is good; wherefore the sense of the letter ought not to be broken.

3459. See ANIMAL SPIRIT at this ref.

3493. That the Knowledges of faith may be brought even to denial by **disputations**.

— (Such) are able to **debate** with others, and even to be darkened [without suffering].

4676. They do not care about those tangled questions and **disputations** as to whether faith saves, etc.

5591. See SPEAK-*loqui*, at this ref.

E. 735⁴. 'He **disputed** about the body of Moses' (Jude 9).

Deborah. *Deborah.*

A. 3391³. See BARAK at these refs. E. 447⁴.

8753³. 'Until that I **Deborah** arose, that I arose a mother in Israel' (Judg. v. 7) . . . In this prophetic song of **Deborah** and Barak it treats of the perversion of the truth of the Church, and of its restoration. E. 652⁶.

E. 355³³. In the song of **Deborah** and Barak it treats of the combat of truth against falsity, and of the victory of the former. 422¹³.

434¹³. See SISERA at this ref.

Deborah. *Deborah.* (Rebekah's nurse.)

A. 4563. 'Deborah the nurse of Rebekah died' (Gen.

xxxv. 8) = that hereditary evil was driven out. . . 'Deborah' as the nurse of Rebekah = hereditary evil. Ex. . . But here, 'Deborah the nurse of Rebekah' = that which was received from the mother and nourished from infancy: this was the hereditary evil from the mother against which the Lord fought . . . and which He drove out.

—³. This is why it is recorded in this verse that 'Deborah the nurse of Rebekah died and was buried under an oak.'

4564. 'She was buried beneath Bethel under an oak' = that it was rejected for ever.

Debt. See OBLIGATION-*debitum.*

Decalogue. *Decalogus.*

See COMMAND-*præcipere*, LAW, and TABLE-*tabula.*

A. 576⁴. That the **Decalogue** consisted of ten commandments, or ten words, and that Jehovah wrote them on tables (Deut. x. 4) = remains . . .

1288. As 'words' = all things of doctrine, the commandments of the **Decalogue** are called 'words.' III.

1798³. Do not all doctrinal things belong to charity . . . To instance only the commandments of the **Decalogue** . . .

—⁴. These are the commandments of the **Decalogue**, which are exterior doctrinal things of faith, and which, with those who are in charity and its life, are known, not down to the memory, but are in his heart . . .

1834². See CHARITY at this ref.

2863². It is known that the gentiles . . . had for a law the commandments of the **Decalogue**. Enum. 4190.

3295^e. He who does not honour his parents, but learns to honour them from the commandment of the **Decalogue**; when he first honours them it is from the commandment; but this honour, being from the commandment, is not good in itself, because it is not from love, but either from obedience to the law or fear of the law. Still, it is called the good of truth, although at its first coming forth it is truth.

6804⁵. The stipulations or compacts which in the Word are called 'a covenant,' are, on man's part, in a confined sense, the ten commandments or the **Decalogue** . . .

9211^e. Let them take care they do not believe that the laws of life are abrogated, such as those in the **Decalogue**, and in other places in the Old Testament; for these laws have been confirmed in both the internal and external form, because they cannot be separated.

Life. Title page. The Doctrine of Life for the New Jerusalem from the Commandments of the **Decalogue**.

53. The **Decalogue** teaches what evils are sins. Gen. art.

55^e. All these (miracles, etc.) were from the mere presence of the Lord in His ten words, which are the commandments of the **Decalogue**.

64. It is a general thing in the whole Christian World for the **Decalogue** to be taught, and for little children to be initiated through it into the Christian religion, for it is in the hands of all young children: their parents and masters tell them that to do those things is to sin

against God . . . Who may not wonder that the same parents and masters, and also the children when they become adults, think that they are not under that law, and that they are not able to do the things of that law? Can there be any other reason than that they love evils, and consequently the falsities which favour them? These, therefore, are they who do not make the commandments of the **Decalogue** commandments of religion.

65. All nations . . . with whom there is religion, have similar commandments to those in the **Decalogue**; and all who, from religion, live them, are saved; but all who do not live them from religion are damned . . . See 53. R. 529².

258⁴. Everyone born a Christian knows that evils are to be shunned as sins from the fact that the **Decalogue** is placed in the hands of every boy and girl, and is taught them by parents and masters; and, further, all citizens of the kingdom, especially the common people, are examined by the priest, from the **Decalogue** alone, repeated from memory, as to what they know of the Christian religion; and are also counselled to do the things therein commanded. In no case is it then said by any priest that they are not under the yoke of that law, or that they cannot do the things commanded because they cannot do any good from themselves. T. 525.

265³. Again, I have said, Why have you taught your little children the **Decalogue**? Is it not that they might know what evils are the sins which are to be shunned? Is it that they might only know these things, and believe, and not do? Why, therefore, is it said that this is new? To this they have only been able to reply, that they know and still do not know; and that they never think of the sixth commandment when they are committing adultery, nor of the seventh commandment when they are stealing or committing fraud, and so on . . .

326¹. That these two things are the primary ones of every religion, may be evident from the fact, that these two things are what the **Decalogue** teaches; and this was the first of the Word, was promulgated by Jehovah from Mount Sinai by a living voice, and was written by the finger of God on two tables of stone; and then, being placed in the ark, was called 'Jehovah,' and constituted the Holy of holies in the tabernacle and in the oracle of the Temple . . . and all the things there were holy from it alone.

329³. What at this day is the **Decalogue**, but as a little book or writing sealed up, and open only in the hands of little children and youth? Say to anyone somewhat advanced in age, Do not do this because it is contrary to the **Decalogue**; and who listens? But if you say, Do not do this, because it is contrary to the Divine laws, he may listen to that; when, nevertheless, the commandments of the **Decalogue** are the Divine laws themselves. The trial was made with many in the Spiritual World, and when the **Decalogue** or Catechism was mentioned they rejected it with contempt: this was because the **Decalogue** in its second table, which is man's, teaches that evils are to be shunned; and he who does not shun them . . . hears the **Decalogue** or Catechism mentioned with some degree of contempt, as if he heard some book for little children named, which is no longer of any use to him.

R. 529. By 'the ark in the temple' (Rev. xi. 19) is meant the **Decalogue**, for in the ark were the two tables on which the **Decalogue** was written.

669. 'After these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened' (Rev. xv. 5)= that the inmost of Heaven was seen, where the Lord is in His holiness in the Word, and in the Law which is the **Decalogue**. . . The inmost of the tabernacle was where the ark was, in which were the two tables, upon which the ten words were written by the finger of God, which are the ten commandments of the **Decalogue**, which are meant by 'the Testimony' . . . Ill.

T. 282. The Catechism or **Decalogue** explained as to its external and internal sense. Chap.

283. In the Israelitish Church the **Decalogue** was holiness itself. Gen. art.

— As the commandments of the **Decalogue** were the first-fruits of the Word, and therefore the first-fruits of the Church that was about to be established with the Israelitish nation, and as they were in a brief summary the complex of all things of religion, by which the conjunction of God with man and of man with God takes place, they were so holy that there is nothing more holy. Ill. 284.

289. The reason the **Decalogue** in its spiritual and celestial senses contains universally all the precepts of doctrine and of life, thus all things of faith and charity. Ex. E. 1024², Ex.

582. What would the **Decalogue**, the beginning of reformation, then be, more than the paper sold in low shops, and used to wrap up spices?

D. 6065². It was then replied that truth and life are to live according to the commandments of the **Decalogue**. Ex.

E. 675⁵. The reason there were ten words or ten commandments, of which the **Decalogue** consisted, was that 'ten'=all things, and, therefore, by the 'ten words' is signified the Law in the whole complex.

934². See *WORK-opus*, at this ref.

935². The evils enumerated in the **Decalogue** contain within them all the evils that can ever exist, wherefore they are called the ten commandments, because 'ten'=all. Ex.

939². The interior of man is no otherwise purified, than as he desists from evils, according to the commandments of the **Decalogue**. Ex.

948⁴. Religion with man consists in a life according to the Divine commandments, which, in sum, are contained in the **Decalogue**: with him who does not live according to them there cannot be religion, because he does not fear God, still less love Him; nor does he fear man, still less love him . . . Yet everyone can live according to these commandments, and he who is wise does so live, as a civil man, as a moral man, and as a natural man; but he who does not live according to them as a spiritual man cannot be saved; for to live according to them as a spiritual man is to do so on account of the Divine in them: whereas to live according to them as a civil man is to do so on account of what is just, and to avoid the penalties of the world; and to live according to them as a moral

man is to do so on account of what is honest, and to avoid the loss of reputation and honour; but to live according to them as a natural man is to do so on account of what is human, and to avoid the ill report of not being of a sound mind. Ex.

[E.] 1024^c. That the ten commandments of the **Decalogue** are all things of the Word in sum, can only appear from these commandments as to their three senses.

1026^e. The first three commandments (of the **Decalogue**) are of love to the Lord, the last six are of love towards the neighbour, and the fourth commandment, which is, 'Honour thy father and thy mother,' is the intermediate commandment . . .

1027. How conjunction is effected through the commandments of the **Decalogue**. . . The Lord conjoins man with Himself by this, that man knows, understands, wills, and does these commandments: when man does them there is conjunction, but if he does not do them he ceases to will them, and therewith to understand and know them. But . . . as the Lord alone conjoins man with Himself, and not man himself with the Lord, and conjunction is effected through doing, it follows that the Lord with man does these commandments. But (as) conjunction cannot be effected unless there is something reciprocal with man, the Lord has endowed man with the freedom of willing and acting as of himself . . . Wherefore, while man conjoins himself with the Lord by means of the last six commandments as of himself, the Lord conjoins Himself with man by the first three commandments, which are, that man should acknowledge God, believe in the Lord, and hold His name holy. The faith of these is not with man . . . unless he abstains from the sins which are demurred to in the last six commandments.

1028^e. As they who abstain from the evil of one commandment (of the **Decalogue**), and shun it as a sin against God, and are afterwards averse to it, fear God, they come into communion with the Angels, and are led by the Lord to abstain from the evils of all the other commandments, and to shun them and at last be averse to them, as sins; and if, perchance, they have sinned against them, still they repent, and so by degrees are withdrawn from them.

1167. That man, in proportion as he can be withdrawn from evils, does good from the Lord which is good in itself; and in proportion as he cannot be withdrawn from evils, does good from himself which has evil in it, may be illustrated by the commandments of the **Decalogue**. Ex.

1179^e. I have seen (those who had no worship on earth), and at first they appeared as if they were not men, but afterwards I saw them as men, and heard them speaking soundly from the commandments of the **Decalogue**.

J.(Post.) 340. 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.

D. Love xvii⁹. The evils man is to shun are all conspicuously written in the **Decalogue** . . .

D. Wis. ix². The way man must go to come into

conjunction with the Lord . . . the Lord teaches in the Word, and in special in the **Decalogue**, wherefore the two tables of it were written by the finger of the Lord Himself, one of which regards the Lord, and the other man, and both conjunction; wherefore, in order that the way may be known, the **Decalogue** shall be explained.

De Just. 64. I asked (the priests from the Reformed) what they understand by good works, whether such things as are enjoined by the Roman Catholics, or works according to the second table of the **Decalogue**. They answered, Both. I asked them whether the works of that table of the **Decalogue** contribute anything to salvation. They answered, Not anything, but still they are to be done, because they are commanded.

Decant. *Decantare.*

Decantation. *Decantatio.*

P. 336^e. The lungs **decant** the blood.

M. 145². The purification of natural spirits . . . called **decantation**, etc. (corresponds to the perfecting of wisdom) as by **decantations**, etc.

D. Wis. iii. 2. The spermatic vessels, in which the seed is cohobated and **decanted**.

Decease. See DIE.

Deceit. *Dolus.*

Deceitful. *Dolosus.*

Deceitfully. *Dolose.*

See under SERPENT.

A. 358. Simulation and **deceit** was then [held] abominable.

623^e. 'Deceit in his mouth' (Is. liii. 9) is said of the things of the understanding.

S21. There are some who outwardly present an honest face and life, so that no one would suspect them not to be honest . . . They do not act openly, but through others by **deceitful** artifices they despoil others of their goods . . . They are hidden robbers, and their kind of hatred is conjoined with conceit, greed for gain, unmercifulness, and **deceit**. (Their state after death.) D. 2492.

S24. On the Hells of the **deceitful** and of witches. Gen.art.

S27. See ADULTERY at this ref.

S30. They who deceive-*decipiunt*-men with sharp **deceit**, putting on an agreeable face and address, but hiding poisonous **deceits** within, and thus captivating men with the end of destroying them, have a Hell which is more fearful than that of others, even more so than the Hell of murderers. They seem to themselves to live among serpents; and the more hurtful their **deceits** have been, the more direful, poisonous, and numerous do the serpents appear which encompass and torture them . . . These are they who exercise **deceits** with premeditation, feeling therein the delight of life. The punishments of the **deceitful** are various, each according to the nature of the **deceit**. . . They are not tolerated in Societies . . . for whatever any Spirit thinks, his neighbours at once see and perceive, thus if there is anything of **deceit**, and also the nature of the **deceit**; wherefore,

being at last driven out of all Societies, they sit solitary, appearing then to have a broad face, four or five times as broad as those of others . . . sitting in torment like images of death. There are others who are **deceitful** by nature, but not with premeditation, and not in a clandestine manner with a feigned countenance: they are at once found out, and their thought is manifestly perceived: they boast, too, about it, as if they wanted to seem deep: these have not such a Hell. D.2857, below.

947. They who are **deceitful**, and who suppose themselves to be able to obtain all things by means of **deceitful** machinations, and who in the life of the body have confirmed themselves from the fact that such things have succeeded with them, seem to themselves to dwell in a certain tun on the left which is called the infernal tun, over which there is a covering, and outside a small globe on a pyramidal base, which they suppose to be the universe under their inspection and government. This is exactly how it appears to them. Those of them who have **deceitfully** persecuted the innocent are there for ages; I have been told that some have been there already for twenty centuries—*sæcula*. When they are let out, they have the phantasy that the universe is a kind of globe which they walk round and tread under foot, believing themselves to be the gods of the universe. I have sometimes seen them and have spoken to them about their phantasy; but having been of such a character in the world, they could not be withdrawn from it. I have also sometimes perceived with what subtle **deceit** they were able to pervert the thoughts, in a moment bending them away, and substituting others, so that one could hardly tell that they were from them. It is incredible how perfectly natural it is to them to do this. On this account, such are never admitted to men, for they infuse their poison so clandestinely and covertly that it is not possible to perceive it.

950^e. As they are not **deceitful**, their Hell is not so grievous.

957. They who in the life of the body have contracted the nature of saying one thing and thinking another . . . wander about . . . being driven away with penalties . . . according to the nature of the **deceitful** simulation which they have contracted. Des.

958^e. Whoever is let into this cone . . . has all his joints miserably torn: it is **deceitful** dissemblers who are let into it and so punished.

960. There are certain **deceitful** Spirits, who, while they lived in the body, had practised **deceits** covertly; and some of whom by baleful arts had pretended to be like Angels, with a view to entrap people. In the other life, they learn how to withdraw into subtler nature, and to snatch themselves away from the sight of others, supposing themselves thus to be safe from every penalty. But these not only undergo the penalties of rending, as the others do, according to the nature and wickedness of their **deceit**, but are also stuck together; and when this is done, the more they want to be loosed . . . the more closely are they tied. This penalty is attended with a more intense torture, because this answers to their more hidden **deceits**.

1094². They had attended the Church and the sacraments like other people; as had also the **deceitful**, and these in fact more than other people.

1118^e. (With the men of the Most Ancient Church), simulation, and still more **deceit**, was an enormous crime.

1182^e. The more love of the world and of self there is in that external worship, the less life and holiness there are in his worship; the more hatred towards the neighbour there is in the love of self and the world, the more profanity there is in the worship; the more malice there is in the hatred, the more profanity still there is in the worship; and the more **deceit** there is in the malice, the more profanity still there is in the worship.

1271. There were afterwards some **deceitful** Spirits who wanted to emerge, and infused into them to say that they were nothing . . . wherefore some were permitted to rise up . . . They supposed that they could do everything . . . but they were thrust down again by a little child . . . The **deceitful** also were punished, being first almost suffocated by the others, and afterwards stuck together, to cause them to desist from such things; but they were afterwards liberated.

1273. If (the novitiate Spirit) is a dissembler, a hypocrite, or is **deceitful** . . . he is sometimes received by good Spirits, but after a short time is dissociated, and then wanders about without Angels, begging to be received, and is sometimes punished; and at last is carried down among the infernals.

1380. They who have been **deceitful** often appear above the head; yet are really in Hell under foot. 2754. 3750.

1395. (As to this kind of perception), I have often listened while the **deceitful** were speaking, and have perceived not only that there was **deceit**, but also the nature of the **deceit**, and what wickedness there was in the **deceit**: it is as though there were an image of the **deceit** in each tone of the voice. I could also perceive whether the **deceit** was the speaker's own, or was that of others who spoke through him.

1640². Of what genius and nature Spirits are, manifestly appears from their speech, as well as from their sphere . . . So that if they are **deceitful**, although at the moment of speaking they use no **deceit**, still the genus and species of their **deceit** are perceived from each word and idea . . .

1691. All hatreds come forth from the love of self and of the world; from hatreds all revenges and cruelties: from the former and the latter all **deceits**.

1695. Still, licence is not granted to (evil Spirits) to think and speak what is false, except that which is from their evil; but not that which is contrary to their own proper evil; for this is **deceit**.

1702². (It is in consequence of possessing an interior man that **deceit** is possible to man.)

1820². Those (evil Genii) who are malignant and **deceitful**, insinuate themselves into the very loves . . .

1861. See CUPIDITY at this ref.

2219². Hence it is evident, that from self-love spring . . . all infamous simulations and **deceits** . . .

[A.] 2269°. 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; which is the reason why in the other life the **deceitful** and hypocrites undergo the most direful sufferings of all.

2426°. It is the **deceitful** and the hypocrites within the Church who are the most exposed to this danger (of mixing evil with good). Sig.

2492°. With those who have been **deceitful** and hypocrites, this (callosity of the exterior memory) appears as it were bony and of ebony, and reflects the rays of light. H.466.

2590. Such (Gentiles) . . . do not contrive machinations and **deceits**.

2754. See **CHRISTIAN** at this ref.

3934°. Something counterfeit, such as there is in hypocrisy and **deceit** . . .

3957°. He who has acquired a life of **deceit**, and therein has had the delight of his life, cannot put it off, but is also in that life after death.

3993¹². 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; for the **deceit** which is the end of evil induces what is infernal on each and all things with man, and sets evil in the middle, and rejects good to the circumferences, which order is the infernal order itself.

4327. By this was signified that the fibres of the cerebrum have intruded themselves, and exercise command over those of the cerebellum, and that thence what is fictitious, simulated, counterfeited, and **deceitful** reigns within, and outwardly appears as what is sincere and good.

—². They who at this day relate to (the general involuntary sense) are they who think **deceitfully** . . . putting on a most friendly expression . . . and speaking sweetly like those who are pre-eminently endowed with charity; yet being the most bitter enemies . . .

4464°. The sphere of one who is in pleasures from **deceits**, etc. . .

4533. When they are looked into by the Angels . . . the **deceitful** appear as serpents, and the most **deceitful** as vipers.

4631. See **ASSASSIN** at this ref.

4663°. He who in the life of the body has practised **deceits** against his companions, also practises **deceits** against his companions in the other life.

5058. There was one who in the world had been [accounted] among the more worthy; he was then known to me, but not his inward character; but, in the other life, after some revolutions of the state of his life, he was shown to have been **deceitful**. When he had been for some time among the **deceitful** in the other life, and had there suffered hard things, he wanted to be separated from them. . . He was admitted into a Society consisting of the simple good . . . but he at once began to carry on his life by cunning and **deceit**. Within an hour, the good began to lament that he had taken from them their perception of good and truth,

and consequently their delight . . . Some light from the interior Heaven was then admitted, in which he appeared as a devil and having the upper part of his nose furrowed with a filthy wound. He also began to be inwardly tortured; and as soon as he felt it he cast himself into Hell.

5128°. There are two things which not only close up the way of communication (with the Rational), but also deprive the man of the capacity of ever becoming rational; these are **deceit** and profanation. **Deceit** is like a subtle poison which infects the interiors, and profanation is that which commingles falsities with truths, and evils with goods; by these two the Rational utterly perishes. With every man there are goods and truths stored up by the Lord from infancy . . . **Deceit** infects these, and profanation commingles them.

5394°. A cadaverous stench also exhaled from the caverns; the reason was, that the cruel and **deceitful** were therein, to whom a cadaverous stench is most delightful.

5559°. With those who have been **deceitful**, these outermost things (in the cuticles) appear as if they were conglutinations of mere serpents.

5608°. 'Vipers' = those who are the most **deceitful**.

5989. The most **deceitful**, who are above the head, once took a Subject and sent him to me, in order that they might be able to flow in with their **deceits**; but . . . he extricated himself from them. They afterwards took another, but could not reduce him to speak; he was more **deceitful** than they, which he showed by as it were folding himself up into the form of a spiral . . . D.4097. 4098.

6197. The **deceitful** who appear right over head, have sometimes flowed into me so subtly that I did not know whence it was, and could scarcely perceive otherwise than that that which flowed in was in me and from me, as is usually the case with others; but as I knew for certain that it was from some other source, the Lord gave me a perception so exquisite, that I perceived each influx of them . . . When they observed this, they were very indignant, especially that I should reflect upon that which was from them . . . The **deceitful** chiefly insinuated such things as are against the Lord.

6398°. Malice, cunning, and **deceit** are signified by 'serpents,' but by venomous ones, as 'vipers,' and the like; of which reasoning is the poison.

6914°. Even at this day some who are more **deceitful** than others . . . are under the view of the celestial (Angels), and, so long as they are so, are withheld from their wicked **deceits**.

7272°. From these principles he lives in . . . in **deceit**, etc. . .

7360°. (The inhabitants of Mars) do not know what hypocrisy is, nor fraudulent simulation and **deceit**.

8622°. Inwardly, they were **deceitful** tigers.

8870°. Such are dissemblers, hypocrites, and the **deceitful**: these are they who make an image of the things which are from the Divine. In the other life, evil Spirits make such images . . . dissemblers, hypocrites, and the **deceitful** there learn this . . .

9013. 'To slay him with guile' (Ex.xxi.14)=malice thence to deprive the neighbour of eternal life. . . 'Guile' =malice from the will with previous thought or premeditation, thus of set purpose. Evils are done either from enmity, hatred, or revenge, and either with **deceit** or without **deceit**; but the evils done by **deceit** are the worst, because **deceit** is like poison which infects and destroys with infernal corruption and wasting away; for it goes through the whole mind, even to its interiors: the reason is, that he who is in **deceit** meditates on evil, and therewith nourishes his understanding and delights it, and so destroys everything therein which belongs to man, that is, which is of life from the good of faith and of charity. They who in the world have with **deceit** ensnared the neighbour as to worldly and earthly things, in the other life with **deceit** ensnare the neighbour as to spiritual and celestial things; and as they do this in covert they are relegated to the Hells behind the back, deep down according to the malignity and hurtfulness of the **deceit**. These are called . . . Genii. . . When they are looked at by the Angels, they appear as serpents, for their nature is that of serpents, and that which comes from them is like poison, and also is spiritual poison; wherefore 'poison,' in the Word, =**deceit**; and poisonous serpents, like asps, cockatrices, and 'vipers,' =the deceitful. III.

—⁴. **Deceit** is called hypocrisy when there is piety in the mouth and impiety in the heart, or when there is charity in the mouth and hatred in the heart, or when there is innocence in the face and gesture, but cruelty in the soul and breast, consequently when men deceive—*fallunt*—by innocence, charity, and piety; such are serpents and vipers, in the internal sense, because . . . in the light of Heaven those appear as serpents and vipers who conceal evils under truths, that is, who **deceitfully** bend truths to the doing of evil, for they as it were hide poison under their teeth, and so kill. But they who are in the faith of truth and the good of life from the Lord cannot be injured by their poisons, because they are in light from the Lord, in which the **deceitful** appear as serpents, and their **deceits** as poisons. Sig.

—⁶. They who are interiorly affected with spiritual **deceit**, that is, hypocrisy, are meant by those who speak against the Holy Spirit, for whom there is no forgiveness . . . for thus falsity lies hidden in the truths they speak, and evil in the goods they do, which is hidden poison; whence they are called 'a generation of vipers' . . . The reason there is no forgiveness for them, is that hypocrisy or **deceit** in connection with holy things infects the interiors of man, and destroys all spiritual life with him, so that at last there is nothing sound anywhere . . . Such, also, are meant by the man who had not on a wedding garment.

—⁹. '**Deceit**,' in the Word, =hypocrisy. III.

H. 481³. The interiors of those who . . . have inwardly been in malignant **deceit** (appear dimly fiery).

488². They whose delight it has been . . . covertly to plot **deceits**, are also in these vaults, and enter into chambers so dark that they cannot even see one another, and there they whisper in corners into each other's ears: into this is turned the delight of their love.

491². They who have . . . thus filled their malignity with **deceits**, and have used goodness as a means of **deceit**, are at once cast into Hell: I have seen some such cast into Hell immediately after death; one most **deceitful** person head downwards and feet upwards; and others differently.

578. The worst of all are they who have been in evils from self-love, and have at the same time inwardly acted from **deceit**, for **deceit** enters more intimately into the thoughts and intentions, and infects them with poison, and thus destroys the whole spiritual life of man. Most of them are in the Hells at the back, and are called Genii, and there it is their delight to make themselves invisible and fly about others like phantoms, and covertly introduce evils, which they scatter about as vipers do poison. These are more direfully tormented than any. But they who have not been **deceitful** . . . yet are in evils from self-love, are also in the Hells at the back, but not in such deep ones.

579. See GENII at this ref.

Life 81. See CUNNING at these refs. D.5692.

R. 624. 'And in their mouth was found no guile' (Rev.xiv.5)=that they do not from cunning and purpose speak and persuade to falsity and evil. . . 'Guile'=persuasion to evil by means of falsity; properly, from cunning and purpose. For he who persuades to anything from cunning or **deceit** persuades from purpose also; for cunning or **deceit** purposes to itself, conceals its purpose, and effects it when there is an opportunity. 'A lie,' in the Word, =falsity and false speaking, and '**deceit**' =each from purpose. III.

—^e. The **deceitful** are signified in the Word by poisonous serpents, as by 'crocodiles' and 'vipers;' and the **deceit** is signified by their 'poison.'

M. 79³. Their **deceit** and cunning are represented by the crocodiles (we saw).

513. The lust of seducing innocencies . . . prevails especially with the **deceitful**. Des. D.1070.

514². If they had allured by **deceit**, they are carried down . . . to the Hell of the **deceitful**, which is in the western quarter deep down at the back, and there they appear as serpents of various kinds, and the most **deceitful** as vipers . . . Presently, as they sit or stand, they make themselves invisible, and fly about in the cavern like phantoms . . . and after flying they rest themselves; and then, wonderful to say, one does not know another; the reason of which is that they are in **deceit**, and **deceit** does not believe another, and therefore withdraws itself.

T. 321^e. In the widest natural sense (the eighth commandment) includes plots, **deceits**, and evils of purpose against anyone . . .

322. This falsity is meant in the Word by 'a lie;' and the purpose by '**deceit**.' III.

324. They who speak falsities from **deceit** or purpose, and utter them in a tone imitative of spiritual affection, and especially if they mingle with them truths from the Word . . . were called by the ancients enchanters, and also pythons and serpents of the tree of knowledge of good and evil. (Described by comparisons.)

D. 127 (Index). The Spirits who say there is one Creator of the universe, and are unwilling to acknowledge the Lord, are evil and **deceitful** in proportion as they recede from the acknowledgment of the Lord.

132 (Index). Certain Spirits are most **deceitful**; Sirens are.

191. There are **deceitful** Spirits who can put on the appearance of Angels; but they are the worst . . .

225. Some of (the worst Genii, or furies) infested me so **deceitfully** and acutely that I could never have believed it possible for such poisons to exist . . .

284. They sought for innocencies with all **deceit** and diligence.

287. The lowest infernal crew consists of those who act the most **deceitfully** . . .

480. The worst Spirits are those who have been called Christians . . . They are most **deceitful**, and contrive such **deceits** together against the Lord . . . and against the faithful (as to excite astonishment).

535. They know that (the Spirits of our Earth) are cunning and **deceitful**. 594.

639. I was told that (these Spirits who are very high up in Heaven) are Genii, whose influx is malignant and most **deceitful** . . .

640. On the way, before their **deceit** or poison came to me, it was taken up by intermediate Spirits, and so tempered.

641. There are Spirits who lie concealed . . . so that their phantasies, and their **deceitful** arts and **wiles** do not become so manifest as those of other Spirits: they are in the zenith . . . and suppose that they can betake themselves into subtler nature; wherefore, as they say, they do not fear anything. But still their **deceits** appear manifestly whenever it is so permitted by the Lord . . . They insert themselves in covert into the manifest **deceits** of others.

644. The Spirits who were continually plotting **deceits** . . . were warned by others to desist, but they confessed they could not, even if they were to die . . . 1247.

865. The callosities in which are mixed such things as savour of **deceit** . . . cannot be so easily softened and resolved; wherefore it is effected by the punishment of rending asunder.

909. Such dwell near the place where are the worst infernal **deceitful** Spirits . . . for **deceits** are manifold.

929^e. Everything sharp = **deceit**, or cunning.

956. No one can judge concerning the life of another from (his intellectual abilities), for the evil can be more acute . . . than the good, as they who are **deceitful**, yea, the most **deceitful**, and robbers . . .

1071. On the punishment of a certain Spirit who desired to do everything from himself, as though he were alone, being at the same time **deceitful**.

1169. This **deceitful** (way) acquired in the life of the body, is so manifestly obvious to the Angels . . . that they observe it in every word he says. 1824.

1246. (On the **deceitful** in the dark chamber.)

1257. On a certain cunning and **deceitful** Spirit; his life; and his punishment in the other life.

1354. Such Spirits come by **deceit** into the region of the left eye . . . (Their punishment described.)

1356. That those who are inwardly **deceitful**—*subdoli*—are unexpectedly cast out of Societies. Des.

1490. The more interiorly (these revengeful Spirits) can enter and thus pervert, the more they desire to do so, and that with various **deceits** . . .

1808. Sought with art and **deceit** to exercise command . . .

1863. On those who in their lifetime **deceitfully** kill men.

1992. Some turn good into evil from **deceit**.

1993. There are three general causes . . . by which good is turned into evil, namely, from **deceit**, from art, and from a nature which has been contracted.

1994. Truth, also, is turned into falsity, either from **deceit** . . . from art . . . or from nature . . . as is the case with the Gentiles, who are much more easily saved than those who act from **deceit** and art.

2046. Their state can be known from the sound of their voice, as . . . whether they are **deceitful**, which is manifested in the speech itself, although no **deceits** are perceived. . . The speech of the **deceitful** is tacit, there being in every tone an image of the **deceit**, which is known by those to whom the Lord gives to know it.

2078. Wherefore he cannot desist, as is evident from his acting **deceitfully** under the pleasantness of another as it were appropriated to himself.

2346. Such are they who are the worst, who entirely profane holy things, and are nothing but hatreds attended with **deceits**. In the other life these cannot be reformed . . .

2408. Some (personate others) in order to contrive **deceits** the better.

2492. There are genera and species of those who are serpents, or of those who in the life of the body have been **deceitful**, and who in the other life are called serpents . . . for the Angels see their interiors, and then their **deceits** appear before the eyes of Spirits as creeping things . . . because in serpents there are poisons, by which in nature are represented **deceits**.

2494. At first, I supposed that they were good Spirits, but when I perceived their **wiles** I knew that they were **deceitful**, for whatever **wiles** they were able to plot and at once carry out, they applied themselves to.

2495. But there was a certain kind of **deceit** in others, not so observable . . . Their **deceit** was active . . .

2500. Such accustom themselves to the like **deceits**. Enum.

2503. This kind of **deceit** may be called the **deceit** of flatterers . . . being thus distinguished into genera, and these into species.

2525. These are they who in life have been **deceitful**.

2532. Hence it may be evident how unhappy those become after death who are **deceitful**, and are accustomed to **deceits**; for **deceits** are what occupy this interior

sphere . . . These are tormented much longer . . . for before the **deceits** which have entered their natural disposition . . . are extirpated, there is a long time of torment . . .

2762. In those who are **deceitful**, when they are looked at by Angels, there appear as it were other confluxes of serpents of various kinds, according to the nature of the **deceit**.

2848. On the **deceitful**.

— Spirits who are **deceitful** are not permitted to be in the World of Spirits, unless their poisons are taken away, or are tempered, so that they cannot injure anyone. Many, indeed, are to be preserved—*reservandi*—who do what is evil from a nature as it were like this, and that **deceitfully**, too, but who yet do so from natural instinct. It is they who occasion evil with premeditation, who hide their poisons, and thus do so **deceitfully**, who are not tolerated. A distinction is to be drawn between **deceit** as an instinct, and premeditated **deceit**.

2855. On the Hell of those who act from premeditated **deceit**, and who have put on such a nature.

— Spirits were shown me who were accustomed to deceive—*decipere*—men with acute **deceit**, putting on an agreeable face and address, and concealing poisonous **deceits** within . . . They were permitted to come into view, and to contrive their **deceitful** arts . . .

2856. I was told that . . . such were they who contrive subtle **deceits**, with premeditation, and thus deceive—*decipiunt*—under the guise of a friendly countenance, thinking of nothing but their neighbour's ruin . . .

2857. Their Hell is more frightful than any other, worse than that of murderers from hatred, and that of those who act without premeditated **deceit** . . . See A.830, above.

2858. Such are not like those who are **deceitful** by nature, and who make prudence to consist therein; for when these are present the fact is at once known both from their wanting to speak into the ear, and tacitly, and also from the sound of their speech . . . Such **deceitful** ones do not receive so frightful a Hell, but a different one . . .

2876. A discourse with a certain **deceitful** Spirit.

— He said that he could deceive—*decipere*—the devil, so artfully did he insinuate his **deceits**; insisting that as all derive their life from the Lord . . . the Lord led him to **deceits** . . .

2936. That the **deceitful** send Subjects, through whom they perform their **deceits**, so that they themselves may lie hidden.

— (The nature of the **deceitful** shown.)

2963. Sirens are they who insinuate themselves into the cupidities . . . in such a manner . . . that they (themselves) are unaware that evil or **deceit** is beneath . . . But they who, when they insinuate themselves, meditate concerning **deceits** . . . are not Sirens, but are the **deceitful**.

3080. If Heaven merely looks at a **deceitful** one, he is turned into a ball of serpents.

3186. On those who do not care for interior things; the **deceitful**.

— Some of them, who were more **deceitful**, insinuated themselves **deceitfully**—*subdole*—into the company of angelic Spirits . . . as was perceived from a kind of inanimate snowiness being perceived around . . .

3206. (In Gehenna) are the most **deceitful**, especially Sirens, who enter into the dispositions of others by an appearance of piety, and most **deceitfully** delude and seduce . . .

3214. On a **deceitful** murderer.

— There exhaled from him so much subtle poison, that it excited the **deceitful** and the more **deceitful** Sirens, who so scattered and exercised their poisonous **deceits**, that it cannot be described.

3215^e. Then the **deceitful** murderer appeared like an inanimate mass, thus representing himself out of **deceit**; and then perhaps pouring round his **deceits** like poisons . . .

3457. There were above the head those who act with clandestine **deceit** . . . they at once acted from their nature . . .

3601. Such **deceitful** ones, who persuade to pity . . . keep themselves under the occiput . . .

3605 $\frac{1}{2}$. On the quality of the phantasies of those who are **deceitful** Genii.

3638. The **deceitful** are pre-eminently in such (interior) thought . . .

3640^e. (The evil who are in the interior sphere) are entirely removed from the **deceitful**, and still more from the most **deceitful**, so that they cannot communicate . . .

3647. There was a certain one among the **deceitful** or the Sirens above the head. That he was a new one, was observed from the nature of his **deceit**, which was greater and more intense than their **deceit** . . . I thus knew that a new **deceitful** one was in their company . . . He had been a Pontiff . . .

3663. They are more **deceitful** than others, and by such are the Pontiffs ruled as soon as they are made Pontiffs.

3664. These are they who rule the Spirits above spoken of as being more **deceitful** than others . . .

3684. This was confirmed by the **deceitful** above the head, who said that they could treat him like a dog.

3712. Such, above all others, desire to come into the world through others, because they are most **deceitful** . . .

3713. They do not manifest their **deceit** . . .

3780. It was observed that (the Quakers) are not so **deceitful** as others, but that there is a kind of secret **deceit** . . .

3793. The **deceit** (of the Quakers) was found to consist in this, that they dare not publish their thoughts . . . wherefore they are **deceitful** in covert, their nature drawing them back . . . This kind of **deceit** differs from all others.

3838. There was a subtle Spirit with me who was a Subject of the **deceitful** above the head . . . and who believed himself to be the Holy Spirit . . .

3841. Those above the head, the **deceitful** among the more **deceitful**, who suppose themselves to be the Holy Spirit . . . actuated him . . . 3843^e.

[D.] 3847. As the **deceitful** who are above the head are devoid of conscience . . . they wanted to induce upon me that what is indifferent ought to be a matter of conscience . . .

3849. Yet, inwardly, they are wolves, as are the **deceitful** who are above the head.

3851. As I lay in bed, the **deceitful** Spirits above the head formed a design to destroy me . . .

3923^e. They are not only malignities, but are also filthily **deceitful**, thus wanting to plot their **deceits** through the innocent. 3924^e.

3925. Through the noble offspring of the Most Ancient Church, the Lord rules those most **deceitful** ones of all, who are the highest up above the head. —^e.

3926. On the most **deceitful** above the head.

— The most **deceitful** above the head plotted nefarious **deceits** . . . When it was detected, they sent those **deceitful** ones whom they lead . . .

3927. They are punished by grievous punishments of doubling up . . . being reduced into a very gross state . . . even contrary to their **deceits**; and then they are also doubled up, or by doublings up they are broken and torn as to all their members from the breast in succession to the feet . . . Their heads are hard and bony, and, if thus treated, would be broken . . .

3933. The **deceitful** and the most **deceitful** are in general such that they take hardly anything from man's ideas but what is innocent and heavenly, and thereby lay an ambush for him, turning it by various methods to destroy the man . . .

3968. Those most **deceitful** Spirits were then seen (acting) not by bodily circumflexions, but by borings . . . and by spiral turnings, and it was said that such are the worst, because they act so **deceitfully** in order to extricate themselves from the societies of others . . . As, however, they are devoid of persuasion, and act solely from phantasy, they could be tolerated in the World of Spirits; still, they are cadaverous.

3978. On the most **deceitful**.

— There were some who, in the middle of the night, when I suddenly awoke, assaulted me with such subtle **deceit** that it cannot be described. It was scarcely observed by the angelic Spirits . . .

3997. They who are highest above the head . . . who flow into the lower **deceitful** ones, while I was writing, inflicted a pain in the region of the abdomen, which was their own anguish . . . because they did not want to be exposed, or written about. I spoke to them, and perceived that they could insinuate themselves into my affections and excite my pity . . .

4020. Both the **deceitful** and the most **deceitful** above the head joined themselves to (the Sirens), and flowed in through them . . . and when they were told that they should desist, because if they persevered they would be reduced into a miserable state, they said that they could not possibly desist.

4039. The evil who in the life of the body have been but little **deceitful**, in the other life become very **deceitful**.

4041. The **deceitful** Spirits above the head, by mere thought and the leading of it, led the Spirits above me to speak . . . This was shown by others, who led the **deceitful**, too, to speak . . .

4057. I wondered that the **deceitful**, Sirens, etc., were possessed of such knowledge in infusing and doing evil . . . I knew that in the life of the body they knew nothing of the kind; as, for instance, that the **deceitful** should flow in most **deceitfully** into all things of thought and affection, and pervert them . . . But in proportion as anyone is in the life of cupidities, he is in the knowledge of those things which belong to the cupidities; hence, in the other life, come such **deceits** and malignities.

4067. When the most **deceitful** above the head . . . wanted to destroy me, they said that they could not, because there is nothing (of me); but if there were anything, they could do it. . . To be anything, as anything of proprium, would be to be what they can attack and destroy . . . as the most **deceitful** would then have it within their rights . . . Thus is he safe, who, in the truth of faith, believes himself to be nothing.

4068. When (the noble offspring of the Most Ancient Church) spoke with me, the most **deceitful** who were highest up above the head fell down over my head, and gravitated upon the head so heavily that I felt it like a weight, insomuch that if they had not been directly over my head, [they would have sunk] into the deep . . .

4069. The noble offspring of the Most Ancient Church said that it was given them to rule the most **deceitful**, and that when they took from them their lofty disposition or pride, which holds them in their highest station, they fell down . . . and then the most **deceitful** could not open their mouths.

4085. Such are in Hell . . . in the filthiest excrements; and are vassated to the very bones, because they are most **deceitful** . . .

4086. Certain evil and **deceitful** Spirits are really in Hell, although they appear in the World of Spirits, as, for instance, the most **deceitful** above the head are in Hell under the buttocks . . . So with others who are in Gehenna . . . when the phantasy of magic and **deceit** comes on them, they seem to be elsewhere . . .

4097. The **deceitful** above the head knew how to take to themselves (female) Subjects from those who are above the head, whom others had not observed to be present . . . 4098.

4098^e. While the **deceitful** remained above the head (this Siren) could turn them into monsters . . . wherefore they were not permitted to have such a one for a Subject.

4101. On the most **deceitful**.

— It is amazing that the most **deceitful** above the head, who have been Pontiffs and the like, as soon as anything innocent appears, cannot desist from seizing it as a means for laying an ambush. Examp.

4352. On hypocrites and the **deceitful**.

— Spirits clearly showed that hypocrites and the **deceitful** are much more foolish and senseless than others who openly speak what is right and true . . . (Bergenstierna) supposed himself to have been very

prudent and wise, and that no one had observed him, whereas all could observe his hypocrisy and **deceit**. It is granted to nearly every man thus to see that there are **deceit** and hypocrisy, and also the quality of the **deceit** and hypocrisy, and that, too, in every single thing he says. This dissociates them from others, and no one trusts them, because all are aware of it after slight intercourse. That they should suppose no one can see and know this, is due to their senselessness; so that they apprehend less than others. All the **deceitful** are of this character, and still more is this the case in the other life . . .

4370. On **deceitful** and evil Spirits who desire to torment innocent little children . . .

4424. She projected herself through spiral forms, by which is signified something **deceitful** . . .

4546. To the right, obliquely in front (in the Hells) are the **deceitful**, deeper and deeper in proportion as they are more **deceitful**.

4583. On a certain most wicked one, who was **deceitful** under the appearance of innocence: his Hell.

4589. Hell. On those who inmosty cherish **deceits** against the neighbour, and outwardly appear sincere.

4681². (On the Jesuits.) The **deceitful** . . . are at the back of the former, and appear as if standing . . . They take extreme care not to be discovered; when discovered before the eyes of the Angels they appear like conglomerated serpents . . . They reject from themselves . . . those who are not **deceitful** . . . They cast themselves above the head . . . and look down below, plotting **deceits** . . . Their **deceits** cannot be described . . .

5109. The **deceitful** (are devastated) in a different way, because they think more deeply or interiorly than others . . .

5634². With those who have been **deceitful**, and have burned with revenge to the very end of life, and have perceived their delight therein, there is nothing whole remaining.

6053. **Deceit** is heinous because it enters into the interiors of man, even into the Rational . . . and there completely closes the spiritual mind.

— These three evils (adultery, the love of exercising command, and **deceit**) will be especially shunned by those who will be of the New Jerusalem.

Min. 4774. On revenge attended with **deceit**.

— (The archbishop James Benzelius) took extreme delight in contriving **deceits** in his thought . . .

— Hence it is evident that the lust of doing evil to others from interior **deceit** leads the spirit into such cupidities as it had not exercised before, or as it had not had hereditarily . . . so that the life which is the interior life is diminished . . . It was said that they who are in the lust of revenge, and at the same time in **deceit** . . . appear like dried up skeletons.

4786^e. When (vengeful devils) speak, there is heard as it were a silent hiss after their speech, and this from interior **deceit**.

E. 329¹⁸. 'The Lord shall redeem their soul from **deceit** and violence' (Ps.lxxii.14)=deliverance from the

evils and falsities which destroy the goods of love and truths of faith.

—²³. 'The man of bloods and **deceits**' (Ps.v.6)= those who are in falsities from evil.

866. 'In their mouth was found no **guile**'=that they are averse to think and to persuade falsities. . . 'Guile'=to deceive-*fallere*-and seduce from purpose, thus from the intention which is of the will; and thus from the mind to think and persuade falsities, which destroy man to eternity.

—². What else 'deceit'=in the Word. Ill.

—³. 'Deceit' (Zeph.iii.13)=falsity not from ignorance of truth, but from the deliberate purpose of deceiving-*fallendi*, as is the case with the wicked.

—⁴. 'Deceit' (Ps.v.6)=this from purpose.

— The lips and tongue, with which they speak a lie and **deceit** (Jer.ix.5,6)=thought with intention to persuade falsities contrary to truths, and to seduce.

— 'Iniquity' (Job.xiii.7)=regards evil; 'deceit,' falsity thence.

— In these places, 'deceit' does not mean **deceit** in the natural sense, in which it means fraudulent machination, and a lie from malice against others; but **deceit** in the spiritual sense, in which 'deceit' is thought from the intention of the will, that is, from the purpose or deliberation of speaking and persuading falsities; and thus a mind to destroy.

—⁵. This done from purpose is meant by 'the **deceit** of their heart' (Jer.xiv.14).

—⁶. That by 'deceit' is meant the falsification of the truths of the Word from purpose, and also from the cupidity of seducing, is evident from Hosea: 'Ephraim hath encompassed me with a lie, and the house of Israel with **deceit**' (xiii.12) . . . Hence 'a lie' and 'deceit'=to persuade falsities from purpose and cupidity.

—⁷. From this it is evident again that 'deceit' means **deceit** in the spiritual sense, which is that which is against the truths and goods of the Word and of the Church, thus the mind and cupidity of destroying them.

—⁸. The reason **deceit** was so grievous a crime is that deliberation and purpose are of the will, and whatever is of the will is of the man himself, and is called the evil of his heart . . .

—⁹. Hence it is evident that 'deceit' in general= all the evil of intention to destroy truths through falsities.

—^e. (Refs. to passages on the subject of **deceit**.)

908^e. 'The lip of a lie, and the tongue of **deceit**' (Ps.cxx.2)=falsities from evil.

J.(Post.) 5. In England . . . there is no liberty to use **deceit** and cunning in order to deceive-*fallendum*-others . . . But the opposite is the case with the Italians at the present day; there, there is liberty to deceive-*fallendi*-with cunning and **deceit** . . .

Deceive. *Decipere.*

Deception. *Deceptio.*

A. 830. See **DECEIT** at these refs. D.2855. 2856. 2876.

949. In that chamber . . . they consult how they may fraudulently **deceive** others.

1178². 'Hunting'=to **deceive** by persuasions, and by Knowledges which they pervert.

[A.] 5573. Still, they did not use these pretences in order to **deceive** by means of lies.

9348. The **deception** of evils. Sig. . . Why evils **deceive**. Ex.

D. 2075. A Spirit acted in a more subtle manner than others . . . thus **deceiving**, which was natural to him . . .

2967. To-day he invents another wife, in order to **deceive** the innocent . . .

3710^e. They seize truths and goods, but solely with the end of **deceiving** others.

4321. See PAUL at this ref.

Min. 4706^e. Thus by **deception** they can bend the minds of others . . .

Deceive. *Fallere.*

A. 957^e. (They are punished) until they are struck with terror and horror at **deceiving** by false speeches.

5270^e. He is much **mistaken**. 5342^d.

7356. The delight of their life to reason from falsities, and thus to **deceive** and seduce others.

9013. See DECEIT at these refs. E.866. —³. J.(Post.)5.

R. 455. They speak truths with the mouth, but falsify them . . . and thus **deceive**. Sig.

De Conj. 88. They who speak much about God, but care nothing about **deceiving** men . . . commit adultery with maid-servants . . .

Decimate. See under TEN.

Decision. *Decisio.*

A. 1857^d. 'I have heard a consummation and **decision**' (Is.xxviii.22).

—'. 'Seventy weeks are **decreed** upon thy people' (Dan.ix.24).

—'. 'Even to the consummation and **decision**' (ver.27).

2905^e. See CONSUMMATE at these refs. R.478^e. T.755^e. E.374⁹.

10456. Suspense as to the combat between falsity and truth, and no **decision**. Sig.

D. 5545. Without such an Intellectual, he could never come to a **decision** as to what is true.

E. 397³. 'Consummation' and 'decision' in these passages=the last state of the Church, which exists when there is no longer truth because there is no longer good . . . and then comes the Last Judgment.

De Verbo 12. This will of good, when it is determined to this use, becomes . . . the affection of truth, then the perception of truth, and presently, by means of rational light, the thought of truth, thus **decision** and conclusion . . .

Declare. See TELL, UTTER—*enuntiare*, and PRONOUNCE.

Declare. *Declarare.*

Declaration. *Declaratio.*

M. 167^e. This would carry with it the **declaration** and publication of their love.

296³. Hence . . . **declaration** belongs to the men.

300. After a **declaration** of consent, pledges are to be given.

—³. They were then **declared** to be bride and bridegroom.

D. 4650. They then **declared** that they now know what the internal man is.

E. 785². They **declare** such to be saved.

Decline. See TURN ASIDE.

Declivity. *Declivitas, Declivē.*

M. 79^d. We descended by a long **declivity**.

D. 4896. They appeared as on a height to which there was no **slope**, when yet there are everywhere **slopes** by which people ascend.

5244. According to the **declivity** of the globe . . .

Decorate. *Decorare.*

Decoration. *Decoramentum.*

A. 1627. It has also been granted me to see the **decorations** (in Heaven), as for instance those on the steps and gates; they seemed to move as if they were alive, and to vary themselves with an ever new beauty and symmetry; and I was informed that the variations can go on for ever . . . with a constantly new harmony . . .

1774^e. Adorned with chaplets and heavenly **ornaments**.

2758^e. Their wings **decorated** with golden and silver colours . . .

R. 606. **Decorated** with the laurel of tutorship.

M. 91. To **decorate** herself, and exalt her beauty.

T. 404². (The love of the world) is less hurtful if it regards as an end the splendid things of the world, such as palaces, **decorations** . . .

797^e. They adorned (Melancthon's) room with **decorations** . . .

D. 711. There was only shown me the **decoration** which followed, only the **decoration** of a gate . . .

1087. On rainbow **decorations**.

—'. The varieties of such representations or **decorations** are as numerous as minds. These are distinct from the **decorations** of the spiritual.

3381. Men and little children so **decorated** that they can never be described.

5601^e. On their beds and ceilings there sometimes appear beautiful variegations of many **decorations** when they live a life of truth and good; otherwise they are changed.

6042. (Melancthon) found out how by a phantastic art to produce appearances of **decorations** . . .

6088^e. There are also table **decorations** which cannot be described in natural language.

J.(Post.) 28. In (Melancthon's) chamber there are bare stone walls without **decorations** . . . When he

writes these things about good works, he begins to adorn his chamber with various decorations; but after he has written and left them on the table he cannot see them . . . and then the decorations of his chamber vanish.

229. The truths of faith are compared to the decorations and furniture in palaces . . .

254. The decorations in the houses (of the Jews) are resplendent with silver, gold, and diamonds.

Decorum. See BECOMING.

Decrease. *Decrescere, Decrescentia.*

A. 494². As the Church decreases . . .

495. As the Most Ancient Church decreased . . .

530. The case with Churches is that they decrease . . . 2909³. 2910⁴. 2913³.

2905³. Good and truth . . . is wont to decrease.

W. 94. Spiritual heat and light decrease in proceeding, and the decrease takes place through degrees.

186. Thus does wisdom decrease down to ignorance, as light decreases to shade.

253². In each Society the light decreases from the middle to the boundaries.

302. The atmospheres . . . decrease in downward progression according to degrees of breadth . . . 303.

Decree. *Decernere, Decretum.*

A. 3401. A decree from the Lord in the Spiritual Church. Sig. 3402.

473⁸. When it was decreed concerning the Lord's two natures . . .

D. 2876. It was decreed from eternity . . .

Decree. *Sancire.*

P. 256. A religion which decrees . . . So, too, with some other things decreed of the Christian religion.

317. Many statutes and ordinances—*sancita*.

322². There hardly exists a nation so barbarous as not to have decreed by laws that murder is not to be committed . . .

R. 798⁴. A religion by which it is decreed that Divine Power belongs to a man.

T. 14². The Decalogue . . . decrees that . . .

16. (The notion that the Father and the Son) decreed—*decernant*—and decree who are worthy . . .

134². (And that) the rest may remain sons of wrath, as was before decreed.

465. These are the precepts, dogmas, and decrees of the modern Church concerning free-will . . . They have been presented in order that the precepts, dogmas, and decrees of the New Church on these subjects may be more clearly seen.

501³. They have decreed that man can contribute nothing . . .

503. They then poured forth and published their decree.

De Domino. (*The work.*)

De Dom. 1. Date of the De Domino. Ath.2. 45. 52, etc.

Dedan. *Dedan.*

Dedanites. *Dedanim.*

A. 1168. 'Sheba and Dedan' (Gen. x.7) are the nations with whom (these Knowledges of faith) were: in the internal sense by these same nations are signified the Knowledges themselves; but with this difference, that by 'the sons of Cush' are signified the Knowledges of spiritual things; and by 'the sons of Raamah' (that is, Sheba and Dedan), the Knowledges of celestial things. 1171, Ill.

1172. That by 'Dedan' are signified the Knowledges of lower celestial things, which are in rituals. Ill.

—^e. 'Dedan,' here (Jer. xlix.8), in the proper sense = the rituals in which there is no internal worship or adoration of the Lord from the heart . . .

3240. 'Jokshan begat Sheba and Dedan' (Gen. xxv.3) = the derivations from the first lot.

—³. 'Sheba and Dedan' are those who constitute the first class, that is, those who in the Lord's Spiritual Kingdom are in the good of faith, and who possess doctrinal things of charity; hence it is that 'Sheba and Dedan' = the Knowledges of celestial things, or, what is the same, those who are in the Knowledges of celestial things, that is, who are in the doctrinal things of charity; for doctrinal things are Knowledges, and charity is the Celestial which belongs to the spiritual man. That 'Sheba and Dedan' have this signification, was shown before; but there 'Sheba and Dedan' are grandsons of Ham, and are called sons of Raamah. The fact is that there never were such persons . . . Yet there were nations which were so called, but which were descended from others, as were 'Sheba and Dedan,' who, as is here evident, were descended from Jokshan the son of Abraham by Keturah. (The signification of Dedan ill.)

—⁶. 'Sheba and Dedan' (Ezek. xxxviii.13) = the internal things of worship, namely, the goods of faith. . . . In the proper sense, 'Sheba' = those who are in the Knowledges of good; 'Dedan,' those who are in the Knowledges of truth from good.

3241. 'The sons of Dedan were Ashurim, and Letushim, and Leummim' (Gen. xxv.3) = the derivations from the second lot. 'Dedan' = those who are in the good of faith, properly, those who are in the truth of faith from good.

3268⁷. 'The troops of the Dedanites' (Is. xxi.13) = those who are in Knowledges.

E. 195⁸. 'Dedan was thy tradress with garments of liberty for the chariot' (Ezek. xxvii.20): 'Dedan' = those who are in the Knowledges of celestial things.

Deduce. See DRAW DOWN.

Deed. See under DO.

Deem. *Censere.*

A. 10217. The word for number used here in the Original Language means to survey, reckon, etc.

T. 343°. Almost nothing besides this is deemed to be properly theological.

Deep. See under HIGH—*altus*.

Deep. *Abyssus*.

A. 18. 'The faces of the deep' (Gen.i.2)=cupidities and thence falsities, from and in which he is wholly. As he has no light, he is like an *abyss*, or a confused dark something. Such are also called 'the *abysses* and depths of the sea' in various places in the Word, which are 'dried up' or 'wasted' before man is being regenerated, as in Is. li. 10.

206°. What can be the result but an *abyss* of darkness?

215. They fall into mere falsities, thus into an *abyss* of darkness.

756. 'The fountains of the great deep were broken up' (Gen.vii.11)=the extreme of temptation as to voluntary things. . . 'The deep'=cupidities and falsities thence. Ill. 845.

—, 'The deep,' and 'many waters' (Ezek.xxvi.19)=the extreme of temptation.

—, 'Waters,' and 'the deep' (Jon.ii.5)=the extreme of temptation. 1691⁵.

—². In ancient times, the deep meant Hell; and phantasies and false persuasions were likened to the waters and floods and also to the smoke therefrom; and so do some of the Hells appear, to wit, as *deeps* and as seas. . . That Hell is called 'the deep,' and the filthy things thence, 'floods,' is evident from Ezek.xxxi.15.

845°. The fountains of the deep, which are the Hells.

1664². 'The bottomless pit' (Rev.xi.7)=Hell.

2702¹¹. 'Rivers,' 'waters,' 'fountains,' and 'deeps' (Deut.viii.7)=the truths thence derived.

—¹³. 'Waters,' 'floods,' and 'deeps' (Ps.lxxviii.15)=truths from the Lord.

3579². 'The deep that lieth under' (Deut.xxxiii.13)=natural things.

4197⁴. 'The beast from the bottomless pit,' or Hell, 'shall kill them' (Rev.xi.7)=the vastation of good and truth within the Church.

6431. 'Blessings of the deep that lieth under' (Gen.xlix.25)=the scientifics which are in the Natural. . . 'The deep that lieth under'=the scientifics in the Natural: the Natural is called 'the deep that lieth under' relatively to interior things, which are 'heaven;' and as the Natural is signified by 'the deep that lieth under,' scientifics are also signified, for scientifics together with their delights are in the Natural. . . 'The deep' also=scientific truths in the Natural in the blessing of Joseph (Deut.xxxiii.13).

6726°. 'The deep which was round about' (Jon.ii.5)=the evil of falsity.

7519. 'The pit of the abyss' (Rev.ix.2)=Hell.

7643. 'The abyss out of which the locusts came=Hell.

8099². 'The waters of the great deep,' and 'the depths of the sea' (Is.li.10)=the Hell where are those who are in faith separated from charity, and in a life of evil.

8278. 'The deeps have covered them' (Ex.xv.5)=that falsities from cupidities have overwhelmed them. 'The deeps'=the falsities which are from cupidities. By 'deeps' in the Word are meant waters, and the abundance of waters in the depths; and waters=truths or falsities; and the depths—*profunda*—the Hells: hence it is that 'the deeps'=falsities from cupidities, and also the Hells.

—, That 'the deeps' in the Word mean waters in the depths, and the abundance of waters, is evident from Ezek.xxxi.4; etc. In these places, 'the deeps' stand for waters in abundance; and waters in abundance, or the deeps, stand for the truths of faith in abundance. 'He made them drink great deeps out of the rock' (Ps.lxxviii.15)=truths of faith without deficiency. 'The deeps going forth out of the valley and out of the mountain' (Deut.viii.7)=the truths of faith from love. . .

—². That 'the deeps'=falsities from cupidities, thus also the Hells. Ill.

—³. As these things are signified by 'the deeps,' temptations are also signified by them; for temptations are effected through the injection of falsities and evils by the Hells. Ill.

8279. 'The depths—*profunditates*'=the Hells relatively to evils; and 'the deeps,' the Hells relatively to the falsities which come from them. Ill.

8288. 'The deeps were congealed in the heart of the sea' (Ex.xv.8)=that the mere falsities from the evil of the cupidities of self-love could not at all emerge. . . 'The deeps'=falsities from cupidities, and also the Hells.

9433°. 'The deep with which it is covered as with a garment' (Ps.civ.6)=scientific truth for the natural man.

R. 421. 'There was given unto him the key of the pit of the abyss' (Rev.ix.1)=their Hell opened. . . 'The abyss'=the Hell where are those who have confirmed with themselves justification and salvation by faith alone, who are all from the Church of the Reformed; here, however, those who, in their own eyes and thence in the eyes of many others, appear learned and erudite, when yet before the Angels in Heaven they appear bereft of understanding as to the things which are of Heaven and the Church; for they who confirm that faith even to its interiors close the higher things of their understanding, and at last to such a degree, that they can no longer see any spiritual truth in light. Ex. B.87. 89.

—². (This pit, and the abyss below it described.) B.89.

440. 'They had a king over them, the angel of the abyss, whose name in Hebrew is Abaddon, and in Greek he hath the name Apollyon' (ver.11)=that those are in the Satanic Hell who are in falsities from concupiscences, and have destroyed the Church by the total falsification of the Word. . . 'The abyss'=the Satanic Hell, where these are.

442². They abide in the southern quarter of the abyss.

500. See BEAST at this ref.

566². There then ascended some from the abyss who at first appeared like locusts, but afterwards like dwarfs;

they were those who in the world had prayed to God the Father, and had confirmed justification by faith alone ; being the same as those treated of in Rev.ix.2 . . . They said that they saw truths in light ; but they were told that they saw them in fatuous light . . . which is the confirmation of falsity . . . and this was confirmed by the fact that when they looked up to Heaven . . . they saw darkness ; but when they looked down to the abyss . . . they saw light . . . T.162.

—³. They then retired, and let themselves down into their abyss . . .

—⁴. When they came to their own in the abyss . . .

734. 'Is about to come up out of the abyss, and go into perdition' (Rev.xvii.8)=what is sometimes deliberated in the Papal Consistory concerning the reception and reading of the Word by the laity and common people, but it is rejected. . . By 'the abyss out of which it is about to ascend' nothing can be signified but that religiosity, and especially where its throne is, thus the Papal Consistory. It is an abyss, because that which is decreed there regards dominion over the holy things of the Church and over Heaven, and thus over all things of the Lord and His Word.

840. 'Having the key of the abyss' (Rev.xx.1)=the Divine Power of opening and shutting Hell.

843. 'His being cast into the abyss' (Rev.xx.3)=that they were let down towards Hell.

T. 32^o. How singulars emulate universals, and represent the infinity of God, is an abyss, and is an ocean.

110⁷. That Spirit was then sent away into the abyss treated of in Rev.ix.2, where the angels of the dragon discuss the mystical things of their faith.

113^o. Some of them fell into the abyss treated of in Rev.ix.2, which is now in the southern quarter, towards the east, where those are who confirm justification by faith alone.

290^o. The Lord's Divine wisdom they call an abyss. Now as the Word is from this abyss, because from the Lord, it is evident that there is a certain infinity in all things of it.

350. The Lord's Word is an abyss of truths . . .

628². 'The abyss' (Rev.ix.11)=the abode of these falsities.

D. 2679. When the eternal was represented as an abyss without a bottom, some who looked into its depths were struck with intense fear . . .

3385. As the darkness of the abyss.

5372. Being gathered into one they were sent into the abyss ; their abyss is in the southern quarter (towards the east) . . . Hence it is that the dragon is said to have been sent into the abyss, and there kept bound a thousand years.

5467. They were cast into such an abyss as opened in front of that lake, which abyss was dark, and tended deep under the sulphurous lake. In front there also opened a similar abyss, which tended underneath the other one ; into this were cast those who knew about the Divine, and frequented places of worship, and yet had been in like wickedness. 5468, See the figure. De Conj. 93.

5751. On the abyss.

— The abyss treated of in the Revelation, into which the dragon was at length cast, is completely and directly under the genitals ; there appears there a great and wide cavern, black and pitch dark ; thither was cast the dragon himself (Bishop Benzel.) and many who adhered to him . . . It is a vast gulf, and is the receptacle of the filth of the urine, but not of that of the excrement, because all there love falsities, and commingle falsities with truths.

E. 275¹¹. 'The deeps which He bestows in treasures' (Ps.xxxiii.7)=the scientific sensuous things which are the most general and ultimate of the natural man, and simultaneously in which are interior or higher truths. —¹².

283⁸. 'To trust under the deep' (Ps.xci.4)=scientific truth, which is the Divine Spiritual Natural.

340¹⁶. 'The blessings of the deep that lieth under' (Gen.xlix.)=the multiplications of truth from good in the external or natural man.

342¹¹. 'The seas' and 'the deeps' (Ps.cxxxv.)=those who are in the ultimates (of Heaven).

372⁴. 'The deep which was covered over him' (Ezek.xxxi.15)=the Knowledges of truth. . . 'The deep,' or 'the sea'=the Scientific and Cognitive in general which is in the natural man.

374⁷. 'Fountains'=interior truths ; 'deeps' (Deut.viii), exterior truths.

388²⁵. 'Whales' and 'deeps' (Ps.cxlviii.7)=scientifics and Knowledges in general, or in the whole complex.

405²⁰. 'The deep' (Ps.xxxvi.)=truths in general, which are called the truths of faith.

—²¹. 'The deep' (Ps.civ.)=scientifics in general.

—²². 'The deep that lieth under'=spiritual natural things.

448⁷. 'The deep that lieth under'=the natural man where are the Knowledges of truth and good for perception, and scientifics which confirm.

518³. 'The deeps that go forth out of the valley and out of the mountain' (Deut.viii.)=the Knowledges of truth and good in the natural man, and in the Spiritual.

—¹⁵. 'The deep' (Ezek.xxxi.)=the Knowledges of truth which are in the natural man.

535². 'The pit of the abyss' (Rev.ix.)=the Hell where and whence are the falsities of evil.

536. 'There was given unto him the key of the pit of the abyss'=communication and conjunction with the Hells. . . 'The pit of the abyss'=the Hells where and whence are the falsities of evil.

537. 'And he opened the pit of the abyss'=communication and conjunction with the Hells where and whence are such falsities. . . The reason it is called 'the pit of the abyss,' is that 'a pit' (or well)=the Word in the sense of the letter and the truth of doctrine thence, and in the opposite sense the Word falsified and thence falsity of doctrine ; and 'the abyss' and depth of the sea=Hell. The reason it=the Hell where are those who falsified the truths of the Word by applying them to evils of life, is that these Hells appear to those who

are above like seas, and those who are there appear in their depths . . . 538.

[E.] 538². That 'seas,' 'depths,' and 'abysses' = the Hells where and whence are the falsities of evil. Ill.

—¹⁴. As 'the **abysses**' = the Hells where and whence are falsities, so 'the **abysses**' = the ultimates of Heaven, where and whence are the Knowledges of truth, which are the truths of the natural man. The reason is that the ultimates of Heaven also appear as it were in waters, but thin and clear ones . . . Ill.

—¹⁵. 'Abysses' in these places = the ultimates of Heaven, in which are the spiritual natural Angels.

—^e. Moreover, 'abysses' also = Divine truths in abundance, and the arcana of Divine Wisdom. Ill.

539. 'The pit of the **abyss**' = the Hell where are they who have falsified the Word.

650. 'The **abyss**' = Hell.

—¹². 'The **deeps**' and 'the seas' (Ps. cxlviii.) = the Natural itself where are scientifics.

946³. 'Judgments' are predicated of Divine truths, which are compared to 'a great **deep**' (Ps. xxxvi. 6); for 'the great **deep**' = Divine truth.

1055. 'Is about to come up out of the **abyss**, and go into perdition' = the Word acknowledged as Divine for form's sake, but still rejected. 'To come up out of the **abyss**,' when predicated of the Word with those who belong to Babylonia, = to be received and acknowledged as Divine for form's sake.

Deep. *Profundus.*

Depth. *Profunditas.*

Deeply. *Profunde.*

A. 904². This would be to have an infernal **deep** between him and the Lord.

1286³. 'Deep of lip' (Ezek. iii. 5) is said of the gentiles, who, although they are in falsity of doctrine, are still in charity . . .

1307^e. The more the Hells will to lift up their heads to Heaven, the more **deeply** they depress themselves.

1380. By phantasies Spirits may be carried up on high . . . and at the same moment into the **deep**.

2057³. In the other life, all who are in self-love are more **deeply** infernal than others.

2754. The Hell of the most deceitful is **deeply** under the beel.

4601³. The **deepest** Hell awaits (profaners).

4750⁴. They who are in self-love, being against all good whatever, are in the **deepest** and therefore in the most grievous Hells; but they who are in the love of the world . . . are in Hells not so **deep** . . . S318³.

4936. Magicians . . . are **deeply** in caverns; those who have been more pernicious are more **deeply** buried.

4951. Beneath the heel . . . there is a Hell **deep down** . . . Here are the most wicked . . . They are often punished, and are then let more **deeply down** . . . Out of that **deep** is sometimes heard a tumult as of massacre.

5057^e. The more **deeply** (they cast themselves into Hell) the better it is for them.

5394. These Hells are . . . partly **deep down** in front.

5715. There appeared a great square opening tending obliquely downwards to a great **depth**; in the **deep** was seen a round opening . . .

5721^e. Such are cast into Hell **deeply**.

5977^e. Genii are in the Hells at the back, **deep down** . . .

6318. They were seen rising from the **deep** . . .

6353³. They are more tortured by the evil of their life in Heaven than in the **deepest** Hell.

6677. When the infernals try to attack goods, they are cast **deeply** into Hell.

6692². In the **deepest** (of the Hells of the magicians) are the Egyptians.

8273^e. Whenever (the Hells endeavour to force their way up) a number of them are cast down more **deeply**.

8278. 'Abysses' mean abundance of water in the **deeps** . . . and by the **deeps** are signified the Hells.

8279. 'They went down into the **depths** like a stone' (Ex. xv. 5) = they sank to lower things as by their weight . . . 'The **depths**' = lower things where the Hells are.

— . See DEEP-*abyssus*, at this ref.

—². (The term 'deep' Ill.)

—^e. The reason 'the **deep**' = Hell relatively to evil, is that it is opposite to 'high,' by which is signified Heaven, and which is predicated of good.

8298. 'They sought the **deep** like lead' (Ex. xv. 10) = that evil dragged them down to lower things, like weights in the world. 'The **deep**' = lower things, and the Hells as to evils.

8318². They who are in the evil of self-love are **deeply** in Hell in proportion to the quality and quantity of that love.

8325. States of truth and good, and, in the opposite sense, states of falsity and evil, are represented in the other life by heights and **depths**.

9656. Hence **deep** things = exterior ones, and high things = interior ones.

9937⁹. 'The **depth** of the sea' (Mic. vii. 19) = Hell.

10181^e. Hell is said to be in the **deep**, because there are no perfection, intelligence or wisdom, and no good and truth there.

10287³. The Hells of the profanations of truth . . . are **deeper** than the Hells of all other evils, and are rarely opened.

H. 3. They who have denied the Lord's Divine . . . are let down into the **deep**, and thus completely separated from the rest from the Christian world.

578. They who are not so deceitful . . . are not in such **deep** Hells.

586. In the **deeper** Hells are those who have acted interiorly from evil; in the less **deep** ones are those who have acted exteriorly, that is, from the falsities of evil.

P. 296³. Of himself, an evil man continually leads himself more **deeply** into his evils. Ex.

R. 143. 'Who have not known the depths of Satan, as they speak' (Rev.ii.24)=who do not understand their interior things, which are mere falsities . . . Its 'depths' = the interior things of the doctrine separated from charity . . . The deep and interior things of this doctrine are what are delivered in their books, lectures, and preaching.

232^e. Their lot is that they are let down into the deep . . .

T. 159^b. Have you seen Socinus . . . or Arius? . . . They are in the deep beneath you . . .

245. Without the understanding of the Word, as it is in itself, in its bosom, and in its depth . . .

D. 1277. On the deepest Hell. 1278. 1279. 1288, Gen.art. 3358.

1292. On a deep Hell under the feet.

3365. They were let down to some depth.

3800. Being inspected when in the deep . . .

4631³. In all the Hells there are places deeper and deeper, which are worse in the lower parts, and still worse in the still deeper ones; I have seen them cast down from one depth into another; and the deeper they go the denser is the appearance of the mist which encompasses them . . .

4682. The depth (of this Hell) is great.

5204. There are gulfs wide and long, and also deep . . . with depths doubled and trebled.

5496. The depths (of their Hell) are numerous according to the degree of the evil.

E. 171. 'Who have not known the depths of Satan, as they speak'=ensnarement thereby . . . Satan . . . continually inspires the loves of self and of the world, and man receives these loves with delight, because they are in him hereditarily, and thus are his proprium; thus does Hell insinuate itself with man and ensnare him; these things are what are signified by 'the depths of Satan.'

453¹¹. 'A people of depths of lip' (Is.xxxiii.19)=falsities of doctrine confirmed even to the appearance of truth. 455¹³.

455¹². 'Peoples deep of lip' (Ezek.iii.6)=those who are in doctrine which is not intelligible.

514². 'Wonders in the deep' (Ps.cvii.24)=the hidden things of intelligence and wisdom.

537⁹. 'The depths of the waters' (Ps.lxix.14)=falsities from the Hells; 'neither let the deep swallow me up'=let not the Hell do so where are the falsities of evil, or let not the falsities of evil which are from Hell.

538³. This is signified by . . . 'He dried up the sea . . . and set its depths for a way that the redeemed might pass over' (Is.li.io).

—⁵. 'To dry up all the depths of the river' (Zech.x.11)=to dissipate all the falsities of evil, even the deeper ones.

—⁷. 'The depths of the sea' (Mic.vii.19)=the Hells where and whence are the falsities of evil; therefore it is said that 'He will cast all our sins into the depths of the sea.'

—¹¹. 'Into the depth even into the heart of the seas' (Jon.ii.3)=Hell.

—¹³. 'The sea' and its 'depths'=the Hells. Ill.

659⁸. 'In the depths' (Ps.lxxxviii.6)=as it were in evils.

1182². 'To be sunk in the deep of the sea' (Matt.xviii.6)=to be cast into Hell.

Deer. See under HIND.

Defame. *Diffamare.*

A. 4689². They did so because if they spoke against religion they would be defamed. T.405².

—³. He who believes otherwise is defamed.

5721. If they detected any blemish . . . they defamed them.

T. 321. 'To bear false witness against the neighbour' (means) to traduce and defame the neighbour . . .

D. 5962. (They) could acutely defame others.

Defecate. *Defaecare.*

Defecation. *Defaectio.*

A. 349². 'Purge (the sons of Levi)' (Mal.iii.3).

5182. This is represented by the impurities in the blood, from which it is to be defecated; this defecation is effected by means of violent motions . . .

8009. That his truth must be defecated from impure loves. Sig.

9293^e. 'To purify the sons of Levi, and to purge them as gold and silver'=the purification of good and truth from evils and falsities.

W. 419². So far the love is defecated from its impurities, and is purified . . .

M. 145². Defecation, rectification, etc.

E. 1159². 'Lees,' and 'lees well refined' (Is.xxv.6)=truths from that good, with the happiness therefrom.

D. Wis. x. 3. This may be illustrated by the defecation of the blood in the lungs . . .

Defect. See FAIL—*deficere.*

Defend. *Defendere.*

Defence. *Defensio.*

A. 270. See ANGEL at these refs. 737. 751. 761. 1683. 5954⁸.

1683^e. The good are in their veriest life . . . when they can perform the use of defending others from evils.

2709. See BOW at this ref.

2851³. Angels from the Lord, that is, the Lord, defend (the rational mind).

4227. Probity defends itself.

4248^e. Man cannot undergo temptations before, because he is not as yet in the Knowledges whereby to defend himself.

4274. Truth is assaulted by the evil Spirits, and defended by the Angels who are with the man . . .

4599¹. 'Towers'=the interior truths which defend those things which are of love and charity.

5008⁷. (When this ultimate truth is withdrawn) the

spiritual man no longer has anything wherewith to defend himself against the natural man. Sig. 5009^e. 5022. 5028².

[A.] 5036². See TEMPTATION at these refs. 6097. 8960. 8975.

6405². As soon as a man who is in truth and not yet in good brings anything into act from a religious principle, he afterwards defends it as if it were the veriest truth.

6419². 'A wall'=the truths of faith which defend. Ill.

6663². He who defends his opinion . . . confirms it.

7297^e. 'Fortifications'=truths, in so far as they defend goods.

7437². What a man loves he confirms and defends, and evils cannot be confirmed and defended except by means of falsities. The reason they who are in evils think to the falsities by which they defend evils, is that evils are the very delights of their life . . .

—^e. Such, after having for some little time defended evils by falsities, persuade themselves that evils are goods, and falsities truths.

9024². 'To plead their suit'=to defend and deliver from falsities. —.

9300⁵. They maintain that the natural man cannot apprehend the things of faith.

M. 365. The zeal of a good love . . . never breaks forth against the other, but only defends itself; and it defends itself against evil as when this rushes into a fire and is burnt up.

D. 1063. It is otherwise when men defend themselves from their enemies . . . for this is to be considered as a just defence . . .

3904. He was of those who have . . . defended (the Knowledges of faith) with zeal . . . but now knew nothing.

3913. The skull . . . which defends (the brain).

4139. The evil Spirits attack, and the good only defend.

4675. Societies of Spirits have their own proper defences—*defensionalia*.

—^e. Every animal has its own defence—*defensionale*.

4735. Whatever opinion they take up . . . they defend . . .

4737. When (Swab) defended himself against the evil . . .

E. 734^e. They who are in falsities always make the attack, but they who are in truths only defend.

D. Wis. xi. 2. (2nd series). Hence come . . . the defences of disagreeing dogmas within the Church.

C. 164. He is also the aggressor, when aggression is defence.

Defend. *Patrocinari*.

A. 7502². To defend falsities and evils . . . 7577². 7766.

10122². He defends evils by his intellectual faculty.

10640². Lest he appropriate some doctrinal thing which defends evil. —^e.

D. 4659. They could defend evils and falsities with such ingenuity . . .

5372. They defended every evil . . .

Deficient. See FAIL—*deficere*.

Defiguration. *Defiguratio*.

Coro. 43^e. For the sake of this transfiguration and defiguration of heavenly things . . .

Defile. See under CONTAMINATE, and UN-CLEAN.

Defile. *Conspurare*.

Defilement. *Conspuratio*.

See FILTH—*sprucus*.

A. 2468². Such persons are described in the Word . . . when their good is not as yet so much defiled; then, when it is defiled; and afterwards, when it is altogether defiled. —². —⁶. —¹⁰. 4174.

4050^e. See LYMPH at this ref.

4462². See MOST ANCIENT CHURCH at this ref.

5390^e. They had been endowed with a certain intellectual faculty, which they had abused to defile even the holy things of the Word and of doctrine.

5954⁹. See DEFILE—*polluere*—at these refs. E. 195².

7091. They would thus defile the Divine. 7290^e.

7902². If there is one falsity . . . the truths themselves remaining are thus defiled . . .

10049. The lowest and natural things are more defiled with evils and falsities than interior ones . . .

10208². The sanctuaries . . . were defiled when the people sinned.

H. 302^e. The good which flows in he defiles with merit.

561. Hence the Divine cannot flow in, because the instant it does so, it is immersed in thoughts about self, and is defiled.

W. 420^e. All the defilement of man is effected through falsities opposed to the truths of wisdom.

421. The love or will is defiled in the understanding, and by it, if they are not elevated together. Gen.art.

424. Love defiled in the understanding, and by it, becomes natural, sensuous, and corporeal. Gen.art.

R. 166. See DEFILE—*inquinare*, at these refs. 620. W. 419.

729. The Roman Catholic religiosity . . . has defiled and profaned the things of the Word and of the Church. Sig.

Defile. *Inquinare*.

Defilement. *Inquinamentum*.

A. 6388. They thus not only defile genuine love or charity, but also pervert it.

7090². These things are darkness and defilements . . .

H. 515. Nor have they defiled their spiritual life by the grossnesses from honours and riches.

W. 419². Through the understanding, the love . . .

sees what the evils are which pollute and defile—*conspurcant*—the love.

R. 166. 'Who have not defiled their garments' (Rev. iii.4)=who are in truths, and have not defiled—*conspurcaverunt*—their worship through evils of life and the falsities thence.

620. 'These are they who have not been defiled with women' (Rev. xiv.4)=that they have not adulterated the truths of the Church, and defiled—*conspurcaverint*—them with falsities of faith.

T. 366². The evil obstruct this influx by . . . spiritual defilements . . .

E. 195. See SARDIS at this ref.

862. 'These are they who have not been defiled with women'=those who have not falsified the truths of the Word.

Defile. *Polluere.*

Defilement. *Pollutio.*

A. 4439. 'Jacob heard that he had defiled Dinah his daughter' (Gen. xxxiv.5)=conjunction not lawful. . . The defilement of marriages=conjunction not lawful.

4460. 'Because he defiled Dinah their sister'=initiation to conjunction.

4503⁹. 'To defile the houses, and fill the courts with the slain' (Ezek. ix.7)=to profane goods and truths.

4504. 'Because they had defiled their sister'=because they had defiled—*foedaverunt*—the truth of faith.

5954⁹. 'Defiled garments' (Zech. iii.3)=truths defiled—*conspurcatis*—by the falsities which are from evil. E.740¹⁶.

E. 195³. Thus are Knowledges from the Word polluted and defiled—*conspurcantur*—by the loves of self and of the world . . .

388¹⁵. 'To defile the temple of holiness' (Ps. lxxix.1)=to profane worship.

Define. *Definire.*

Definition. *Definitio.*

Definite. *Definitus.*

A. 448⁰. They deprive Spirits of all sense by their definitions and suppositions.

2575⁴. As a thousand . . . is a definite number . . .

8533. Goods . . . are determined with every man while he lives in the world; they are determined according to the quantity and quality of the faith and charity in his life.

T. 17³. They said . . . Thus do the chiefs of the Church define the word person. . . I said, Is this a definition of person? . . . You have defined person as being that which properly subsists . . .

28. It cannot define it otherwise . . .

52. Here we will open the subject of order by a general definition of it. . . In this definition . . .

132. The determined damnation . . .

423. Charity may be defined as . . .

D. 2369. Inhering in their significations and defini-

tions of such words . . . in the definitions of certain words . . .

2370. They who have not inherited in the philosophical definitions of words . . .

4627. Cannot be defined . . .

Min. 4578. See PHILOSOPHY at these refs. 4655.

Deflower. *Deflorare.*

Defloration. *Defloratio.*

A. 828. (On those who are in the desire to deflower virgins; the enormity and the punishment of this crime.) D.2704. De Conj.126.

M. 319⁰. The lust of defloration . . . has led some to desire repeated marriages.

454. The lust of fornication is more grievous as it verges to the desire of . . . defloration. Gen.art.

501. On the lust of defloration. Gen.art.

— This lust is not only a lust of adultery, but is more grievous than (ordinary adulteries); for the lust of defloration . . . cannot previously exist with anyone.

502². The wives said . . . that this state commenced from the moment of defloration . . .

504. Defloration, without a view to marriage, is the villainy of a robber. Gen.art.

— Some adulterers are possessed of the desire of deflowering virgins, and thus girls . . . and after defloration they leave them, and continually seek for others . . . and this lust grows to be the chief of the delights of their flesh. . . This villainy remains inrooted . . . after death. . . A woman deflowered by such . . . becomes a harlot, which is to be laid at the door of that robber. . . As such are violators of marriage, and despisers of the female sex, and thus are spiritual robbers, it is evident that the Divine Nemesis pursues them.

505. The lot of those who have confirmed themselves in the persuasion that the lust of defloration is not an evil of sin, after death is grievous. Gen.art.

D. 474I. See CHARLES XII. at this ref.

Deformity. See UGLY.

Defraud. See under FRAUD.

Defunct. See DIE—*defungere*.

Degrade. See under AROGATE.

Degree. *Gradus.*

Graduate. *Graduare.*

See under REGION.

A. 62. By degrees (man becomes regenerate).

316^e. Are led by degrees to Heaven.

543. To that degree that they could bear no more . . . Hence it is evident, that not only are there degrees (of heavenly joy) . . .

657. There are three degrees of intellectual things in man; the lowest is the Scientific, the middle is the Rational, the highest is the Intellectual; these are so distinct from each other as never to be confounded. (Sig. by the three stories of the ark.)

658. These three degrees . . . understanding, reason,

and knowledge, are also signified by the windows of the three tiers in the Temple (1 Kings vi.); and also by the rivers which went forth from Eden. 655².

[A.] 1555³. The new life is received by degrees.

1627. Decorations of steps, described.

1661^e. By degrees. 1871. 4145². 7186 (occurs five times). H.335.

1820⁵. In the highest degree. (In the sense of superlative.)

2023². Love to the Lord is in a higher degree (than love towards the neighbour).

2504^e. All these are called spiritual things, which are thus distinguished into degrees, and succeed each other in such an order.

3020². The natural mind is a distinct mind from the rational one, and is in a lower degree . . .

3209. The Rational is in a degree above the Natural . . .

3309. Scientifics are of two kinds, or of two degrees, sensuous things and scientific ones. Sig. and Ex.

3404. These appearances or truths are of a higher degree. Tr.

3405². The appearances of truth which are of a higher degree far surpass in abundance and perfection those which are in a lower degree; for myriads of myriads of things which are distinctly perceived by those who are in a higher degree, appear as only a single one to those who are in a lower degree; for lower things are nothing but compounds of higher ones; as may be inferred from the memories of man, the interior of which, being in a higher degree, far surpasses the exterior one, which is in a lower degree.

—^e. The Angels of the Third Heaven are in the fourth degree above man.

3412. The appearances of truth of a lower degree. Tr.

3646. In a like degree and manner.

—². The souls of men are in a higher degree (than those of brutes).

3691. The reason it is said, the good and truth of that degree, is that goods and truths are entirely distinct from each other according to degrees; interior goods and truths are in a higher degree, and exterior ones are in a lower degree; in a higher degree are the goods and truths of the Rational, in a lower one are the goods and truths of the Natural, and in the lowest are the sensuous goods and truths which are of the body. The interior goods and truths, or those in a higher degree, inflow into the exterior goods and truths, or those in a lower degree, and there present their own image . . . Hence it is evident, that the goods and truths . . . which are in a higher degree are entirely separated from those in a lower one, and so separated, that the interior ones, or those in a higher degree, are able to come into existence independently of the exterior ones, or those which are in a lower degree. He who has not a distinct notion of degrees, cannot have a distinct notion of interior and exterior goods; nor how the case is with the soul of man . . . or with the Heavens . . .

—³. These three Heavens are most distinct from each other according to degrees . . .

—⁴. They who are in love to the Lord, so as to have a perception of the love, are in a higher degree of good and truth, and are in the Third Heaven . . . and are called Celestial Angels; but they who are in charity towards the neighbour, so as to have a perception of the charity, but 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 are called Spiritual Angels; while they who are in charity towards the neighbour merely from the affection of truth, so as not to have a perception of the charity itself, except from the truth by which they are affected, are in a still lower degree of good and truth, and are in the First Heaven . . . and are called good Spirits. Hence it may in some measure appear how the case is with degrees; namely, that those things which are in a higher degree, present themselves in an image in those which are in the next lower one . . .

—^e. Into these degrees are the three Heavens distinguished, and according to these degrees does the Lord flow in with Divine good and truth, thus with wisdom and intelligence, and with heavenly joy and happiness.

3699^e. There are lowest goods and truths, and highest ones, and between them there are steps as of a ladder.

3747². There are three degrees of life in man, as there are three degrees of life in the Heavens. . . I have been instructed concerning these degrees of life, that the ultimate degree of life is what is called the external or natural man . . . that the second degree is what is called the internal or rational man . . . and that the third degree of life, which is entirely unknown to man, is that through which the Lord flows into the rational mind, whence he has the capacity of thinking as a man, and whence he has conscience, and the perception of good and truth, and also elevation by the Lord to Himself.

3952. The heavenly marriage is not between good and truth of one and the same degree, but between good and truth of a lower degree and of a higher one. Ex.

—². The celestial man is in a higher degree (than the spiritual).

3994⁴. In the Original Language, 'lamb' is expressed by various words, whereby are signified the different degrees of innocence.

4121. All who are in goods and truths are in brotherhood; but still there are degrees according to the quality of the goods and truths; these degrees are signified by 'brothers,' 'sisters,' etc.

4154. The goods and truths of the internal man are of threefold degrees, such as exist in the three Heavens; and the goods and truths of the external man are also of threefold degrees, and correspond to the internal ones; for there are intermediate goods and truths between the internal and the external man . . . there are goods and truths proper to the natural man . . . and there are sensuous goods and truths . . . These goods and truths of threefold degrees pertain to the external man, and correspond to so many goods and truths of the internal man . . . The goods and truths of all the degrees are entirely distinct from each other . . . those which are interior are component, and those which are exterior are composite . . .

4286². The First Heaven is also celestial and spiritual, but not in the same degree as the former ones . . .

4434¹⁰. (Correspondence as the forbidden degrees in marriage.)

4459⁶. He who is spiritual in an interior degree, regards intelligence and wisdom as a mediate end . . .

4482². They who are in a like degree of good, are also in a like degree of truth . . .

4592⁹. All things of the Church, from the first degree to the last. Sig.

5008². (Such) hold everyone to be the neighbour, yet all in a different respect and degree . . . whereas (such) do not allow of degrees and respect.

5114². There are degrees (or steps) as of a ladder between the Intellectual and the Sensuous ; but no one can apprehend these degrees, unless he knows . . . that they are perfectly distinct from each other, and in fact so distinct, that the interior ones can come into existence and subsist without the exterior ones, but not the exterior ones without the interior (5146²) ; as, for example, the spirit of man can subsist without the material body . . . the spirit of man being in an interior degree, and the body in an exterior one. The case is the same with the Spirit of man after death, if he is among the blest : he is in the ultimate degree there when he is in the First Heaven, in the interior degree when in the Second, and in the inmost when in the Third : when he is in this last, he is at the same time in all the rest, but they are quiescent with him, almost as the Corporeal is quiescent during sleep, only with the difference that the interiors with the Angels are then in the highest state of wakefulness. There also exist with man the same number of distinct degrees as there are of Heavens, besides the ultimate, which is the body with its sensuous things. Hence it is evident how the case is with the derivations from first to last (which are signified by the 'three shoots of the vine'), or from the Intellectual to the Sensuous. The life of man, which is from the Divine of the Lord, passes through these degrees from the inmost to the ultimate, and according to its derivation it becomes more and more general, and in the ultimate most general ; the derivations into 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 ; on the dissolution of which vessels, the singulars and particulars of the interior degrees, which had been conformed therein, return to the degree next higher . . .

5144. 'Three baskets' = the successives of voluntary things . . . for there are degrees (or steps) as of a ladder from inmost things to outermost ones ; into the inmost there flows in good from the Lord, and this flows through the Rational into the interior Natural, and thence into the exterior Natural or Sensuous, distinctly, as it were by the steps of a ladder, and in every degree it is qualified according to the reception. 5147.

5145². The interiors with man are distinguished into degrees, and in each degree there are terminated things, and, by the termination, they are separated from the lower degree ; thus it is from the inmost to the outer-

most. The interior Rational constitutes the first degree, in which are the Celestial Angels, or the Third Heaven ; the exterior Rational constitutes the second degree, in which are the Spiritual Angels, or the Second Heaven ; the interior Natural constitutes the third degree, in which are good Spirits, or the First Heaven ; the exterior Natural or Sensuous constitutes the fourth degree, in which is man. These degrees with man are perfectly distinct . . . Hence if a man has lived the life of charity and love, he can after death be translated into the Third Heaven ; but, in order for him to be of such a character, it is necessary for all the degrees with him to be well terminated, and thus by terminations to be distinct from each other. When this is the case, each degree is a plane, in which the good that flows in from the Lord rests and is received. Without these degrees as planes, the good is not received, but flows through as through a sieve . . . down to the Sensuous and there . . . is turned into what is filthy.

—⁴. See BOUNDARY-*terminatio*, at this ref.

5146². What is purer and what is grosser may exist in one and the same degree, according to both extension and compression, and according to determinations, and also according to the insertion of things homogeneous or heterogeneous.

5236². By the 'suckling,' 'little child,' and 'child,' are signified three degrees of innocence . . . and as three degrees of innocence are signified by them, so also are three degrees of love and charity . . .

5605. 'We will arise, and go, and we will live, and not die' = spiritual life according to degrees. Ex.

5934⁸. By such degrees of scientifics, man ascends to intelligence ; for, through these degrees, scientifics open the mind . . .

6310. The interiors of man are distinct according to degrees by means of derivations ; according to these degrees there are also lights . . .

6313². The three Heavens are no otherwise distinct from each other than according to elevation to interior things, thus according to degrees of light.

6326. There was a philosopher . . . who died a few years ago, with whom I spoke about the three degrees of life in man, saying, that man consists of mere forms for the reception of life, and that one form is more interior than another, but that one has come into existence and subsists from the other ; also, that when the lower or exterior form is dissolved, the higher or interior one still lives.

6396. Man . . . is first in truth . . . next, in the good of life from truth . . . then, in the good of life from good . . . these are the degrees (or steps) of regeneration.

6707. The quality of Christian good determines in what degree everyone is the neighbour . . .

6819. These are the four ascending degrees of the neighbour ; a society consisting of many is in a degree prior to that of a single man ; our Country is in a prior degree to a society ; in a still prior degree is the Church ; and in a still prior degree is the Lord's Kingdom ; but in the highest degree is the Lord. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

[A.] 7014°. These were the **steps** of the Lord's glorification.

7265. In this chapter it treats of the first three **degrees** of vastation. Enum.

7295³. (The first, second, and third **degrees** of the taking away and deprivation of the influx of truth and good.) Sig.

7378. In this chapter it treats of the third and the fourth **degree** of the vastation of those who are in falsities, and who infest the upright in the other life. Ex.

7502. The **degrees** of the vastation of those who were infesting, were punishments.

7710°. Hence it is that there are **degrees** of devastation, until at last they are cast into Hell, which is the last of the **degrees** of vastation.

7795. 'Prodigies' = so many **degrees** of their vastation . . . The reason there are so many **degrees** . . .

8443². Truth Divine is not of one **degree**, but of many; truth Divine in the first **degree** and also in the second is that which immediately proceeds from the Lord, and is above the angelic understanding; truth Divine in the third **degree** is such as there is in the Third Heaven . . . truth Divine in the fourth **degree** is such as there is in the Second Heaven . . . truth Divine in the fifth **degree** is such as there is in the First Heaven . . . and truth Divine in the sixth **degree** is such as there is with man, accommodated to his perception; thus is the sense of the letter of the Word.

8603°. The passings over from one to another in successive order are also called **degrees**.

8641. Truth in the first **degree** is represented by 'Moses'; and the truths thence derived in successive order, by 'the princes of thousands,' 'of hundreds,' 'of fifties,' and 'of tens.'

8643. When the son-in-law represents truth, the father-in-law represents good, in a higher **degree** . . .

8707. 'Way' is predicated of the understanding of truth; here, in an interior **degree**, because . . .

8712. 'Princes of thousands' = the primary things which are in the first **degree** under truth immediately from the Divine . . . (these) are in a more dignified **degree** than they who are over few; here, therefore (it means) those who were in the first **degree**, for they who were in a lower **degree** were princes of hundreds, of fifties, and of tens.

8713. Primary things in the second **degree**. Sig.

8714. Intermediates between those truths from good which are in the second **degree**, and those which are in the third. Sig.

8715. 'Tens' also = many things, but in a less **degree**.

8872. These things are such as are in the sensuous Corporeal, as is evident from the successive **degrees** of the light which is of the Intellectual in man; in the first **degree** with man are those things which are in spiritual light, signified by 'the things in the heavens above;'; in the second **degree** are those things which are in natural light, signified by 'the things in the earth beneath;'; and in the third **degree** are those things

which are in the sensuous Corporeal, signified by 'the things in the waters under the earth.'

8945. 'Thou shalt not go up by **steps** unto Mine altar' (Ex.xx.23) = non-elevation to the interior things which are celestial. . . 'To go up by **steps**' = to elevate one's self to higher or to interior things.

—². No one in the other life is allowed to be elevated higher into Heaven than to the **degree** of good in which he is . . .

—⁶. It is said 'to go up by **steps**,' because, in the World of Spirits, elevation to interior things . . . appears as an ascent by **steps**; hence it was that Jacob in his sleep saw Angels ascending to the Lord by the **steps** of a ladder; therefore, too, in the Word, '**steps**' = an ascent to higher, that is, to interior things, as in Ezek. xl.6,22,26,31,34; and in Amos; 'The Lord Jehovah Zebaoth builds His **steps** in the heavens' (ix.6).

9286². The successive **steps** of deliverance from damnation are circumstanced as are the successive **steps** of regeneration. Sig. and Ex.

9336. 'By little and little I will drive them out from before thee' = the removal (of evils and falsities) by **degrees** according to order. Ex.

9435. The **degrees** of ascent from the people to the Lord are thus described.

—². There are like **degrees** of ascent from the world to Heaven with those who are being regenerated by the Lord . . .

9489. 'A cubit and a half the height thereof' = what is full as to **degrees**. 'Height' = **degrees** as to good and as to truth. —.

—⁶. The reason 'height' = **degrees** as to good and thence as to truth, is also because what is high = what is internal, and good is perfect according to **degrees** towards interior things.

9594. The reason there are three Heavens, is that there are three **degrees** of life with man . . . the inmost **degree** of his life is for the inmost Heaven; the middle **degree** of life is for the middle Heaven; and the ultimate one is for the ultimate Heaven . . .

—². These **degrees** of life with man are opened successively; the first **degree** by a life according to what is fair and just; the second **degree** by a life according to the truths of faith from the Word and according to the goods of charity towards the neighbour therefrom; and the third **degree** according to the good of mutual love and the good of love to the Lord; these are the means by which are successively opened these three **degrees** of life with man, thus the three Heavens with him. But in proportion as man recedes from the good of life, and accedes to evil of life, these **degrees** are closed . . .

9659⁶. Truths leading to good and from good to truths are signified by 'the porch,' and by 'the **steps**' (Ezek.xl).

9773. 'The height five cubits' = **degrees** of good and truth also as much as is sufficient. 'Height' = **degrees** as to 'good; and as it is predicated of the ultimate Heaven, it also = **degrees** as to truth, for that Heaven is in the good and truth of faith.

—⁶. Distances from the inmost are **degrees** of good and truth from the Lord.

9825. As the Spiritual Kingdom is distinguished into three degrees, into the inmost, middle, and external, 'the robe' = that which is in the middle of this Kingdom. The reason this Kingdom is distinguished into three degrees, is that the inmost there communicates with the Celestial, and the external with the Natural, and therefore the middle draws equally from both. For anything to be perfect, it must be distinguished into three degrees; such is the case with Heaven, and with the goods and truths there. That there are three Heavens is known, thus there are three degrees of goods and truths there. Each Heaven, too, is distinguished into three degrees; for the inmost of it communicates immediately with the higher one, the external with the lower one, and therefore the middle with both; hence its perfection. The case is the same with the interiors of man, which, in general, are distinguished into three degrees, namely, into the Celestial, the Spiritual, and the Natural. In like manner, each of these is distinguished into its own three degrees; for the man who is in the good of faith and of love to the Lord, is a Heaven in the least form corresponding to the Grand one. Such, also, is the case with all things of nature; that the Natural of man is distinguished into three degrees, see 4570. . . The reason it is so, is that everywhere there are end, cause, and effect . . . and hence it is that 'three' = what is complete from beginning to end.

9940. These are the degrees of the influx and the reception of the Divine; but every degree contains innumerable things, which are distinct from those which are in every other degree; and the innumerable things therein are the arcana of Heaven, few of which fall within the human understanding. . . The arcana of permission are few relatively to those of the higher degrees, which are the things which take place from leave, from good-pleasure, and from will.

10132¹². These three degrees of innocence are signified by 'a bullock,' 'a ram,' and 'a lamb' . . .

10181. 'Two cubits the height thereof' = the degrees of good and truth, and their conjunction. . . 'Height' = the degrees of good and thence of truth. By degrees of height are meant degrees from interiors to exteriors, or from inmosts to outermosts.

—². There are two kinds of degrees, degrees in length and breadth, and degrees as to height and depth; the latter degrees differ very greatly from the former ones; the degrees of length and breadth are those which succeed each other from the middle to the circumferences; but the degrees of height proceed from interiors to exteriors; the former degrees, namely, those of length and breadth, are degrees which continually decrease from the middle towards the circumferences, as light decreases from the flame . . . Whereas the degrees of height, which proceed from inmosts to outermosts, or from highests to lowests, are not continuous, but discrete; they are circumstanced as are the inmost things of a seed relatively to its exteriors. . . These degrees are discriminated, thus are distinct, as the thing producing and the thing produced. The things which are in an interior degree, are more perfect than those which are in an exterior degree, and there is no likeness between them, except through correspondences . . .

—⁴. He who does not acquire a perception of these degrees, can know nothing whatever of the differences between the Heavens, and between the interior and the exterior faculties of man, thus between the soul and the body; he is also utterly unable to apprehend what the internal sense of the Word is, and its difference from the external sense; and not even the difference between the Spiritual World and the natural world; being, in fact, not able to understand what and whence are correspondences and representatives, and scarcely what influx is. Sensuous men do not apprehend these differences; for they make increase and decrease according to these degrees continuous, thus they make these degrees like the degrees of length and breadth, wherefore they stand outside, far from intelligence. H. 38³. J.(Post.)309.

H. 31^e. The spiritual natural and celestial natural Angels are distinct from each other, yet constitute only one Heaven, because they are in one degree.

33. There are three degrees of the interiors with everyone, both Angel and Spirit, and also with man; they with whom the third degree is open, are in the inmost Heaven; they with whom the second, or only the first is open, are in the middle or in the ultimate Heaven: the interiors are opened by the reception of Divine good and Divine truth. (See THIRD HEAVEN at this ref.)

(q). There are as many degrees of life in man as there are Heavens, and they are opened after death according to his life. Refs.

34. As, with the Angels of the inmost Heaven, the interiors are opened into the third degree, their perfection vastly surpasses that of the Angels in the middle Heaven, whose interiors are opened into the second degree . . .

38. He who does not know how the case is with Divine order as to degrees, cannot apprehend in what way the Heavens are distinct from each other, nor, in fact, what the internal and the external man are. . . There are two kinds of degrees, there are continuous degrees, and there are degrees not continuous; continuous degrees are circumstanced as are the degrees of the decrease of light from the flame down to darkness, or as the degrees of the decrease of sight from those things which are in light to those which are in shade, or as the degrees of purity of the atmosphere from the bottom of it to the top; it is distances that determine these degrees. Whereas degrees not continuous, but discrete, are discriminated as are the prior and the posterior, as the cause and the effect, and as the thing producing and the thing produced. He who investigates the matter, will see that in each and all things in the universal world, whatsoever they may be, there are such degrees of production and of composition; that is to say, that from one [is formed] a second, and from the second a third, and so on.

39. With every Angel, and also with every man, there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord first or proximately inflows, and from which it disposes the rest of the interiors which succeed each other according to the degrees of order. . . By this inmost or highest man is man, and is distinguished from the brute animals, for they have it not. Hence it is, that man,

differently from animals, as to all the interiors of his mind and disposition can be elevated by the Lord to Himself, can believe in Him, be affected with love to Him, and thus see Him, and can also receive intelligence and wisdom, and speak from reason; hence, too, it is, that he lives to eternity. J.25⁵.

[H.] 104. See CORRESPONDENCE at this ref.

120. 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; the temperings appear as radiant belts round the sun.

146. The distance between the Sun and the Moon there, is thirty degrees; consequently, the distance between the [two sets of] quarters is the same. E.422⁴.

208. In every Angel there are three degrees of life, as there are three degrees of Heaven; with those who are in the inmost Heaven, the third or inmost degree is open, and the second and first are closed; with those who are in the middle Heaven, the second degree is open, and the first and third are closed; and with those who are in the ultimate Heaven, the first degree is open, and the second and third are closed. As soon, therefore, as an Angel of the Third Heaven looks down into a Society of the Second, and speaks with anyone there, his third degree is closed, and then he is bereaved of his wisdom, because his wisdom resides in his third degree, and he has none in the second or first. Sig.

211. In the inmost Heaven (the form of Heaven) is the most perfect of all; in the middle Heaven it is also perfect, but in a lower degree; and in the ultimate Heaven in a still lower one; and the form of one Heaven subsists from that of another Heaven through influx from the Lord. But the nature of communication by influx is not comprehended, unless the nature of degrees of height is known, and what the difference is between these degrees and the degrees of length and breadth.

267. With every Angel there are three degrees of life, which correspond to the three Heavens; those with whom the first degree is open are in the First Heaven; those with whom the second degree is open are in the Second Heaven; and those with whom the third degree is open are in the Third Heaven; according to these degrees is the wisdom of the Angels in the Heavens. . . The reason there are such great differences (in their wisdom), is that those things which are in a higher degree are singulars, and those which are in a lower degree are generals. . .

—². The sensuous Corporeals of man are in the lowest degree.

270. The wisdom of the Angels of the Third 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, whereas those of the Angels of the First Heaven are only open to the first degree. . . As the interiors of the Angels of the Third Heaven are open to the third degree, Divine truths are as it were inscribed on them, for the interiors of the third degree are more in the form of Heaven than those of the second and the first degree, and the form of Heaven is from Divine truth. . .

271. Love to the Lord opens the interiors of the mind to the third degree. . .

280. The Heavens are distinguished according to innocence; they who are in the First Heaven are in innocence of the first or ultimate degree; they who are in the Second Heaven are in innocence of the second or middle degree; and they who are in the Third Heaven are in innocence of the third or inmost degree.

288². The Angels of the Third Heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and the Angels of the lower Heavens are in a less degree of peace, because they are in a less degree of innocence.

349. Whatever a man acquires in the world, remains and is carried with him after death, when, also, it is increased and becomes full, but within the degree of his affection and desire of truth and its good. . .

410. Hence it is evident, not only that there are degrees of the joys of Heaven, but also that the inmost of one hardly approaches the ultimate or middle of another.

468². There are three degrees of life with every man; the Rational is opened to the first degree by civil truths; to the second degree by moral truths; and to the third degree by spiritual truths. The Rational, however, is not formed and opened by these truths merely by man's knowing them, but by his living according to them. . . When truths are mere servants (to selfish ends) they do not enter into man, and open any degree of his life, even the first. . . Man, therefore, becomes rational to the third degree by the spiritual love of the good and truth which are of Heaven and the Church; to the second degree by the love of what is sincere and right; and to the first degree by the love of what is just and fair.

S. 6². Hence 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. The Divine which descends from the Lord to men, descends through these three degrees, and when it has descended, it contains these three degrees within it: everything Divine is of this character; therefore, when it is in its ultimate degree, it is in its fulness. Such is the Word.

7. The difference between these degrees cannot be known unless correspondence is known; for these degrees are entirely distinct from each other, as are the end, the cause, and the effect; or as the prior, the posterior, and the postreme; but they make one through correspondences.

68. In every man from creation there are three degrees of life, celestial, spiritual, and natural; but man is in the natural so long as he is in the world, and so far in the spiritual as he is in genuine truths, and so far in the celestial as he is in a life according to them; but still he does not come into the spiritual itself or the celestial itself until after death. T.239.

W. 65. The uses of all things which are created ascend through degrees from ultimates to man, and through man to God the Creator. Gen.art. . . Ultimates are all things of the mineral kingdom. . . Mediates are all things of the vegetable kingdom. . . Primes are all things of the animal kingdom. . . 170^o.

66. There are three **degrees** of ascent in the natural world, and there are three **degrees** of ascent in the Spiritual World. . . The more perfect animals are recipients of the three **degrees** of life of the natural world ; the less perfect are recipients of the life of two **degrees** of that world ; and the imperfect ones are recipients of one of its **degrees**. But man alone is a recipient of the life, not only of the three **degrees** of the natural world, but also of the three **degrees** of the Spiritual World. Hence it is, that, unlike any animal, man can be elevated above nature ; can think analytically and rationally . . . But these six **degrees** . . . will be treated of . . .

67. How man ascends from the ultimate **degree** to the first. He is born into the ultimate **degree** of the natural world ; he is then elevated by knowledges into the second **degree** ; and as he perfects his understanding by knowledges, he is elevated into the third **degree**, and then becomes rational. The three **degrees** of ascent in the Spiritual World are in him above the three natural **degrees**, but they do not appear until he puts off the earthly body. When he puts this off, the first spiritual **degree** is opened to him, afterwards the second, and at last the third ; but only with those who become Angels of the Third Heaven . . . Those become Angels of the Second and the Ultimate Heaven, with whom the second and the ultimate **degree** can be opened. Each spiritual **degree** is opened with man according to the reception of the Divine love and the Divine wisdom from the Lord ; they who receive something thereof come into the first or ultimate spiritual **degree** ; they who receive more, into the second or middle spiritual **degree** ; and they who receive much, into the third or highest **degree**. But they who receive nothing thereof remain in the natural **degrees**, and from the spiritual **degrees** draw only this, that they are able to think and thence to speak, and to will and thence to act, but not intelligently.

71². Instead of height (the spiritual man) thinks of the **degrees** (of good and truth).

94. The decreasing (of spiritual heat and light) is effected through **degrees**.

104. The Sun . . . appears above the lands on which the Angels dwell, at an elevation of about 45 **degrees** . . .

179. There are **degrees** of love and wisdom, and thence **degrees** of heat and light, also **degrees** of atmospheres. Gen.art.

— . That there are **degrees** of love and wisdom may be evident from the Angels of the three Heavens . . . The **degrees** of love and wisdom distinguish and separate them . . .

180. That there exist **degrees** of love and wisdom may be still more evident from the love and wisdom of the Angels relatively to the love and wisdom of men . . .

181. As there are **degrees** of love and wisdom, there are also **degrees** of (spiritual) heat and light . . .

182. The **degrees** of spiritual heat cannot be described from experience . . . but the **degrees** of spiritual light can be described . . . From the **degrees** of light the **degrees** of spiritual heat even can be comprehended ; for they are in a like **degree** . . .

183. As the atmospheres are the receptacles and con-

tainants 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 . . .

184. **Degrees** are of a twofold kind, **degrees** of height and **degrees** of breadth. Gen.art.

— . The knowledge of **degrees** is like a key for opening the causes of things . . . Without this knowledge, scarcely anything of Cause can be known . . . The interior things which are not open to view can in no way be discovered unless **degrees** are known. For exterior things pass to interior ones, and through these to inmost ones, through **degrees** ; not through continuous **degrees**, but through discrete **degrees**. The gradual lessening or decreasing from grosser to finer, or from denser to rarer, are called continuous **degrees** ; or rather [they are] as the gradual additions and increasing from finer to grosser, or from rarer to denser ; exactly as it is with [the gradations] of light to shade, or of heat to cold.

— . But discrete **degrees** are entirely different ; they are as things prior, posterior, and postreme ; or as end, cause, and effect. These **degrees** are called discrete, because the prior is by itself, the posterior is by itself, and the postreme is by itself ; yet taken together they make one. The atmospheres . . . from the sun to the earth . . . are discrete in such **degrees** ; and are as simples, as congregates of these, and again as congregates of these, which taken together are called a composite. These **degrees** are discrete because they come into existence distinctly, and they are meant by the **degrees** of height ; whereas the former **degrees** are continuous, because they increase continuously, and are meant by the **degrees** of breadth.

185. Each and all things which come into existence in the Spiritual World and in the natural world come into existence conjointly from discrete **degrees** and at the same time from continuous **degrees**, that is, from **degrees** of height and from **degrees** of breadth. That dimension which consists of discrete **degrees** is called height, and that which consists of continuous **degrees** is called breadth : their position relatively to the sight of the eye does not alter the designation. Without a knowledge of these **degrees**, nothing can be known about the differences between the three Heavens, nor about the differences between the love and wisdom of the Angels there, nor about the differences between the heat and light in which they are, nor about the differences between the atmospheres which environ and hold together. Further, without a knowledge of these **degrees**, nothing can be known about the differences between the interior faculties of the mind in men, thus nothing about their state as to reformation and regeneration ; nor about the differences between the exterior faculties, which are of the body, with both Angels and men ; and nothing at all about the difference between the Spiritual and the Natural, consequently nothing about correspondence ; nay, nothing about any difference of life between men and beasts, nor about the difference between the more perfect and the more imperfect beasts ; nor about the differences among the forms of the vegetable kingdom, and among the matters of the mineral kingdom. From which it may be evident, that

they who are ignorant of these **degrees**, cannot see causes from any judgment . . .

[W.] 186. In order to comprehend still better what discrete **degrees** are, what their nature is, and how they differ from continuous **degrees**, let the angelic Heavens serve for an example. There are three Heavens, and they are distinct by **degrees** of height . . . They do not communicate with each other except through influx . . . But each Heaven by itself is not distinct by **degrees** of height, but by **degrees** of breadth . . . It is the same with men; the interiors of their minds are distinguished into the same number of **degrees** as the angelic Heavens, and one of their **degrees** is above another; wherefore the interiors of men belonging to their minds are distinguished by discrete **degrees** or **degrees** of height. Hence it is that a man may be in the lowest **degree**, he may be in the higher, and also in the highest one, according to the **degree** of his wisdom; and that when he is only in the lowest **degree**, the higher **degree** is closed; and that it is opened as he receives wisdom from the Lord. With man, too, as in Heaven, there are continuous **degrees**, or **degrees** of breadth.

187. He who does not know anything of discrete **degrees** . . . cannot know anything of the state of man as to his reformation and regeneration, which take place through the reception of love and wisdom from the Lord, and the consequent opening of the interior **degrees** of the mind in their order. Nor can he know anything of the influx through the Heavens from the Lord, nor anything of the order into which he is created. For if anyone thinks of these things, not from discrete **degrees** . . . but from continuous **degrees** . . . he cannot see anything about them except from effects . . .

188. I am not aware whether anything has been hitherto known about discrete **degrees** . . . but only about continuous **degrees**; yet not anything of Cause in its truth can become known without a knowledge of **degrees** of both kinds.

189. The **degrees** of height are homogeneous, and the one is from the other in succession, as are the end, the cause, and the effect. Gen.art.

— As the **degrees** of breadth, or continuous ones, are as those from light to shade, from heat to cold, from hard to soft, from dense to rare, from gross to fine, and so forth; and these **degrees** are known from sensuous and ocular experience; but not so the **degrees** of height or discrete **degrees**; the latter will be especially treated of in this Part; for without Knowledge of these **degrees** causes cannot be seen. . . Hence it is, that although end, cause, and effect proceed by discrete **degrees**, little, if anything, is known in the world about these **degrees** . . .

190. All things . . . of which trinal dimension is predicated, or which are called composite, consist of **degrees** of height. 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 comes forth the composite which is called a muscle. It is the same with the nerves . . . It is the same in all the other combinations . . . which constitute the organs and viscera; for these are compositions of fibres and vessels variously put

together by the like **degrees**. It is the same in all things of the vegetable and in all things of the mineral kingdom. In woods there are combinations of filaments in a threefold order; in metals and in stones there are conglorations of parts also in a threefold order. Hence is evident the nature of discrete **degrees**, namely, that the second is from the first, and the third from the second, the third being called the composite; and that each **degree** is discrete from the others.

191. The case is the same with the organic substances which are the receptacles . . . of the thoughts and affections in the brains; with the atmospheres; with heat and light; and with love and wisdom. For the atmospheres are receptacles of heat and light; and heat and light are receptacles of love and wisdom. Wherefore, as there are **degrees** of the atmospheres, there are also like **degrees** of heat and light, and like ones of love and wisdom . . .

192. That these **degrees** are homogeneous, that is, of the same nature, is evident from what has just been said. The motor fibres of the muscles, least, larger, and largest, are homogeneous. The nervous fibres, least, larger, and largest, are homogeneous. The filaments of woods . . . the parts of stones and metals . . . the organic substances which are the receptacles . . . of the thoughts and affections . . . the atmospheres . . . the **degrees** of heat and light in series, according to the **degrees** of the atmospheres . . . and hence also the **degrees** of love and wisdom, are homogeneous. Things which . . . are heterogeneous do not agree with the homogeneous, thus cannot present discrete **degrees** together with them, but only with their own . . .

194. Each **degree** is distinct from the others through coverings of its own, and all the **degrees** together are distinct by means of a general covering. The general covering communicates with the interior and with the inmost things in their order. Hence comes the conjunction of all, and unanimous action.

195. The first **degree** is the all in all things of the subsequent **degrees**. Gen.art. The reason is, that the **degrees** of each subject and of each thing are homogeneous; and they are homogeneous because produced from the first **degree**. For the formation of these **degrees** is such, that the first, by confasculations or conglorations . . . produces the second, and through it the third; and discretizes each from the other by a covering drawn around it. Hence it is evident, that the first **degree** is the principal and the solely regnant in the subsequent **degrees** . . .

196. It is said that **degrees** are such in regard to each other, but the meaning is that the substances are such in their **degrees**. Speaking by **degrees** is abstract speaking, which is universal, and therefore applicable to every subject or thing which is in **degrees** of this kind.

199. All perfections increase and ascend with **degrees**, and according to them. Gen.art.

— Of (**degrees** of height) it is said that they ascend or descend, for they are of height; whereas of (**degrees** of breadth) it is said that they increase or decrease, for they are of breadth. The latter **degrees** differ so much from the former, that they have nothing in common;

wherefore they must be perceived distinctly, and by no means be confounded.

200. The reason why all perfections increase and ascend with **degrees** and according to them, is that all predicates follow their subjects . . .

—^e. The forms which are not at the same time forces, are also perfect according to **degrees**.

201. We shall speak here . . . of the perfections of life, of forces, and of forms, which ascend or descend according to **degrees** of height, because these **degrees** are not known in the world. . . As these **degrees** stand out conspicuously in the Spiritual World, for the whole of that World from highest to lowest is distinctly discreted into them, from that World the Knowledge of these **degrees** can be drawn ; and afterwards conclusions may be drawn therefrom respecting the perfections of the forces and the forms which are in like **degrees** in the natural world.

202. In the Spiritual World there are three Heavens arranged according to **degrees** of height . . . The **degrees** of their 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**. Ex.

203. These perfections do not appear to any man so long as he lives in the world, because he is then in the lowest **degree** ; and the higher **degrees** cannot be known from the lowest **degree**, but they are Known after death. The man then comes into that **degree** which corresponds with his love and wisdom . . . There is then an elevation of all things of his mind, not in a simple ratio, but in a triplicate ratio. In the latter ratio are the **degrees** of height ; in the former are the **degrees** of breadth. But none ascend into these **degrees** except those who in the world have been in truths, and have applied them to life.

205. In successive order, the first **degree** makes the highest, and the third the lowest ; but in simultaneous order, the first **degree** makes the inmost, and the third the outermost. Gen.art.

—². When the **degrees** of height are in successive order, they may be compared to a column divided into three steps, by means of which ascent and descent are made. Des.

—³. But simultaneous order, which consists of the like **degrees**, has another appearance . . . They lie as in a solid consisting of these three **degrees** ; in the middle of which are the most subtle parts, round about are the parts less subtle, and in the outermost things, which constitute the circuit, are the parts compounded of these, and thence grosser. It is like that column . . . subsiding into a plane . . .

207. In every ultimate there are discrete **degrees** in simultaneous order. The motor fibres in every muscle, the fibres in every nerve, and the fibres and little vessels in every viscus and organ, are in such an order. Inmost in them are the most simple things, which are the most perfect ; the outermost is the composite of these. There is a like order of these **degrees**

in every seed and in every fruit, and also in every metal and stone . . . The inmost, middle, and outermost things of the parts are in these **degrees**, for they are successive compositions . . . from simples . . .

208. In short, there are such **degrees** in every ultimate, thus in every effect. Ex.

—^e. There are the like **degrees** in each and all things of the Word.

209. The ultimate **degree** is the complex, the containant, and the basis of the prior **degrees**. Gen.art.

— . The doctrine of **degrees** . . . has an extension, not only to natural things, but also to civil, moral, and spiritual things, and to each and all things thereof. Ex.

211. All things civil, moral, and spiritual advance through **degrees** in like manner as do natural things, not only through continuous **degrees**, but also through discrete **degrees** ; and the progressions of discrete **degrees** are circumscribed as are the progressions of ends to causes, and of causes to effects . . .

212. That the ultimate **degree** is the complex, the containant, and the basis of the prior **degrees**, is manifestly evident from the progression of ends and causes to effects. Ex.

214. In a series of like **degrees** (to love, wisdom, and use) are affection, thought, and action. . . In a series of like **degrees** are charity, faith, and good work . . . In a series of like **degrees** are also will, understanding, and exercise . . .

217. The **degrees** of height in their ultimate are in fulness and in power. Gen.art.

218. Those ascending and descending **degrees**, which are also called prior and posterior ones, also **degrees** of height, and discrete ones, are in their power in their ultimate. Ex.

— . As motion is the ultimate **degree** of endeavour, it thereby exerts its power. Endeavour, force, and motion are no otherwise conjoined than according to **degrees** of height, the conjunction of which is not by continuity, for they are discrete, but by correspondences. Ex.

219. The interior things which belong to the will and understanding make the first **degree** ; the interior things which belong to the body the second ; and the whole body, which is their complex, makes the third **degree**.

220. Such is the evolution and the putting forth of the **degrees** into power . . .

221. There are three senses in the Word according to the three **degrees** . . . As these senses are in the Word according to the **degrees** of height . . .

222. There are **degrees** of both kinds in the greatest and the least of all things that are created. Gen.art. . . The greatest and the least of all things consist of discrete and of continuous **degrees**, or of those of height and of breadth . . . 310^e.

223. (The Angels say that) there is nothing so small which has not in it **degrees** of both kinds ; for instance, there is not the least thing in any animal . . . plant . . . or mineral . . . in the ether and in the air, that has not in it these **degrees** ; and as the ether and the air are receptacles of heat and light, there is not the least of

heat and light ; and as spiritual heat and spiritual light are receptacles of love and wisdom, there is not the least of these, in which there are not **degrees** of both kinds. (The Angels also say) that the least of affection, and the least of thought, nay, the least of an idea of thought, consists of **degrees** of both kinds ; and that a least which does not consist of these **degrees** is nothing ; for it has no form, thus no quality, and no state which can be changed and varied . . . The Angels confirm this by the truth, that the infinite things in God the Creator . . . are distinctly one ; and that there are infinite things in His infinite things ; and that in the infinitely infinite things there are **degrees** of both kinds, which also in Him are distinctly one ; and as these things are in Him, and all things have been created by Him . . . it follows that there is not the least finite thing in which there are not such **degrees**. The reason these **degrees** are equally in the least things and in the greatest, is that the Divine in the greatest and in the least things is the same. 224, Ex.

[W.] 225. The greatest things in which there are **degrees** of both kinds, are the universe . . . the natural world . . . the Spiritual World . . . each empire . . . each kingdom, in their complex ; also, all the Civil, the Moral, and the Spiritual thereof, in their complex ; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex ; and all the atmospheres of each world taken together, and also their heats and lights. In like manner things less general, as man in his complex ; every animal in its complex ; every tree and every shrub in its complex ; also every metal and every stone in theirs. The forms of these things are similar in this respect, that they consist of **degrees** of both kinds. . . The singulars and the most singular things of all these are like the general and the most general things in this, that they are forms of both kinds of **degrees**.

226. On account of the greatest and the least things being forms of both kinds of **degrees**, there is a connection of them from primes to ultimates . . . The reason why there is not any least thing in any form, or among any forms, which is the same (as any other), is that there are the like **degrees** in the greatest things, and the greatest things consist of the least. As there are such **degrees** in the greatest things, and according to those **degrees** perpetual differences from top to bottom, and from the centre to the circumferences, it follows that there do not exist any less or least things thereof, in which there are the like **degrees**, that are the same.

230. There are three infinite and uncreated **degrees** in the Lord, and there are three finite and created **degrees** in man. Gen.art. . . The reason there are three infinite and uncreated **degrees** of height in the Lord, is that the Lord is love itself and wisdom itself . . . and therefore is use itself . . . These three constitute the three **degrees** of height in the subjects of life. These three are as the first end, the mediate end which is called the cause, and the ultimate end which is called the effect. That the end, the cause, and the effect constitute three **degrees** of height, has been shown above.

231. That there are these three **degrees** in man, may be evident from the elevation of his mind even to the

degrees of love and wisdom in which are the Angels of the Second and the Third Heavens ; for . . . as to the interior things of his mind, man is Heaven in the least form ; therefore there are from creation as many **degrees** of height with man as there are Heavens. Man, too, is an image and likeness of God ; wherefore these three **degrees** are inscribed on man, because they are in . . . the Lord.

232. With the Angels, these three **degrees** 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 why these **degrees** are so named, is that the Heavens are distinguished into two Kingdoms, named the Celestial and the Spiritual Kingdoms, to which is added a third Kingdom, in which are men in the world, and which is the Natural Kingdom . . .

233. In the Lord from eternity, before the assumption of the Human in the world, there were the two prior **degrees** actually, and the third **degree** in potency, such as they also are with the Angels ; but after the assumption of the Human in the World, He superinduced also the third **degree**, which is called natural ; and He thereby became a Man like a man in the world, with this difference however, that this **degree**, like the prior ones, is in Him infinite and uncreate, while in Angel and man these **degrees** are finite and created. . . Before the assumption of the Human, the Divine influx into the natural **degree** was mediate through the angelic Heavens, but after the assumption, immediate from Himself. 234, Ex.

235. These are the general statements concerning the threefold ascent of the **degrees** of height. . . There are such **degrees** in each and all things of love, and thence such **degrees** in each and all things of wisdom, and, from these, there are such **degrees** in each and all things of uses ; but in the Lord all these **degrees** are infinite, and in Angel and man finite.

236. These three **degrees** of height are in every man from birth, and they can be successively opened ; and, as they are opened, the man is in the Lord, and the Lord in him. Gen.art.

— So long as these **degrees** remained hidden, no **degrees** could be known but continuous **degrees** ; and when only these **degrees** are known, it may be believed that love and wisdom with man increase only by continuity. But it is to be known, that with every man from birth there are three **degrees** of height, or discrete ones, one above or within another ; and that each **degree** of height . . . has also **degrees** of breadth . . . according to which it increases by continuity ; for there are **degrees** of both kinds in the greatest and in the least of all things . . . as no **degree** of one kind can possibly exist without **degrees** of the other kind.

237. These three **degrees** of height are named natural, spiritual, and celestial. . . When man is born he first comes into the natural **degree**, and this increases with him by continuity, according to knowledges and according to the understanding thereby acquired, up to the highest of the understanding which is called the Rational ; but still he does not thereby open the second **degree**

which is called the spiritual one ; this is opened by the love of uses from intellectual things, that is to say, by the spiritual love of uses, which love is love towards the neighbour. This degree is in like manner able to increase by a continuous degree up to its summit, and it increases by means of the Knowledges of truth and good, that is, by means of spiritual truths. Yet the third degree, which is called the celestial one, is not opened even by these truths, but it is opened by means of 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 . . . These three degrees are thus successively opened with man.

238. So long as a man lives in the world, he does not know anything about the opening of these degrees in himself. The reason is, that he is then in the natural degree, which is the ultimate, and from it he at that time thinks, wills, speaks, and acts ; and the spiritual degree, which is the interior one, does not communicate with the natural degree by continuity, but by correspondences, and communication by correspondences is not felt. When, however, a man puts off the natural degree, which is the case when he dies, he then comes into that degree which has been opened with him in the world ; into the spiritual one he with whom the spiritual degree has been opened, into the celestial one he with whom the celestial degree has been opened. He who comes into the spiritual degree after death, no longer thinks, wills, speaks, and acts naturally, but spiritually ; and he who comes into the celestial degree, thinks, wills, speaks, and acts according to his own degree. And as communication between the three degrees exists only by correspondences, the differences of love, of wisdom, and of use as to these degrees are such, that they have nothing in common by any continuity between themselves.

239. As there exist with man three degrees of love and wisdom and thence of use, it follows that there also exist with him three degrees of will and understanding and thence of conclusion, and thus of determination to use . . . In a word, the mind of man . . . is of three degrees, so that man has a natural mind, a spiritual mind, and a celestial mind . . .

—³. See *COMMAND—praeicipere*, at this ref.

240°. The Lord's abode with man is nearer, as by means of these faculties a man opens the higher degrees ; for by the opening of these he comes into the higher degrees of love and wisdom, thus nearer to the Lord. Hence it is evident, that as these degrees are opened, so is the man in the Lord, and the Lord in him.

241. The three degrees of height are as the end, the cause, and the effect, and according to these degrees there succeed love, wisdom, and use.

242. Spiritual light inflows with man through three degrees, but not spiritual heat, except in so far as man shuns evils as sins, and looks to the Lord. Gen.art.

— There are three degrees of light and three degrees of heat, that is, three degrees of wisdom and three degrees of love, and these degrees have been formed with man in order that he may be a receptacle of the Divine love and the Divine wisdom, thus of the Lord.

—^e. Man is able to receive wisdom up to the third degree, but not love, unless he shuns evils as sins, and looks to the Lord . . .

245. The nature of the influx of light into the three degrees of life which are of the mind with man, shall now be told. The forms which are the receptacles of heat and light, or of love and wisdom, with him, and which are in a threefold order, or are of three degrees, are from birth transparent, and transmit spiritual light as crystalline glass transmits natural light. Hence it is that as to wisdom man can be raised up to the third degree. Yet these forms are not opened until spiritual heat conjoins itself with spiritual light . . . By this conjunction these transparent forms are opened according to the degrees.

246. When a man shuns evils from the Lord, the love of evil and its heat is removed, and the love of good and its heat is introduced in its place, by which a higher degree is opened. For the Lord flows in from above, and opens it . . .

247. By the influx of spiritual light into all the three degrees of the mind, man is distinguished from beasts, and . . . is able to think analytically . . .

248. If the higher degree, which is the spiritual one, is not opened with man, he becomes natural and sensuous. Gen.art. It was shown that there are three degrees of the human mind, which are called natural, spiritual, and celestial ; and that these degrees can be successively opened with him : also, that the natural degree is first opened, and afterwards, if he shuns evils as sins, and looks to the Lord, the spiritual degree is opened, and at last the celestial degree. As these degrees are successively opened according to the man's life, it follows that the two higher degrees may also not be opened, and that the man then remains in the natural degree, which is the ultimate one. 260°.

—^e. It is not known that the natural man becomes spiritual by the opening of any higher degree with him . . .

252. The quality of the natural man with whom the spiritual degree is opened. Gen.art. The natural man is a full man when the spiritual degree is opened with him . . . The natural man with whom the spiritual degree is opened does not know that he thinks and acts from his spiritual man . . . Neither does the natural man whose spiritual degree is opened know that by his spiritual man he is in Heaven . . . Moreover, the natural man with whom the spiritual degree is opened does not know that his spiritual mind is filled by the Lord with thousands of the arcana of wisdom and with thousands of the delights of love . . . The reason why the natural man does not know these things, is that communication between the natural man and the spiritual man is effected by correspondences . . .

253. The quality of the natural man with whom the spiritual degree is not opened, but still is not closed up. Gen.art. The spiritual degree is not opened, but still is not closed up, with those who have led some life of charity, and yet have known but little genuine truth. The reason is, that this degree is opened by the conjunction of love and wisdom, or of heat with light . . .

Love (alone, therefore,) does not avail to open that degree, but only keeps it in the potency of being opened; which is meant by its not being closed up . . .

[V.253]². Good through truths opens the spiritual degree . . .

— The lot after death of those with whom the spiritual degree is not opened, and still not closed up, is that as they are still natural and not spiritual, they are in the lowest parts of Heaven . . . or they are in the boundaries in some higher Heaven, where they are as it were in the light of evening . . .

254. The quality of the natural man with whom the spiritual degree is entirely closed up. Gen.art. The spiritual degree is closed up with those who are in evils as to life, and still more with those who from evils are in falsities . . . So the substances or forms of the spiritual degree with man shrink from evils and their falsities, because these are heterogeneous; for, as the spiritual degree is in the form of Heaven, it admits nothing but goods and the truths which are from good; these are homogeneous to it . . .

—². This degree is contracted, and by contraction closed up, with those especially who in the world are in the love of ruling from self-love, because this love is opposed to love to the Lord. It is also closed up with those who from the love of the world are in the mad cupidity of possessing the goods of others, but not to such a degree. The reason why these loves close the spiritual degree, is that they are the origins of evils. The contraction or closing up of this degree is like the retorsion of a spire into the opposite direction; which is the reason why, after this degree has been closed up, it reflects the light of Heaven . . .

—³. With these persons, not only is the spiritual degree itself closed up, but also the higher region of the natural degree, which is called the Rational; until at last the lowest region of the natural degree, which is called the Sensuous, alone stands open . . .

255. The difference (between the life of a merely natural man and that of a beast) is that man has three degrees of the mind, that is, three degrees of the understanding and of the will, and these degrees can be successively opened; and, as they are transparent, man can be raised as to his understanding into the light of Heaven . . . But beasts have not the two higher degrees, but only the natural degrees, which, without the higher degrees, are in no faculty of thinking about any subject; civil, moral, or spiritual. And as their natural degrees are not capable of being opened, and thence of being raised into higher light, they cannot think in successive order, but in simultaneous order, which is not thinking . . . P.324.

256. Regarded in itself, the natural degree of the human mind is continuous, but by correspondence with the two higher degrees, while it is elevated, it appears as if it were discrete. Gen.art.

— But the enlightenment of the natural mind does not ascend by discrete degrees, but it increases by a continuous degree, and, as it increases, so that mind is enlightened from within by the light of the two higher degrees. How this takes place, can be comprehended from a perception of the degrees of height, in

that one degree is above another, and that the natural degree, which is the ultimate one, is a kind of general covering to the two higher degrees; and then, as the natural degree is elevated to a degree of higher [light], so the higher from within acts into the exterior Natural, and illuminates it. The illumination is indeed effected from within by the light of the higher degrees, but this light is received by the natural degree which envelops and surrounds them, by continuity, therefore more lucidly and purely according to the height of the ascent; that is to say, the natural degree is enlightened from within from the light of the higher degrees, discretely, but in itself continuously. Hence it is evident that so long as man lives in the world, and is thereby in the natural degree, he cannot be elevated into wisdom itself such as exists with the Angels, but only into higher light up to the Angels, and into receiving enlightenment from their light . . .

257⁴. But still the man with whom the spiritual degree has been opened, comes into that wisdom when he dies, and he can also come into it by a laying asleep of the sensations of the body . . .

258. Every man is born into the faculty of understanding truths even to that inmost degree in which are the Angels of the Third Heaven; for the human understanding, rising up by continuity around the two higher degrees, receives the light of the wisdom of those degrees . . . Hence it is, that man can become rational according to this elevation; if he is elevated to the third degree, he becomes rational from the third degree; if he is elevated to the second degree, he becomes rational from the second degree; and if he is not elevated, he is rational in the first degree. It is said that he becomes rational from these degrees, because the natural degree is the general receptacle of their light.

—². Hence it is, that if a man's love is not elevated at the same time into the spiritual degree, he is still not rational save in the ultimate degree. Hence it is evident, that man's Rational is in appearance as of three degrees . . .

260. As the natural mind is the covering and containant of the higher degrees of the human mind, it is reactive; and if the higher degrees are not opened, it acts against them, but if they are opened, it acts with them. Gen.art.

— As the natural mind is in the ultimate degree, it envelops and encloses the spiritual mind and the celestial mind, which, as to degrees, are higher than it.

—². (In respect to the reaction of the natural mind) it is the same with every ultimate degree of degrees of height . . .

269^e. The malignity of evil increases according to the degree of the closing up of the natural mind . . .

274. The natural mind, which is a form or image of Hell, descends by three degrees. Gen.art. In the greatest and in the least things there are degrees of two kinds . . . and such also is the case with the natural mind in its greatest and in its least things: degrees of height are here meant. From its two faculties, which are called rationality and freedom, the natural mind is in such a state, that it can ascend through three degrees, and it can descend through three degrees . . . when it

ascends, the lower degrees which tend to Hell are closed, and when it descends, the higher degrees which tend to Heaven are closed: the reason is, that they are in reaction. 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 the one or the other, so are the degrees opened or closed on the one side or on the other. When they are opened towards Hell, the reigning love . . . obtains the highest place, the thought of falsity from that love . . . obtains the second place, and the conclusion of the love through the thought . . . obtains the lowest place. It is the same here as with the degrees of height before treated of, namely, that they are in order as the end, the cause, and the effect . . . The descent of these degrees is towards the body; hence, in the descent they become grosser, and become material and corporeal. If truths from the Word in the second degree are taken to it to form it, these truths are falsified from the first degree, which is the love of evil . . .

275. The three degrees of the natural mind, which is a form and image of Hell, are opposite to the three degrees of the spiritual mind, which is a form and image of Heaven. Gen.art. There are three degrees of the mind, which are called natural, spiritual, and celestial; and the human mind consisting of these degrees looks toward Heaven, and bends itself round thither . . . Hence it may be seen, that when the natural mind looks downwards, and bends itself round towards Hell, it consists in like manner of three degrees, and that each degree of it is opposite to a degree of the mind which is a Heaven. . . (For) there are three Heavens, and these are distinct according to degrees of height; and there are three Hells, and these also are distinct according to degrees of height, that is, of depth . . . It is the same with the natural mind, which is in the form of Hell . . .

—³. Love to the Lord, and thence love towards the neighbour, make the inmost degree in the Heavens; but the love of self and the love of the world make the inmost degree in the Hells: wisdom and intelligence from their own loves make the middle degree in the Heavens; but folly and insanity . . . from their own loves make the middle degree in the Hells: and the conclusions from their own two degrees, which are either stored up in the memory as knowledges, or are determined into acts in the body, make the ultimate degree in the Heavens; and the conclusions from their own two degrees, which either become knowledges, or become acts, make the outermost degree in the Hells. (Shown from experience.)

277. All things which are of the three degrees of the natural mind, are included in the works which are done by acts of the body. Gen.art.

— There are forces of the motor fibres of the whole body in concurrence, and there are all the things of the mind which excite and determine these forces, which are of three degrees . . . And as there are all things of the mind, there are all things of the will . . . which make the first degree; there are all things of the understanding . . . which make the second degree; and there

are all things of the memory . . . which present the third degree.

278. Each degree is encompassed by a covering, and is thereby distinguished from another degree; wherefore those things which belong to the first degree are not known by the second degree; nor are the things which belong to this degree known by the third. For example: The love of the will, which is the first degree of the mind, is not known in the wisdom of the understanding, which is the second degree of the mind, except by a certain delight in the thought of a thing. The first degree, which, as was said, is the love of the will, is not known in the knowledge of the memory, except by a certain pleasantness in knowing and speaking.

295°. Hence it is evident, that the Natural and the Spiritual differ according to degrees of height . . .

297. Love, wisdom, and use follow in order according to degrees of height, and the ultimate degree is the complex, the containant, and the basis of the prior degrees.

300. 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.

302. There are three atmospheres in each world . . . which are distinct from each other according to degrees of height, and which decrease in their downward progression according to degrees of breadth. . . From this origin of substances and matters, it follows, that these substances and matters are also of three degrees.

313. The first forms of the mineral kingdom are the substances and matters of which earths consist, in their least things; the second forms are congregates of these . . . the third forms arise from plants fallen to dust, and from the remains of animals, and from the continual evaporations and exhalations of these, which mix with earths, and form their soil. These forms of the three degrees of the mineral kingdom . . .

345. The Spiritual flows down from its Sun through three degrees down to the ultimates of nature, and these degrees are called celestial, spiritual, and natural; and these degrees are in man from creation, and thence from birth; and they are opened according to his life. If the celestial degree is opened, which is the highest and inmost one, the man becomes celestial; if the spiritual degree is opened, which is the middle one, he becomes spiritual; and if only the natural degree is opened, which is the lowest and outermost one, the man becomes natural.

346². All animals, great and small, draw their origin from the Spiritual in the ultimate degree, which is called the natural one; man alone from all the degrees, which are three, and are called celestial, spiritual, and natural. As every degree of height . . . decreases by continuity from its perfection to its imperfection . . . so do animals . . . But still, as they live only from the ultimate spiritual degree, which is called natural, they cannot look elsewhere than to the earth . . .

414. See LOVE at this ref.

[W.] 422². 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 **degree** to another.

424². Just as natural love can ascend through **degrees**, and become spiritual and celestial, so also it can descend through **degrees**, and become sensuous and corporeal . . .

432². There was seen as it were a least image of a brain . . . which in the upper gibbous part was a compages of contiguous globules or spherules, and each spherule was compacted of others still more minute, and each of these in like manner of others most minute : thus it was of three **degrees**.

—⁴. The Angels said, that the two internal **degrees**, which were in the order and form of Heaven, were receptacles of love and wisdom from the Lord ; and that the exterior **degree**, which was in opposition, contrary to the order and form of Heaven, was the receptacle of infernal love and insanity . . . and from this fall there is no recovery, unless the higher **degrees** are opened.

P. 32. Man is such from creation, that, through **degrees**, he can be more and more closely conjoined with the Lord. Ex.

—². In every man from creation and thence birth there are three discrete **degrees** . . . and man comes into the first **degree**, which is called natural, when he is born, and he can augment this **degree** with himself by continuity even until he becomes rational ; and he 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. These **degrees** are opened with a man by the Lord according to his life in the world, actually ; but not perceptibly and sensibly until after his departure out of the world ; and as they are opened and afterwards perfected, the man is more and more closely conjoined with the Lord.

—³. But still an Angel cannot attain, or even touch, the first **degree** of the Lord's love and wisdom . . .

34. As there are three **degrees** of life with man from creation and thence from birth . . . there are especially three **degrees** of wisdom with him ; these are the **degrees** which are opened with man according to conjunction ; they are opened according to love . . . But of the ascent of love according to **degrees**, man has only an obscure perception ; the ascent of wisdom, however, is clearly perceived with those who know and see what wisdom is. The reason why the **degrees** of wisdom are perceived, is that love enters through affections into the perceptions and thoughts . . .

—². But there are three **degrees** of wisdom, the natural, the spiritual, and the celestial. Man is in the natural **degree** of wisdom while he lives in the world. This **degree** may then be perfected with him to its highest point, and still it cannot enter the spiritual **degree**, because this **degree** is not continued from the natural **degree** by continuity, but is conjoined with it by correspondences. 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, because this **degree** is not continued from the spiritual one by continuity, but is conjoined with it by correspondences . . .

—^c. The Lord alone opens the spiritual **degree** and the celestial **degree**, and with those only who are wise from Him . . .

36. They represent wisdom to themselves as a palace . . . the ascent to which is by twelve **steps** . . . The twelve **steps** to the palace of wisdom signify goods conjoined with truths, and truths conjoined with goods.

37. Similar things to those which have been said about the **degrees** of life and of wisdom according to conjunction with the Lord, may also be said about the **degrees** of happiness ; for happinesses . . . ascend as the higher **degrees** of the mind are opened with man, which are called the spiritual and the celestial ones ; and, after his life in the world, these **degrees** increase to eternity.

75. The human mind is of three **degrees** . . . wherefore man can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom . . .

166². There are three **degrees** of light in the Spiritual World ; celestial light, spiritual light, and spiritual natural light . . .

167. The light in Hell also is of three **degrees**. Des.

324¹⁰. The reason the like does not take place with many in the world, is that they love the first **degree** of their life, which is called natural . . . and, regarded in itself, the natural **degree** of life loves nothing but self and the world, for it coheres with the sense of the body . . . ; whereas the spiritual **degree** of life regarded in itself loves the Lord and Heaven, and also self and the world, but God and Heaven as higher . . .

334. Every Angel is perfected in wisdom to eternity ; but each according to the **degree** of the affection of good and truth in which he was when he left the world : it is this **degree** which is perfected to eternity ; what is outside this **degree** is outside the Angel . . . Sig.

R. 49². As there are (the Divine Celestial, the Divine Spiritual, and the Divine Natural) in the Lord, there are also these three in the angelic Heaven . . . Hence, too, in every man, as he is created to the image of God, there are these three **degrees** ; and, as they are opened, he becomes an Angel of either the Third, the Second, or the Ultimate Heaven . . .

675^e. Lo, there were **steps** before our eyes, by which we ascended . . .

744². The reason there are in the Church, external, internal, and inmost things, is that, like Heaven, the Lord's Church is distinguished into three **degrees** ; in the ultimate **degree** are they who are in its external things, in the second **degree** are they who are in its internal things, and in the third **degree** are they who are in its inmost things. (These three **degrees** of the Church are signified respectively by 'the called,' 'the chosen,' and 'the faithful' (Rev. xvii. 14).

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 ; these **degrees** are with every man from birth ;

and they are also in general in Heaven and in the Church; which is the reason why there are three Heavens . . . entirely distinct from each other according to these degrees; in like manner the Lord's Church on earth . . .

M. 76^o. Steps of alabaster. R. 875².

137⁵. (The Sun's altitude there is 45 degrees.)

185². The reason is, that the internal things of man, by which are meant the things of his mind or spirit, are elevated in a higher degree above the external things; and in those things which are in a higher degree, a thousand things take place in the same instant in which one takes place in external ones.

188^o. See REGION at this ref.

442. It is said that the delights are natural, sensuous, and corporeal, because the Natural is distinguished into three degrees; in the highest degree are those natural men who from rational sight see insanities, and still are carried away by the delights thereof . . . ; in a lower degree are the natural men who see and judge only from the senses of the body . . . ; in the lowest degree are the natural men who without judgment are carried away by the alluring heats of their bodies . . .

478. On adulteries, and their kinds and degrees. Gen.art.

485. There are four degrees of adulteries . . . Gen. art. These degrees are not kinds, but enter into each kind . . .

486. Adulteries of the first degree are adulteries of ignorance . . . Gen.art.

488. Adulteries of the second degree are adulteries of lust . . . Gen.art.

490. Adulteries of the third degree are adulteries of the reason . . . Gen.art.

492. Adulteries of the fourth degree are adulteries of the will . . . Gen.art.

494. Adulteries of the third and fourth degrees are evils of sin according to the quantity and quality of the understanding and will in them . . . Gen.art.

496. There are three degrees of the natural man; in the first are they who love the world only . . . these are properly meant by the natural; in the second degree are they who love the delights of the senses only . . . these are properly meant by the sensuous; in the third degree are they who love themselves only . . . these are properly meant by the corporeal. Ex.

532^o. There are three degrees of life, and thence three Heavens; and the human mind is distinguished into these degrees. The Angels said, Did not they not know this before? I replied, that they knew about degrees between greater and less, but nothing about degrees between prior and posterior.

I. 16. There are three degrees in the Spiritual World, and three degrees in the natural world heretofore unknown, according to which all influx takes place. Gen. art. By the investigation of causes from effects, it is discovered that there are two kinds of degrees; one in which things are prior and posterior, and another in which they are greater and less. The degrees which

distinguish things prior and posterior are to be called degrees of height, also discrete degrees; but the degrees by which things greater and less are distinguished from each other, are to be called degrees of breadth, and also continuous degrees. Degrees of height . . . are like the generations and compositions of one thing from another; as for example, of some nerve from its fibres, and of any fibre from its fibrils; or of some piece of wood, stone, or metal from its parts, and of any part from its particles. But degrees of breadth . . . are like the increments and decrements of the same degree of height with respect to breadth, length, height, and depth; as of greater and less volumes of water, air, or ether; and as of large and small masses of wood, stone, or metal. Each and all things in the Spiritual and natural worlds, are by creation in degrees of this twofold kind. The whole animal kingdom . . . is in these degrees in general and in particular; so likewise are the whole vegetable kingdom and the whole mineral kingdom; and also the atmospheric expanse from the sun down to the earth. There are therefore three atmospheres discretely distinct according to degrees of height in both the Spiritual and the natural worlds . . . And as the atmospheres descend from their origins according to these degrees, and are the containants of light and heat . . . it follows that there are three degrees of light and of heat: and as the light in the Spiritual World is in its essence wisdom, and the heat there is in its essence love . . . it follows also that there are three degrees of wisdom and three degrees of love, consequently three degrees of life; for they are graduated by those things through which they pass. Hence it is that there are three angelic Heavens: a highest . . . where are Angels of the highest degree; a middle one . . . where are Angels of the middle degree; and an ultimate one . . . where are Angels of the ultimate degree. These Heavens are also distinguished according to the degrees of wisdom and love. Ex.

—⁶. As the angelic Heavens are distinguished into three degrees, so also is the human mind . . .

— . Hence it is evident that all spiritual influx to a man and into a man descends from the Lord through these three degrees, and that it is received by the man according to the degree of wisdom and love in which he is.

—7. The Knowledge of these degrees is, at the present day, of the greatest utility; for, in consequence of not knowing them, many persons remain and cling in the lowest degree, in which are the senses of their body . . .

17. Ends are in the first degree, causes in the second, and effects in the third. Gen.art.

—³. As all things in the Spiritual World, and all things in the natural world, proceed according to these degrees . . . it is evident that intelligence properly consists in Knowing and distinguishing them, and in seeing them in their order. By means of these degrees, also, every man is Known as to his quality, when his love is Known . . .

T. 32^o. Between the three degrees of height there is a progression to infinity, in that 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 . . . This may be illustrated by the atmospheres, of which there are three degrees . . .

[T.] 33. One thing has been formed from another, and thence have been made degrees, three in the Spiritual World, and three corresponding to them in the natural world, and as many in the quiescent things of which the terraqueous globe consists . . . It is by means of these degrees that all posterior things are receptacles of prior things, and these of things still prior, and thus, in order, receptacles of the primitives of which the Sun of the angelic Heaven consists, and thus that finite things are receptacles of the infinite . . .

34. The human mind . . . is formed into three regions, according to three degrees: in the first degree it is celestial . . . ; in the second degree it is spiritual . . . ; and in the third degree it is natural . . . If man prepares the way or opens the door up to the highest or celestial degree, he becomes truly an image of God, and after death he becomes an Angel of the highest Heaven; but if . . . only to the middle or spiritual degree, man does indeed become an image of God, but not in that perfection, and after death he becomes an Angel of the middle Heaven; but if . . . only to the lowest or natural degree, then if man acknowledges God and worships Him with actual piety, he becomes an image of God in the lowest degree, and after death he becomes an Angel of the lowest Heaven. But . . . if man closes up the highest natural degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth; 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; and if he closes up also the lowest natural degree as to its spiritual part, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. E. 1145¹⁰.

—4. The reception of the Divine life in the highest degree, (may be compared) to the influx of light into a diamond; the reception of the life in the second degree, to the influx of light into a crystal; and the reception of the life in the lowest degree, to the influx of light into glass, or into a transparent membrane: but if this degree as to its spiritual part be entirely closed up, which is done when God is denied and Satan worshipped, the reception of life from God may be compared to the influx of light into opaque things . . .

42. There are three degrees of love and wisdom, and thence three degrees of life, and the human mind is formed as it were into regions according to these degrees; life in the highest region is in the highest degree, in the second region, in a lower degree, and in the ultimate region, in the lowest degree. . . The ultimate region, where life is in the lowest degree, is opened from infancy to youth, and this is done by means of knowledges; the second region, where life is in a higher degree, from youth to adolescence, and this is done by means of thoughts from knowledges; and the highest region, where life is in the highest degree, from adolescence to early manhood and onwards, and this is done by means of perceptions of truths, both moral and spiritual.

69. The human mind is distinguished into three degrees, like the angelic Heaven, and therefore it can be

elevated to a degree higher and higher, and may also be let down to a degree lower and lower; but in proportion as it is elevated into the higher degrees, it is elevated into wisdom . . . and in proportion as it is elevated thither, it is man; but in proportion as it is let down into the lower degrees, it is in the delusive light of Hell, and is not man, but a beast.

75⁴. In each world there are three degrees, which are called degrees of height, and thence three regions according to which the angelic Heavens are ordained, and according to which human minds also are ordained . . .

76⁶. As there were three (atmospheres created), and thence three degrees of them, three Heavens were made; one for the Angels who are in the highest degree of love and wisdom, another for the Angels who are in the second degree, and a third for the Angels who are in the lowest degree . . .

214². There are degrees of purity, according to which both these kinds of order take place.

410². It is evident that there are genera and species, and also degrees, of love towards the neighbour.

498. There are three degrees of life with man; the soul, the mind, and the sensuous body; everything that is in a higher degree, is in perfection above that which is in a lower degree.

608. There are three Heavens, which are distinct from each other according to the three degrees of love and wisdom; and man is in communion with Angels from these three Heavens according to his regeneration; and as this is so, the human mind is distinguished into three degrees or regions according to the Heavens. . . These three degrees, according to which the Heavens are distinguished . . . are like the head, body, and feet in man . . .

609. These three degrees are as gold, silver, and copper are in relative nobility, with which metals they are also compared in Nebuchadnezzar's statue. These three degrees are also distinguished from each other as are the ruby, the sapphire, and the agate, in relative purity and goodness; and also as an olive-tree, a vine, and a fig-tree; and so on.

Ad. 633. The second kind of order exists between those things which come forth in one degree simultaneously, and is therefore called simultaneous order.

D. 152⁶. The Angels of the third degree are able to be in this sphere [without injury].

314. It was conceded to them to feel heavenly joy to their inmost degree . . .

835. In each degree there are three Heavens; the Spiritual, that of peace, and that of innocence; no one is admitted into the inmost Heaven of the higher degree, unless he has been in the more internal one.

1828. Wherefore, there are three degrees of life within man, as there are three degrees of life in the Heavens . . . which are distinguished into the interior one, which is of the natural mind; the more interior one, which is of the intellectual mind; and the inmost one, which corresponds to the Third Heaven.

2191. That in the interior Heaven there are degrees of Angels.

— There are three Heavens . . . which are distinguished from each other as to degrees . . . But these degrees are in general. In each Heaven also there exist degrees of happinesses, in fact, as I suppose, three, which however are not so circumstanced in relation to each other as are the degrees of the Heavens in general. From the degrees in the body it may be allowable to suppose that there are three. Ex.

— Hearing, ocular sight, and the sight of imagination, differ from each other by degrees, yet all relate to natural things . . .

2947. On the four degrees of faith. (Scientific faith, intellectual faith, persuasion, and the persuasion which is conjoined with perception.)

4627³. The interior [degrees] of man, which do not die, thus succeed each other: the Sensuous, the Natural, the Spiritual Natural: these are of the external man. Afterwards come the Celestial Spiritual, the Celestial, and the Inmost which wants a name, because it receives immediately the good and truth which proceed from the Lord: these are of the internal man. The medium between the internal and the external man is called the Spiritual Celestial. Ex.

4734. Evil Spirits dwell in caves . . . to which you descend by steps.

5547. On Heaven in general, and on its degrees.

— There are Heavens above Heavens . . . There are seven degrees of them . . . the internal ones are distinguished into three, and the external ones into three, and between the internal and the external ones there exist intermediate ones which are called the celestial spiritual ones: hence it is that there are seven degrees.

5548. The first degree . . . is of the Lord alone, and may be called the very habitation of the Lord in Heaven, for what goes on there an Angel does not know . . . The second degree among the internal ones, is that which does indeed come to their perception, but as the internal of man to his external. The third degree is that in which are those Angels, and is where they have their perception; their human is there, and their soul is in the second one.

5549. The Angels in the Spiritual Heaven are not in internals, but in externals; this external is also tripartite . . . The external which accedes to the sensuous external in the world is quiescent; in the middle they live as to thought and perception; the internal is to them as a soul. They indeed have the internal which is above, but it is closed up. Communication is effected with them through the Celestial Spiritual Heaven, across the Celestial one. Hence it is that the spiritual Angels are in the internal Natural.

5550. Hence it is evident, that there are three degrees of Heavens, that is, of Angels in the Heavens. The same number of degrees exist with men in the world who are Angels; but at that time they do not know what is going on in their internals; these are opened after death.

5551. These degrees are entirely distinct from each other . . .

E. 141¹⁶. To all the forbidden degrees (Lev. xx. 11-21) correspond such spheres (of whoredom), with a difference according to the application of truths to falsities, and according to the conjunction of falsities with evils . . .

253⁷. 'The six steps' (1 Kings x. 19) = all things from primes to ultimates.

275¹⁰. 'The steps which Jehovah builds in the heavens' (Amos ix. 6) = interior truths, which are called spiritual ones.

314³. 'Lamb' = innocence of the inmost degree . . . 'Kid' = innocence of the second degree . . . 'Calf' = innocence of the ultimate degree . . . Innocence of the inmost degree is such as is in the Third Heaven . . . Innocence of the second degree is such as is in the Second Heaven . . . Innocence of the ultimate degree is such as is in the First Heaven.

—⁶. 'Lambs, rams, and he-goats' = the three degrees of the good of innocence; the same as 'lambs, rams, and calves' (See A. 10042. 10132.) —⁸.

342³. There are three Heavens, and each Heaven is distinguished into three degrees; in like manner the Angels who are in them; wherefore, in each Heaven there are higher, middle, and lower ones. These three degrees of the ultimate Heaven are meant by 'those who are in Heaven,' 'those who are in the earth,' and 'those who are in the sea.'

375². The Third Heaven is in inmost goods, or those of the third degree; the Second Heaven is in lower goods and truths, or those of the second degree; and the First Heaven is in ultimate goods and truths, or those of the first degree. Ultimate goods and truths, or those of the first degree, are such as are contained in the sense of the letter of the Word . . .

400⁹. 'Steps' (Ezek. xxxviii. 20) = the truths thence derived.

436. (With those in the Third Heaven) the three degrees of life are opened; the inmost is where love to the Lord resides, the middle where truths from that good, and the ultimate where the good of life.

449². There are with man three degrees of life; inmost, middle, and ultimate; the inmost degree is that in which are they who are in the Third Heaven, the middle degree is that in which are they who are in the Second Heaven, and the ultimate degree is that in which are they who are in the First Heaven; wherefore, they who are in the inmost degree are called celestial, they who are in the middle one are called spiritual, and they who are in ultimate Heaven are called either spiritual natural or celestial natural. The conjunction of these in the ultimate Heaven is signified by 'Benjamin.'

538. Truths there appear as of water. . . The reason is, that there are three degrees of man's life, as there are three Heavens; they with whom the third degree has been opened are as it were in a pure ethereal atmosphere . . . ; they, however, in whom only the second degree has been opened, are as it were in an aerial atmosphere . . . ; but they in whom only the first degree

has been opened, are as it were in a watery atmosphere, thin and pure.

[E.] 563². There are three **degrees** of life with every man; inmost, middle, and ultimate; and man becomes more perfect, that is, wiser, in the proportion that he becomes more interior . . .

625⁵. See MIND at this ref.

627⁵. In its descent, Divine truth proceeds according to **degrees** from the highest or inmost to the lowest or ultimate; Divine truth in the highest **degree** is such as is the Divine which proximately proceeds from the Lord, thus such as is the Divine truth above the Heavens; being infinite, this cannot come to the perception of any Angel. Divine truth of the first **degree**, however, is that which reaches the perception of the Angels of the Third Heaven, and is called Divine truth celestial; from this is the wisdom of these Angels. Divine truth of the second **degree** is that which reaches the perception of the Angels of the Second Heaven, and makes their wisdom and intelligence, being called Divine truth spiritual. Divine truth of the third **degree** is that which reaches the perception of the Angels of the First Heaven, and makes their intelligence and knowledge, and is called Divine truth celestial and spiritual natural. Divine truth of the fourth **degree** is that which reaches the perception of the men of the Church who are living in the world, and makes their intelligence and knowledge; this is called Divine truth natural. The ultimate of this is called Divine truth sensuous. These Divine truths are in order in the Word according to their **degrees**; and Divine truth in the ultimate **degree** or in the ultimate of order is such as is the Divine truth in the sense of the letter of the Word for little children and the extremely simple who are sensuous. Sig.

629⁴. Height=both truth and good as to **degrees**: the **degrees** of truth and of good are such as are truth and good interiorly . . . and exteriorly.

706¹⁶. 'The **degrees** of Ahaz' (Is. xxxviii. 8) = the time; here, up to the Lord's Advent. . . The whole time of the duration of the Jewish Church was represented by 'the **degrees** of Ahaz'; its beginning by the first **degree**, which is when the sun is rising, and its end by the last **degree** at sunset.

708⁴. The reason why (the Heavens which are under the Lord as a Moon) are interior ones, middle ones, and exterior ones, is that the Natural is distinguished into three **degrees**, in the same way as the Spiritual; the exterior Natural communicates with the world, the interior with Heaven, and the middle conjoins . . .

710²⁹. The marriage of the understanding of truth and good with the affection of truth and good is in general from a triple origin, and thence in a triple **degree**; in the highest **degree** is the marriage of those who are called celestial, in a lower one is the marriage among those who are spiritual, and in the lowest one among those who are natural; for there are as many **degrees** of the interiors of man; hence there are three Heavens . . .

—³³. The goods of Heaven and of the Church are of three **degrees**; the good of the inmost **degree** . . . is called the good of celestial love; the good of a lower **degree** . . . is called the good of spiritual love; and the good of the lowest **degree** . . . is called natural good.

714⁸. (The Solifidians) have excogitated **degrees**, which they call the progressions of faith alone. Enum. 787⁴, Enum.

739². With men there are three **degrees** of life; inmost, middle, and ultimate; and these **degrees** are successively opened with a man, as he becomes wise. Every man is born utterly sensuous . . . He afterwards becomes interiorly sensuous; but in proportion as he procures natural lumen by means of visual experience, knowledges, and especially by means of the uses of moral life, the man becomes interiorly natural: this is the first or ultimate **degree** of man's life. . . He then imbibes the Knowledges of spiritual good and truth . . . and thus founds the Church in himself; but still, if he does not advance further, he remains natural; but if he does advance further, that is, if he lives according to these Knowledges from the Word, he opens with himself an interior **degree**, and becomes spiritual, yet not more than as he is affected with truths, understands them, wills them, and does them . . . The reason why the interior **degree** cannot be otherwise opened, is that the evils and falsities which are in the natural man keep it closed; for the spiritual **degree**, or the spiritual mind, contracts itself at evil and the falsity of evil, as a fibril of the body at a sting . . . But when homogeneous things, which are Divine truths from the Word that derive their essence from good, approach this mind, it opens itself; yet the opening takes place only by the reception of the good of love which flows in through Heaven from the Lord, and by the conjunction thereof with the truths which the man has committed to memory; this takes place only by means of a life according to the Divine truths in the Word . . . Hence it is evident how the second or middle **degree** is opened.

—⁴. The third or inmost **degree** is opened with those who at once apply Divine truths to life, and do not first reason about them from the memory, and thereby get them into doubt: this **degree** is called celestial. As these three **degrees** of life exist with every man, but are variously opened, there are three Heavens; in the Third Heaven are they with whom the third **degree** has been opened; in the Second Heaven are they with whom only the second **degree** has been opened; and in the First Heaven are they with whom the interior natural man, which is also called the rational man, has been opened . . .

746³⁸. Three **degrees** of hatred are here described (by 'being angry,' 'calling raka' and 'fool') . . . All these **degrees** are **degrees** of hatred against the good of charity . . . ; and three **degrees** of punishment are signified by 'the judgment,' 'the council,' and 'the Gehenna of fire' . . .

768¹⁷. For there are **degrees** of Divine truth, as there are **degrees** of its reception by the Angels in the three Heavens and in the Church. . . But 'the seed of Abraham, Isaac, and Jacob,' here mean all who are of the Lord's Church, in every **degree**.

832⁶. There are three **degrees** of life with man; the third **degree** is that in which are the Angels of the Third Heaven; the second **degree** is that in which are the Angels of the Second Heaven; and the first **degree** is that in which are the Angels of the First Heaven. There is also a lowest **degree**, which is corporeal and material, and which exists with man while he lives in

the world. These **degrees** are opened with man according to the reception of Divine truth in his life . . . ; and as love and the life of man make one, it follows that there are as many **degrees** of love as there are of life. Enum.

—7. They who are in the third **degree** of love and thence of wisdom, live in an atmosphere as it were purely ethereal ; they who are in the second **degree** of love and thence of intelligence, live in an atmosphere as it were purely aerial ; and they who are in the first **degree** of love and thence of knowledge, live in an atmosphere as it were purely aqueous ; and as the purity of their life is in a like **degree** with their love, it is evident that they who are in the Third Heaven . . . cannot be approached by those who are in the Second and First . . .

846°. 'Egypt' = the natural understanding of the Word, 'Asshur' the rational understanding, 'Israel' the spiritual understanding, and 'Ephraim' the understanding itself of the Word in the Church. But these three **degrees** of understanding ; natural, rational, and spiritual, must be one, in order for man from enlightenment to see and perceive the genuine truths of the Word . . .

1125°. No idea of the life which is God can be had, unless there is also procured an idea of the **degrees** through which life descends from inmosts to ultimates. There is an inmost **degree** of life, and there is an ultimate **degree** of life, and there are intermediate **degrees** of life : the distinction is as between things prior and posterior ; for a posterior **degree** comes forth from a prior one, and so on ; and the difference is as between things less and more general ; for that which is of a prior **degree** is less general, and that which is of a posterior one is more so. Such **degrees** of life are in every man from creation, and are opened according to the reception of life from the Lord ; in some there is opened the last **degree** but one, in some the middle one, and in some the inmost one. The men in whom the inmost **degree** is opened, after death become Angels of the Third Heaven ; they in whom the middle **degree** is opened, after death become Angels of the Second Heaven ; but they in whom the last **degree** but one is opened, after death become Angels of the Ultimate Heaven. These **degrees** are called **degrees** of man's life, but they are **degrees** of his wisdom and of his love, because they are opened according to the reception of wisdom and love, thus of life from the Lord. Such **degrees** of life also exist in every organ, viscus, and member of the body, and act as one with the **degrees** of life in the brains by influx ; the skins, cartilages, and bones constitute the ultimate of their **degree**. The reason there are such **degrees** in man, is that there are such **degrees** of the life which proceeds from the Lord ; but in the Lord they are life, whereas in man they are recipients of life. But . . . in the Lord there are **degrees** still higher, and all, both highest and ultimate, are life ; for the Lord teaches that He is the Life, and also that He has flesh and bones.

1127°. Life itself with him is man, both sensuous and natural, and rational, spiritual, and celestial ; so are called the **degrees** of life.

1144°. In proportion as he is not wise, he stands still in the first **degree**, which is to love himself and the world . . .

1145. There are three **degrees** of life in man, which, regarded in their order, are called celestial, spiritual, and natural ; in the same order there are mentioned in this verse such things as signify goods and truths according to **degrees**.

1147. The Natural of man is a trine ; rational, natural, and sensuous ; the Rational is the highest there, the Sensuous is the lowest there, and the Natural is the intermediate . . . Men who think, judge, and conclude well from reason, are rational . . . They who are sensuous think from material things and in them . . . And as there exist these two **degrees**, there also exists an intermediate, which is called natural . . . The same are also Known in the Spiritual World, for there exist the same number of **degrees** of natural men in the ultimate Heaven . . .

1170. Wisdom is in the third **degree**, intelligence in the second one, and knowledge in the first or ultimate one. Sig.

1185. Affections are of two kinds, spiritual and celestial . . . but are of three **degrees** ; inmost, middle, and outermost ; inmost, such as are in the inmost Heaven ; middle, such as are in the middle Heaven ; and outermost, such as are in ultimate Heaven.

1201°. The souls of beasts are not spiritual in that **degree** in which the souls of men are, but are spiritual in a lower **degree**, for there are **degrees** of spiritual things ; and affectionous of a lower **degree**, although, regarded from their origin, they are spiritual, are still to be called natural : they are so to be called because they are like the affections of the natural man. There are in man three **degrees** of natural affections, and the same in beasts ; in the lowest **degree** are insects of various kinds, in a higher one are the flying things of heaven, and in a still higher one are the beasts of the earth, which have been created from the beginning.

1202°. Knowledge belongs to wisdom, and affection to love in the **degree** which is called natural.

—5. The spiritual mind is such, that it can view and love truths and goods in every **degree**, both conjointly with the natural mind, and abstractedly from it . . .

1210°. For there are **degrees** of spiritual things, and each **degree** is distinct from another, and a prior or higher **degree** is more perfect than a posterior or lower one . . . For there are **degrees** of heat, which in Heaven is love, and according to these **degrees** the Angels have wisdom, intelligence, and knowledge.

—3. The same number of **degrees** also exist below the Heavens, that is, in nature, which are lower **degrees** of spiritual things ; as may be evident from the natural mind of man, and from his rationality and sensuousness ; rational men are in its first **degree**, sensuous men in its ultimate one, and some in the middle one ; and all the thought and affection of the natural mind is spiritual.

— . These three forces, which are the force of acting, the force of creating, and the force of forming, are in the Spiritual in every **degree** thereof, but with a difference of perfection . . .

[E.] 1212. 'Small and great'=all who are in truths and goods, in every degree.

1224². In every man there are three degrees of life; a lowest one which he has in common with beasts, and two higher ones which he has not in common with them; by these two higher degrees man is man; they are closed with the evil, but opened with the good: but these degrees are not closed with the evil against the light of Heaven, which is the wisdom that proceeds from the Lord as a Sun, but they are closed against its heat, which is the love that proceeds simultaneously thence. This is why even an evil man possesses the faculty of understanding . . .

Ath. 177. The Divine proceeding before the Advent of the Lord, is described by circles and by degrees . . . The degrees are successive . . . Wherefore, while there is reception in every degree, they correspond with each other, and they thus as it were transfer to each other; but when in the ultimate degree there was no longer a reception of the Divine . . . the Divine proceeding could not be extended thither.

178. All things have been so created . . . that the love which is of good, or the good which is of affection and love, induces on itself what is human in every single degree from first to last. . . That there is such a nature in each single degree . . . is because that which proceeds from the Lord proceeds from every single thing of His body, interior and exterior.

J.(Post.) 104. The vision suddenly descended as by steps.

303. On degrees. (A short treatise.)

305. In each Kingdom there are two degrees; in the Natural one two, in the Spiritual one two, in the Celestial one two; thus in the three Kingdoms there are six degrees.

306. All these degrees are discrete, or discontinuous, and are called degrees of height.

307. Discrete degrees are circumstanced as are thought and speech, or as are affection and gesture, or as are the affection of the mind and the expression of the face; also, in the material world, as are the ether and the air; as a nerve and the fibres of which the nerve is composed. All compositions in the universal natural and Spiritual Worlds are of this character, and consist in their order of two or three of this manner of degrees. These degrees are called prior and posterior ones, higher and lower ones, interior and exterior ones; and in general are circumstanced as are the cause and the effect, or as the substance and the substantiate . . . or as the beginning and the derivative . . .

308. There are also continuous or coherent degrees; every discrete degree has a continuous degree; the continuous degree of each discrete degree is circumstanced as light decreasing to shade and finally to the darkness of night; and is also as rational thought, which is in light, decreasing to sensuous thought, and finally to as it were corporeal thought, which is in dense shade according to the descent towards the body. In such a decreasing continuous degree is the human mind . . . In a like degree, but lower, are man's sight, hearing, smell, taste, and touch; and so are his speech and song . . . In

like manner harmonies among themselves, and beauties among themselves; for they succeed each other by a continuous degree from the most perfect harmony and beauty to the least of harmony and beauty. These degrees are of the cause itself in itself and of the effect itself in itself; they are distinguished from the former kind of degrees, (for) if these are (degrees) of the cause and the effect themselves as related to each other, continuous degrees are called degrees of what is purer and grosser. An idea of these degrees may be especially obtained from light and shade . . .

310. Few have heretofore had any idea of degrees, except an idea of a continuous degree, which is from purer to grosser . . . from which it flows that there is only one degree, and that the natural degree and the spiritual degree are distinct from each other only as what is pure and what is gross . . . when yet they differ according to discrete degrees.

311. There are . . . six discrete degrees; two in the Natural Kingdom, two in the Spiritual Kingdom, and two in the Celestial Kingdom; but these are degrees in which are man and Angel as to thoughts, affections, and thence wisdom; thus are they degrees. Below these six degrees of life there follow like degrees, and material ones down to the ultimate; and above these six degrees there ascend infinite degrees up to the Divine itself; for the Divine itself cannot flow in with any Angel or man from itself except through discrete degrees . . . It would be as if the sun of this world . . . were not to flow in immediately through the atmospheres according to distinct discrete degrees.

312. From these three atmospheres all the corporeal and material things of the Earth are held together, which are compounded in relation to these three degrees.

De Verbo 11. There are three Heavens, one below another, and the world under them; in the highest Heaven there is angelic wisdom in the highest degree, which is called celestial wisdom; in the middle Heaven there is angelic wisdom in the middle degree, which is called spiritual wisdom; in the ultimate Heaven there is angelic wisdom in the ultimate degree, which is called spiritual and celestial natural; and in the world . . . there is wisdom in the lowest degree, which is called natural. All these degrees of wisdom are in the Word . . . but in simultaneous order.

D. Love 119. The substances and matters in man are adapted to the reception of life in its own order and in its own degree.

xi. That there are degrees of affections and of uses.

— There are continuous degrees and discrete degrees: the latter and the former exist in every form in both the Spiritual World and the natural world. All are acquainted with continuous degrees, but few with discrete degrees, and they who are not acquainted with the latter, grope as in darkness when investigating the causes of things. . . Continuous degrees, which all are acquainted with, are as degrees from light to shade, from heat to cold, from rarity to density; there is such a degree of light, heat, wisdom, and love in every Society of Heaven. Ex.

—². But discrete degrees are entirely different: these do not proceed on a surface towards the sides

around, but from highest to lowest, wherefore they are called descending **degrees**; they are discrete as are efficient causes and their effects, which again become efficient down to the ultimate effect; and they are as a producing force to the forces produced, which again become producing forces down to the last force produced; in a word, they are **degrees** of the formation of one thing from another, thus from the first or highest to the ultimate or lowest, where formation stands still; wherefore, things prior and things posterior . . . are these **degrees**.

— . All creation has been effected by means of these **degrees**, and all production is effected by means of them, and all composition in the world of nature in like manner; for if you unfold any compound thing, you will see that one thing therein is from another, even to the outermost, which is the general of all.

—³. The three angelic Heavens are distinguished from each other by such **degrees**, wherefore one is above another. The interiors of man, which belong to his mind, are also distinguished from each other by such **degrees**. In like manner the light which is wisdom, and the heat which is love, in the Heavens of the Angels and in the interiors of men. In like manner the light itself which proceeds from the Lord as a Sun, and also the heat itself, which also proceeds thence . . . In like manner wisdom; for, in the Spiritual World, light and wisdom are in an equal **degree** of perfection. Similar, therefore, are the **degrees** of affections; and, as there are **degrees** of affections, there are also **degrees** of uses, for uses are the subjects of affections.

—^e. In every form, both spiritual and natural, there are **degrees** both discrete and continuous; without discrete **degrees**, there is nothing interior in a form to constitute its cause or soul; and without continuous **degrees** there is no extension or appearance of it.

xiii^e. Every least one of the **degrees** in man, from its use is a man. Ex.

xx². In the creation of the universe, the Lord has prepared for Himself all means from primes to ultimates, by means of which He may produce uses in every **degree** . . .

D. Wis. ii. (The will and understanding) are forms within forms, ascending to the third **degree**. Des.

iii. 4. The receptacles are distinguished with man into three **degrees**, one within another, and the two higher ones are habitations of the Lord, but not the lowest. Gen.art.

— . This primitive brain in the upper gibbous part was a compages of contiguous globules or spherules, each spherule being conglomerated of similar but minuter ones; and each of these again of most minute ones . . . Such is the primitive of man as it has been shown me; of which the first or lowest **degree** was the compages first described, the second or middle **degree** was the compages next described, and the third or highest **degree** was the compages thirdly described; thus one was within another. I was told that in each spherule there are ineffable contextures, more and more wonderful according to the **degrees** . . .

—². It was further shown . . . that, as to situation and flux, the mass of the two interior **degrees** was in

the order and form of Heaven, but the mass of the lowest **degree** as to situation and flux was in the order and form of Hell . . . This pollution of the natural is not wiped away, unless the interior **degrees** are opened . . .

— . These **degrees** are called higher, although they are interior; the reason is that there is a successive and also a simultaneous order of **degrees** . . .

— . As there are three **degrees** in man, there are three **degrees** of Heavens . . . According to **degrees** in successive order, these appear one above another; and according to **degrees** in simultaneous order, one within another.

— . As in his first origin man is such a habitation of the Lord . . . and at that time these three **degrees** are opened . . .

—³. So many are the **degrees** of life with man; but with beasts there are not the two higher **degrees**, but only the lowest one . . .

iv². Hereby are opened to man the two higher **degrees** of his life, which have been the habitations of the Lord in his formation; and the lowest **degree**, which has been inverted and bent backwards, is thus reformed.

v². See BRAIN at this ref.

viii². The reason why man then comes into angelic wisdom, is that the higher **degrees** of the life of his mind are opened; for every man has three **degrees** of life: the lowest is natural, in this is man in the world; the second **degree** is spiritual, in this is every Angel in the lower Heavens; the third **degree** is celestial, in which is every Angel in the higher Heavens; and man is an Angel in proportion as the two higher **degrees** are opened with him by wisdom from the Lord and by love to Him. Yet in the world he does not know that these **degrees** are opened, until he is separated from the first **degree** which is natural, which is effected by the death of the body.

xii. 4². Between natural and spiritual things there is no ratio, yet there is conjunction through correspondences . . . So are a higher **degree** and a lower one in relation to each other.

5². These spiritual atmospheres are augmented in density through discrete **degrees**.

Ang. Idea. The first proceeding was continued down to ultimates through discrete **degrees**, exactly as an end is through causes into effects, or as the thing producing and the thing produced in a continual series.

Inv. 14. The human mind is of three **degrees**, which are celestial, spiritual, and natural: in the first **degree** is the soul, in the second is the spirit or mind, in the third is the body. It is the same whether you say that the mind of man is of three **degrees** or that man himself is . . . The celestial **degree**, in which is the soul or inmost man, is specifically of love; the spiritual **degree**, in which is the mind or spirit, which is the middle man, is specifically of wisdom from love; the third **degree**, in which is the body, which is the ultimate man, is the containant of both; without the latter, the two prior **degrees** do not subsist. Ex.

Deign. See WORTHY—*dignus*.

Deity. *Numen.*

A. 2009⁴. When they live in charity, and adore the Deity the Creator of the universe . . . 2049.

4658⁴. ('Aristotle's idea of a Supreme Deity.'). D. 3951.

4950. They were examined as to whether they believed in any . . . Supreme **Deity** . . . They said that they could not have an idea of a living **Deity**. Min. 4722.

SS69. They suppose that if there be anything of **Deity** present it is in the order of nature . . .

H. 354². They torment those who do not worship them as **Deities**.

S. 23. Their descendants . . . began to worship (these representative images) as holy things, and at last as **Deities**.

P. 215¹⁰. If anyone honours (this love) so far as to say that . . . it is the **Deity** of the world, it loves him from the heart.

298. From his Own intelligence he believes himself to be a **Deity**.

I. 11⁶. The horrible fallacy that God has infused Himself into men, whence every man is a sort of **Deity** that lives of himself.

T. 292. Some of these men they first worshipped as **Divinities**, and at last as gods.

D. 5213. (The Babylonian Spirits) worshipped these persons as **Deities**.

Min. 4745. It was given to say to (this African Queen) that she knew there was a **Deity** who was above her, and that this would be to act against the **Deity** and His laws; she then was silent: she was profane, because she acknowledged a **Deity**, yet lived in this way.

Delay, Stay. *Morari.***Tarry.** *Commorari.***Tarrying.** *Commoratio.*

A. 2410. ('Lot) lingered' (Gen. xix. 16) = resistance from the nature of evil. Ex.

2418. 'Stay not in all the plain' = that he should not **delay** in anything of them.

3613. 'Thou shalt **tarry** with him some days' (Gen. xxvii. 43) = what is successive; (for) 'to **tarry**' has a similar signification to 'to dwell'; thus it = to live; but 'to **tarry**' is predicated of the life of truth with good; and 'to dwell,' of the life of good with truth.

—^c. Concerning this Successive, or the **tarrying** of Jacob with Laban, it treats in what follows.

4243. 'I have sojourned with Laban, and **stayed** until now' (Gen. xxxii. 4) = that he had imbed the good signified by 'Laban' . . . 'To **stay**' or '**tarry**' is predicated of the life of truth with good; here, = to imbue.

—². The sojourning and **tarrying** of Jacob with Laban.

4540. 'And **tarry** there' (Gen. xxxv. 1) = life. 'To **tarry**' or 'dwell' = life.

5187. A certain Spirit came to me, inquiring whether I knew where he might **stay** . . .

7980. 'They were driven out of Egypt, and could not **tarry**' (Ex. xii. 39) = that they were removed by those

who were in falsity from evil. . . 'Not to be able to **tarry**' = the necessity of removal.

9292. The **tarrying** of the Sons of Israel in Egypt = the infestation of the spiritual . . .

H. 494². (Married partners there) **tarry** together a longer or shorter time . . . But if love truly conjugal . . . has not conjoined them, after some **tarrying**, they are separated.

513². Some (are carried to Heaven) after a short **tarrying** with good Spirits.

R. 791². They are not allowed, as before, to **delay** in the World of Spirits . . .

866². Some **stay** in the World of Spirits a month or a year, and some ten years and up to thirty . . . but at this day, not beyond twenty years.

M. 162. That which is from the body in the spirit does not **last** long; but the love which is from the spirit in the body does **last**.

E. 780⁶. 'The wolf shall **tarry** with the lamb' (Is. xi. 6) = . . . 'It will **tarry**' = a state of peace . . .

Coro. 29². By **tarrying** and co-operation (with the Lord) . . .

Delay. *Remora.*

See SLOW, and under LINGER.

A. 1389. On the removal of such things as act as **delays** and hindrances . . .

Delay. *Remoratio.*

A. 8985⁶. Abstract thought can pervade the universal Heaven without **delay** anywhere.

Deliberate. *Deliberare, Deliberatus.***Deliberation.** *Deliberatio.*

A. 1327³. Not imputed to him who has not done it with deliberate intention.

3158. The free state of their **deliberation**. Sig. . . In both cases there is required a free state of **deliberation**; in betrothal and marriage . . . and also in the initiation and conjunction of good and truth. Ex.

H. 277². Little children . . . have nothing purposed and **deliberate**, thus no end of evil.

R. 962⁷. Then followed a **deliberation** about the Holy Spirit. T. 188⁷.

M. 298. The woman ought to consult her parents . . . and afterwards **deliberate** with herself, before she consents. Gen. art.

D. 3483. This signified that they were **determined** by such a phantasy.

4468. Another also **deliberated** in like manner from herself, and was made like a pendulous ghost.

5161. On the Hell of those who . . . act with **deliberation** and circumspection.

Delicacy. See DAINTRIES, and under DELICIOUS.**Delicacies.** *Lautitia.*

A. 10037⁴. 'They who have eaten **delicacies**' (Lam.

iv.5)=those who have the Word, and thence Knowledges of truth.

P. 254⁴. A peasant would be oppressed at heart . . . if a table were set before him covered with **delicacies** . . .

T. 394. **Delicacies** for the tongue.

810. They select something savoury from their Own intelligence, which they roll over in their mouths as **delicacies** . . . and so teach.

E. 652¹⁰. 'Delicacies' (Lam.iv.5) = genuine truths from the Word.

Delicate. *Delicatus.*

Delicately. *Delicate.*

A. 944. Women who . . . have entirely given themselves up to . . . a **delicate** and idle life . . . (Their lot.)

4948. They who have lived in pleasures, or in a **delicate** life conjoined with interior cunning, are under the heel of the right foot . . . D.2773.

H. 358. Man may eat and drink **delicately**, provided he does not make his life to consist in it.

488⁵. They who have . . . lived **delicately**, and indulged their appetite, loving these things as the highest goods of life, in the other life love excrements and privies . . .

M. 294⁷. Clusters . . . some of which were of a **delicate** flavour . . . M.8.

D. 592. On the punishment of women especially, who lead a **delicate** and idle life.

1746. Such are they who care too much about the cuticle . . . who are otherwise called the **delicate** . . .

4458. Their Subject could put forth an idea of herself . . . as of a Queen . . . leaning on the arm of a throne, as **delicate** females are wont to do.

E. 1121². 'Hear this, **delicate** one' (Is.xlvii.8).

Delicious. *Delitiosus.*

Deliciousness. *Delitiae, Delitium.*

Deliciate, To. *Deliciari.*

Deliciation. *Delitiatio.*

A. 42^e. 'Delicates' (Jer.li.34) = the Knowledges of faith.

85³. 'Then shalt thou be **delicious** to Jehovah' (Is.lviii.14).

54. The highest happinesses and **deliciousnesses** of the Most Ancient Church were marriages.

353². 'That your soul be **deliciated** in fatness' (Is.lv.2).

—, 'The river of **deliciousnesses**' (Ps.xxxvi.8) = the spiritual which is of faith thence.

545². This (heavenly) joy and **deliciousness** came as it were from the heart . . . as if the fibre were nothing but joy and **deliciousness**. H.413².

949. They call darkness there **deliciousnesses**.

1123. See **DELIGHT-jucundum**, at this ref.

1484. The truth which there is in knowledges, the **deliciousnesses** of which the Lord took during His

childhood. Sig. The **deliciousnesses** of truth are those which come from intellectual truth.

1869. Things still more beautiful and **delicious** would be presented . . .

2296. The **deliciousnesses** (of little children there). Des. H.337^e.

3520. See **DAINTIES** at these refs. S.96b.

5221^e. To think such things is **deliciousnesses** to them.

6410. 'He shall give the **deliciousnesses** of a king' (Gen.xlix.20) = pleasantness from truth. 'Deliciousnesses' = what is pleasant. E.438⁴.

8593⁴. Agag went to Samuel 'in **delicacies**' (1 Sam.xv.32). 'To go in **delicacies**' = external blandishments, which are characteristic of such in the presence of others.

8851^e. Their **deliciousnesses** (in Jupiter) are to love their married partners, and to have the care of children; all other **deliciousnesses** they do indeed call **deliciousnesses**, but comparatively external ones.

9960^e. 'Sons of **deliciousnesses**' (Mic.i.16) = Divine truths.

W. 47. The essence of all love consists in conjunction, yea, its life, which is called delight, pleasantness, **deliciousness**, sweetness, bliss, joyousness, and happiness.

P. 39^e. Make the Angel to be as it were wholly a **deliciousness**.

R. 47⁴. 'Sons of **delights**' = the genuine truths of the Church from the Word.

759. 'The powers of her **delicacies** by which they were made rich' (Rev.xviii.3) = the dogmas by means of which they procure dominion over the souls of men, and thus also over their possessions and wealth.

763. 'As much as she hath lived **deliciously**' (ver.7) = in the degree of their exultation of mind and body on account of riches, and the delights-*jucunditatibus*-and pleasures therefrom.

767. 'To be **deliciated**' (ver.9) = to enjoy the delights of dominion, and at the same time of wealth.

M. Title. The **Deliciousnesses** of Wisdom concerning Marriage Love.

8⁴. Heavenly joy . . . is not external paradisiacal **deliciousnesses**, unless together with them there are internal paradisiacal **deliciousnesses**; external paradisiacal **deliciousnesses** are only **deliciousnesses** of the senses of the body; but internal paradisiacal **deliciousnesses** are **deliciousnesses** of the affections of the soul . . . Without its corresponding soul, all **deliciousness** by continuance languishes . . .

—⁵. They then asked, What is the **deliciousness** of the soul, and what is the source of it? The Angel replied, The **deliciousness** of the soul is from love and wisdom from the Lord . . . This **deliciousness** from the Lord inflows into the soul, and descends . . . into all the senses of the body, and fulfils itself in them: thus joy becomes joy . . .

18². They then enumerated the heavenly **deliciousnesses** proceeding from the love of use, and said that they are myriads of myriads, and that those enter into them who are in Heaven.

[M.] 44⁵. (The chaste love of the sex) is the deliciousness itself of the mind and thence of the heart, and not at the same time of the flesh beneath the heart . . . Within and above the enclosure of the heart, the morality of a young man is **deliciated** with the beauty of a maiden with the **deliciousnesses** of the chaste love of the sex . . .

—⁹. They asked whether offspring are born there from the ultimate **deliciousnesses** of that love, and if not, what is the use of them. The Angelic Spirits replied . . . By means of these ultimate **deliciousnesses**, two married partners are united more in the marriage of good and truth . . . Hence it is, that after the **deliciousnesses**, the Angels do not become sad . . . but cheerful . . .

68. In marriage love there are brought together all joys and all **deliciousnesses** from primes to ultimates. Gen.art.

69. The Angels said, that the inmost **deliciousnesses** of this love, which are of the soul . . . are imperceptible, because they are those of peace and innocence; but that in their descent they become more and more perceptible . . . and at last they unite themselves in ultimates in the **deliciousness of deliciousnesses**. . . They added, that the varieties of these **deliciousnesses** in the souls of married partners, and from these in their minds, and from these in their bosoms, are infinite and eternal; and that they are exalted according to the wisdom with the husbands.

73¹. Genii . . . approaching an Angel who was being **deliciated** with his consort . . .

75⁷. The **deliciousnesses** of marriage love as to abundance, degree, and virtue, are excellent and eminent according to the worship of the Lord Jehovih with us . . .

137⁶. With men, there is a perpetual influx of vernal heat from the Lord, wherefore they are able to be **deliciated** in marriage at all times, even in the middle of winter.

144. All the **deliciousnesses** of love truly conjugal, even the ultimate ones, are chaste. Gen.art.

— . The **deliciousnesses** of this love ascend and enter Heaven, and on the way pass through the delights of the heavenly loves in which are the Angels; they also conjoin themselves with the **deliciousnesses** of the marriage love of the Angels. . . Moreover . . . the Angels perceive these **deliciousnesses** with themselves to be exalted and infilled, when they ascend from chaste marriages on earth; and . . . on the question being put, whether [this is also the case] as to ultimate **deliciousnesses**, they assented, and said silently, How could it be otherwise? Are not these the **deliciousnesses** of love truly conjugal in their fulness?

148². The internal . . . can only be **deliciated** chastely, and it imparts the same disposition to its external, wherein it is made sensible of its own **deliciousnesses**.

155a. It was the affection of the **deliciousnesses** of marriage love which was sung by the wives in Heaven . . .

—². With the husbands (in the Hall of the Golden Shower) there resides wisdom concerning marriage love, and with the wives wisdom concerning its **deliciousnesses**. I perceive that you are in meditation concerning the **deliciousnesses** of marriage love, wherefore I

will introduce you . . . I said to the wives, Pray tell me something about the **deliciousnesses** of marriage love . . . They inquired, Who taught you to interrogate us about the **deliciousnesses** of marriage love? I replied, This Angel told me . . . that wives are their receptacles and sensories, because they are born loves, and all **deliciousnesses** are of love . . .

—⁴. We have a sixth sense, which is a sense of all the **deliciousnesses** of the marriage love of the husband. Des.

183. The name of this garden is Adramandoni, which is the **deliciousness** of marriage love.

—⁶. Whence are the **deliciousnesses** of marriage love, which are innumerable and ineffable? The Angels replied, that they are from the uses of love and wisdom, (for) in proportion as anyone loves to be wise for the sake of genuine use, he is in the vein and potency of marriage love, and in proportion as he is in these two, he is in the **deliciousnesses**. Use effects this; because love through and together with wisdom **are deliciated**. . . These things take place between love and wisdom inwardly in use; but in their beginnings these **deliciousnesses** are imperceptible, yet become more and more perceptible as they descend through degrees and enter the body . . . These heavenly nuptial sports are not at all perceived by man in his soul, but they thence insinuate themselves into the interiors of the mind under the appearance of peace and innocence, and into the exteriors of the mind under the appearance of bliss, joyousness, and delight; but into the bosom under the appearance of the inmost **deliciousnesses** of friendship; and into the genital region . . . as the **deliciousness of deliciousnesses**. In proceeding towards the bosom . . . they become permanent, and there present themselves sensible under an infinite variety of **deliciousnesses**; and on account of the wonderful communication of the bosom with the genital region, the **deliciousnesses** there become the **deliciousnesses** of marriage love, which are exalted above all other **deliciousnesses** in Heaven and the world, because the use of marriage love is the most excellent of all uses . . .

—⁸. They who are not in the love of being wise from the Lord for the sake of use, do not know anything about the innumerable **deliciousnesses** which belong to love truly conjugal . . . hence the heavenly nuptial sports of love and wisdom in the soul . . . cease, and together with them marriage love with its vein, potency, and **deliciousnesses**.

188. The woman feels the **deliciousnesses** of her heat in the man's light. Gen.art.

189. This means that the woman feels the **deliciousnesses** of her love in the man's wisdom, because this is the receptacle; and wherever love finds this corresponding, it is in its own delights and **deliciousnesses**: but it is not meant, that heat with its light is **deliciated** outside of forms, but within them.

—^e. The **delicitation** of spiritual heat with spiritual light is still more vividly perceptible in human forms . . .

198. This formation is effected by the reception of the propagations of the husband's soul, with the **deliciousnesses** arising from the fact, that she wants to be the love of her husband's wisdom. Gen.art. . . Marriage

deliciousnesses with wives arise solely from their will to be one with their husbands, as good is one with truth in the spiritual marriage.

208². (The wives said), We are **deliciated** from (our husbands' love), and we love nothing more than that they should be **deliciated** from our **deliciousnesses**, which grow dull with us if they become cheap with them.

211². The spiritual **deliciousnesses** conjoined with the natural **deliciousnesses**, which are the portion of those who are in love truly conjugal, constitute amiability, and thence the capacity of being wise.

267². See DELIRIUM at this ref.

293. (The seven wives in the Garden of Roses) said, We are conversing here about the **deliciousnesses** of marriage love, and from much confirmation we conclude, that these **deliciousnesses** are also the **deliciousnesses** of wisdom. . . I asked them, How do you wives know that the **deliciousnesses** of marriage love are the same as the **deliciousnesses** of wisdom? They replied, We know this from the correspondence of wisdom in husbands with the **deliciousnesses** of marriage love in us; for the **deliciousnesses** of marriage love in us exalt and diminish themselves, and entirely qualify themselves, according to the wisdom in our husbands.

—³. Hence we know what wisdom of theirs is **deliciated** in us. . . The pleasantnesses of this wisdom are transcribed into the **deliciousnesses** in our bosoms, and from our bosoms into theirs, and thus return to wisdom their origin.

—⁴. I then asked, Do you know any more about the wisdom of your husbands **deliciating** in you? They said, We do. . . In proportion (as the wife alone is loved) we feel more distinctly and exquisitely the **deliciousnesses** in us which correspond to the delights of the affections and the pleasantnesses of the thoughts of our husbands.

—⁵. I asked whether they knew how the communication is effected. They said, In all conjunction by love there must be action, reception, and reaction; the **delicious** state of our love is acting or action, the state of wisdom of the husbands is receiving or reception, and is also reacting or reaction according to the perception, and this reaction is perceived by us with **deliciousnesses** in the bosom according to the state. . . Take care that by the **deliciousnesses** we have mentioned you do not understand the ultimate **deliciousnesses** of that love: of these we never speak, but of our bosom **deliciousnesses**, of which there is a perpetual correspondence with the state of wisdom of our husbands.

—⁶. I read these words (on a paper brought by a little boy), Tell the inhabitants of your earth, that there exists a love truly conjugal, the **deliciousnesses** of which are myriads, hardly any of which are yet known to the world; but they will be known, when the Church betroths herself to her Lord, and is married.

— Then one of the seven wove a garland of roses, and sprinkled it with the water of the fountain, and placed it on the boy's cap. . . and said, Receive the **deliciousnesses** of intelligence; know that a cap signifies intelligence, and a garland from this rose garden the **deliciousnesses**.

294. (The seven wives said), Such scenery is created

in a moment by the Lord. . . and we divine that it represents the **deliciousnesses** of marriage love.

—³. On hearing this, I said. . . I told some wives in our country. . . I know that you have bosom **deliciousnesses** originating from your marriage love. . . and you therefore study to bend and lead the dispositions of your husbands to wisdom, in order that you may secure these **deliciousnesses**.

—⁴. The wife of such a man has no bosom **deliciousnesses**. . . but only pleasures. . .

—⁷. (Their husbands said), You have been conversing with this man about love truly conjugal, that its **deliciousnesses** are the **deliciousnesses** of wisdom; and also about scortatory love, that its **deliciousnesses** are the pleasures of insanity. . . They added, that in externals the pleasures of insanity appear like the **deliciousnesses** of wisdom, but not in internals. . .

—⁸. I read these words (from another paper brought by the little boy), The **deliciousnesses** of marriage love ascend to the highest Heaven, and both on the way thither and also there conjoin themselves with the **deliciousnesses** of all heavenly loves, and thus enter into their happiness, which endures to eternity: the reason is, that the **deliciousnesses** of this love are also the **deliciousnesses** of wisdom.

355². The husbands (in Heaven) have a perpetual capacity of **deliciating**.

441. In the same degree it perceives the delights of marriage love as harmless and chaste, and at last as **delicious** and **blessed**.

D. 29. (Index; under *Jucunditas*). By evil Spirits. . . **deliciousnesses** can be produced, as are the **deliciousnesses** of a king, or Asher.

307. He cried out that he perceived continual varieties of **deliciousnesses**. . .

— Again they cried out, saying that there were innumerable varieties of **deliciousnesses**.

370. Besides health, there is also a peace of the whole body, **delicious** and perceptible. . .

379. (This deceitful heavenly joy) is effected by the transference of one's own joy or **deliciousness** into another, from whatever cause that **deliciousness** may come forth. . . Thence I had a certain **deliciousness** which took possession of the universal body. . . I was completely dissolved in **delicious** allurements. . . The causes of the **deliciousnesses** were not felt in me, that they were from some cruelty that was being carried on, or that they were from deceit; but they were **deliciousnesses** in which such things were not felt. . .

—². Besides these external corporeal **deliciousnesses**, there were also interior ones infused, by other Spirits, who wanted to make **deliciousnesses** for me, on account of a certain veneration. I was not able to recognize who these other Spirits were, nor to explore the source of the **deliciousnesses**; yet for some time I lay in the sweetness of concurrent **deliciousnesses**. . . As I perceived no deceit, I supposed that this was indeed a heavenly **deliciousness**, but that it was external; thus flowing from external causes, and therefore not permanent; and hence I wanted to remove myself from it. . . As to this body of **deliciousnesses**, I have heard that it is filthy, although I could not feel it to be so.

[D. 379]^e. There exists a more interior or heavenly deliciousness.

399. The worst of Spirits . . . induced on me a delicate sensation, which emulated the sensation of heavenly deliciousnesses, and also the sensation of marriage deliciousness, so that hardly any difference could be discerned ; but on being warned, I learned that all these things were fictitious and counterfeit. . . Thus man can never discern between diabolical and heavenly things, except from God Messiah . . .

403. A new method of making deliciousnesses for Mohammed.

407. They who take thence a delicious sensation . . .

428. There are very many varieties of heavenly delights and deliciousnesses, in which there is happiness. Gen.art. Those things are called heavenly delights—*judicatas*—which come forth sensitively with Souls. . . . But deliciousnesses are those things; which come from a more interior fountain. In delights there is a species of happiness ; in deliciousnesses there is a species of heavenly marriage joy . . . True delights and true deliciousnesses have happiness in themselves . . . thus true delights and deliciousnesses come solely from God Messiah as their Fount.

438. From the still remaining phantasy or imagination, heavenly pleasantnesses and deliciousnesses seemed to them to be formed, in which heavenly peace reigns. Ex.

465. On first awaking, I again perceived, as often before, a state of quiet from peace, namely, a delicious delight ; but it was not peace.

491. Hence there is such delicious music and singing with the celestials, when the thoughts of man agree with their ideas . . .

592. Thus they sit in deliciousnesses . . . as Queens.

755. On the difference between the deliciousnesses of pleasure, and true happiness.

— . When I was feeling deliciousnesses or pleasantnesses, I knew not whence they were, because it is most difficult for a Soul or Spirit to distinguish between fictitious or counterfeit deliciousnesses, and true or heavenly ones ; because as yet the sensation is so gross. . . . Wherefore, there was a discourse with the Spirits around me about these deliciousnesses, and their source: it was stated that false deliciousnesses or pleasures sometimes so counterfeit true and heavenly ones, that they cannot be distinguished from them ; nay, that unless the Lord inspired a Knowledge of the distinction, a Spirit could by no means know it. By means of the like fictitious deliciousnesses, the worst evil Spirits for the most part delude and fascinate those who are in the other life ; for they suppose that it is what is heavenly itself, whereas it is utterly infernal . . . 756.

904. See SING at these refs. 2108.

1488. There are some who are so delighted with revenge . . . that nothing is more delicious . . . nay, they call this deliciousnesses, so that they scarcely want to express it by any other name.

2079 $\frac{1}{2}$. They insinuate themselves into the pleasures or deliciousnesses of others.

2160. On the deliciousnesses of the good Spirits and Angels of the interior Heaven.

— . Besides the interior, more interior, and inmost deliciousnesses, they have also sensuous deliciousnesses indefinite in number. Des.

2585. (Index). That the states of deliciousnesses and delights in the other life are indefinite, inexpressible, and utterly unknown to man.

2611. On the interior deliciousnesses of some Spirits who are content with a few things.

3097. On paradisiacal deliciousnesses.

3100. On a place where there are corporeal deliciousnesses.

3137. So that they live in deliciousnesses together.

3381. The things they introduced were so delicious . . .

4365. There seemed to be reclining at a table with deliciousnesses those whom his poisonous talk delicated ; when suddenly the table was thrown in their faces, and in place of the deliciousnesses, serpent-slaver flowed into their faces from his talk.

E. 483¹⁰. 'The river of deliciousnesses' = truth from that good.

555⁸. 'Houses of deliciousnesses' (Mic.ii.9) = the pleasant and happy things of Heaven ; for these are the affections of good and truth.

617¹⁰. 'To be delicated in fatness' = to be delighted from good.

622⁶. 'Delicates' (Jer.li.34) = the Knowledges of truth and good from the Word.

724¹². These are called 'sons of deliciousnesses' from their love and thence delights.

992^o. (The Angels) say that the deliciousnesses of the effects (of their marriage love) cannot be described by the words of any language in the natural world, nor be thought with any ideas except spiritual ones.

1029¹⁴. 'Dragons in the palaces of deliciousnesses' (Is.xiii.22) = these things falsified in their doctrines.

1104. 'The powers—*facultates*—of her delicacies' = those things of the Church which are called Knowledges and are said to be holy, yet which derive everything from the love of dominating both Heaven and the world . . . These powers are called 'the powers of her delicacies' because they are delights.

1118. 'To be delicated' = to take pleasure.

1130. 'To be delicated' = delight from domination . . . thus to love evils. 'To commit whoredom' is predicated of falsities ; 'to be delicated,' of evils ; both, of their delights.

1159². 'To be delicated in fatness' = to be in joyousness and bliss.

— . 'The river of deliciousnesses' = intelligence and thence happiness.

C. 191. The single fibres, and single tissues of fibres, the single capillary vessels, and so all the viscera in general, derive their own deliciousnesses ; which a man then perceives not singly but universally as one general sensation. But just as is the mind of the head within them, such are the deliciousnesses ; pure or impure,

spiritual or natural, heavenly or infernal. For within, in every sensation of the body, is the love of the will with its affections; and the understanding makes him perceive their **deliciousnesses**.

De Conj. 1. When marriage love was being thus represented, I have heard the Angels say, that they were filled with such **deliciousness**, that they could no otherwise express it, than by saying that it was the **deliciousness** itself from which as from their origin arise all other **deliciousnesses**; and this **deliciousness** was said to be the pure **deliciousness** of the mind, without any excitation of desire. 2.

Delight. *Delectare, Delectatio.*

Delightful. *Delectabilis.*

A. 54. They were **delighted** solely with internal things . . .

954. (With killing and torturing their companions) they are so **delighted**, that such things are their highest **delights-jucunditates**. They who have been blood-thirsty, are **delighted** to torture spirits . . . At the sight of blood . . . they are intensely **delighted**. . . They who have been **delighted** with mere pleasures . . . are in the highest degree **delighted** to stay in privies, etc.

1629. (Good Spirits behold these objects) always with interior **delight**.

1680^e. He who when able actually does evil, and is **delighted** in it, is among the infernals.

1773. Spirits who in the bodily life had been **delighted** with the Word of the Lord with **delight-jucunditate**, in the other life have a certain **delightful** heavenly heat . . . The heat of those who had been somewhat **delighted**, when communicated to me, was like a vernal warmth . . . The heat of those who had been still more affected with the **delight** of the Lord's Word . . . was interior. The heat of those who had been still more affected and **delighted**, was still more interiorly **delightful** . . .

—³. The heat of those who indeed had been **delighted** with the Word, but had not been solicitous about the understanding of it, was only in the right arm.

1880³. This **delight** lasted some months, but now that it has become familiar, they wonder at it no longer.

1950³. The general **delight**, or regnant affection (of truth separated from good) is to conquer.

2203². In the appearances themselves there is **delight**; wherefore, if the Rational is deprived of appearances, it supposes that there is nothing more of **delight** . . . It is admissible for it to have **delight** in them.

2295^e. Little children in the other life . . . are most highly **delighted** with (little children on earth).

2593. When I read to them something from the Word, they were in the highest degree **delighted**; it was granted to perceive their very **delight** and **delight-jucunditatem** . . . H. 322².

3536. **Delightful** things, but not desirable ones. Sig.

3589. Desirable and **delightful** things for the Divine Rational. Sig. . . . The **delights-jucunda**—which are of good are desirable, and the pleasant things which are of truth are **delightful**; for the affection of good is that

which desires, and then the affection of truth is that which **delights**.

3690². It is the heavenly pleasantness of the Angels which flows in and causes the **delight** of little children (in the Word).

—^e. Thus does he see those things with which he had before been **delighted**, further and further removed from him.

3913⁵. This good then manifests itself by affection, namely, by this, that the man is affected with truth, or begins to be **delighted** with it . . .

4027². It is otherwise with those who are in the affection of charity; these are **delighted** with such arcana . . .

6812. Spirits especially retain those things with which they are **delighted** . . . for the things which are of **delectation** and love . . . remain . . .

7392². Nothing **delights** the infernals except to do what is evil . . .

8725. The truths with which good can be conjoined . . . are such as **delight** the intellectual sight, thus which enter into the affection . . .

9152^e. The Angels are **delighted** with such a man . . .

9993³. It would be quite otherwise, if the mind were **delighted** with heavenly things more than worldly ones, for those things with which man is **delighted** are apprehended. Examp.

H. 56². Hence it is said that variety **delights**, and it is known that the **delight** is according to its quality.

265^e. These things can be comprehended, provided the mind is **delighted** with them; for **delight** is attended with light, because it is from love . . .

334. Into the affections (of little children there) are first insinuated such things as . . . are **delightful**.

347. For the sake of the truth itself, with which they are inmost affected and **delighted**.

— . As this light enters, it also affects and **delights**; for whatever flows in and is received from Heaven, is attended with **delight-jucundum**-and pleasantness.

363². With dirt they are then **delighted**, in like manner as they had been in the world with riches for the sake of evil uses. Ex.

411². The Angels are not **delighted** with the external things themselves, but with the things they represent.

424. He who wills good to himself only, is **delighted** with the evils which take place with others.

429². Evil Spirits are eager (for these stenches), because they are for **delight**; for as everyone in the world has been **delighted** with his own evil, so after death he is **delighted** with the stench to which his evil corresponds.

450². The highest **delight** (of the Angels) consists in this.

N. 265³. They who have been **delighted** with the Word, in the other life receive the heat of Heaven, in which is celestial love, according to the quality and quantity of their **delight** from love. W.H. 17³.

W. 331. Uses for the support of the body, relate to its **delectation**, etc. Ex.

[W.] 333. Applying nutrition to the goods of love, clothing to the truths of wisdom, habitation to Heaven, recreation and delectation to happiness of life and heavenly joy . . .

334. In proportion as (the Angels) are rational spiritual, the delectation, protection, and preservation of the state are theirs.

T. 238. This **delight** of the Angels (in the Word) is communicated to the man, and effects consociation, and also a communication of perceptions.

D. 180. The phantasies of evil Spirits are direful and cruel, **delighting** themselves in cruelly treating men.

181. They who are **delighted** with mensurations.

268. The delectation of speaking with man after death is nothing . . . But heavenly joy is ineffable, and in comparison with it all earthly and worldly delectations are nothing.

276. On a certain species of abode where they are **delighted** by this, that they are continually led about.

— They take thence their sole **delight**.

377. With these (cruelties) they are so **delighted**, that they are their highest **delights**.

391. The greater the torment, the greater is their **delight**, which is so great with them, that they say it surpasses all **delights-delectamenta**.

403^e. They . . . induced a kind of washing from head to foot, with **delight**.

710⁵. Some are **delighted** even to their inmosts, by manifold pleasantnesses, as paradisiacal ones . . .

1488. On the punishment of those who are **delighted** with revenge.

1963. The harmony is from the custom of the life, by virtue of which they have taken **delight**.

1964. They have acquired a harmony in contrary things, as in contradicting, in plotting against marriage love . . . and, in fact, with such **delight**, that they suppose nothing to be more **delightful**. Their **delights** have sometimes been communicated to me . . .

2044. These he obtains in abundance, and with **delight**, so long as he is nothing to himself . . . and with a perception indefinitely fuller than a man has in his own **delights-delectamentis** . . . When the sensation and perception of the **delights-delectamentorum**—from their own loves ceased.

2621. On those who are in the **delight** of adultery and cruelty.

3556. The Lord . . . insinuated into the Angels . . . affection with **delight**.

3890. (The spirit) is in . . . wisdom and in happiness, that is, in the highest **delights** originating from the affections of good.

3949. (Aristotle) thought from the **delight** of the affection, which reigned, and excited him to think; so that it was [characteristic] of him to think from affection, and thence the **delight** of the act . . . But his followers . . . [would proceed] from mere terms . . . to **delight**, which cannot exist, except from some affection, which is

not [with them] the affection and thence the **delight** of thinking, but an external cupidity . . .

3950^e. The philosophy of such things is of no use, except for the sake of the **delight**.

4363^e. His pleasure consisted in this, that he was **delighted** in writing (books) . . . This was his sole pleasure and **delight** . . .

4370. Hence it may appear with what sort of **delight** the most malignant Spirits are possessed.

4416. I perceived the **delight** (of Cicero) when I read the prophetic Word . . .

4428. The Plutonic Spirits are **delighted** with immense treasures of gold . . . because they had been such as to place all their **delight-delectamentum**—in such things apart from use . . .

E. 391¹⁷. Worship from the good of love is signified by 'then shalt thou be **delighted** with the sacrifices of righteousness, and with burnt-offering' (Ps. li. 19).

696¹³. 'To be **delighted** greatly with the commandments of Jehovah' (Ps. cxii. 1) = to love them, thus to will and do them.

863¹⁴. That she will then be accepted by the Lord, is signified by 'then shall the King be **delighted** with thy beauty' (Ps. xlv. 11).

C. 190^e. Every form **delights** by its varieties. Examp.

Delight. *Jucundum, Jucunditas.**

Delightful. *Jucundus.*

Delightfully. *Jucunde.*

See under BLESS—*bearé*, and JOY.

A. 59. The fruits of tranquillity and peace, with their **delights** and happinesses. Sig.

85^e. With external tranquillity and **Delight**. Sig.

391. In punishing and tormenting one another consists their highest **Delight**.

545. It has been granted to perceive the **Delights** of heavenly joys . . . It is an affection of innumerable **Delights** and joys . . .

824. In adulteries they had all the **Delights** of their life.

830. In premeditated deceits they feel the **Delight** of life.

831. In external decorum they have placed all . . . the **Delight** of life.

892. The man is then carried away by the **delight** of cupidities and of pleasures thence, that is, by the **delight** of his own loves; and because by **delight**, it appears to him as if it were free . . .

954. See *DELIGHT—delectare*, at these refs. 1773. 2593. 3589. H. 347.

995. 'To you it shall be for food' = its **delight** which they would enjoy. . . Pleasure without **delight** is not pleasure . . . It is from **delight** that it is, and is called pleasure; such as is the **delight**, such is the pleasure. In themselves, corporeal and sensuous things are merely material, inanimate, and dead, but they live from the **delights** which come in order from the interiors. Hence

* *Jucunditas* is distinguished by the use of a capital D.

it is evident, that such as is the life of the interiors, such is the **Delight** of the pleasures, for in **delight** there is life. The **delight** in which there is good from the Lord is alone alive . . .

—³. 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 . . . When pleasures derive their origin from this source, their **delight** indefinitely surpasses the **delight** which is not thence derived; this is relatively filthy. Examp. For they who are in true marriage love, are in a certain heavenly **Delight** and happiness . . . The **delight** from adulteries, which adulterers feel, was to them so abominable, that they were horrified when they merely thought of it. Hence may be evident what is the nature of the **delight** which does not descend from the true Fountain of life. (See PLEASURE at this ref.)

996. 'Vegetables'=the lower things of **Delights**. . . Pleasures, which are in corporeal or outermost things, originate from interior **delights** in order; the **delights** which are perceived in outermost or corporeal things, are relatively low; for all **delight** is such, that it is low or vile in proportion as it passes to external things, and happy in proportion as it passes to internal ones; wherefore, in proportion as external things are unrolled or unswathed in order, **delights** become more pleasant and happy, as may be sufficiently evident from the fact, that while he lives in the body, the **delight** of man's pleasures is vile relatively to his **delight** after the life of the body when he comes into the World of Spirits; so vile, that good Spirits utterly reject the **Delights** of the body, and do not want to return into them even although all things in the universal world were given them. The **delight** of these Spirits in like manner becomes vile when they are elevated by the Lord into the Heaven of Angelic Spirits; for they then put off those interior **Delights**, and put on still more interior ones. In like manner does the **delight** which they had in their own Heaven become vile to Angelic Spirits, when they are carried up by the Lord into the angelic or Third Heaven.

997. They who are in charity . . . from which love comes the **delight** of pleasures which is alive, have no regard for the enjoyment of pleasures except for the sake of use . . . He who loves his neighbour as himself, never perceives the **delight** of charity except in exercise, or use . . . Therefore, all the pleasure which is from charity, has its own **delight** from use; and the more distinguished the use, the greater the **delight** . . . This is the case with all pleasure; the more distinguished its use, the greater its **delight**; as, for example, the **delight** of marriage love . . . its use being the greatest of all, there is such **Delight** in it, that it is heavenly happiness.

1096^e. The **delight** of hatreds and of adulteries, regarded in itself, is never anything but an excrementitious **delight**; into which, also, it is turned in the other life.

1123. They said, that from that time the **greatest delight** of their life was to procreate offspring, so that their highest deliciousnesses were to love their married partner for the sake of offspring; they called these **most delightful** deliciousnesses, and **most delicious Delights**;

adding, that the perception of these **Delights** and deliciousnesses was from influx from Heaven, because the Lord was to be born.

1267. Their greatest **Delight** consists in this, that one holds another subject to himself . . .

1316². The sphere of one who regards himself in everything, appropriates to itself, or, as is said there, absorbs . . . all the **delight** of the Spirits around him . . . But when the people is one . . . one never appropriates to himself the **delight** of another . . . but, as far as possible, promotes and augments it. D.2505.

1322. As soon as this common [bond] is dissolved . . . their **delight** consists in this, that they torture their companions.

1392. The **Delights** and happinesses in the other life are also wont to be communicated by one to many by a real transmission . . . It has also been granted to me so to communicate **Delights** to others by transmissions.

1470. For all truth which is celestial . . . is happy in the internal man, and **delightful** in the external . . . There are two happinesses in the internal man, to which correspond two **delights** in the external man, one is of good, the other is of truth; celestial happiness and **delight** is of good, spiritual happiness and **delight** is of truth. It is also known that truth itself is attended with happiness and **delight** . . .

1563. These organic vessels . . . are opened also by means of pleasures and **delights**; the things . . . of the will are opened by these.

1742². They are like men . . . who place the whole of life in the **delight** of such cupidities . . . In the other life . . . they perceive this stench as most **delightful**.

1763². They draw out the secrets of others . . . by means of insinuations into their **delights**.

1820². As soon as (evil Genii) . . . perceive as it were by scent that which is **delightful** and dear to man, they at once assault and endeavour to destroy it . . .

—³. They kindle (cupidity and persuasion) with a **delight** which they seize from some other **delight** of the man . . .

1860. They who are in hatred perceive a certain **delight** . . . in it; this **delight** . . . causes him scarcely to know but that it is good . . . Such **delight** is there turned into what is fetidly excrementitious and cadaverous.

1895². No one can become rational, unless some **delight** or affection of knowledges breathes on him.

1947³. When they are in the life of infernal Spirits, they are also in their loves and cupidities, with an impure and excrementitious **delight** breathing on them . . .

—^e. Evil is not mastered by the renunciation of the **Delights** of the body; sometimes another evil is thus raised up, namely, merit on account of the renunciation; besides the man's freedom suffering . . .

2057³. They perceive nothing more **delightful** than to torture others . . . When such come to a Society where there is mutual love, they are cast down of their own accord, because all the influent **delight** is terminated in themselves . . . and as they exhale a filthy idea of self, their **delight** is then turned into a cadaverous fetor . . .

—^e. They are in self-love who . . . take a cruel

delight in revenge, and in the deprivation of others of honour, reputation, wealth, and life. They who are in the former are in the latter, and they who are in the latter may know that they are in the former.

[A.] 2184⁷. Natural good is the **delight** which is perceived from charity, or from the friendship which is of charity, from which **delight** comes forth the pleasure which is properly of the body. Natural truth is the Scientific which favours this **delight**,

2204. Human rational good is such that it has in it much from worldly **delights**, for it is formed not only from truths, but also from the **delights** of sensuous things, and from many **delights** which are in the world; in which **delights**, when the man is being reformed and regenerated, spiritual good is insinuated by the Lord . . .

2216. Celestial good and spiritual good does not laugh, but expresses its **delight** and cheerfulness in the face, speech, and gesture in another manner.

2261³. Perceive **delight** in the loss of (their neighbour's) wealth, honour, etc. 2910².

2272. (In temptations) the **delights** of the life of cupidities and thence of pleasures cease, and then goods from the Lord flow in, and evils are regarded as abominable . . .

2296. How all things are insinuated into (little children there) by means of **delightful** and pleasant things. Des. H.337.

2354². Feel **delight** in revenge, yea, in cruelty . . .

2363. Evil Spirits suppose that if the **delight** of the love of self and of the world, thus of the evils thence, were to be taken away, nothing of life could remain to them; but when it is shown them, that life itself with its blessedness and happiness then commences, they feel a certain sadness from the loss of their own **delight** . . .

2380³. They do evil to the neighbour, although he is their friend, if he does not favour them, and perceive **delight** therein. 3701².

2559. When he left the Scientific and the appearances thence, with their **delights**. Sig. . . 'House,' here, = the good of the **delight** from the appearances of scientific and rational things; for all **delight** appears as good.

2588³. They confirm themselves in this, that there cannot be any other love in which there is **delight**, but the love of self and of the world.

—⁴. The celestial and spiritual good which is from the Lord, is that by which every good which is below is vivified, and thence **delight** is truly **delight**.

2657⁶. The second Rational . . . begins to feel **delight** in good and truth itself; and to be affected with this **delight** . . . for the sake of good and truth; and when it is carried along by this **delight**, it rejects merit . . . This **delight** successively grows with it, and becomes blessedness . . .

2718⁴. All **delight**, blessedness, and happiness are of love alone; but such as is the love, such are the **delight**, blessedness, and happiness. 3539⁴.

2743. A guard lest in marriage love a man should pass over from heavenly **delight** to infernal **delight**, and

the reverse. For they who are in genuine marriage love are in heavenly **delight**; but they who are in adulteries are also in **delight** which appears to them as heavenly, but it is infernal. 5051^e.

2744. It was shown me how **delights** progress from marriage love, on one side towards Heaven, on the other towards Hell. Ex.

2753. They study how to purloin the **delights** and blessednesses of others . . .

2781². Natural good is the **delight** flowing forth from charity and faith. 3167^e.

2873^e. Hence in the other life all are distinguished according to freedoms, that is, according to loves and affections, consequently according to the **delights** of life, which is the same as according to lives; for lives are nothing but **delights**, and these are nothing but the affections which are of love.

2884. Love, affection, and **delight** are so called in both senses, although the love of self and the world is nothing less than love . . . consequently the affection and **delight** therefrom.

2889^e. The veriest life then flows in, and afterwards is immensely increased; and this with **delight**, blessedness, and happiness, thus with inmost joy; and this with inexpressible variety to eternity.

3114^e. The goods of the natural man are **delights**, especially such as are of the affection of (scientific) truths.

3293. Good in the Natural is everything which is of natural affection, and is called **delight** . . . The Scientific by itself, abstractedly from the **delight** which is of affection, is not anything; from the **delight** there the Natural has its life, for it is from this that it is able to know anything. **Delight**, however, which is the good of the Natural devoid of what is scientific, is something, but is only the vital [principle], such as exists with infants . . .

3325³. At which time good cannot be discriminated from the **delight** of the love of self and of the world, which is at the same time in the affection of truth, and is believed to be good. 3330.

3402². He is in the persuasion that evil is good and falsity truth, and this from the affection and the consequent **delight** of them.

3417². At this time (the disciples) did not know that heavenly **delight** is not the **delight** of greatness and pre-eminence, but the **delight** of humiliation and of the affection of being of service to others . . .

—³. So they who are in the (mere) knowledge of Knowledges cannot know that any other **delight** exists than that which results from pre-eminence; and as this **delight** alone is seated in their minds, and makes everything of their life, heavenly **delight**, which results from humiliation and the affection of being of service to others, that is, the **delight** of love to the Lord and of charity towards the neighbour . . . they are utterly ignorant of. (This is why the Lord so spake.)

3502. In the Original Language, 'dainties' are the **delights** and pleasantnesses of relish; and, in the internal sense, = the **delights** which are of good, and the pleasantnesses which are of truth.

—². Doctrinal things or Knowledges of good and truth cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by means of **delights** and pleasantnesses accommodated to it; for they are insinuated through an external or sensuous way; and whatever does not enter by means of some **delight** or pleasantness, does not inhere, thus is not permanent.

3512. Truths, like all other scientifics, are allotted a place in the memory which is of the natural man, according to the pleasantnesses and **delights** which introduced them; as is evident from the fact, that when these pleasantnesses and **delights** return, the things introduced by them also return; and, conversely, when the things are recalled, the **delights** or pleasantnesses to which they are adjoined are excited at the same time.

3518². By means of (the good which man receives from his parents), as by pleasure and **delight**, scientifics are introduced, and afterwards the Knowledges of truth . . . (for) when a child is first instructed, he is affected with the desire of knowing . . . from a certain pleasure and **delight**, both connate and derived from other sources . . . but when he is to be regenerated, from the **delight** and pleasantness of truth; and when he is being regenerated . . . from the love of truth . . . and then the ends which had preceded, and their **delights**, are separated by little and little, and are succeeded by interior good from the Lord . . . Hence it is evident, that the former **delights**, which had appeared in the external form as goods, had served as means.

3519. The things in the Natural which relate to the will are **delights**, and those which relate to the understanding there are scientifics; these two must be conjoined for there to be anything.

3570². Foods are introduced by means of the **delight** of appetite, and by the **delight** of relish, thus by means of external good.

—⁶. (So) the soul . . . introduces the things of knowledge and of doctrine by means of the **delight** which is of longing, and the good which is of affection.

3577. Hence it is, that the **delights** of good and the pleasantnesses of truth, which are perceived in the other life, manifest themselves there also by corresponding odours.

3610. There is then some pleasure and **delight** from the love of self, or from the love of the world, which adjoins itself to the affection of truth, and which appears as good, when yet it is not good, except relatively to the use, that thus truths can be introduced and learned . . .

3665^e. The affection of the Angels is then communicated, and causes the **delight** and pleasure which a child feels from these things (in the Word).

3671². Still more when he perceives **delight** in acting these things . . .

3701². This **delight** itself (in the ruin of those who injure us) is there manifestly perceived, wherefore he cannot be in any heavenly Society . . . but in some infernal Society, which has a similar **delight**.

—⁶. At last he perceives **delight** in doing good to (those who are in good); and as he perceives **delight** in good, he also perceives pleasantness in those things which confirm . . .

—⁷. In the same degree in which he perceives **delight** in this good, and pleasantness in these truths, he feels **undelight** in the evils of the former life, and unpleasantness in its falsities . . .

3709^e. The truths of the good of doctrine are the doctrinal things of love to the Lord and of charity towards the neighbour, which are said to be conjoined with good in the natural man, when there is pleasure and **delight** in knowing them for the sake of doing them.

3726³. There are purer substances . . . the agreements and harmonies of which, in succession or together, are what affect, and cause that which is called beauty, pleasantness, and **delight**.

3743. They suppose that if they lived from another, and not from themselves, all the **delight** of their life would perish; not knowing that it is just the contrary.

—^e. Hence come colours beautiful and **delightful**, and also unbeautiful and **undelightful**.

3796³. If anyone wants to know the ends in himself, let him only attend to the **delight** which he perceives in himself from praise and self-glory, and to the **delight** which he perceives from use separated from himself; if he perceives the latter **delight**, he is in genuine affection.

3843². Truth . . . is then no longer sent into act from knowledge or doctrine, but from a certain **delight** unknown to him . . .

3870. The second life manifests itself by the affection of doing the truth . . . which exists when **delight** and blessedness are perceived in doing the truth.

3876. When a man is affected with truth, that is, when he perceives **delight** and blessedness in doing according to the truth, he is in charity.

3928. The external man is such, that of himself he lusts for nothing but corporeal and worldly things, these being the **delights** of his life; but the internal man, when he is opened towards Heaven, and longs for the things of Heaven . . . has heavenly **delights**, and the combat is between these two **delights**, when man is in temptations. This the man is at that time not aware of, because he does not know what heavenly **delight** is, and what infernal **delight**, still less that they are so completely opposite to each other. But the Celestial Angels cannot be at all with man in his corporeal and worldly **delight**, until this is reduced to compliance, that is, until corporeal and worldly **delight** is no longer as the end, but as a use which is of service to heavenly **delight**. Then the Angels can be with man in both, but then the **delight** with him becomes blessedness, and at last happiness in the other life.

—². He who believes that the natural **delight** with man before regeneration is not infernal, is much mistaken . . . If he does not perceive in himself anything of affection for what is just and fair in his employment, and for what is good and true in company and in life, let him know that he is in such **delight** as the infernals are in; for in his **delight** there is no other love, than that of self and the world; and when these cause the **delight**, there is no charity and no faith therein. After this **delight** has prevailed, it cannot be blunted and dissipated by any other means, than the affirmation

and acknowledgment of the Holy of faith and the good of life, which is the first means signified by 'Dan'; and afterwards by temptation, which is the second means signified by 'Naphthali.' Ex.

[A.] 3938. In the external sense (these words)=the **delight** of the affections.

—³. The **delight** of the affections is signified in the external sense (by 'blessedness-*beatitudinem*').

—⁴. But it is the **delight** of the affections of truth and good, which corresponds to the happiness of eternal life, that is signified. All affections have their own **delights**, but such as are the affections, such are the **delights**; the affections of evil and falsity have also their **delights**, and before man is being regenerated . . . these **delights** appear to be the only ones . . . consequently, that if they were deprived of them they would perish altogether. But they who receive from the Lord the **delights** of the affections of truth and good, by degrees see and perceive the quality of the **delights** of that life . . . that they are relatively vile, yea, filthy; and in proportion as advance is made into the **delights** of the affections of truth and good, the man begins to hold cheap those **delights** of evil and of falsity, and at last to feel aversion for them.

—⁵. I have sometimes spoken with those in the other life who have been in the **delights** of evil and falsity, and was permitted to tell them, that they have no life until they are deprived of their **delights**; but they said that if they were deprived of them there would no longer be any life. But I was permitted to reply, that then life first begins . . . The case is the same with all those in the world who are in the love of self and of the world, and thence in no charity; they know the **delight** of the former loves, but not the **delight** of the latter . . . wherefore, they are quite ignorant of what charity is, and still more that there is any **delight** in charity, when yet the **delight** of charity is that which fills the universal Heaven, and causes there blessedness and happiness . . . and also intelligence and wisdom with their **delights**; for the Lord inflows into the **delights** of charity with the light of truth and the flame of good . . . Hence may be evident what is the **delight** of the affections.

—⁶. When they come into the other life, they at first think . . . that they can come into Heaven, not attending to their past life, that thereby they have put on the **delight** of the affection of evil and falsity by the loves of self and of the world . . .

— Hence it is evident what is the quality of the one **delight**, and what is the quality of the other **delight**; and that they who are in the **delight** of the affections of evil and falsity, cannot possibly be among those who are in the **delight** of the affection of good and truth; and that they are opposites, like Heaven and Hell. Refs.

—⁷. As to the happiness of eternal life, the man who is in the affection of good and truth cannot perceive it while he lives in the world, but in place of it a certain **delight** . . . for it falls among the cares and anxieties there, and becomes a kind of obscure **delight**; yet still it is a **delight** in which there is blessedness, and in this happiness.

—⁸. It is this continuity of love which reigns in the life of man, and which causes all **delight** with

him, and which therefore causes his life itself; for the life of man is nothing but the **delight** which is of his affection . . .

3939. 'Asher' . . . involves . . . the **delight** of the affections which corresponds to the happiness of eternal life. . . When a man perceives in himself this correspondent **delight**, his external man begins to be conjoined with his internal man: it is the **delights** which are of the affections of truth and good which conjoin; for without the **delights** of the affections nothing is conjoined; for the life of man is in them. . . When a man perceives this **delight**, or this affection, he begins to become a Church.

3951². The goods of the external man, which are the **delights** of life while man lives in the world, are so far good as they have of spiritual good in them. Examp.

3952¹. The good of the external man is the pleasure and **delight** which he perceives in these (scientifics and doctrinal things); the scientifics which are truths, and the **delights** which are good, are conjoined, but do not make the heavenly marriage with him; for with those who are in the love of self and of the world . . . even scientifics, yea, doctrinal things, are conjoined with **delights**, but they are the **delights** of these loves, with which also truths are able to be conjoined. But when the pleasure or **delight**, which is the good of the external man, is from spiritual love . . . and especially when it is from celestial love . . . and these things flow in from the internal man into the **delight** of the external man, and make it, then that conjunction . . . makes with him the heavenly marriage.

3956. This is the **delight** itself, yea, the blessedness, which is with those who are in the affection of charity. Hence may be evident what 'the hire' is which is mentioned in the Word, namely, the **delight** and blessedness of the affection of charity, or, what is the same, the **delight** and blessedness of mutual love.

3957³. He who has found in deceit the **delight** of his life . . . is in that life after death.

— These evils constitute the **delights** of their life, consequently, the very life itself.

—⁵. He who . . . has acquired the **delight** of life in these things only, is not fit to be among those whose **delight** it is to think of heavenly things.

—⁷. This plane can only be acquired by . . . thus acquiring the **delight** of life in such things . . .

4027². From the Angels, that is, through the Angels from the Lord, there inflows **delight** and blessedness with the man who is in the affection of charity when he reads these (arcana); and still more so when he believes there is holiness in them; and still more so when he apprehends anything that is contained in the internal sense.

4038². The **delight**, pleasure, and longing desire (in the Natural) pertain to the will, and are called natural goods; but the scientifics there to the understanding, and are called natural truths.

4054². They are pests . . . although . . . while they were in the world, they appeared as if they were good, **delightful**, witty, and ingenious . . .

4063². The new man is in the affection of spiritual

and celestial things ; these things constitute his **delights** and **blessednesses** ; whereas the old man is in the affection of worldly and earthly things, and these constitute his **delights** and **pleasantnesses**.

—⁴. Each age (of man) has its own **delights**, and is successively introduced through them into the things that belong to the age following ; and these **delights** were of service in bringing him thither, and at last to the **delight** of intelligence and wisdom in old age . . . This comparison, however, can only serve to show that **delights** are means, and that they are left behind when the man enters the following state . . .

4067³. He who has **delight** in revenge (associates to himself) such (Societies) as are in the like **delight** ; and so in all other cases . . . He is altogether ruled by them . . . although he supposes, from the **delight** and consequent freedom he enjoys, that he rules himself. He, however . . . who has not **delight** in revenge, is in a Society of the like Angels . . .

—⁴. Hence may be evident how the case is . . . with the mediate **delights** and goods by which man is led . . . The mediate goods and **delights** are nothing but such Societies as are applied to man by the Lord . . .

4110². The Spirits of a middle sort . . . are remitted into the state of their good . . . that they may perceive therein their **delight** and **blessedness** . . . until they feel what is **undelightful** in staying longer . . . and when the man begins to be confirmed . . . they perceive what is **undelightful**, and perceive **delight** in separation, and thus are separated by virtue of the freedom which is of their **delight**.

4136². With those who are not being regenerated, goods are not the things which are changed, but affections and their **delights** . . .

—³. (This learned leading man in the Church) was in such stupid ignorance about good and freedom, and about the **delight** and **blessedness** thence derived, that he did not know of the least difference between infernal **delight** and freedom, and heavenly **delight** and freedom . . .

4205². Truths with man, of any and every kind, enter into his memory by means of affection, that is, by means of some **delight** which is of love ; without affection, or without the **delight** which is of love, nothing can enter with man, because his life consists in these things. Those things which have entered are reproduced when the like **delight** recurs . . . ; and also when the same truth is reproduced . . . that affection or **delight** . . . is excited . . .

4301³. This may be illustrated by a comparison with the sight of the eye, and with the pleasantness and **delight** perceived by it. When the eye sees objects, it perceives pleasantness and **delight** thence according to the forms, colours, etc. . . This pleasantness and **delight** is not of the eye, but is of the disposition and its affection . . . Hence it is evident, that the objects of the outward sight are implanted according to the pleasantness and **delight** of the affections, and that they are in this pleasantness and **delight** ; for when the like pleasantness and **delight** recur, such objects also recur ; in like manner when the like objects recur, so does such pleasantness and **delight**, with variety according to the

states. It is the very same with the understanding . . . the pleasantness and **delight** of this sight is good . . .

4317⁵. Hereditary evil . . . is Known by the **delight** when evil befalls another . . . It is from hereditary evil . . . to perceive **delight** in revenge . . .

4417⁰. The quality of the state of their life was shown by the withdrawal of their **delight** derived from falsity, which in the other life is effected by the separation of the Spirits in whose Society they are . . .

4459⁷. They who place all the **delight** of life in possessing (gold and silver), are in the outermost or lowest things.

4464³. But they who are in internal things, to wit, who have had **delight** in benevolence and charity, and especially they who have had **blessedness** in love to the Lord, are encompassed with a grateful and pleasant sphere . . .

4538⁵. At last, when a man perceives **delight** in willing good, and thence in doing it, it is no longer called the good of truth, but good ; for he is then regenerate.

4551². The unregenerate man regards those things as removed from him, which do not agree with the **delight** of the love in which he is . . .

4609. In the external sense, 'Asher' = the **delight** of affection.

4612³. As at this time he is in the **delights** of the love of self and of the world . . . he regards as goods and truths those things which favour his **delights**. Hence the order of them in the Natural is inverted . . . but still the things which are of light . . . are not in the Natural ; for the **delights** which are dominant there repel them ; for the **delights** of the love of self and of the world are in themselves entirely opposite to the **delights** of the love of the neighbour and thence of love to the Lord . . . He is affected with the things of light only in so far as they . . . favour the **delights** of the love of self and of the world.

4769. 'A he-goat of the goats' = external truths from **delights** (for 'he-goats of the goats') = the truths of the natural man from which are the **delights** of life ; and also external truths from **delights**. The truths of the external man from which are the **delights** of life, are truths Divine such as are those of the literal sense of the Word . . . These are properly signified by 'a he-goat,' and the **delights** thence derived by 'the goats ;' thus 'a he-goat of the goats' = those who are in such truths and the **delights** thence derived. But in the opposite sense, 'a he-goat of the goats' = those who are in external truths, that is, in the appearances of truth from the sense of the letter which agree with the **delights** of their life, as those which agree with the **delights** of the body that are in general called pleasures, and those which agree with the **delights** of the disposition which in general are honours and gains . . . Such . . . take no other truths from the Word than those which are in agreement with the **delights** of their life, that is, which favour the loves of self and of the world.

4776². Their **delight**, joyousness, and happiness, is from this, that they can do good to others from good-will.

[A.] 4804. They who in the life of the body have preferred the **delight** of social intercourse to every other **delight** . . . I could observe that such Societies were with me . . . by the deprivation of the **delight** in which I was . . . for wherever they go they take away the **delight** from others, and . . . appropriate it to themselves; for they turn to themselves the Spirits who are with others, and thus transfer the **delight** of another to themselves.

4805. There are also Societies of interior friendship, which do not take away another's external **delight** . . . but take away his internal **delight** or blessedness arising from the affection of spiritual things. Ex.

4940. (The Spirits who are in the places beneath the feet), are such as had been in natural **delight**, and not in spiritual.

4951. In this Hell are the most wicked; they clandestinely explore minds with a purpose of doing harm, and clandestinely lay an ambush in order to destroy; this has been the **delight** of their life.

4976. The Scientific to the **delight** of the natural man; or, what is the same, natural truth to its good, is just as is water to bread; (and is necessary to it).

4984^e. The good of faith (as distinguished from the truth of faith), affects . . . the will, and gives it interior **delight** or blessedness, and, in the other life, the happiness which is called heavenly joy.

5006^b. Hence it is, that it is contrary to the **delight** of the life of most people, to hear anything more about the things of Heaven than they had known from early childhood.

5057. (I saw a man who seemed to himself to be pounding men in a mortar); this the man did with great **Delight**; the **Delight** itself was communicated, that I might know the nature and degree of it with such persons; it was an infernal **Delight**. I was told . . . that such a **delight** reigned among the descendants of Jacob, and that they perceived nothing more **delightful** than treating the nations cruelly . . . D.2615. De Conj. 109.

5058^b. In an hour, the good there began to lament that (this deceitful Spirit) took away from them the perception of good and truth, and consequently their **delight**, thus destroying their state.

5125^e. When sensuous things are in the last place, there flows in happiness and blessedness from the interior man into the **delights** of sensuous things, and makes their **delights** a thousand times surpass the former **delights** . . . The sensuous man does not believe this; and as he feels no other **delight**, and does not suppose any higher **delight** to be possible, he regards as of no account the happiness and blessedness which are within the **delights** of sensuous things.

5145^b. Without these degrees as planes, good . . . flows through . . . down to the Sensuous, and is there . . . turned . . . into the **delight** of the love of self and of the world, thus into the **delight** of hatred, revenge, cruelty, adultery, avarice . . . —

5147^b. Foods without **delights** are of little use, but with **delights** they nourish: **delights** are what open the passages or ducts which convey into the blood; whereas

things **undelightful** close them. With the Angels, these **delights** are the goods of love and charity, which are spiritual foods . . .

5157^b. By sensuous things are meant those scientifics and those **delights** which are insinuated through the five bodily senses into the memory and concupiscences of man, and which together constitute the exterior Natural . . . These scientifics are subject to the intellectual part, and the **delights** to the will part . . . The former are represented by 'the butler,' and were retained; but the latter by 'the baker,' and were rejected.

5159. With those who are being regenerated . . . somewhat inwardly dissuades, to prevent sensuous **Delights** and corporeal or earthly pleasures from reigning, and drawing intellectual things over to their side. Sig.

5279^e. The **delight** of the love of self and of the world is removed by means of despair; and in its place is insinuated the **delight** of the love of good and truth.

5340^e. Truth is conjoined with good, when a man perceives **delight** in doing good to the neighbour for the sake of truth and good . . .

5354^b. From the new will, he feels **delight** in doing good to the neighbour from no end of self; and from the new intellectual, he perceives **delight** in learning what is good and true for their own sake and for the sake of life.

5365^d. Scarcely anyone has said that (the highest good) is that **delight**, joyousness, blessedness, and happiness, which is perceived from mutual love . . .

5394. (These) stanches are most sweet and most **delightful** to them, and they prefer them to all other **delights**, because they correspond. —^e.

5395. (Such) have no **delight** in offices, but only in being honoured and worshipped . . . and in eating, drinking, playing, and social intercourse . . . Such cannot be with good Spirits and Angels, for with these use makes the **delight**, and the quantity and quality of their **delight** is according to uses.

5620. 'A little resin and a little honey' = the truths of good of the exterior Natural, and its **delight**.

— The reason 'honey' = **delight**, is that it is sweet, and everything sweet in the natural man corresponds to **delight** and pleasantness in the spiritual man. The reason it is said the **delight** of truth from good in the exterior Natural, is that all truth, and still more the truth of good, has its own **delight**, but **delight** from the affection and consequently the use of them.

—². That 'honey' = **delight**. Ill.

—⁵. 'Honey,' here, = the pleasantness and **delight** from the affections of knowing and learning celestial and spiritual goods and truths.

—⁶. 'To suck honey out of the rock' = **delight** from scientific truths.

—⁷. 'To be satisfied with honey out of the rock' = **delight** from the truths of faith.

—⁹. 'Flowing with honey' = the abundance of happiness and of **delights** (from celestial spiritual things).

—¹⁰. 'Sweeter than honey and the dropping of the combs' = **delights** from good and pleasantnesses from truth.

—¹¹. The manna as to **delight** and pleasantness is

described by its taste . . . Taste = the **delight** of good and the pleasantness of truth.

—¹². The **delight** of the literal sense is signified by 'wild honey.'

—¹³. That divine truth in the external form appears **delightful**, is signified by 'the flavour of the roll being as sweet as honey;' for . . . the Word in the external form . . . is **delightful**, because it suffers itself to be explained in everybody's favour, Ex. . . It must be **delightful** in order that man may receive it.

—¹⁵. Hence it is evident, that 'honey' = the **delight** which is from good and truth, or from the affection of them; and that, specifically, it = external **delight**, thus that of the exterior Natural. As this **delight** is of such a nature, that it comes from the world through sensuous things, and thus contains within it many things from the love of the world, the use of honey was forbidden in the meat-offerings.

5639². When a man feels **delight** and pleasantness within him, and still more if he feels joyousness and blessedness therefrom, this with him is the Spiritual, which does not come from the natural, but from the Spiritual World . . .

5647. There is also a fear . . . from the loss of freedom, and with freedom the **delight** of life. —.

5648³. Such things are here mentioned in the internal sense . . . as are pleasant and **delightful** (to those who are in the Spiritual World); but the more interior such things are, the more remote they are from the understanding of the men to whom the things of the world and the body are alone pleasant and **delightful** . . . Hence may be evident, what a difference there is between the **delights** of men and the **delights** of the Angels.

5660². (When they perceive that everything flows in), they believe that their own proper life would become nothing, and that thus all **delight** would perish; for this they place in what is their Own.

5670. The good of scientifics is the **delight** from scientific truths.

5722^o. Their **delight** in doing evil is so great, that nothing is more **delightful**.

5724^o. To oppress the conscience had been the **delight** of their life.

5732^o. This he does . . . who feels **delight** and blessedness in doing good to others from no cause of self . . .

5864. As the **delight** and blessedness of Heaven is to do good to man, and contribute to his eternal salvation; so . . . the **delight** of Hell is to do evil to man, and contribute to his eternal destruction.

5881^o. This commotion . . . manifests itself by the deprivation of the **delight** there had been in the former state.

5992. The office of the Angels is . . . to observe whether man's **delights** turn themselves, and, so far as they can from man's freedom, to moderate and bend them to good; they are forbidden to act violently . . .

—^o. They perceive nothing as more **delightful** and happy than to remove evils from man, and lead him to Heaven.

5993^o. Unless man were led according to the **delights**

of his life, he could never be bent towards Heaven; in the beginning he is bent by means of his **delights** themselves; by means of these he is also set in freedom, and thus at last in choice.

6024¹. The happiness of eternal life, and the **delight** of the affections, and their doctrinal things. Sig.

6073². Uses are the very **delights** of life of the Angels . . .

6084². The **delight** and good in the objects are what direct the (internal) sight thither.

6192^o. To destroy man both body and soul is the very infernal **delight** itself.

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 . . . When a man thus comes into evil, it inheres; for the Hell, in the sphere of which he then is, is in its own very **delight** when it is in its own evil . . .

6388. They who are in genuine mutual love, are in their **delight** and blessedness when they do good to the neighbour . . . This **delight** and this blessedness, is what is meant by 'hire;' for the **delight** or blessedness itself is the hire; and, in the other life, it becomes the joy and happiness which are in Heaven . . .

6391². (Such) cannot know that there is such great happiness in doing good without recompence; the reason is, that they perceive happiness in the **delight** of self-love; and in proportion as a man perceives **delight** in this love, he does not perceive **delight** in heavenly love, for they are opposite. For that **delight** which flows from self-love, completely extinguishes the **delight** which is from heavenly love, until it is utterly unknown what heavenly **delight** is . . . Evil Spirits . . . do not believe that it is possible for any **delight** to exist in doing goods without an end of recompence; for they suppose . . . that all **delight** would then cease; and if they are told, that when this **delight** ceases, heavenly **delight** begins, they are amazed; and still more so when they hear that this heavenly **delight** flows in through the inmost of man, and affects his interiors with ineffable happiness . . . for they believe that if they were to lose the **delight** of self-love, they would be most miserable . . .

6408. See BLESS-beare, at this ref.

6409. 'His bread is fat' = **delight** from good . . . When 'fat' is joined to 'bread,' which = the good of love, then 'fat' = the **delight** which is of that love.

6410. The reason both **delight** from good and pleasantness from truth are mentioned, is on account of the heavenly marriage. (See ACTIVE at this ref.)

6414^o. After temptations, there is gladness and **delight**. Refs.

6472². Thus does the Lord lead man according to his **delights**, and also according to his fallacies . . .

6484. Heaven inflowed into his **delight**, and he then suddenly felt Hell . . .

6495. When a man . . . receives influx from Hell, he feels the life of the love of self and the world **delightful**, and the life of the love of the neighbour, except for the sake of self, **undelightful**.

6567². Affection itself and thence reason, dominates,

and subjugates in the Natural the **delights** of the love of self and the world . . .

[A.] 6574². The infernals . . . are then in their own life and the **delight** of their life.

6631. Then the **delights** of earthly loves take possession of the whole man, and, with these, all the evils which are **delightful** to him from these loves . . .

6666². All the **delight** of life, thus their life itself, consists in doing evil.

6857. 'Flowing with milk and honey'=and thence pleasantness and **delight**. . . 'Honey'=**delight**. —^e. 8056.

6907². (To infest those who are in truths) is then the very **delight** of their life . . . to such a degree are they in the **delight** of life from falsities . . . 7097². —⁴.

6971². Believed that life ought to be made **delightful** —*jucundanda*—by every pleasure . . .

7002. Pleasantness and **delight** from the affection which is of love. Sig.

—^c. On this account, they attribute to doctrine pleasantness and **delight** . . . These things are really in doctrine when a man applies it to himself, because in doctrine is Divine truth . . . and in Divine truth love; thus pleasantness and **delight**.

7032. By these words is signified obstinacy from the will, thus from the **delight** of doing evil; for what is of the will is **delightful**, and what is **delightful** is from love.

—². The reason is, that the **delight** of their life is to do evil; this **delight** they derived while they lived in the world, from loving themselves alone . . . Hence they have the **delight** of doing evil, and in proportion as they are in this **delight**, they are in obstinacy.

7038². The (five) senses have **delights** entirely according to the uses which they perform. The most **delightful** is the sense of marriage love . . . Then follows the **delight** of taste, which has such **delight** because it serves for nourishment and health . . . The **delight** of smell is less **delightful**, because it only serves for recreation . . . The **delight** of hearing, and the **delight** of sight, are in the last place, because they only receive the things which are to serve for uses, and minister to the intellectual part.

7097^e. This **delight** of life (in infesting) is increased by exhortations to desist . . .

7188. Their only **delight** of life is to do evil and infest, therefore they cannot abstain . . . for that which is the **delight** of anyone's life, being of his love and life, carries him away, and cannot be resisted, unless the **undelight** of punishment prevails over the **delight** of doing evil.

7280^e. To destroy all who do not favour them is the **highest delight** of their life . . . for in proportion as anyone is in hatred, he is in the **delight** of destroying.

7327. When falsity begins to reign, man lives according to the evil innate and acquired, and feels **delight** in it.

7352². He reasons from mere falsities . . . who believes that man has nothing but the **delight** of life . . . and therefore that he should enjoy it.

7356. 'Into thy ovens, and into thy kneading-troughs' = into the **delights** of cupidities. 'Ovens'=exterior goods, which are those in the Natural, and are commonly called **delights**; for when interior goods . . . flow into the Natural, they are felt there as **delights**. . . In the opposite, 'oven'=the **delights** of cupidities, that is, **delights** from the loves of Hell. . . 'Kneading-troughs,' also = the **delights** of cupidities in the Natural, but still more exterior ones. Ex.

— . By the statement that reasonings will enter into the **delights** of cupidities, is meant that the **delight** of their life will be to reason from falsities . . .

—². That 'an oven'=the **delight** of the affections of charity and faith; and, in the opposite sense, the **delight** of the cupidities of the love of self and the world. Ill.

7363. They said that their consociations are **delightful** . . .

7371. The **delight** which these feel in such things, is the **delight** of self-love: this **delight** with man is infernal **delight**. Everything which takes place according to the love is **delightful**, wherefore the nature of the love may be known from the **delight**.

7392². Nothing **delights**—*delectat*—the infernals but to do evil . . . for to do evil is the very **delight** of their life . . . Infestation by falsities is **delightful** to them, because thereby they can do evil; and the evil of the lice = the evils which are **delightful** to them because they are evils. In the other life, all perceive **delight** in doing evil, who in the world do not do good to the neighbour, etc. . . That they have **delight** in doing evil, does not shine forth in the world . . . but in the other life . . . this **delight** manifests itself.

7396. How beautiful and **delightful** would then be the representation of an empire, kingdom, and society in Heaven . . .

7411. That there was no longer anything **undelightful** (to the infesters). Sig. . . What is **delightful** makes a man breathe freely and fully; but what is **undelightful** not so.

7437². The reason why they who are in evils think to falsities . . . is that evils are the very **delights** of their life . . .

7501. When evil Spirits attack anyone, they know how to insinuate themselves into his **delights** which are of cupidities, and also into his pleasantnesses which are of principles; thus into the things of his love; and so long . . . they hold him as one bound . . . for love and the insinuation into the **delight** of love conjoin. . . In the world (also) he who insinuates himself into another's **delight** which is of love, holds him bound, and leads him.

7879. The Hells are most fully prepared to introduce evil; for to introduce evil is the very **delight** of their life.

7967. 'Their kneading-troughs were bound up in their garments'=the **delights** of the affections adhering to truths. . . (For) all the truths which enter into man, are conjoined with some **delight**, for without **delight** truths have no life. From the **delights** which are conjoined with truths, it is known how it is with the

truths in a man : if the **delights** are of evil affections, it is evil ; but if the **delights** are of good affections, it is well. Ex.

8033. Charity . . . consists in a man's wanting to do good to the neighbour from the heart, and that this is the **delight** of his life.

8056. Gladness is predicated of truth, and joy of good ; in like manner, pleasantness and **delight**.

8293. It is said 'My soul shall be filled,' because the **delight** itself of those who are in Hell, is to introduce evil into others, with some for no other end than for the sake of the **delight**. . . That there is such a **delight** with those in the other life who are in evil of life, hardly anyone can believe. Ex. . . But when reflections upon the loss of life, wealth, etc., are taken away from them . . . then the **delight** of doing evil, which lay hidden in the will . . . manifests itself. This **delight** then constitutes their life, which is infernal.

8318². Thus (by self-love) revenge and cruelty become the **delight** of their life . . . But with those who are in evil from the love of the world . . . to deprive the neighbour of his goods is the **delight** of their life . . .

8337². Hence it is evident, that musical instruments correspond to the **delights** and pleasantnesses of spiritual and celestial affections.

—³. 'The joy of timbrels'=the **delights** of the affections of the good of faith ; 'the joy of the harp'=the **delight** of the affection of the truth of faith.

8339. 'A timbrel' is predicated of the affection of spiritual good . . . and=its **delight** or joy.

8349. All the **delight** of truth comes forth from good.

8352². The **delight** of life of the spiritual man is to be instructed in truths . . . The affection of good is continually flowing in . . . and exciting in the external things suitable, which had before caused the **delight** of the affection of truth ; and when they are assaulted by the evils of the love of self and the world, which he had before perceived as **delights**, there arises a conflict of **delights** or affections . . .

8356. 'The waters were made sweet'=that truths were made **delightful**. 'Sweet'=**delightful** ; for, in the spiritual sense, 'sweetness' is the sweetness of life, which is one with **delight**. . . Hence it is evident, that good is the sole cause of the **delight** of the affection of truth . . . Hence it is, that so long as good flows in and is received, truth appears as **delightful** ; but as soon as good does not flow in . . . at once instead of truth there is felt **undelight** . . .

8367. After every spiritual temptation there comes enlightenment and affection, thus pleasantness and **delight** ; pleasantness from enlightenment by truth, and **delight** from the affection of good. —², Ill.

8369. As 'palm-trees'=goods, they also=the affection of good, and thence **delight** ; for all **delight** is from the affection of good.

8378. Hence the insanity of supposing that all the **delight** of life . . . consists in luxury and pleasure.

8403. It here treats of the third temptation, which is on account of the lack of **delight** and of good.

—³. There are many kinds of evil which made the **delight** of the former or old life.

8413. That they were expiring from a lack of **delight** and of good. Sig. . . 'To kill'=to deprive of life ; here, of that which is from **delight** and from good, for man's life consists in these things.

—². When the good of charity is to be insinuated . . . the **delight** of pleasures, which has made the natural life, is removed ; when this **delight** is removed, the man comes into temptation ; for he believes that if he is deprived of the **delight** of pleasures he will be deprived of all life ; for his natural life consists in this **delight** or good, as he calls it. He is not aware that when this **delight** of life is removed, spiritual **delight** and good is insinuated by the Lord in its place. This good is what is signified by 'the manna' ; the former good or **delight**, by 'the flesh and bread in the land of Egypt' ; and its deprivation, by 'hunger.' But it is to be well observed, that the man who is being regenerated is not deprived of the **delight** of the pleasures of the body and disposition ; for, after regeneration, this **delight** is fully enjoyed, more fully than before, but in an inverted way : before regeneration, the **delight** of pleasures was everything of life, but after regeneration the good of charity becomes everything of life ; and then the **delight** of pleasures serves as a means and as an ultimate plane, in which spiritual good, with its happiness and blessedness, is terminated. When, therefore, the order is to be inverted, first of all the **delight** of pleasures expires, and becomes nought, and what is new from a spiritual origin is insinuated in its place.

8426². When it is evening, (Spirits) are in obscurity as to truths, and in the **delight** of natural love ; this **delight** is what is signified by 'the quails,' which they received in the evening.

8431. 'In the evening flesh to eat'=that in the end of the state, good will be appropriated by means of **delight**. . . 'Flesh,' here, =the good of the natural man, that is, **delight**. . . 'Quails'=the good of the natural man, which is called **delight**. . . That which is given in the evening=natural good, or **delight**. . . Changes thus succeed . . . that man may appropriate good, which is done in the state of evening by means of **delight**.

8452. 'The quails came up'=the natural **delight** through which comes good. 'Quails'=natural **delight**, (for) a sea bird=what is natural ; and its flesh, which was longed for, **delight**. . . In the state which corresponds to evening, good Spirits and Angels are let into . . . the **delights** of their natural man, in order that they may be perfected . . . (for) the Natural must be accommodated . . . This is done by means of **delights** ; for the goods which are of the natural man are called **delights**, because they are felt.

—². A sea bird and its flesh = natural **delight** ; and, in the opposite sense, the **delight** of concupiscence. Ill.

—³. It is called the **delight** of concupiscence, when the **delight** of any corporeal or worldly love is dominant . . . This **delight** is what is described (in Num. xi). But the natural **delight**, which is signified in this chapter by 'the quails,' which were given to the people in the evening, is not the **delight** of concupiscence, but is the **delight** of the natural man which corresponds to

the good of the spiritual man : this **delight** has spiritual good in it ; but the **delight** of concupiscence has infernal evil in it. Both are called **delight**, and both are felt as **delight** ; but there is the greatest possible difference between them ; for one has Heaven in it, and the other has Hell in it. (Shown by a comparison.)

[A.] 8455. Dew . . . has something sweet and **delightful** stored up in it . . . Peace is like the dawn . . . which gladdens our minds with a universal **delight**.

—². This is not peace ; it is the **delight** and tranquility of cupidities . . . ; but as this **delight** is opposite to the **delight** of peace, in the other life it is turned into what is **undelightful** ; for such lies hidden within it . . . Peace is the inmost in every **delight**, even in the **undelight** with the man who is in good.

8462. Before regeneration, he believes that besides the **delights** of the love of self and of the world, which he calls goods, it is impossible for there to be any good . . . and if anyone should say to him, that there is an interior good which cannot come to perception so long as the **delights** of the love of self and the world are dominant . . . he is astounded . . . when yet this good immensely surpasses the **delights** of the love of self and the world. (Such) believe that nothing of joy and life would remain, if they were to be deprived of the **delights** of these loves, when yet heavenly joy then begins.

8487^a. As every **delight** of the love of self and the world, which had before made their life, extinguishes this good . . . the pure good of truth cannot long remain with that man, but it is tempered by the Lord by means of the **delights** of the loves which had before been the **delights** of his life ; for unless this good were so tempered, it would become **undelightful** to him . . . In proportion, therefore, as the **delights** of the loves of self and the world arise, the good of celestial love vanishes . . . and conversely. Hence in Heaven there are changes of state, and by turns they are let down into the **delights** of natural pleasures ; for (otherwise) the good of celestial love would become dry ; but it is different when it is tempered by natural **delights**, either at once, or successively. Sig. . . But the concupiscences into which the Angels are let down . . . are the **delights** of doing good in some abundance . . . they are also the **delights** of having magnificent houses, etc. . . According to the degree in which a man is being regenerated (such things) become the ultimate planes of celestial good ; and then they are no longer to be called concupiscences, but **Delights**.

8522. 'Its flavour as of a cake in honey'=that good was **delightful**, like that which was made good from truth by means of **delight**. 'Flavour' is predicated of the **delights** which are of good, because it corresponds to the **delight** of being wise . . . and 'honey'=natural **delight**.

—^e. (Spiritual good) can only come forth by means of the **delights** which are of the natural man ; by means of them the spiritual man is introduced ; and when he has been introduced, he has the sense thereof.

8593. The highest **delight** of the life (of those signified by 'Amalek') is to meditate such things . . .

8687^e. When they are in the state of evening, they

are in natural **delight** ; but when in the state of morning, they are in spiritual **delight**.

8701^a. When man acts from the affection of good, he wills good, and it is **delight** and blessedness to him to do it . . .

8707. In this light the eye sees objects, and is affected with beauty and **delight** from their agreements with order . . . But the objects seen in (spiritual) light appear beautiful and **delightful** according to their agreement with a man's good.

8872^e. To the sensuous Corporeal relate the scientifics . . . and also their **delights** : with the good these are both good, because they are applied to goods ; but with the evil they are evil, because they are applied to evils.

8904^a. Hence, they who take the **delight** of their life in adulteries, are no longer able to receive anything of faith . . .

8977. 'If he shall come in his body'=truth without **delight** . . . for 'the woman of a servant'=the **delight** conjoined with truth. . . The men of the external Church . . . are they who learn truth from no **delight** . . .

—². But they who are in the truth to which **delight** is adjoined, are here meant by 'the servants who come with a woman' ; for 'a woman' . . . here, =**delight** ; because, with the man of the external Church, this is in the place of good : the good which he has is . . . from a natural origin . . . for the sake of self ; this is why it is called **delight**, and not good . . . As it is natural good, that is, as it derives its origin from the world . . . it is called **delight**.

8978. 'He shall go forth in his body'=a state of truth without **delight** also after combat.

8979. 'If he is the lord of a woman'=truth conjoined with **delight**. . . 'A woman'=good ; but here, **delight**. . . The reason 'a woman'=**delight**, is that the woman of a man=good . . . but as he does not do the truth for the sake of the truth, nor good for the sake of good, but that he may be recompensed ; in the truth and good he does there is the idea of self, and this idea is not of good, but of **delight** ; for, in the spiritual sense, nothing is called good but what is of love to the Lord and towards the neighbour. In the natural man, this good also does indeed appear as **delight**, but it is the Spiritual within it which makes it good. Ex.

8980. 'His woman shall go forth with him'=a state of truth conjoined with **delight** also after combat. . . 'Woman'=**delight** conjoined.

— . 'Servants'=those who are in the faith of the doctrinal things of their Church, and not in the corresponding good, but in the **delight** which counterfeits it. . . They who are at the entrance to Heaven, by means of the truth of faith communicate with those who are in Heaven, and by means of **delight** conjoined with truth, with those who are outside of Heaven . . .

8986. The **delight** of the remembrance of spiritual goods. Sig. . . 'To love,' here, =the **delight** of remembrance . . . Such persons cannot be affected with truth for the sake of good, but for the sake of **delight** ; wherefore, as 'to love' is here said of such, it =the **Delight** of remembrance.

8987. 'I will not go out free'=the **delight** of obedience.

— . To be reformed (as distinguished from to be regenerated), is said of those who, by the truths of faith, cannot be brought to the good of spiritual life, but only to the **delight** of natural life. Ex.

8993. The affection of truth from natural **delight**. Sig. . . Hence 'the daughter of a man sold for a maid-servant' = the affection of truth from the **delight** of natural affection. By natural **delight** is meant the **delight** which flows forth from the love of self and the world . . . Such affections of truth, which do not flow forth from spiritual good, but from natural **delight**, are represented by 'the daughter of an Israelitish man sold for a maid-servant' . . .

8995. 'If she be evil in the eyes of her lord' = if the affection of truth from natural **delight** does not agree with spiritual truth. 'Maid-servant' = affection from natural **delight**.

—². 'Maid-servant' = the affection of truth from the **delights** of the love of self or the love of the world . . . The affection of truth from natural **delight** is in the external man . . .

—⁴. (Such a man) may suppose, that the **delight** of natural loves, which are the love of self and the world, cannot agree with spiritual truth and good, (but the fact is that) man has his head in Hell when he has the **delights** of the love of self or the world as an end, but he has it in Heaven, when these **delights** are as means to an end . . .

9049. With him who does good from the heart . . . the affection of love is increased . . . and, with this affection, an ineffable **delight**, which is heavenly **delight**. Ex.

— . The case is the same with an evil man who does evil to another from the heart . . . the affection of self-love is increased, and with it the **delight** of hatred and revenge against those who do not submit. Ex.

9103. Exterior good is charity in the exterior man . . . this good comes to man's sensation as **delight**; but (interior good) does not come to his sensation (except in the Spiritual World).

—³. The objects which enter through the senses, appear to man at first as pleasure and **delight**; afterwards, the infant man distinguishes between the **delights** . . .

9184. Unlawful conjunction . . . is the conjunction of truth with affection from the **delight** of gain or from the **delight** of honours; in such affection are they who learn the truths of the Church for the sake of these **delights** . . . The external man relishes only those things which are of the world and self, which are **delights** from gains and honours. But when the internal man has been opened . . . the man regards as ends those things which are of the Lord and Heaven . . . and the **delights** of gain and honours, as means to that end. . . . Means have life solely from the end . . . thus the **delights** of gain and of honours, when made means, have life from the life out of Heaven.

9206². As it is with good, so it is with every **delight**, pleasantness, etc.; these things are not such from themselves, but from the things which are in them; the conjunction makes them such . . .

9213. That (scientific truth) is to be restored before a state of shade from the **delights** of external loves. Sig. . . 'Sunset' = a state of shade from the **delights** of external loves. . . Sunset in Heaven corresponds to a state of shade as to the truths of faith and of cold as to the good of love . . . for they then come into the **delights** of external loves, which are attended with shade as to faith . . . But when an Angel or Spirit is in internal things, he is in the **delights** and blessednesses of heavenly loves, and at the same time in the pleasantnesses of faith.

—². When man is in a state of shade from the **delights** of external loves, as these **delights** reject those truths . . . fallacies inhere . . . The reason external **delights**, or those of the external man, are such, is that they cohere with the world, and are also excited and as it were vivified from its heat. But internal **delights** or blessednesses, or those of the internal man, cohere with Heaven, and are also excited and vivified from its heat.

9272³. 'To plant plants of **delights**' (Is. xvii. 10) = such things as favour the affections.

9276. Those with them who are in the **delights** of external truth. Sig. . . The subject treated of, is the conjunction of the Church . . . with those who are in the **delights** of external truth. . . 'The wild beast of the field' = those who are in the **delights** of external truth; (for) 'wild beasts' = such affections as are of truth the most external; for these affections . . . are the affections of sensuous things, which are called pleasures and **Delights**. The reason they are the **Delights** of truth, and not so much of good, is that sensuous things . . . derive hardly anything from spiritual good.

—². This verse treats (thirdly) of those who are in the **delights** of external truth: these three kinds of men constitute the Church . . . they who are in the **delights** of external truth are the outermost, and make as it were the circuit, and close the Church. . . (Through the first two kinds of men) the Lord is with those who are in the **delights** of external truth; for these **delights** with them are for the most part from the loves of self and the world, and derive very little from spiritual good.

—⁴. Through this affection, He flows into the **delights** of external truth, which are in the extremes.

9278. 'Six days thou shalt do thy works' = a state of labour and combat, when in the external **delights** which are to be conjoined with internal ones.

9296². In proportion as he is carried away by the **delights** of the loves of self and the world . . .

9297⁴. All in the other life are reduced to . . . the use of their life . . . which they had loved above all things, and which had therefore been the **delight** itself of their life.

9335. 'Lest the wild beast of the field be multiplied upon thee' = the afflux of falsities from the **delights** of the loves of self and the world. . . 'Wild beasts' = the affections of falsity originating from the **delights** of the loves of self and the world.

—². From these fallacies, when they breathe the **delights** of the loves of self and the world, he concludes nothing but falsities . . .

[A.]934r. 'From the wilderness to the river' = from the **delight** of the Sensuous to the good and truth of the Rational. . . As the Sensuous has no celestial good or spiritual truth, but **delight** and pleasure from the body and the world, 'wilderness' here = this Outermost in the man of the Church.

9348. The loves of self and the world are connate with man, and from them man feels the **delight** of his life from his birth; yea, from them he has his life.

—². 'The pit' = falsity induced by reasonings from the fallacies of the senses to favour the **delights** of the loves of self and the world.

—⁴. 'To spread over him a net' = to allure by the **delights** of earthly loves and reasonings thence.

—⁶. 'A snare' = allurement and deception through the **delights** of the loves of self and the world . . . and this through reasonings from the fallacies of the senses, which favour these **delights** . . . The diabolical crew assault nothing with man but these loves, which they **delight** in every way, until he is taken; (and then the man) also takes **delight** in ensnaring and alluring others . . .

—⁷. The **delights** of these loves are what destroy . . . for from self-love streams out contempt for others . . . enmity if they do not favour; at last the **delight** of hatred, the **delight** of revenge, thus the **delight** of fierceness; nay, of cruelty.

9449. The signs that sins are forgiven, are . . . they perceive **delight** in worshipping God for the sake of God, in serving the neighbour for the sake of the neighbour; thus in doing good for the sake of good, and in believing truth for the sake of truth . . .

9450. The signs that sins are not forgiven, are . . . they perceive **delight** in evils. Enum.

9585. Everything is called freedom which is . . . of love; hence it is, that freedom manifests itself by the **delight** of willing and thinking, and thence of doing and speaking; for all **delight** is of love.

9993². The external (of the Celestial Kingdom) is the **delight** proceeding from this good . . . this is in the external man with them . . . and is represented by 'the unleavened wafers anointed with oil.'

9996. The ultimate of the Voluntary is called sensuous **delight**; (this) is drawn in through the senses of taste and touch . . . and is meant by 'a basket;' (for) the ultimate is the containant of all interior things.

10029². Truth in the natural man is what is scientific, and good there is the **delight** thereof; and both are perceptible to man . . .

10170. The **delight** of love truly conjugal is internal, being of minds; and is also the external **delight** thence, which is of bodies: but the **delight** of love not truly conjugal is a mere external **delight** without an internal one . . . this **delight** is earthly . . . and therefore in time perishes; whereas the former is heavenly . . . and therefore permanent.

10236⁷. The good of the Sensuous, signified by 'a base of brass,' is what is called the pleasure and **delight** which affects the imaginative thought . . . and is distinguished from other **delights** by this, that it regards

no uses but those for the sake of self; for the sensuous man is in the love of self and the world, and his **delights** are those of these loves.

10402. 'Ear-rings of gold in the ears' = representative insignia of obedience and of perception of the **delights** which are of external loves; for 'gold' . . . here, = the **delight** of external loves . . . thus evil.

10407. 'He made it a calf of what is molten' = according to the **delight** of the loves of that nation . . . for 'a calf,' as an idol, = this **delight**.

—². When there is no good of innocence and of charity . . . 'a calf' = natural and sensuous **delight**; which **delight** is the **delight** of pleasures, of cupidities, and of the loves of self and the world; this **delight** is that in which are they who are in externals without what is internal; and they worship it.

10503. 'They have made themselves gods of gold' = they worship infernal **delight**. . . 'Gold' = the **delight** of external loves, thus infernal **delight**.

10530. 'To a land flowing with milk and honey' = pleasantness and **delight** from the good of faith and of love . . . It is said pleasantness and **delight** from these, because in the good of faith and of love there is heavenly pleasantness and **delight** itself; for all good has its own **delight**; since that is called good which is loved, and all **delight** is of love. The **delight** which is meant by heavenly joy and eternal happiness, is from no source but the love of truth and good. That this **delight** is above every **delight** of any love in the world, is quite unknown to those who place all **delight** in worldly, corporeal, and earthly things.

10618². All evil has in it enmity, hatred, revenge, and fierceness; in and from these evil has its **delight**; and, moreover, evil hates good, because this is opposite to its **delights**.

10742. These things (hatred, revenge, etc.) at last become the **delights** of their life, thus the loves. 10745.

H. 56². See BEAUTY at this ref.

112 (q). Every good has its own **delight** from and according to uses. Refs.

155. When (the Angels) are in the greatest degree of love, they are in the light and heat of their life, that is, in their clearness and **delight**; but when they are in the least, they are in shade and cold, that is, in their obscurity and **undelight**.

158. The first (reason why there are changes of state in Heaven) is that the **delight** of life and of Heaven, which they have from love and wisdom . . . would by degrees become cheap, if they were constantly in it.

—². The third reason is . . . that the perception and sensation of good becomes more exquisite by the alternations of **delight** and **undelight**.

249. To speak with Spirits . . . is dangerous . . . for evil Spirits . . . desire nothing more than to destroy man soul and body, which also is done with those who have indulged much in phantasies, until they have removed from themselves the **delights** which are suitable to the natural man.

266^e. The Angels are gifted with **delights** and pleasantness according to the reception of wisdom from the Lord.

282^e. When an Angel of the inmost Heaven approaches, he (who feels it) seems . . . to be affected and as it were carried away with such delight, that in comparison with it every delight of the world appears to be nothing.

285. Innocence is that from which is all the good of Heaven, and peace is that from which is all the delight of that good. Every good has its own delight, and good and delight are both of love; for whatever is loved is called good, and is also perceived as delight. . . That peace is the inmost of delight from the good of innocence, shall now be explained. 288².

288. The peace of Heaven . . . does not come to their manifest perception, except by a Delight of heart when they are in the good of their life, and by a pleasantness when they hear truth which agrees with their good, and by a cheerfulness of mind when they perceive their conjunction . . .

—². Innocence and peace are conjoined like good and its delight; for good is felt by its delight, and delight is Known from its good. . . That innocence and peace are together, like good and its delight, may be seen with little children . . .

289. When the conjunction of good and truth comes forth, as is especially the case after temptations, he comes into a state of delight from heavenly peace.

374. I heard an Angel describing love truly conjugal and its heavenly Delights, in this way . . . Hence it is that all things of Heaven are inscribed on this love, and so many blessednesses and Delights as to exceed all number . . . In the spiritual sense, the delight of adulteries is nothing but the delight of the love of falsity conjoined with evil, which delight is infernal delight, because entirely opposite to the delight of Heaven, which is the delight of the love of truth conjoined with good.

379². Even those who are in (genuine marriage love), know nothing whatever about the interior delight which is in this love, but only about the delight of lasciviousness, which delight is turned into undelight after a short cohabitation; whereas the delight of love truly conjugal not only lasts till old age in the world, but also becomes the delight of Heaven after death, and is then infilled with interior delight, which is perfected to eternity.

382. Among married partners who are in love truly conjugal, there are heavenly delights, which are before their minds almost like the sports of innocence . . . for there is nothing that does not delight their minds.

384. This is why when a man commits adultery from delight, Heaven is closed to him.

—². From this it was evident, that the delight which reigns in Hell is the delight of adultery, and that 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 which is entirely opposite to the delight of marriage, which is a heavenly delight.

386. It has been shown me how the delights of marriage love advance towards Heaven, and the delights of adultery towards Hell. Ex.

395. The reason it is not known what heavenly joy

is . . . is that they have not known what the internal man is, thus not what is his delight and blessedness . . .

—². Hence it may be known, that heavenly delight is internal and spiritual delight, but not external and natural delight; and because it is internal and spiritual, it is more pure and exquisite, and affects the interiors of man . . . Everyone may hence conclude, that his delight is such as the delight of his spirit has been; and that the delight of the body, which is called the delight of the flesh, is relatively not heavenly; and what is in man's spirit . . . remains after death.

396. All delights flow forth from love; for what a man loves he feels delight; nor has anyone delight from any other source; hence it follows that such as the love is, such is the delight. The delights of the body or flesh all flow forth from the love of self and the love of the world; hence they are concupiscences and their pleasures; but the delights of the soul or spirit all flow forth from love to the Lord and love towards the neighbour; hence also they are affections of good and truth, and are interior joyousnesses. These loves with their delights inflow from the Lord and out of Heaven through an internal way . . . and affect the interiors; whereas the former loves with their delights inflow from the flesh and the world through an external way . . . and affect the exteriors.

—^e. As loves flow in and are received, so at the same time their delights also flow in; into the interiors the delights of Heaven, into the exteriors the delights of the world; since, as was said, all delight is of love.

397. Heaven in itself is such, that it is full of delights; inasmuch that regarded in itself it is nothing but blessedness and delight . . .

398. The delights of Heaven are ineffable, and are also innumerable; but of these innumerable delights not one can be known or believed by him who is in the mere delight of the body or flesh . . . For he who is wholly in the delight of the body or flesh; or, what is the same, in the love of self and the world; feels nothing of delight except in honours, gain, and the pleasures of the body . . . which so extinguish and suffocate the interior delights which are of Heaven, that they are not believed to be. Wherefore he would marvel greatly, if he were told that there are delights existing after the removal of the delights of honours and gain, and still more if told that the delights of Heaven which succeed in their place are innumerable, and such that the delights of the body and flesh, which are chiefly the delights of honours and gain, cannot be compared with them.

399. How great the delight of Heaven is, may be manifest only from this, that it is delight to all there to communicate their own delights and blessednesses to another; (hence) it is evident how immense is the delight of Heaven. . . The loves of Heaven are communicative of their delights . . . hence there is a mutual communication of the delights of the Angels among each other . . . But self-love takes away all delight from others, and draws it into itself . . . Wherefore, these loves are destructive of the delights with others . . . they are not communicative, but destructive, except in so far as the delights of others appertain to themselves.

... Whenever Spirits in these loves ... approached, my **delight** receded and vanished. . . . If such merely approach any heavenly Society, the **delight** of those who are in the Society is diminished . . . and those evil Spirits are then in their **delight**. . . . Hence it is evident that the spirit of such a man . . . covets the **delights** or goods of another ; and in proportion as he obtains them, he has **delight**.

[H.] 400. But . . . the **delight** in which they are who are in the loves of self and the world when they approach any heavenly Society, is the **delight** of their own concupiscence ; thus is quite opposite to the **delight** of Heaven ; they come into the **delight** of their own concupiscence from the deprivation and removal of heavenly **delight** with those who are in it. . . . But when there is no deprivation . . . they cannot approach . . .

—³. Such (torture) heavenly **delight** produced upon those who were in **delights** from the love of self and the world . . . As heavenly **delight** enters through an internal way, and flows into the contrary **delight**, it twists backwards the interiors which are in that **delight**, thus into what is opposite to themselves ; hence such tortures . . .

—⁴. All in Hell have been . . . in the mere **delights** of the body and flesh from the love of self and the world ; whereas all in Heaven have been . . . in the **delights** of the soul and spirit from love to the Lord and towards the neighbour.

401. A man in the love of self and the world feels **delight** from these loves, and also in every pleasure from them, while he lives in the body ; whereas a man in love to God and towards the neighbour, does not manifestly feel **delight** from them, and from the good affections from them, so long as he lives in the body ; but only a blessedness almost imperceptible . . . But, after death, the states are completely changed ; the **delights** of the love of self and the world are then turned into what is painful and direful . . . and by turns into what is filthy and squalid . . . which are then **delightful** to them. But the obscure **delight**, and almost imperceptible blessedness . . . is then turned into the **delight** of Heaven, which is in every way perceptible and sensible . . . for they are then in the spirit, and this was the **delight** of their spirit.

402. All the **delights** of Heaven are conjoined with and are [in uses . . . wherefore, everyone has **delights** such as the uses are, and also in such a degree as is the affection of use. That all the **delights** of Heaven are **delights** of use, may be evident from a comparison with the five senses . . . To each sense there is given **delight** according to its use . . . To the sight, **delight** from beauty and forms ; to the hearing, from harmonies ; to the smell, from things odoriferous ; to the taste, from flavours. . . . The reason sight has such a **delight**, is from the use it performs to the understanding . . . The reason hearing has such a **delight**, is from the use it performs to both the understanding and the will. The reason smell has such a **delight**, is from the use it performs to the brain and also to the lungs. The reason taste has such a **delight**, is from the use it performs to the stomach and thence to the universal body. . . . The marriage **delight**, which is a purer and more exquisite

delight of touch, is more excellent than all the former, on account of its use, which is the procreation of the human race, and thence of the Angels of Heaven. These **delights** are in these sensories from the influx of Heaven, where every **delight** is of use and according to use.

404^e. Heavenly joy . . . is conjoined with ineffable **Delight**.

405². In no case (in the Heavens) is the use of one exactly the same as that of another ; thus neither is the **delight** of one exactly the same as that of another . . . The **delights** of every use are innumerable, and these innumerable **delights** are in like manner various, but still conjoined together in such order, that they mutually regard each other. Ex.

406². For the **delight** of those in the Heavens is to do good to another ; and it is not **delight** to do good to themselves, except that it may become another's . . .

409. Heavenly joy . . . is as if the interiors were fully opened and unloosed to receive **delight** and blessedness, which is dispersed into every single fibre. Des. Good Spirits who are not yet in this **delight** . . . when they perceive it from an Angel . . . are filled with such **delight**, that they go as it were into a sweet swoon.

413. It has often been granted me to perceive the **Delights** of heavenly joys . . . It is an affection of innumerable **Delights** and joys. Des.

—^e. When I wanted to transfer all my **delight** into another, a more interior and fuller **delight** than the former one continually flowed in in its place ; and in proportion as I wanted this, so it flowed in ; and I perceived that this was from the Lord.

414². Goodness . . . makes the **delight** and beauty of charity to shine forth from every particle of their faces . . .

485. The **delights** of everyone's life are after death turned into corresponding ones. Gen. art.

— . By being tuned into corresponding **delights**, is meant into spiritual ones which correspond to the natural ones . . . 487, Ex. 489, Ex., and Examps. given.

486. All the **delights** man has, are of his reigning love ; for man feels nothing else **delightful** but what he loves, thus especially what he loves above all things . . . These **delights** are various ; they are as many in general as there are reigning loves, consequently, as many as there are men, Spirits, and Angels . . . The specific **delights** of every man are also of infinite variety ; nor is there a single **delight** of any man quite like that of another, whether they succeed one after another, or are together one with another . . . But still these specific **delights** with everyone relate to his reigning love ; for they compose it, and thus make one with it. In like manner all **delights** in general relate to one universally reigning love ; in Heaven to love to the Lord, and in Hell to self-love.

487^e. These things are said to the end that man may examine himself, and from his **delights** may know his love . . .

489⁷. (With those who have reputed adulteries as wicked, and have lived in chaste love of marriage . . . the **delights** of their love are ineffable, and they increase to eternity ; for all the **delights** and joys of Heaven flow

into this love . . . Their external **delights** are such that they cannot be described in human words.

500. By will, is meant the affection and love, also all the **delight** and pleasure which are of the affection and love . . . since what a man wills he loves, and feels to be **delight** and pleasure; and, conversely, what a man loves, and feels to be **delight** and pleasure, he wills.

517. (a). All good has its **delight** from and according to uses. Refs.

570. Infernal fire . . . is also **Delight**; for what a man loves or desires, he feels **delight** when he obtains it; from no other source has man **delight** of heart. Infernal fire, therefore, is the cupidity and **delight** which stream forth from these two (infernal) loves as from their origins.

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

573². From **delight** he rages against those who do not submit: this **delight** is completely conjoined with the **delight** of command . . . for the **delight** of doing harm is in enmity, hatred, etc.

574. When this sphere (from Hell) is perceived by him who is in a like cupidity, he is affected at heart, and infilled with **delight**; for cupidity and its **delight** make one; for what anyone desires is **delight** to him. Hence it is, that the Spirit . . . from **delight** of heart desires to go thither.

N. 58. Everyone has all his **delight**, joyousness, and happiness from his dominant love, and according to it; for man calls that **delight** which he loves, because he feels it; but that which he thinks and does not love, he may also call **delight**, but it is not the **delight** of his life. The **delight** of love is that which is good to a man; and **undelight** is evil to him.

J. 56². (The Papists) there dispose around them a number of Societies, which are in various external **delights**. Enum. . . But after being there a few hours, they are all wearied, and depart, because these **delights** are external, and not internal.

S. 108. (African Spirits heard the singing of a Psalm in a church) from which they were affected with such **Delight**, that they sang along with them. Presently, their ears were closed . . . and then they were affected with a still greater **Delight**, because a spiritual one . . . The reason of their increased **Delight**, was that communication was given them with that Society in Heaven, which was in conjunction with those who were singing that Psalm. De Verbo 18².

W. 33. Affection and thought are the fountains of man's life; all the **delights** and pleasantnesses of his life are from them; the **delights** from the affection of his love, and the pleasantnesses from the thought thence.

47. The essence of all love consists in conjunction; yea, its life, which is called **delight**, pleasantness, deliciousness, sweetness, blessedness, joyousness, and happiness. Love consists in this, that its own is another's, and that it feels his **delight** as **delight** in its own self . . . but to feel one's own **delight** in another, and not his in ourselves, is not to love . . .

267. (The reason he does not elevate his understand-

ing higher) is that he is in the **delights** of the love of his natural mind, and if he rises above it, the **delight** of his love perishes: if it is elevated higher, and sees truths opposite to the **delights** of his life . . . he either falsifies them, or passes them by . . .

271². He who loves adulteries, calls it freedom to commit them . . . for in lasciviousness he feels **delight**, and in chastity **undelight**. He who is in the love of dominion from self-love, in that love feels a **delight** of life which exceeds all other **delights** . . . So with every other evil.

316². Acts and works are the ultimates; from these through the **delights** of uses a return is made to their primes . . . That the return is made through the **delights** of uses, is manifestly evident from the perceived **delights** of acts and works which are of the man's love, in that they flow back to the prime of the love from which they come, and in that conjunction is thereby effected: the **delights** of acts and works are what are called the **delights** of use.

—4. The **delights** of uses do not present ideas in the thought, but only affect, without any distinct perception.

363². There are many things of love which have been allotted other names, because they are derivations; as affections, desires, appetites, and their pleasures and **Delights**.

—³. From these two are derived sensations . . . with their **delights** and pleasantnesses.

P. 38. No man who is in the **delights** of the concupiscences of evil, can know anything of the **delights** of the affections of good in which is the angelic Heaven; for these **delights** are quite opposite to each other in internals, and thence interiorly in externals, though in the surface itself there is but little difference. For every love has its own **delights**. Enum. . . The spring of these **delights** is the love of dominion from self-love. These **delights** are from the concupiscences which obsess the interiors of the mind; from these they flow down into the body . . . Hence, from the **delight** of the mind, according to the concupiscences, there arises the **delighting-jucundatio** of the body.

—e. These foul **Delights**, after they have entered Hell, are turned into direful things.

39. The blessednesses, joyousnesses, **Delights**, and pleasantnesses; in a word, the happinesses of Heaven, cannot be described in words. (See HAPPINESS at this ref.)

40. The **Delights** of the concupiscences of evil, and the **Delights** of the affections of good, cannot be compared; because the devil is within the **Delights** of the concupiscences of evil, and the Lord is within the **Delights** of the affections of good. If they are to be compared, the **Delights** of the concupiscences of evil can only be compared to the lascivious **Delights** of frogs in ponds, and of serpents in stanches; but the **Delights** of the affections of good may be compared to those of the mind in gardens . . .

73². Every **delight** which man has, is from his love; from no other source does there exist any **delight**; and to act from the **delight** of love is to act from freedom;

for **delight** leads a man as a river does that which is carried along by its current.

—^e. Everyone can come into spiritual freedom, provided he is willing to think . . . that the **delight** and blessedness of life in time for time, is only as a transient shadow, compared to the **delight** and blessedness of life in eternity to eternity.

[P.] 83². Man is born into the love of self and the love of the world . . . the **delights** of these loves are what he is led by, and the **delights** cause him not to know that he is in evils; for every **delight** of love is felt no otherwise than as good . . .

—³. After death . . . these cannot have any other **delight** than that which they had in their spirit while they lived in the world; and this **delight** is the **delight** of infernal love, which is turned into what is **undelightful**, painful, and direful.

—⁴. At first, he thinks (about Heaven) from the **delight** of self-love; this **delight** is to him the joy of Heaven; but so long as the **delight** of this love reigns, together with the **delights** of the evils which stream forth therefrom, he cannot understand (what it is to go to Heaven) . . . (For) he thinks nothing of the evils in the **delights** of which he is, and so long as their **delights** remain, the evils also remain; their **delights** are from the concupiscence of them, which continually breathes and also produces them, when no fear withholds. So long as evils remain in the concupiscences and thence in the **delights** of their love, there is no faith, charity, etc., except in mere externals.

85. So long as the **delight** of the love of evil reigns, man cannot freely will what is good and true . . . therefore cannot appropriate them. . . He first acts from the **delight** of the love of what is good and true when the **delight** of the love of what is evil and false has been removed; for two **delights** of love which are opposite to each other do not exist at the same time. To act from the **delight** of love, is to act from freedom.

108. There are everywhere three things which make a one, and are called end, cause, and effect; the life's love is the end, the affections with their perceptions are the cause, and the **delights** of the affections with their thoughts are the effect; for just as the end through the cause comes into the effect, so does the love through its affections come to its **delights** . . . The effects themselves are in the **delights** of the mind and their thoughts, when the **delights** are of the will and the thoughts are of the understanding thence; thus when there is a full consent therein.

111². It is the external understanding which is in **delights** of concupiscences . . . Everyone can see that concupiscences and their **delights** make one. . . Concupiscences through their **delights** produce evils; but when evils are believed to be allowable . . . the **delights** and the evils make one.

112. The **delight** which is felt (from concupiscences) is in the body.

—². Concupiscences with their **delights** may be compared to fire . . . The concupiscences of evil with their **delights** also appear as fires in the Spiritual World; infernal fire is nothing else.

—³. If evils in the external man are not removed,

concupiscences with their **delights** grow and abound. Examps.

113. Man cannot perceive the concupiscences of his own evil; he does indeed perceive the **delights** of them, but reflects little about them; for **delights** *delight-obllectent*—the thoughts, and take away reflections.

126. When the love of heavenly life is implanted by the Lord in place of the love of infernal life . . . in place of the **delights** of the concupiscences of evil and falsity, are implanted the **delights** of the affections of good . . .

136⁵. External **delights** allure the internal to consent, and also to love. Ex. **Delights** are of two kinds; **delights** of the understanding and **delights** of the will: the **delights** of the understanding are also the **delights** of wisdom, and the **delights** of the will are also the **delights** of love. . . Now, as the **delights** of the body and its senses, which are external **delights**, act as one with the internal **delights**, which are of the understanding and the will, it follows, that . . . the internal gratefully beholds **delight** in the external, so much as to turn itself to it; thus is produced consent on the part of the understanding, and love on the part of the will.

—⁶. All little children there are introduced into wisdom . . . by means of **delights** and pleasantnesses from the Lord . . . thus continually by means of **delights** in their order; first, by the **delights** of the love of the understanding and its wisdom; lastly, by the **delights** of the love of the will . . . under which the other things which have entered through **delights**, are kept subordinate.

—⁷. When the first understanding and the first will are formed, the internal of thought . . . conjoins itself with them if they are **delightful**, and separates itself from them if they are not so.

145². As the **delights** of the concupiscences of evil, which obsess the external of thought, cannot be cast out at the same time, a combat takes place between the internal and the external of thought; the internal wanting to cast out those **delights**, because they are **delights** of evil . . . and in place of the **delights** of evil to introduce the **delights** of good . . . The **delights** of good are what are called the goods of charity.

—³. Man compels himself, when he compels the external of his thought . . . to receive the **delights** of his affections, which are the goods of charity.

146. For example: a man who has perceived **delight** in frauds . . . sees that they are sins . . . The internal man is then in the affection of sincerity, but the external is still in the **delight** of defrauding; which **delight**, because it is quite opposite to the **delight** of sincerity, does not recede unless it is compelled . . . But when he overcomes, the external man comes into the **delight** of the love of sincerity, which is charity; afterwards, successively, the **delight** of defrauding becomes **undelight** to him. It is the same with all other sins.

147. Man is in the natural mind only, so long as he is in the concupiscences of evil and their **delights** . . .

—². It is this which appears . . . as temptation with those who have indulged much in the **delight** of evil. (With others as combat.)

186. Man is in the **delight** of his own love, and this

delight makes his life itself ; wherefore, when man is kept in the **delight** of his life, he is in his freedom ; for freedom and this **delight** make one. If, therefore, he were to perceive, that he is being continually drawn away from his **delight**, he would be exasperated . . .

195. As the life's love has its own **delight**, and its wisdom its own pleasantness ; and, in like manner, every affection . . . has its own **delight**, and thence every perception and thought its pleasantness ; it follows, that these **delights** and pleasantnesses make man's life. What is life without **delight** and pleasantness ? It is not anything animate, but inanimate. Diminish these, and you grow old or torpid ; take them away, and you will expire and die. From the **delights** of the affections, and from the pleasantnesses of the perceptions and thoughts, is the vital heat. As every affection has its own **delight**, and the thought thence its own pleasantness, it may be evident whence are good and truth, and also what they are in their essence. Good is to everyone that which is the **delight** of his affection, and truth is that which is the pleasantness of the thought thence ; for everyone calls that good which from the love of his will he feels **delightful**, and that truth which from the wisdom of his understanding he thence perceives as pleasant.

—³. These two, **delight** and pleasantness, in the mind are spiritual, but in the body are natural ; both make man's life. Hence it is evident . . . that that is evil to man which destroys the **delight** of his affection, and that falsity which destroys the pleasantness of his thought thence ; and that evil from its **delight**, and falsity from its pleasantness, may be believed to be good and true. Goods and truths are indeed changes and variations of the state of the forms of the mind, but these are only perceived and live by means of their **delights** and pleasantnesses.

196. As the mind . . . thinks from the **delight** of the affection . . . it follows that the spirit is nothing but affection and thence thought. . . All there think from the affections of their life's love, the **delight** thereof encompassing everyone as his atmosphere.

198. Affection manifests itself only by means of a certain **delight** of thought, and the pleasure of reasoning about it, and then this pleasure and **delight** make one with the thought with those who are in the faith of their own prudence . . . and the thought flows in its **delight** as a ship in a current . . . to which the pilot pays no attention.

199. A man can indeed reflect upon the **delight** of his external affection when it acts as one with the **delight** of any bodily sense ; but still he does not reflect upon this, that this **delight** is from the **delight** of his affection in the thought. Examps. . . He does not feel the **delight** of his affection . . . in the thought, except as a certain desire connected with the body. . . That these **delights** rule his thoughts, and that without them his thoughts are nothing, is evident ; but he supposes that they are only thoughts . . .

200. As the **delights** of man's affections, from inmost things through interior ones to exterior ones, and at last to the outermost ones which are in the body, carry man along as the waves and winds do a ship, and as

nothing of them appears to man, except what takes place in the outermost things of the mind and in the outermost things of the body, how can he claim what is Divine from . . . these few outermost things appearing to him as his own ?

206². So also the **delights** of concupiscences, which are evils, and their thoughts, which are falsities (have life from self-love).

207. Self-love is the devil ; and concupiscences and their **delights** are the evils of his kingdom . . .

215⁹. It has been granted me to feel the nature and greatness of the **delight** of the love of dominion from self-love. . . It surpassed all the **delights** in the world. It was a **delight** of the whole mind from its inmost things to its ultimates, but in the body was felt no otherwise than as pleasure and cheerfulness with a swelling bosom. (I felt) that from this **delight**, as from their fountain, spring forth the **delights** of all evils. Enum. There is a similar **delight** in the love of possessing the riches of others . . . and in the concupiscences therefrom . . . but not in the same degree, unless it is conjoined with self-love.

216. As the natural man calls goods the **delights** of self-love, which are also the **delights** of the concupiscences of evil . . . he calls honours and riches Divine blessings . . .

279⁵. Such do not know, that evil is the **delight** of the concupiscence of acting and thinking contrary to Divine order, and that good is the **delight** of the affection of acting and thinking according to Divine order.

281². The love of the will inflows into the understanding, and there makes its **delight** felt . . .

—³. What man would be if he were not permitted to think according to the **delights** of his life's love. Ex. . . . The **delights** of these evils would so take possession of the interiors of his mind that they would open the door . . . (thus his insanity would openly appear).

296³. As man wills and does evil, he introduces himself more and more interiorly and deeply into infernal Societies ; hence the **delight** of evil grows, and so takes possession of his thoughts, that at last he feels nothing sweeter. Examps.

—⁹. These evils are not felt as evils, but as **delights**, to which no one attends : who attends to the **delights** of his love ? In these his thought swims, as a boat which is carried along in a current . . . He can only feel something from them in his external thought ; but he does not attend to them even there, unless he well knows that they are evils.

—¹⁰. Withdrawal from evil is effected in a thousand ways. . . (The most general are), that the **delights** of concupiscences, of which man knows nothing, are let out 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, pleasantness, or desire, and are there commingled with his natural and sensuous **delights**. The means of separation and purification are there . . . which are especially the **delights** of meditation, of thought, of reflection for the sake of certain ends which are uses . . . These **delights**, because they are of his love in the external man, are

means for the separation, purification, excretion, and withdrawal of the **delights** of the concupiscences of evil of the internal man. Examp. . . (This unjust judge) does not know that his internal **delight** consists of cunning, fraud, deceit, etc., and that this **delight**, composed of so many **delights** of the concupiscences of evil, has dominion in each and everything of his external thought, in which are the **delights** of appearing to be just and sincere. The internal **delights** are let down into these external **delights**, and are commingled like foods in the stomach; and there they are separated, purified, and withdrawn; but (with an evil man) this is done only with the more grievous **delights** of the concupiscences of evil. But with a good man there exists a separation, purification, and withdrawal . . . of the less grievous evils also, and this is effected by means of the **delights** of the affections of good and truth, and of justice and sincerity, into which he comes in proportion as he regards evils as sins, and therefore shuns them, and still more if he fights against them. . . The Lord also purifies them through external means (of honours, gain, etc.); yet in these the Lord inserts the **delights** of the affections of good and truth, by means of which they are so directed and adapted as to become **delights** of the love of the neighbour.

—¹³. If anyone were to see the **delights** of the concupiscences of evil together, in some form . . . he would see them in such a number that they could not be defined . . .

[P.] 29^S. Every evil Spirit . . . calls his own evil good, for he feels it as **delight**.

303. Instead of the affections of good, take the **delights** of good, and instead of the concupiscences of evil, take the **delights** of evil; for there is no affection or concupiscence without its **delights**, for these make the life of every one of them: these **delights** are what are so distinguished and conjoined, as was said above concerning the affections of good and the concupiscences of evil. The **delight** of his affection infils and surrounds every Angel of Heaven; and the general **delight** also infils and surrounds every Society of Heaven; and the **delight** of all together, or the most general one, the universal Heaven. In like manner, the **delight** of his concupiscence infils and surrounds every Spirit of Hell; and the general **delight** every Society of Hell; and the **delight** of all or most general **delight**, the whole Hell. As the affections of Heaven and the concupiscences of Hell are diametrically opposite to each other, it is evident that the **delight** of Heaven is such **undelight** in Hell that they cannot endure it, and contrariwise . . .

304. These **delights**, as they make the life of each one in particular, and of all in general, are not felt by those who are in them; but their opposites are felt when they approach, especially when they are turned into odours; for every **delight** corresponds to an odour, and in the Spiritual World can be converted into it. Then the general **delight** in Heaven is smelt as the odour of a garden, with variety according to the fragrance from the flowers and fruits in it; and the general **delight** in Hell is smelt like stagnant water, into which have been thrown various kinds of filth . . .

324⁶. What is good but **delight**? . . . All good is called

good from its **delight** or blessedness. All that is given and possessed is indeed called good, but unless there is also **delight**, it is barren good, which in itself is not good.

—⁷. The reason all do not come into Heaven, is that they imbue the **delights** of Hell opposite to the blessedness of Heaven . . . He who, when he comes there, is in the **delight** of Hell, has palpitation of the heart, etc.

—⁸. As they cannot live with any but those who are in a like **delight** of life, they are sent back to them; consequently, they who are in the **delights** of evil, to their own; and they who are in the **delights** of good, to their own. Nay, it is granted to everyone to be in the **delight** of his evil, provided he does not infest those who are in the **delight** of good; but as evil cannot do otherwise than infest good . . . they are cast down into their own places in Hell, where their **delight** is turned into **undelight**.

335². If there were any end to wisdom with a wise man, the **delight** of his wisdom would perish . . . and thus the **delight** of his life; and in its place would succeed the **delight** of glory . . .

335³. In the spiritual state . . . no one can be anywhere but where his reigning love is; for there is the **delight** of his life, and everyone wants to be in the **delight** of his life. A man's spirit cannot be anywhere else, because this makes his life, yea, his very breathing, and the beat of his heart. It is otherwise in the natural world, where the external of man is taught from infancy to simulate other **delights** . . .

—⁶. Hence . . . no one can be let into the **delight** of Heaven . . . who is in the **delight** of Hell; or, what is the same, into the **delight** of good who is in the **delight** of evil. (From experience.)

—⁷. Some . . . Spirits wanted their infernal **delight**, or **delight** of evil, to be transmuted . . . into heavenly **delight**, or the **delight** of good . . . It was permitted that it should be done by Angels, who then removed that infernal **delight**; but then, because it was the **delight** of their life's love, thus their life, they lay as if they were dead . . . They were therefore resuscitated by the immission of the **delight** of their life's love; and they said that in that state they felt interiorly something direful and horrible . . .

340⁶. Certain Spirits from Hell said to me, Write something from us . . . Write that every Spirit, whether good or evil, is in his own **delight**; the good in the **delight** of his own good, and the evil in the **delight** of his own evil. I asked them, What is your **delight**? They said that it was the **delight** of committing adultery, stealing, defrauding, and lying. Again I asked, What is the quality of those **delights**? They said that they were smelt by others as stench from ordures, carcasses, and stagnant urine. I said, Are these **delights** to you? They said that they were most **delightful** . . .

—⁷. I said, What more shall I write from you? They said, This, that it is permitted everyone to be in his own **delight**, even the most unclean, as they call it, provided he does not infest good Spirits and Angels . . .

R. 502². That the love of dominion from self-love, and the love of reigning from the conceit of man's Own intelligence, are the heads of all infernal loves, and thus

the heads of all the evils and falsities in the Church, is at this day not known: the **delights** of these loves, which surpass the **delights** of all the pleasures of the disposition, make this not known.

507. The **delight** of the affection of the heart and soul on that account . . . with those who were in faith alone as to doctrine and life. Sig. . . 'To rejoice' and 'to be glad' = to have the **delight** of the affection of the heart and soul; the **delight** of the affection of the heart is of the will, and the **delight** of the affection of the soul is of the understanding.

692. That on account of the **delight** of self-love originating from grievous concupiscences of evils they did not acknowledge the divinity of the Lord's Human. Sig. . . 'Heat' = the concupiscences of the evils which are in the love of self and its **delight** . . . therefore, 'to scorch with great heat' = to be in grievous concupiscences, and thus in the **delight** of love.

—². The **delight** (of self-love) surpasses every **delight** in the world; for it is made up of mere concupiscences of evils, and every concupiscence breathes forth its own **delight**; every man is born into this **delight** . . . When this **delight** grows, it causes a man not to be able to think above himself . . .

908. Good is only felt, and it is felt under various kinds of **delight**: as man does not attend to what he feels in his thought, but to what he sees there, he calls everything good which he feels from **delight**; and from **delight** he feels what is evil . . .

M. 5³. Heavenly joy . . . is the **delight** of doing something that is of use to self and others; and the **delight** of use derives its essence from love, and its manifestation from wisdom; the **delight** of use originating from love through wisdom, is the soul and life of all heavenly joys.

16². What are the **delights** of the bodily senses without the **delights** of the soul? It is the soul which **delights** the former. In themselves, the **delights** of the soul are imperceptible blessednesses; but they 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; from the latter and the former together is heavenly happiness . . .

18³. Every love has its own **delight**; for the love lives thereby; and the **delight** of the love of uses is heavenly **delight**, which enters into the succeeding **delights** in order, and according to the order of succession exalts them, and makes them eternal.

29^e. A spiritual man feels and perceives spiritual **delight**, which is far before natural **delight**, because it a thousand times surpasses it.

51^e. The reason the fellowships (of married partners) are then more **delightful** and blessed, is that when this love becomes of the spirit, it becomes more interior and pure, and therefore more perceptible; and all **Delight** grows according to the perception, and grows even until its blessedness is discernible in its **Delight**.

68. All **delights** felt by man are of his love; the love manifests itself, nay, it comes forth and lives thereby.

It is known that **delights** exalt themselves in the proportion that love exalts itself, and in the proportion that the incident affections touch the reigning love more nearly; (therefore it follows) that the **delights** of marriage love surpass the **delights** of all loves, and that it also **delights** these according to its presence . . .

—². The reason all **delights** from primes to ultimates are collected into this love, is on account of the superior excellence of its use . . . It follows that all the blessednesses, joyousnesses, **Delights**, pleasantnesses, and pleasures, which the Lord Creator could possibly confer on men, are collected into this His love. That **delights** follow the use, and are in man according to the love of this, is evident from the **delights** of the five senses . . . Each of these has **delights** with variations according to its specific uses . . .

69². In the higher principles of the mind (these deliciousnesses of the soul are felt) as blessednesses; in the lower principles of the mind as joyousnesses; in the bosom as **Delights** therefrom.

137⁷. No one knows the blessed **delights** of marriage love but he who rejects the horrid **delights** of adultery; and no one can reject these unless he is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses.

272². The reason they conjoin themselves, is that every affection has its own **delight**, and **delights** tie dispositions together. . . It would be otherwise . . . if their **delights** were smelt, as takes place in the Spiritual World.

335. Thus only with one wife can there exist the celestial blessednesses, the spiritual joyousnesses, and the natural **Delights**, which have been provided . . . for those who are in love truly conjugal. Gen.art. They are called celestial blessednesses, spiritual joyousnesses, and natural **Delights**, because the human mind is distinguished into three regions . . . and as the pleasantnesses of this love are the most eminent in the highest region, they are perceived as blessednesses; and as in the middle region they are less eminent, they are perceived as joyousnesses; and at last, in the lowest region, as **Delights**.

427. It is the **delights** of (scortatory and of marriage) love which are thus opposite; for love without its **delights** is not anything. That these **delights** are so opposite, does not at all appear . . . because in externals the **delight** of the love of evil counterfeits the **delight** of the love of good; but in internals the **delight** of the love of evil consists of mere concupiscences of evil . . . whereas the **delight** of the love of good consists of innumerable affections of good . . . This bundle and that ball are felt by the man only as one **delight**; and as in externals the **delight** of evil counterfeits the **delight** of good . . . the **delight** of adultery is as the **delight** of marriage . . .

430. Into such uncleannesses are there turned the **delights** of scortatory love. Who can believe, that in the Spiritual World, every **delight** of love is presented to the sight under various appearances, to the smell under various odours, and to the view under various forms of beasts and birds? Enum. and Ex.

[M.] 439. Each sphere bears with it **Delights**. Gen.art. . . . The reason is, that the ultimate plane, in which the **delights** of each love cease, and where they infill and complete themselves . . . is the same.

—^e. The Angels discriminate in the extremes what is lascivious from what is not so . . . and this is from the difference of the internal **Delights**, which enter the external ones and compose them.

440. The **Delights** of scortatory love begin from the flesh, and are of the flesh in the spirit; but the **Delights** of marriage love begin in the spirit, and are of the spirit even in the body. Gen.art.

—². The spirit that is not elevated above the sensuous things of the body . . . does not feel any **Delights** but those which flow in from the flesh and the world through the bodily senses; these it seizes upon . . .

—^e. Wherefore it follows, that the **Delights** of the flesh, as to the **Delights** of scortatory love, are nothing but the effervescences of lusts . . .

441. The **Delights** of marriage love have nothing in common with the feculent **Delights** of scortatory love: the latter are indeed in the flesh of every man, but they are separated and removed, as the man's spirit is elevated above the sensuous things of the body . . . It then perceives fleshly **delights**, first as apparent and fallacious **delights**, and afterwards as libidinous and lascivious ones which are to be shunned . . . and at last it feels them as **undelightful**, shocking, and nauseous; and in the degree that it thus perceives and feels these **delights**, it perceives the **delights** of marriage love as harmless and chaste, and at last as delicious and blessed. The reason the **Delights** of marriage love also become of the spirit in the flesh, is that after the **Delights** of scortatory love have been removed, the spirit enters chaste into the body . . .

442. The **Delights** of scortatory love are pleasures of insanity; but the **Delights** of marriage love are deliciousnesses of wisdom. Gen.art.

— . The natural man . . . embraces only natural, sensuous, and corporeal **Delights**. It is said natural, sensuous, and corporeal **Delights**, because the Natural is distinguished into three degrees . . .

443. The reason the **Delights** of marriage love are deliciousnesses of wisdom, is that none but spiritual men are in that love, and the spiritual man is in wisdom; hence he embraces no **Delights** but such as agree with spiritual wisdom.

— . The quality of the **Delights** of scortatory love, and the quality of those of marriage love (shown by a comparison).

461. You have supplicated to be instructed about Heaven and Hell. Inquire and learn what **delight** is, and you will know. . . . Accosting those he met, he said, Tell me . . . what **delight** is. Some said . . . Who does not know what **delight** is? Is it not joy and gladness? Wherefore **delight** is **delight** . . . Others said, that **delight** is the laughter of the mind . . . Some said, **Delight** is nothing else but feasting . . . On hearing these answers, the novitiate Spirit said . . . These **delights** are neither Heaven nor Hell; would that I could meet the wise . . . An Angelic Spirit . . . led him

to . . . the company of those who explore ends, and are called **Wisdoms**. To these he said . . . Teach me what **delight** is. The **Wisdoms** replied, **Delight** is the all of life to all in Heaven, and the all of life to all in Hell; they who are in Heaven have the **delight** of good and truth, but they who are in Hell have the **delight** of evil and falsity; for all **delight** is of love . . . wherefore, as man is man according to the quality of his love, so he is man according to the quality of his **delight**: the activity of the love makes the sense of **delight**; its activity in Heaven is with wisdom, and its activity in Hell is with insanity; each in its own objects presents **delight**: but the Heavens and the Hells are in opposite **delights**, because in opposite loves; the Heavens in the love and thence in the **delight** of doing good, but the Hells in the love and thence in the **delight** of doing evil: if, therefore, you Know what **delight** is, you Know the nature and quality of Heaven and Hell. But inquire and learn further what **delight** is from those who investigate causes, and are called **Intelligences**. . . These, rejoicing at the question, said, It is true that he who Knows what **delight** is, Knows the nature and quality of Heaven and Hell. The will, from which man is man, cannot move a point except by **delight**; for, regarded in itself, the will is nothing but the affect and effect of some love, thus of **delight** . . . and as the will actuates the understanding to think, there is not the least of an idea of thought, except from the influent **delight** of the will. The reason is, that the Lord, through influx from Himself, actuates all things of the soul and all things of the mind . . . and actuates them through the influx of love and wisdom, and this influx is the activity itself, from which is all the **delight** which in its origin is called blessedness, joyousness, and happiness; and in its derivation, **delight**, pleasantness, and pleasure; and in the universal sense, Good. But the Spirits of Hell invert all things . . . good into evil, and truth into falsity, the **delight** constantly remaining; for without the permanence of **delight**, they would have neither will nor sensation, thus not life. Hence is evident, what, of what kind, and whence, is the **delight** of Hell; also what, of what kind, and whence, is the **delight** of Heaven.

—⁷. There then came up three devils, who appeared on fire from the **delight** of their love; and they who were consociated with the novitiate Spirit . . . said to them . . . Tell something about your **delights**. They said, Know that everyone, whether good or evil, is in his own **delight**; a good person in the **delight** of his own good, and an evil one in the **delight** of his own evil. They asked, What is your **delight**? They said it was the **delight** of committing whoredom, of stealing, defrauding, blaspheming. They asked again, Of what sort are these **delights**? They said, that they are smelt by others as stenchens from ordure, carcasses, and from stagnant waters. They asked, Are these **delightful** to you? They said, Most **delightful** . . . such things are the deliciousnesses of our nostrils. They asked, What more? They said, Everyone is allowed to be in his own **delight**, even the most unclean, as they call it, provided he does not infest good Spirits and Angels; but as, from our **delight**, we cannot do otherwise . . . we have been cast into workhouses, where we suffer direful things:

the restraining of our **delights** there, is what is called infernal torment, and is also interior pain. T. 570.

524⁴. The **delights** of the love of evil are averse to the **delights** of the love of good, and **delights** exhale from everyone, as odours do from every plant; for they are not absorbed and hidden by the material body as before, but flow out freely from their loves into the spiritual aura . . . Moreover, an evil person chooses companions with whom he may live in his **delight**; and as he is averse to the **delight** of good, he spontaneously betakes himself to his own in Hell.

—^e. The imputation of good is effected in like manner . . . These, after they have been prepared, are let into the interior **delights** of good; and then there is opened to them a way into Heaven, to the Society where its homogeneous **delights** are. This is done by the Lord.

I. 13². Love itself and wisdom itself are not life, but are the being of life; whereas the **delights** of love and the pleasantnesses of wisdom, which are affections, make life . . . The influx of life from God carries with it these **delights** and pleasures . . . For the **delights** of love and the pleasantnesses of wisdom expand the dispositions, and adapt them to reception . . .

T. 38. The **delight** by which love manifest itself, is to each person good . . .

— The **delights** of love, which are also the **delights** of charity, cause **delights** to be called goods; and the pleasantnesses of wisdom, which are also the pleasantnesses of faith, cause truths to be called truths; for **delights** and pleasantnesses make their life; without life from these, goods and truths are as if they were inanimate things, and are also barren ones.

—². But the **delights** of love are of two kinds; in like manner the pleasantnesses which appear as of wisdom; namely, the **delights** of the love of good, and the **delights** of the love of evil; and thence the pleasantnesses of the faith of truth, and the pleasantnesses of the faith of falsity. In the subjects in which they are, these two **delights** of love, from their sensation, are called goods; and these two pleasantnesses of faith, from their perception, are also called goods; but as they are in the understanding, they are nothing but truths . . . But the love, whose **delight** is essentially good, is like the heat of the sun fructifying . . . and the pleasantness of its truth is as the light of the sun in the spring time . . . Whereas the **delight** of the love of evil, is like the heat of the sun parching . . . and the pleasantness of its falsity is as the light of the sun in winter time . . .

—^e. The mind whose **delights** of love are good, consists inwardly of spiritual substances such as are in Heaven; but the mind whose **delights** are evil . . . of such as are in Hell.

79⁸. They said, We have been insane . . . (But) they came to a way where the **delights** of their loves blew on them, and they said, Let us go this way; and they went and descended, and at last came to those who were in the **delights** of the like loves, and further; and as their **delight** was the **delight** of doing evil . . . they were imprisoned, and became demons; and then their **delight** was converted into **undelight**; because by means of penalties and the fear of them, they were restrained from their former **delight**, which made their nature.

361². In proportion as faith and charity become spiritual with man . . . he does not regard himself . . . but only the **delight** of perceiving the truths of faith, and of doing the goods of love; and in proportion as this spirituality is augmented, this **delight** becomes blessedness.

440. With these, the **delight** of doing good to the neighbour is a reward; the Angels . . . have this **delight**, and it is a spiritual **delight** which is eternal, and immensely surpasses every natural **delight**: they who are in this **delight** do not want to hear of merit . . .

442². At last he perceives the spiritual **delight** of charity; and then he begins to be averse to merit . . .

490². When (man turns the influent good into evil) the **delight** of good remains, and this then becomes the **delight** of evil; for without the **delight** remaining as it were similar, the man would not live, for **delight** makes the life of his love. Still, these **delights** are diametrically opposite to each other, but man does not know this so long as he lives in the world: whereas . . . after death the **delight** of the love of good is turned into heavenly blessedness, while the **delight** of the love of evil is turned into infernal horrors.

532². If he . . . thinks that he does not will them, because they are sins, he performs true and interior repentance; and still more if when he is in the **delight** of these evils, and is at the same time free to do them, he then resists and abstains. He who practises this repeatedly, perceives the **delights** of evils, when they return, as **undelightful**. Sig.

569. Every love with man breathes out **delight**, by which it makes itself felt; proximately it breathes it into the spirit, and thence into the body; and the **delight** of his love, together with the pleasantness of the thought, makes his life. These **delights** and pleasantnesses are not felt by man, except obscurely, while he lives in the natural body, because this body absorbs and blunts them; but after death . . . the **delights** of his love and the pleasantnesses of his thought are fully felt and perceived . . . sometimes as odours. Enum.

Ad. 950². To these succeed infra-celestial Goodnesses, which are intermediate between the spiritual and the natural ones, and properly affect the natural mind, or disposition, which men have in common with the animals; these are the **Delights** themselves of life, which are also called pleasures; with men, however, they are entirely different from what they are with brute animals, according to the state of each person, or according to the order of life which each one lives.

D. 87 (Index). Heavenly **delight** perceived by me . . . with solicitudes that the **delights** might be perceived more distinctly.

128 (Index). How miserable the state would be if all in the universe were not ruled, by the Lord, may be evident from the fact that they have **delight** in tormenting all others.

181^e. Some Spirits are only affections, who affect man with a certain delicious **Delight**; if they are evil, they are to be called Sirens.

[D.] 186. There is a correspondence of all things, which can be turned into **Delights** . . . The most distinct **delightful** representations can be drawn out . . . For while the mind inheres in its **delights** in general, every object is turned into the form of that **Delight**.

188. The most **delightful** ideas of the Angels . . .

218. Unless these Spirits enjoyed freedom, the human race . . . could not live in such corporeal and earthly **Delight**.

219. That it has been granted me to communicate as it were heavenly **Delight** to upright Souls in captivity.

— For many years it has been granted me manifestly to feel heavenly **Delights** in various ways; so many and such that I cannot possibly describe them . . . This very day . . . heavenly **Delights** have been granted to me, not expressible, and which I was permitted . . . to transfer to the Souls in captivity; which **Delights** they said they could feel, and thus they received comfort.

221. Little children, who are said to live in such . . . **Delight**.

230°. They no longer know what **Delight** is, such as there is in the other life.

231. That from sadnesses and insanities there are **Delights** of intelligence in the other life.

— I could have been greatly affected, in fact with a new **Delight** . . . From the influx of similar ones such **Delights** could be effected as flow into innocencies . . . By the Divine omnipotence . . . **Delights** may hence be produced . . . Thus from insanities . . . which are in the highest degree **undelightful**, gladnesses and **Delights** . . . may be brought out . . . I felt a kind of gladness . . . that such things as in themselves are unhappinesses and **undelightfulnesses** were also for utility; with the hope that such of these (female Spirits) as are illuminated in the things of faith in God Messiah, might be able to perceive **Delights** from some other source, composed as it were from opposites . . .

275. They there enjoy a blessed and **delightful** life of imagination.

301. That in the more interior Heaven there is ineffable **Delight** and happiness.

307. I felt a certain **delightful** panting from him.

329. All things set before the eyes . . . are vivified by God Messiah into **Delights** and pleasant series of **Delights**. While I was walking in the street beholding many diverse objects, which, on account of their diversity, no one could ever suppose could be transferred and thus vivified into a continuous series of **Delights**, I heard from the Angels that they thence perceived a continuous variety of **Delights**, thus from objects of which they perceived nothing.

336. Knowledge . . . can **delightfully** affect the whole Heaven of Angels.

— Hence is the **Delight**, yea, the happiness of the Angels . . . who are delighted—*delectantur*—with the happiness of all . . . This is of . . . love, and this is of **Delight** and happiness . . . I have been taught these things by those who have perceived that heavenly **Delight** . . . They thus acquired a perception of their **Delight**.

357°. It could not be with a **Delight** like that of the others . . .

359. That in the harmony of a number the **Delight** and happiness of all is communicated to each.

381. That some who are enemies of the faith enjoy a certain external **Delight**, which they call heavenly.

— But their **Delight** is only external, such as is that of the unfaithful in the world, and, in fact, still more exalted; but as it is only external, and fights against internal or true **Delight**, like the **Delights** of the unfaithful in the world it comes to an end, and is turned into **Undelights** and pains.

387. Instigate their cupidities or pleasures, in which they perceive the greatest **Delight**; they thus mingle the **Delights** with the like things as strike horror . . . For in proportion as they have a sense of **Delight** of such pleasures, there comes forth pain and horror . . .

395. That **Delights** can be transmitted from one into a number. In the other life, not only can the **Delights** of one be communicated with a number of others by means of speech and expressions . . . but **Delights** can also affect others by means of a real transmission into them . . .

396. The flavour relates to the **Delight**.

403. They were instructed in a new method of making deliciousnesses for Mohammed, or of inducing **Delights**, which he said he wanted to transmit to me; but it was not permitted.

428. That there are very many varieties of heavenly **Delights** and deliciousnesses, in which there is happiness. Those are called heavenly **Delights** which come forth sensibly with Souls, as if they were living in the body. There are **Delights** which affect the wicked so pleasantly that they can hardly bear them. But deliciousnesses are those which come from a still more interior fountain. In **Delights** there are species of happiness; in deliciousnesses there are species of heavenly marriage joy. In a word, there are very many degrees of **Delights** and deliciousnesses, both as to differences, and also as to intensity; and these **Delights** are communicable, without any diminution to those who communicate. True **Delights** and true deliciousnesses have happiness in them; this has peace in it, and this has innocence. Thus true **Delights** and deliciousnesses come solely from God Messiah as their only Fount.

429. All other **Delights** are spurious, fallacious; such as they are in the world, such they are in the other life; they can be infused even by devils.

744. They who love **Delight** in a perverted order of life . . .

1112. On the **Delight** of the celestials.

— The joy of the celestials is a certain **Delight**, which cannot be described . . . for it fills the whole body with such **Delight** . . . not unlike the highest degree of **Delight** of married partners in their joy, but diffused from each single least thing to the more composite ones. But it should be well distinguished whether it comes from the inmost things, or whether it subsists only in external ones.

1862. They could counterfeit something, as before **Delights**; but only from the external . . .

1926. When it is granted . . . to the Angels to flow into ideas, there is such a **Delight** of all things, and such a fulness of **Delights**, as can never be told . . .

1963. Whence are the diversities of **Delights**.

— I spoke with Spirits concerning the origin and nature of such diverse **Delights**, which are so various as to be indefinite; nay, some feel **Delights** in things contrary; and it was said that . . . it results from harmony . . . Hence whatever results from an acquired harmony is a **Delight** . . .

1964. It was shown . . . how Spirits, from their life in the body, have acquired a harmony and thence a **Delight** in contrary things, as in contradicting . . . Thus evincing . . . that their life is in acquired **Delights**.

1965. As to heavenly joys and **Delights** from things truly good and true, they come from the Lord alone . . .

—^e. The Angels are kept in this heavenly **Delight** and persuasion, which was communicated to me.

2461. On beauty and **Delight**.

— I spoke with Spirits about beauty and **Delight**; that beauty is the form in which and thence from which there is **Delight**; and that **Delights** . . . reduced into a form are beauty; and thus in these and therefore from them are **Delights** in an interior degree . . .

2504. They snatch from them all **Delight** . . .

2505. Such as live for themselves were with me for some days . . . and they took from me all the **Delight** of life. Ex.

2506. In the bodily life, such want to have **Delight**; nay, to take away the **Delight** of life from others who perform use . . .

— It was granted to say something about the **Delight** of life; that **Delight** is the life of man, and that they have been so created by the Lord, that they should create uses of **Delight** . . . Therefore **Delights** are added to their use, which **Delights** are augmented entirely according to use . . . But they who seek for **Delights**, without their flowing from use . . . then indeed **Delights** are felt, although gross ones; but as they are not from use, nor from the Lord through use, they are like these filthy and hurtful insects; and are such things as destroy societies, and such as destroy themselves, because there is no spiritual and celestial life in their **Delights**; therefore they become unhappy . . .

2622, 2623. Their delight—*oblectatio*—is such that they feel the mere **Delight**, and suppose that there is nothing more **delightful** (than adulteries). At this day such **Delight** is so general, that it extends itself to little children, who in the bodily life have not by actuality acquired **Delight** from such things, but still have received it hereditarily. Thus also (it has extended itself) to those who are in their first early manhood and womanhood; who, when affected by this **Delight**, also suppose it to be **delightful**; some, that it is **most delightful**; for in the other life **Delights** are communicated: there are as it were exhalations of them. Yet if mankind had not been so infected from heredity, not only would they have felt no **Delight** thence, but they would have felt **undelight** and nausea.

2624. But their **Delight** is now turned into a stench . . .

2627. The bread set before me, being cut into little squares and cubes as it were with knives, signified the filthy **Delights**, of which I have spoken before, which are supposed by such as are in the filthy **Delights** to be heavenly, when yet they are infernal.

2644. As such **Delight** (in adulteries and cruelty), being contrary to Divine order, consumes itself, it becomes at last so rotten and stinking, that they are kept living in a deadly stink . . . they sit in torment, deformed, like ugly skeletons. 2660.

2841. As when the **delights** of the body and of nature are separated from their spiritual and celestial principles.

2888. Keeping me in my more **delightful** thing . . . 2889.

2897. Thus caused titillation and **Delight**, as is usually the case; then he began to feel his **delights**, with such **Delight** from the titillation, that he said he had never in his life perceived such **Delight**; nor could he have believed it to be possible.

3097. **Delights** and happinesses shine forth from each single thing.

3100^e. Such also wither and become abominations, like other external **Delights**, which become putrid after a short time.

3117. He knows nothing but what tends to his **Delight** . . . wherefore the **Delight** was represented by as it were a yellow colour . . . Thus he no longer desires to fall into his **delights** . . .

3197. They place their **delight** and freedom in things contrary . . . I perceived how, by this **Delight** and persuasive freedom, they remove themselves more and more from Heaven . . .

— He said he would show them the quality of their love. At first, what was **most delightful** came to them . . . but at last it ceased in such horror, that they could have borne it no longer.

3206^e. They prefer death to losing the **Delight** of this (infernal) atmosphere.

3346. Their **Delight** from spoils was communicated to me.

3620. When I saw boys fighting, I perceived the highest degree of **Delight** flowing in from certain Spirits.

3623. The **Delights** and pleasures are by no means denied to man.

— Such **Delights** of life and happinesses have been granted to me . . .

3661. When in the persuasion that they are gods (they have) a **delightful** feeling especially about the left breast . . . For the persuasion that one is a god . . . is attended with such **Delight**.

3755^e. From which it is evident that evil Spirits are employed to strengthen **delights**, and to appropriate them to man.

3782^e. Spirits are then in their **Delight** or in their life; for nothing is more **delightful** to them.

4243. When these Spirits came above me, as soon as

I was reading something . . . in Genesis, all the **Delight** and life therefrom was taken away from me . . . When I perceived that all the **Delight** was filched from me while I was reading, it was granted to speak to those angelic Spirits . . . They said . . . that they did not know I was there . . . but as soon as they perceive anything **delightful**, they seize it.

[D.] 4244. They are above man, and do not know what comes forth with him, but by means of friendship of this kind they snatch his **delights** from him, and thus cause **undelights**; for the **delights** with man which are innocent are the ultimates in which the **delights** of the Angels terminate; wherefore, when angelic Spirits favour themselves above others, they draw away the **delights** from the man to themselves.

4270. That Spirits take away **delights**.

— I had been in **delights**, as in the **delights** of writing, but they were taken away, and I was in **undelight**, and it was said that there were Spirits in front above, who were taking away these **delights**, and yet were not aware that they were doing so . . . They willed well only to their companions, with whom they communicated **delight**; and they are such, that wherever there is any natural **delight**, they take it away; but they are not so well able to take away heavenly **delight** . . .

— They who are in hatreds draw to themselves the **delights** of another by this, that they feel **delight** from the fact that the other is deprived of it. They who are such . . . that they want only to enjoy the **delight** of another, are not tolerated with man . . . But everyone appropriates to himself the **delight** of another according to his own nature; they who do not do it according to their own nature, but want to put on the nature of him who has the **delight**, in order that so they may have it, are cast out, for this is infamous.

4439. High above the head there are Societies which are to be called Societies of Friendship. They live . . . in the **delight** of friendship; not in the **delight** and blessedness of mutual love. They have . . . very many **delights** . . . with other delicious things. . . It was granted to perceive whence was their **delight**. Wherever they come, they draw to themselves the **delights** of others, and they whom they deprive are then in what is obscure and miserable . . . They thus took my **delight** away from me, and I was then in what was obscure and sad, which was augmented in proportion to the **delight** with them. . . I was informed, that such is the **delight** of friendship when it is not the **delight** of mutual love. Hence it may be evident how the case is in the other life with those who love their companions . . . for the sake of **delight** . . .

4440. On infernal and heavenly **delight**.

— A certain doctor . . . in the other life could not at all understand what is infernal **delight** and what is heavenly **delight**, although he was instructed . . . In his idea he made infernal **delight** and heavenly **delight** entirely as one; he was an interior hypocrite . . .

4471. When they go beyond the **delight** of their own life, they are punished . . .

—² They are then remitted among themselves (in Hell) into the **delights** . . .

4494^e. The **delight** he had in the deed was communi-

cated to me; his **delight** was devoid of any symptom of horror.

4532. With the evil there is only the **delight** of cupidities, and with the good the **delight** of affection, which carries them away. Unless the **delight** of the evil is broken, although they may have the best gift of understanding, it effects nothing; their **delight** is their life.

4538. There are other magical arts . . . by entering into the **delights** of others, keeping the disposition in them, and thus driving to these things.

4548. All their **delight** is in company, etc.

— In the other life, everyone receives **delight** and blessedness according to use . . .

4552. There were some of the worst sort of Sirens, who came while I was writing, because they could thus draw the **delight** to themselves, and deprive me of it . . .

4582. They appear friends, but their inmost **delight** is to do harm . . .

—^e Such great **delight** is there in doing evil, that although they see a gulf of Hell before them, and know that they can never emerge thence, still the **delight** of evil so carries them away, that they do not desist; for the **delight** of doing evil is their life.

5759². Afterwards, they were cast out who perceived **delight** in the fact that others were suffering . . . —^e.

5791⁴. A great part of them ran about, wherever they could find **delight** . . . like the Societies of Friendship, and drew it to themselves, whence others who had **delight** from uses and in their duties were reduced into a miserable state.

5792⁴. They almost all had **delight** in domineering and getting rich, and none of them in use . . .

— They who are delighted—*delectantur*—with good use . . . are in spiritual **delight**, which **delight** infinitely transcends the other . . .

5830^e. It was found that they had no **delight** but in doing harm to everyone whom they saw . . .

5849. Their **delight** from ratiocination was communicated to a Celestial Angel, and he then said, that their **delight** was so absurd that he could not describe it; but it was said, that this is their **delight**, and that everyone is left to his own **delight**.

5873. Their **delight** is to be one with the infesters, and to do harm to the good; this **delight** is in them; wherefore they perceive **delight** as soon as they are above them, a **delight** they do not know the source of, but it is the **delight** of doing harm . . .

D. Min. 4610. Principles of truth change and break the cupidities or **delights** of evil . . . When I was in an affection of evil, and principles of truth were inwardly insinuated, these **delights** began to cease; thus, also, they were known to be evils.

4614. Better still when he has contracted a habit, and has begun to shun the **delights** of evil, and to be averse to them; but it is a work of time . . . Thus to alter the **delights** is a work of much time . . .

4637. When what is holy and good from the Lord . . . falls into (man's) **delight** of life, it is like hidden seed in

the ground; if the **delight** is pride or self-love, it falls into evil ground . . . But if it falls into the **delight** of charity . . . it falls into good ground . . . The affection itself is the ground, the quality of which is only perceived from the man's **delight**.

4716. How the Societies of Friendship withdraw the **delights** from others. Gen.art.

4749. (These two Genii) took away all my **delight** and pleasantness; this was their intention . . . Their **delight** was contrary to that of Heaven; they said that if this were the case they did not want to come thither. It was afterwards granted to speak with them about their lot, that such **delight** is taken away from them, and then they become most stupid, because their **delight** inwardly gives them that skill and clearightedness; and that afterwards, when they will sit in torment, until that **delight** is extinguished, if they have anything of good in the residue, this will remain . . .

4750. It is thus given from contraries to perceive more **delight** and pleasantness . . .

—¹. They said that they wanted to abstain, but it was answered that they could not, because when they are in their **delight** they are lulled; thus they are not able to will and think except from that **delight**; **delight** is attended with lulling.

4774. As he thus went beyond the limits of his **delight**, he was grievously punished . . . Being again left, he first began cautiously to think of revenge, then more and more, until at last he came into the **delight** of revenge . . .

E. 15. 'The things which are written therein' = from the love of truth, or from the **delight** of that love; for that which takes place from love takes place from **delight**; from no other source is there **delight**.

22. 'Grace be unto you and peace' = the **delight** of truth and good. 'Grace' = the **delight** of truth; and 'peace' = the **delight** of the good of innocence and of love. Ex.

—². Whether you say the affection of truth, or the **delight** of truth, it is the same; for affection without **delight** does not exist.

122. The falsities which take captive rise up from the Hell in the natural man, when the **delights** of the love of self and the world have dominion there; for these **delights** are the origins of all evils and thence falsities.

—². Hell . . . thus affects all who are in the **delights** of these loves . . .

146. To those who overcome in temptations will be given the **delight** of celestial love from the Lord's Divine Human. Sig.

—³. It is called 'the hidden manna' because the **delight** of celestial love . . . is quite unknown to those who are in love not celestial; and no one can receive this **delight**, except he who acknowledges the Lord's Divine Human; for from this it proceeds. As this **delight** was unknown to the Sons of Israel in the wilderness, they called it 'manna.' . . The reason this **delight**, meant by 'manna,' was unknown to the Sons of Israel, was that they were in corporeal **delight** above all nations; and they who are in this **delight**, are quite unable to know anything of heavenly **delight**. It is

said **delight**, and there is meant the **delight** of love; for all the **delight** of life is of love.

—³. This **delight** is also described by correspondences in Ex.xvi.31; Num.xi.7,8 . . . 'honey' = its external **delight**; 'oil,' that love itself; and its 'juice,' whence was the flavour, its internal **delight**; and the rain with the dew, in which the manna was, the influx of Divine truth in which is that **delight**.

159. 'That woman Jezebel' = the **delight** of the love of self and the world. Ex.

—². Something shall be said about the **delight** of man's loves . . . All the **delight** of his life is from his love; for whatever favours his love he perceives **delightful**, and whatever is averse to his love he perceives **undelightful**; therefore, whether it is said that man is such as his love, or that he is such as the **delight** of his life, it is the same. They, therefore, who are in the loves of self and the world . . . have no other **delight** of life, or no other life, than infernal life; for these loves, or the **delights** of life from them, which are perpetual, turn all their thoughts and intentions to themselves and the world . . . Hence it is, that after being loosed from the body, man's Spirit . . . is actually turned to its love, because this makes the **delight** of his life, that is, his life.

162². They who falsify truths by applying them to the **delight** of self-love, do not afterwards turn to truths . . . If man suffers the natural **delight** to predominate, which is the **delight** of the love of self and the world, he then sees all things from this **delight**.

229². A sense which has no relation to sight, but to another Sensitive which is called the Sensitive of **delight**. This **delight**, being spiritual, and above the sense of natural **delight**, man does not perceive, except when . . . regenerated.

—³. When the **delight** of affection passes from the will into the thought, it forms itself, and in various forms presents itself to view.

336³. One **delight** of affection may be presented by means of a number of ideas of thought, and be expressed by various things in speech; the **delight** of affection is what is called good.

411. They have rest in their evils and falsities, because these have been their **delights**; and the **delights** of everyone's life remain after death: the **delights** of life are the **delights** of their loves; for every **delight** of life is of the love.

—². They do not want to recede from the **delights** of their loves; they thence have anguish and torment, which cease when they come into the Hells where similar **delights** or similar loves reign.

619. 'In thy mouth sweet as honey' = exterior **delight**. . . 'Sweet as honey' = the **delight** of natural good.

660. **Delights** from infernal love with those who are against the goods and truths of the Church. Sig.

661. Nothing is more **delightful** to the wicked than to destroy the goods of love and the truths of doctrine, wherever they are; and to do evil to those with whom they are . . . Whenever it is permitted to do evil they are in the **delight** of their heart.

695. 'Reward' properly means that **delight**, joyous-

ness, and blessedness which is in the love of good and truth . . .

[E.] 75^S. All the **delights** of life are **delights** of the loves; the **delights** of the loves of self and the world are **delights** of hatred of various kinds; whereas the **delights** of love to the Lord and towards the neighbour are **delights** of charity of various kinds; and these are diametrically opposed to each other; and all they who are in the Hells, do all that they do from the **delights** of their loves . . . This hatred is deadly, and is the **delight** itself of the life of evil Spirits. But such **delight** is turned into infernal horrors.

981². The **delight** of adultery is Hell with man, and the **delight** of marriage is Heaven with him; consequently, in proportion as a man is in the one **delight**, he is not in the other.

990². The difference between the love of marriage and the love of adultery is as that between Heaven and Hell; similar is the difference between the **delights** of these loves; for **delights** draw all that they have from the loves from which they are. The **delights** of the love of adultery draw all that they have from the **delights** of doing evil uses . . . and the **delights** of the love of marriage from the **delights** of doing good uses . . . Such, therefore, as is the **delight** which the evil have in doing harm, such is the **delight** of their love of adultery . . . Hence it is evident, that the **delight** of adultery ascends from the lowest Hell. But the **delight** of the love of marriage, being from the love of the conjunction of good and truth, and from the love of doing good, is heavenly **delight**, and descends from the inmost Heaven. . . It is, however, believed that the **delight** of marriage and the **delight** of adultery are similar . . . but no one can feel the difference except him who is in the **delight** of marriage love: he who is in this **delight**, most clearly feels that in the **delight** of marriage there is not anything impure or unchaste . . . and that in the **delight** of adultery there is nothing but what is impure, unchaste, and lascivious . . . But he who is in the **delight** of adultery, cannot feel these things . . .

—³. As, outwardly, the **delights** of both loves appear similar . . . it is provided by the Lord, that the **delights** of adultery should not ascend into Heaven, and that the **delights** of marriage should not descend into Hell. There is some correspondence of Heaven with profligation in adulteries, but not with the **Delight** itself in them.

991². The love of profligating, in which is all **Delight** and pleasure . . . The love of profligation in adulteries, in which is all **Delight** and pleasure. The reason why there is all **Delight** and pleasure in the love of profligating, is that all **delight**, pleasure, blessedness, happiness, in the universal Heaven and in the universal world, is collected into the . . . act of producing uses . . . Hence, also, is the pleasure and **Delight** of adultery; but since profligation by it corresponds to the production of evil by falsity and of falsity from evil, that pleasure and **delight** by degrees decreases . . . until at last it is turned into loathing. . . The **delight** of adultery is from some impure fire which 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 . . .

—⁵. By turns . . . they feel the **delight** of hatred as the **delight** of love; but this from the itch of the flesh.

—⁶. The nature of the **delight** of hatred, and thence of doing harm, with those who are in Hell, cannot be described, nor believed . . . Their **delight** of doing harm derives all it has from hatred and revenge against what is good and true . . . It is therefore the **delight** of hatred which in the extremes has become fiery, injected into the lascivious flesh, which in a moment becomes the **delight** of adultery . . .

992². This fire is kindled . . . from the **delight** of doing good . . . This fire is full of innumerable **delights**, as many as are the **Delights** and blessednesses of Heaven . . . The origin of these **Delights** is from this, that married partners want to be united into one. 993².

993². As marriage love is the fundamental of all the loves of Heaven, it is also the fundamental of all the **delights** and joys of Heaven; for all **delight** and joy is of love.

1010⁴. The **delights** of varieties . . . are also **delights** of adultery; for the **delight** of variety destroys the **delight** of marriage. The **delight** of defloration . . . is also the **delight** of adultery . . .

1189³. This love (of exercising command) is Known from its **delight**; for it surpasses every **delight** of the life of men; it continually exhales from Hell . . .

J.(Post.) 245. The **delight** of the love of exercising command has a sweetness in it which is ineffable . . . This **delight** is turned into horrors. It is the same with the love of doing harm, with the love of hatred and revenge, of theft, and with the love of adultery and their **delights**. Man does not know that when, by reformation from the Lord, these **delights** recede, there first enter the **delights** of Heaven, which infinitely transcend them; nor that then the **delights** of these evils are **undelightful** and sting. 246.

350. On the **delight** from the glory of being wise, and on the **delight** of exercising command.

D. Love xii². According to these (activities) there flow in with (the Angels) the necessary, useful, and **delightful** things of life. —.

—³. The **delightful** things of life are those with the married partner, with friends . . .

C. 189. There are diversions of charity, which are the various **Delights** and pleasantnesses of the bodily senses, useful for mental recreation. Gen.art.

191. Hence . . . have they their **Delights** and pleasantnesses.

193. Sweetness, by which is meant spiritual **delight**. Pleasantness is said of wisdom . . . and **delight** of love . . .

194. They may also feel a **delight** in the work of their calling; but it is an infernal **delight**. To their eyes it may counterfeit heavenly **delight**; for they are both alike outwardly. But their **delight** is full of what is **undelightful** . . .

195. The uses they perform . . . are pleasant and

delightful to them, as ordure is to swine, or mice to cats. . . There is an infernal **delight** and pleasantness in their diversions . . .

De Conj. 104. When anyone passes from marriage love into its opposite, the **delight** appearing almost the same, such a dog is presented, guarding lest the opposite **Delights** should communicate.

105. Peace in the Heavens is like Spring in the world, which **delights** and vivifies all things; it is heavenly **delight** itself in its own essence.

Can. God.vii. 10a. Eternal blessedness, happinesses, and **Delights** are the ends of creation; because they are of love.

Delight. *Oblectare, Oblectamentum.*

A. 1492^b. Grief that the scientifics should be destroyed which he had imbibed with **delight** and deliciousnesses.

2702¹⁵. 'The living soul that creepeth' = their **delights**.

H. 87. Worldly things . . . **delight** the genius; spiritual things . . . **delight** the mind.

185^e. These things **delight** their minds more than their eyes. 186^e.

S. 40^r. 'To **delight** himself splendidly every day' (Luke xvi. 19) = their **delight-obelectatio**-that they had and read the Word.

P. 113. **Delights delight** the thoughts, and take away reflections.

M. 5⁴. Occasions of social intercourse, which exhilarate the minds of the Angels, **delight** their dispositions, **delight-jucundant**-their bosoms, and recreate their bodies. . . From these (uses) is the soul and life in all their gladnesses and **delights**.

267⁴. They **delight** themselves foolishly as with the possession of the universe.

268³. Our visionary **delight** comes on us by alternations . . .

D. 2438. Their greatest **delight** is to punish; wherefore from the general company of the malignant there flows such a **delight** from cupidity into fever; and thus into those who treat him badly . . .

2450. They said that it was on account of their **delight** at the sight of money . . .

2572. Should they die before their eyes, they hence derive **delight**.

2622. Their **delight** is such, that they feel the mere **delight-jucunditatem**.

2712. With such **delight** are they affected, that their **delight** from such things surpasses every other **delight**.

Delineate. *Deliniare.*

Delineation. *Delineamentum, Delineatio.*

A. 5726. It is allowable to call the **delineations** of the first stamina vessels . . .

W. 432². With a subtle **delineation** of somewhat of a face in front . . . Something **delineated** for a face appeared. **D.** Wis.iii.4.

D. 574. Sees the things **delineated**.

E. 331⁵. 'A nation meted out and trodden down' (Is.xviii.2) = those with whom goods have been (taken away, changed, or perverted).

Delirium. *Delirium, Deliratio.*

Rave. *Delirare.*

A. 1880². They would have thought them **deliriums** of the disposition . . .

2796². They who are in the **deliriums** of wisdom . . .

9278⁵. Hence it may be known . . . who are foolish and **delirious** . . . Such are more **delirious** and foolish than the rest . . .

C. J. 62. They have a **delirium** like that of those in a malignant fever . . .

63^e. Lest they should be carried away into fantastic **deliriums**, such as prevailed in the above-mentioned **Hell**. In such **deliriums** are they who had sought to be made saints . . .

W. 427². They . . . say, This man **raves**.

P. 185^e. They then come into such a **delirium** as to acknowledge the more powerful devils for their gods . . .

190^e. Find arguments of their **delirium** in favour of nature . . .

227⁵. They are like mere fantastic **deliriums**.

M. 48a^e. A good man . . . who from the allurements of the world has sometimes **raved** in the external . . .

212. By insanity is meant a **delirium-deliratio**-of the mind from falsities; and a pre-eminent **delirium-deliratio** -is the **delirium-deliratio**-of the mind from truths falsified until they are believed to be wisdom.

267³. They are thus kept in a state of intelligence in externals, however they may interiorly **rave** and **craze**.

—⁴. Into this **delirium** every man is let after death, who has abstracted his spirit from the body, and has not wanted to recede from the deliciousness of the **delirium** by thinking something from religion . . .

T. 4². It is said a frenzy, because the minds of men have been driven by it into such a **delirium**, that they do not know whether there is one God or three.

23. Spiritual things . . . the natural man calls **deliriums**. 381.

31². If he should persist in penetrating into these things, he might easily fall into a **delirium** . . .

56². How they **rave** who think . . . that God can condemn anyone . . .

57^e. If both wills should act at once, **delirium** or dizziness would invade his mind.

90. Thus they may fill the Church with **deliriums** and trifles.

183³. Such things are **deliriums** of the mind concerning God.

482^e. The Angels . . . call the denial of (free-will) **delirium** upon **delirium**.

D. 244. If heavenly estates were expounded to man . . . they would draw him away into **deliriums** . . .

3486^e. He took away all their understanding of truth and good, they as it were **raving** . . .

[D.] 3625. Hence come the deliriums of many; also insanity . . .

4572. (How the delirium of fevers is caused.)

5936. They begin to rave as to the thoughts . . .

E. 1158³. These (profaners) are altogether deliriums of phantasy.

D. Love xv². Lest they should wander into the deliriums of their cupidities . . .

Deliver. See BEAR-*parere*; and PRONOUNCE.

Deliver. *Liberare.*

Deliverance. *Liberatio.*

Deliverer. *Liberator.*

See under RESCUE.

See also FREE-*liber.*

A. 905². When he is delivered, that is, regenerated . . .

1655. That the rational man . . . liberated-*vindicavit* and delivered him. Tr.

1713. All things in the external man, before he is delivered and liberated, are called servants.

1851. Deliverance. Sig. . . 'To go out' = to be delivered.

2025⁰. He liberated-*vindicavit*-the World of Spirits from infernal Genii and Spirits, and thus delivered the human race from destruction . . . therefore He is called 'the Deliverer,' and 'the Redeemer' . . .

2242⁴. 'Visitation' . . . signifies either vastation . . . or deliverance, thus exploration.

2768. God tempts no man, [but] is continually delivering from temptations, so far . . . as deliverance does not cause evil.

2769⁰. He is here called 'Jehovah,' because it treats of deliverance; for from truth is all temptation and condemnation, but from good is all deliverance and alvation.

2825. Deliverance (after temptation). Sig.

2833. 'Abraham went and took the ram' = their deliverance by virtue of the Lord's Divine Human. . . He took the ram that was held back in the thicket by its horns = the deliverance of the spiritual by virtue of the Lord's Divine Human.

2954. Redemption is reformation and regeneration, and thence deliverance from Hell, and salvation.

3603. 'To break his yoke from off thy neck' = deliverance . . . from shutting up and interception . . .

4299. 'I have seen God faces to faces, and my soul is delivered' (Gen. xxxii. 30) = that He endured the most grievous temptations, as if they were from the Divine.

4732. 'He rescued (Joseph) out of their hand' = deliverance.

5134. 'Bring me out of this house' = deliverance from evils. 'To bring out' = deliverance.

— The interior Natural . . . is then delivered from the evils by which the Celestial . . . was estranged.

5249. How Joseph was delivered from the pit (*i.e.* the prison) . . . His being called out of the pit to Pharaoh = a state of deliverance from temptations.

5398². Man is such evil, that to eternity he cannot be fully delivered, even from one sin . . .

5899. 'To a great going out' = deliverance from damnation . . . which deliverance is effected by means of remains.

6279. The Lord's Divine Human by which there is deliverance from Hell. Sig. . . 'To redeem' = to deliver.

6280. He redeemed man, that is, delivered him from Hell.

—². This deliverance is what is called Redemption; and the Divine Human itself, which delivered or redeemed, is called 'the Angel that redeems.'

6368. 'From the prey my son thou hast gone up' = that by the Lord through the Celestial is the deliverance of many from Hell. 'To go up from the prey' = deliverance from Hell. Ex. . . This plucking away and deliverance is what is called 'the prey;' and as this is effected from the Lord's Divine Good, it is said, that by the Lord through the Celestial is the deliverance of many from Hell.

—². But no one can be plucked away and delivered from Hell, unless in the bodily life he has been in spiritual good . . . Hence such cannot be plucked away or delivered from Hell . . .

6413. Deliverance from a state of temptations is what is compared to 'a hind let loose' . . .

6441. 'A wolf' = the avidity of releasing and delivering the good.

6442. When the Lord is present, there is the release and deliverance of the good.

6588². 'To be visited' . . . here stands for the deliverance of the Sons of Israel.

—⁴. 'To visit' = to deliver.

6753. 'Because I have drawn him out of the waters' = deliverance from falsities. . . 'To draw out' = deliverance. . . In these words is signified . . . that the Lord, in order that He might become the Divine Law as to the Human, delivered it from all the falsity which adhered to His Human from the mother.

6784. 'An Egyptian man hath delivered us from the hands of the shepherds' (Ex. ii. 19) = that the scientific truth which is adjoined to the Church prevailed over the power of the doctrine of falsity from evil. . . 'To deliver' = to prevail; for he who delivers from the hand of others, prevails over them.

6825. In this chapter it treats of the deliverance (of those who are of the Church); and then they are instructed who the God is that has delivered them, that it is the Lord.

6854. 'I have come down to deliver him from the hand of the Egyptians' (Ex. iii. 8) = that He let Himself down to them to release them from the power of false scientifics. . . 'To deliver' = to release . . . for he who releases from falsities, delivers.

6864². In what follows, it treats of the deliverance of the Sons of Israel, that is, of those who are of the Lord's Spiritual Church, from falsities; from which they cannot possibly be delivered, except by the Holy which proceeds from the Lord.

6865. 'Bring forth my people the Sons of Israel out

of Egypt' = the **deliverance** thereby of those who are of the Spiritual Church 'from the falsities which are infesting them. 'To bring forth' = **deliverance**. 6868. 7235. 7932 $\frac{1}{2}$.

6897. 'I will make you ascend from the affliction of Egypt' = elevation and **deliverance** from infestation by false scientific. 'To make to ascend' = elevation towards interior things . . . Hence, also, it = **deliverance**.

6912. 'Afterwards he will let you go' = the driving away of those who are in falsities, and the **deliverance** of those who are in truths. . . 'To let go' = driving away, and thence **deliverance**.

6939. Continuation in this chapter (Ex. iv.) concerning the **deliverance** of those who are of the Spiritual Church.

6945. It here treats in the spiritual sense of the **deliverance** of those who are of the Spiritual Church, who were **delivered** by means of the Advent of the Lord into the world. Refs. 7445.

6988 $\frac{3}{4}$. All the miracles performed by the Lord signify . . . that those were then **delivered** from Hell who received the faith of charity.

7032. Stubbornness, and thus no **deliverance** as yet. Sig.

7066. 'Jehovah hath visited the Sons of Israel' = that those of the Spiritual Church were **delivered** and saved by means of the Advent of the Lord. 'To visit' = **deliverance** by means of the Advent of the Lord into the world; thus also salvation.

7093 $\frac{3}{4}$. He who is **delivered** from falsities, and from the straitness in which he then is, thanks God from a glad disposition. . . The feasts . . . are also said to have been instituted in memory of the **deliverance** from slavery in Egypt, that is, . . . in memory of the **deliverance** from infestation by falsities, by means of the Advent of the Lord into the world.

—⁶. (This) is manifest from the feast of the Passover, which was to be celebrated yearly on the day they went out of Egypt, on account of the **deliverance** of the Sons of Israel from slavery, that is, on account of the **deliverance** of those who are of the Spiritual Church from falsities, thus from damnation; and as the Lord **delivered** them by means of His Advent, and elevated them into Heaven with Himself when He rose again; this, too, was done at the Passover.

7169. 'And delivering Thou hast not **delivered** Thy people' (Ex. v. 23) = that they have not been released from a state of infestations by falsities.

7183. They are now cheered with hope, and with a promise that they are certainly to be **delivered**. Tr.

7186. It was believed that they . . . would be **delivered** from infestations at once; when yet it is according to order that the evil who infest should be removed by degrees, and that they who are of the Spiritual Church should be **delivered** by degrees. . . They are now instructed about this law, and that it is by virtue of it that they will certainly be **delivered**, when, according to order, the time and state are come. . . That Moses, by whom is here represented the Law Divine . . . believed that they would be at once **delivered** from infestations, is evident from what he said . . . 'Delivering

Thou hast not **delivered** Thy people;' by which is signified that they are being too much infested by falsities.

—³. The reason why they who are of the Spiritual Church, and are in the Lower Earth, are **delivered** from infestations successively, and not at once, is that the inhering evils and falsities cannot be otherwise removed, and goods and truths insinuated in their place; this is effected by means of many changes of state.

7277. 'Bring forth My army, My people, the Sons of Israel' = that they are to be **delivered** who are in goods and truths. 'To bring forth' = to **deliver**. 7282.

7822. It treats in this chapter (Ex. xii.) concerning the **deliverance** of those who are of the Spiritual Church, and the damnation of those who are in faith separated from charity; the damnation of the latter, and the **deliverance** of the former is represented by the Passover; and the states as to charity and faith of those who have been **delivered**, by the things which were to be observed during the days of 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 has been glorified.

7828. By this month is signified the beginning of the **deliverance** of those who are of the Spiritual Church . . . detained in the Lower Earth . . . Their first state, when **delivered**, was the principal of all, and the beginning from which proceed all that follow . . . because they who were there were **delivered** by means of the Advent of the Lord into the world . . . and because they were **delivered** when the Lord rose again.

7844. 'Between the evenings' = the state of the **deliverance** of those who are in truth from good, and the state of the damnation of those who are in falsity from evil . . .

7849. When (those who were in the Lower Earth) were being **delivered**, they were to be prepared to receive the influx of good and truth from the Lord. Sig. and Ex.

7882. The worship of the Lord on account of **deliverance** from damnation. Sig.

7917. 'Kill the Passover' = preparation for the presence of the Lord, and thence **deliverance**. The Passover = the presence of the Lord, and the **deliverance** of those who are of the Spiritual Church.

7933. In the internal sense, both in the books of Moses, and in the Prophets, it treats of the **deliverance** of those who . . . were detained in the Lower Earth . . . and of their elevation into Heaven.

7938. 'This is the sacrifice of the Passover to Jehovah' = the worship of the Lord on account of **deliverance**.

7942. 'He hath **delivered** our houses' (Ex. xii. 27) = that nothing damnable reached them, because they were in goods from the Lord.

7990. 'To bring them forth from the land of Egypt' = **deliverance** from spiritual captivity. 'To bring forth' = to **deliver**.

8018. 'Jehovah hath 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. 'To bring forth' = to **deliver**.

[A. 8018]°. Their **deliverance** by the Lord, when He rose again, is signified by the Lord's descent to those beneath ; and was manifested by the resuscitation of the dead out of the monuments . . . Ill.

8038. It treats in this chapter (Ex.xiii.) . . . of the perpetual remembrance, that by Him they have been **delivered** from damnation. The perpetual remembrance of the **deliverance** by the Lord is signified by the celebration of the Passover.

8050. That they were **delivered** by virtue of the Divine power of the Lord. Sig. . . 'To bring forth' = to **deliver**.

8052. **Deliverance** to eternity. Sig. . . 'To go forth' = to be **delivered**.

8057. Unceasing worship of the Lord on account of **deliverance**. Sig.

8099. 'When they were **delivered** (from the Lower Earth) they were not immediately taken up into Heaven. Sig. and Ex.

8103. The second state after they were **delivered**. Sig. . . The journeyings and encampments of the Sons of Israel . . . signify the spiritual states of those who have been **delivered** by the Lord.

8179. 'To cry to Jehovah' = to intercede, namely, for **deliverance** from temptation.

8199. They who are **delivered** from temptations, first come into an obscure state before they come into a clear one ; for the falsities and evils which are injected by the Hells inhere for some time, and are only successively dissipated. Sig.

8261. Glorification of the Lord by those who are of the Spiritual Church on account of **deliverance**. Sig.

8426. In the end of the former state there shall be a revelation that they have been **delivered**. Sig.

8528. 'In my bringing you forth out of the land of Egypt' = after they have been **delivered** from infestations. 'To bring forth' = to **deliver**.

8653. 'Hath **delivered** me from the sword of Pharaoh' (Ex.xviii.4) = **deliverance** from the falsity of those who infested.

8671. 'Jehovah rescued them' = **deliverance** by the Lord's Divine aid. 'To rescue' = **deliverance**. 8676.

8866. 'Who brought thee forth out of the land of Egypt, out of the house of servants' = **deliverance** from Hell by Him. 'To bring forth' = **deliverance**.

—^e. They of the Spiritual Church . . . were **delivered** from Hell by the Lord, by means of His Advent into the world, and His making the Human in Himself Divine. Refs.

9024°. 'To plead the cause' = to defend truths against falsities, and **deliver**.

— . 'To plead the cause of the soul' = to defend and **deliver** from falsities. —.

9077. 'Redemption' = to give something else in its place, that there may be **deliverance**. . . For it here treats of **deliverance** from damnation, and man can only be **delivered** from damnation by means of the removal of evil . . . The **deliverance** from damnation, or, what is the same, **deliverance** from sins, is the removal of evil, which is effected through repentance of life. Refs.

9278°. But the Lord continually protects and **delivers**.

9286. 'Three times thou shalt keep a feast to Me in the year' = the worship of the Lord and permanent thanksgiving on account of **deliverance** from damnation. . . . 'Three times' . . . = plenary and entire **deliverance**.

—². The successive steps of **deliverance** from damnation are circumstanced as are the successive steps of regeneration ; for regeneration is **deliverance** from Hell and introduction into Heaven by the Lord . . .

9292. **Deliverance** from infestation by falsities. Sig.

9294°. The three feasts were instituted on account of the **deliverance** of man from damnation, thus on account of regeneration ; for by means of regeneration man is **delivered** from Hell and introduced into Heaven . . .

9295°. The second state of **deliverance** from damnation, which was a state of the implantation of truth in good, was signified (by this second feast).

9296. Worship from a grateful disposition on account of the implantation of good thence, thus on account of regeneration and plenary **deliverance** from damnation. (Signified by the third feast.)

9333°. He who does not know how the case is with the **deliverance** of man from evils and falsities . . .

9444. The sins which a man does are inrooted in his very life, and make it ; wherefore no one is **delivered** from them, unless he receives new life from the Lord, which is effected by means of regeneration.

9937°. **Deliverance** from sins, or the remission of them, is nothing else than removal ; for they remain with the man . . .

10057°. Purification from the evils and falsities with man, is not **deliverance** from them, but is the removal of them. Refs. But with the Lord there was not the removal, but the casting out of those things which He derived from the mother, thus plenary **deliverance** from them . . .

10218. Purification or **deliverance** from evil through acknowledgment and faith that all the truths and goods of faith and love, and their ordination and disposition, are from the Lord, and nothing from man. Sig.

10219°. As soon as man believes that goods flow in from the Lord . . . goods affect him . . . and in proportion as goods affect man, evils are removed, thus he is purified and **delivered** from them. (If he cannot feel the influx of goods from the Lord) still he ought to acknowledge and believe that they are from the Lord ; for when this is done, he is also **delivered** from evils, but, in order that he may be **delivered** from evils, this acknowledgment must be . . . of the very heart.

10228. 'To expiate upon their souls' = to be purified or **delivered** from evils by means of the truth of faith ; and as purification or **deliverance** from evils is nothing but their removal, this, too, is signified.

10655. 'Thou shalt keep the feast of things unleavened' = worship of the Lord and thanksgiving on account of **deliverance** from evil and the falsities of evil . . . This feast properly = the glorification of the Lord's Human, thus remembrance and thanksgiving on account of it ; for by means of it and of the subjugation of the Hells by the Lord, man has **deliverance** from evils, and salvation. —⁴. 10659.

P. 19. The temptations . . . by means of which the good can be **delivered** from their evils.

D. 220. On the torment of the unhappy, and at last **deliverance**.

244. The **deliverance** of the bound from the pit; it is circumstanced like one who is in travail, when the child comes to the mouth of the matrix. Gen.art. 261.

404. So that he wants to be **delivered** and loosed from them; for it is impossible for him to **deliver** himself.

409. Among the multitude who are **delivered** from the pit there are a number who are not yet devastated . . .

415^e. Contrive that the suspicion may fall upon another, that they may be thus **delivered**.

417^e. Being **delivered** from these torments . . .

487. He was sent to the lake . . . but was thence **delivered**. This day he was sent to a certain place of the damned . . . being **delivered** thence, he is now horrified . . .

E. 328¹⁹. By Redemption the Angels understand liberation—*vindicationem*—from evils, and **deliverance** from falsities in the following passages. Ill.

— . 'Redemption' = **deliverance** from damnation.

— . That the Lord redeemed mankind = that He liberated and **delivered** them from Hell, and from the evils and falsities which constantly rise up thence . . . and that He continually liberates and **delivers** them: that He liberated and **delivered** them was effected by His subjugating the Hells; and that He continually liberates and **delivers**, by His glorifying His Human.

624⁴. 'To cast out demons' = to **deliver** from the falsities of religion.

Deliver. *Tradere*.

See TRADITION.

A. 2547^e. The things of Heaven are **delivered** by means of such things as are on earth.

3488². 'Then shall they **deliver** you into tribulation, and shall kill you' (Matt.xxiv.9) = that good and truth shall perish . . .

3982³. These arcana . . . are historically **delivered** . . .

H. 332. Little children . . . are **delivered** to Angels of the female sex.

519. They are **delivered** to the Angel guards there.

W. 229. It is asserted by some . . .

T. 343. The things **delivered** in this chapter concerning . . .

463. To **deliver** the doctrinal of the New Church concerning free-will.

503⁵. Concerning justification, etc. (they said), We give forth nothing spiritual.

512. In the Reformed Christian world they tell of a species of anxiety . . . which they call contrition.

516. Concerning this oral confession, the Reformed . . . thus **deliver** [themselves].

520. It has been **delivered** by the Councils . . .

E. 405⁴⁶. 'He hath **delivered** them to the slaughter' (Is.xxxiv.2) = that they will perish who are in these things. 573⁹.

655¹⁰. 'To condemn the Son of Man and **deliver** Him to the nations' (Matt.xx.19) = to adjudicate the Divine truth and Divine good to Hell, and to **deliver** them to the evils and falsities which are thence.

(659²². 'He shall **deliver** the wicked to the sword' (Jer.xxv.31) = that the unfaithful will perish through their own falsities.

813². The temptations which the faithful will undergo for the sake of truths, are described by 'Ye shall be **betrayed** by parents, and brothers . . . (Luke xxi.16).

Delude. *Deludere*.

D. 3206. They most deceitfully **delude** and seduce . . .

J.(Post.) 19^e. The Dutch cannot be **deluded**, as others.

Demand. *Reposcere*. D.2964.

Democritus. *Democritus*. M.182^e.

Demon. *Daemon*.

A. 1664. 'They are the Spirits of **demons**' (Rev.xvi.14). 7351².

1742³. (Why the **demons** wanted to enter the swine.)

7317². 'Through Thy name we have cast out **demons**' (Matt.vii.22).

10019⁴. 'The **demons**' (Luke x.17) = those who are in the Hells.

R. 458. 'That they should not adore **demons**' (Rev. ix.20.) = that thus they are in the evils of their concupiscences, and make one with their like in Hell. '**Demons**' = the concupiscences of evil which originate from the love of the world: the reason is, that in Hell those are called **demons** who are in these concupiscences; and men, too, who are in the same, become **demons** after death. . . Hence it is evident, that 'to adore **demons**' = to make an offering to these concupiscences from the love of them. . . It follows, that he who does not search out any evil in himself, and shun it as a sin against God . . . becomes a **demon** after death. Nothing but such concupiscences are signified by '**demons-daemones**,' and '**demons-daemonia**' in the following passages. Ill.

—². 'The forest **demons**' (Is.xiii.21) = concupiscences such as those of Priapi and Satyrs.

—^e. The **demons** which the Lord cast out were such concupiscences while they lived in the world. Refs.

655². I replied, Hence **demon** . . . T.388.

703. 'They are the Spirits of **demons**' = that they were cupidities of falsifying truths and of reasoning from falsities. '**Demons**' = the cupidities of falsifying truths.

756. 'Has become the habitation of **demons**' (Rev. xviii.2) = that their Hells are the Hells of the concupiscences of domineering from the heat of self-love, and of the concupiscences of profaning the truths of Heaven from the spurious zeal of that love. '**Demons**' = the concupiscences of evil, and also the concupiscences of

falsifying truths ; but **demons**, like concupiscences, are of many kinds, and the worst are those who are concupiscences of domineering over the holy things of the Church and over Heaven from the heat of self-love . . .

M. 431^e. When a new **demon** entered . . .

432². Adulterers . . . there, are **demons**. Des.

T. 79^e. They are therefore imprisoned, and become **demons**.

381^e. To the Angels they appear like those . . . who cry out to **demons**, and kiss them . . .

614^e. They may be compared to the **demons** sent into the swine.

D. 774. To the left there is a Hell where there are **demons**, so called, who act from mere instinct . . .

1934^e. He would have supposed that he was possessed by **demons**.

2278. They who, in the Lord's time, were obsessed by **demons**, were not differently circumstanced.

4086. Others in Gehenna, in the abode of **demons** . . .

E. 455²². 'To cast out **demons**' (Mark xvi. 17)=to remove and reject the falsities of evil.

586. 'That they should not adore **demons**' = that they should not worship their own cupidities. . . 'Demons' = evil cupidities ; because by 'demons' are meant infernal Spirits ; and all Spirits who are in the Hells are nothing but evil cupidities.

—². What is meant by worshipping **demons**. Ex.

—³. This worship is also meant by 'sacrificing to **demons**' in Deut. xxxii. 17 ; Lev. xvii. 7.

—⁴. 'To sacrifice sons and daughters to **demons**' (Ps. cvi. 37)=to destroy the truths and goods of the Church through evil cupidities.

—⁵. These corporeal and merely natural concupiscences are signified by . . . 'the forest **demon**,' or 'satyr' (Is. xxxiv. 14).

—⁶. 'Forest **demons**' or 'satyrs' (Is. xiii. 21)=merely corporeal cupidities.

—^e. 'The **demons**' cast out by the Lord, by which many were then obsessed, = falsities of every kind with which the Church was infested, and from which she was delivered by the Lord. Refs.

624⁴. 'To cast out **demons**' (Matt. vii. 22)=to deliver from the falsities of religion ; 'demons' = the falsities of religion.

659^e. Hence it is evident whence it was that 'those who were obsessed by **demons** were in the sepulchres' (Matt. viii. Mark v. Luke viii.) namely, that those who obsessed them, while they had lived in the world, were in falsities from evil ; that is, in Knowledges from the Word, which they made dead by applying them to confirm evils, and also to destroy the genuine truths of the Church, especially the truths concerning the Lord, the Word, and the life after death, which dead Knowledges are called 'traditions.' Hence it was, that they who were obsessed by such who had become **demons** were in the sepulchres, and the **demons** themselves were afterwards cast out into the swine, which precipitated themselves into the sea. The reason they were cast into the swine, was that while they lived in the world they

had been in sordid avarice . . . The reason they precipitated themselves into the sea, was that 'the sea' there = Hell.

706¹⁴. 'In My name they shall cast out **demons**' (Mark xvi.) . . . 'Demons' = falsities of every kind, which are thus cast out, that is, removed, by the Lord through doctrine from the Word.

740¹⁰. The Pharisees said of Jesus, that 'He cast out **demons** by Beelzebub the prince of the **demons**.' Jesus said to them . . . 'If I in the Spirit of God cast out **demons**, surely the Kingdom of God hath come to you' (Matt. xii. 24, 28).

—¹⁶. In these passages in the Old Testament, only 'Satan' is mentioned, and not 'the devil ;' but instead of him there is said 'the enemy,' 'the hater,' 'the adversary,' 'the accuser,' 'demon,' also 'death,' and 'Hell.'

815⁵. 'The Canaanitish woman, whose daughter was agitated by a **demon**. . .' (Matt. xv. 22).

1001. 'They are the Spirits of **demons**' (Rev. xvi.) = false reasonings from Hell. . . 'Demons' = those things which are from Hell ; for in the Word those are called 'demons' who are in the cupidity of falsifying truths, which is especially done by means of reasonings. Hence, in the abstract sense, '**demons-daemones**' and '**demons-daemonia**' = cupidities and falsities. Ill. 1003³.

1098. ('Babylon) has become the habitation of **demons**' = where there are direful falsities from the truths and goods of the Church profaned. . . 'Demons' = those who are in direful falsities from truths and goods profaned. Ex.

Demonophonia. *Daemonophonia.* Coro. 45.

Demonstrate. *Demonstrare.*

Demonstration. *Demonstratio.*

A. 146^e. However plainly they may be **demonstrated**,

6015³. If it were **demonstrated** they would not believe.

W. 208. As has been **demonstrated** above. 209². 225^e. 230. 231. 242. —. 282. 304. 359. P. 54. 210. T. 37².

222. It is not allowable to **demonstrate** this matter, except by means of universals.

242². Here, it is to be **demonstrated**. 260.

298. This will be fully **demonstrated** in what follows. P. 218, etc. T. 329². 336. 395. —^e. 603.

311^e. Time fails to **demonstrate** these things more at large.

412⁴. To **demonstrate** or confirm anything by means of things unknown places a subject in obscurity.

R. 1^e. These things are to be **demonstrated** by like things elsewhere in the Word. 285.

D. 166². That envy and pain thence arising . . . might be effectively **demonstrated**.

350. That each and all things may, in Heaven, be **demonstrated** to the light.

426^e. This can **demonstrate** nothing, except that such a man cannot enter the other life . . .

1291. Faith without sight . . . spurns and rejects all

demonstration ; just as one who sees an object refuses to have it **demonstrated** to him that he sees it . . . For an object that is **demonstrated** to be seen which is already seen is called into doubt, for such **demonstration** is attended with this. Therefore **demonstrations** are only for those who want to believe nothing unless they see it. Lest such should remain in their blindness, and be further blinded, things are to be **demonstrated** which ought not to be **demonstrated** ; as, for example, that there is a God, which everyone ought to believe without **demonstrating** arguments ; whereas it is usually the case that when this is **demonstrated**, in every argument there is contained something of doubt.

1718^e. Nor can this phantasy be taken away from them, except by means of living **demonstrations**.

1719. A thousand proofs of experience have **demonstrated** this to me to the very sense.

Demosthenes. *Demosthenes.* M.182. T.693.

Demur. See PRESCRIBE.

Den. *Bestiarium.* T.57. 296^a. 511. 798^a.

Den. *Cavea.* T.604. 611.

Den. *Lustrum.* H.586. Coro.28^a.

Den. *Specus.* D.4910. E.526^a.

Denial. *Infitiæ.* Coro.40.

Denmark. *Danemarkia, Dania.*

Dane. *Danus.*

J. 48. (At the Last Judgment the **Danes** were stationed in the west.)

C. J. 20. In the World of Spirits . . . the **Danes** are in the west. D.5395.

Life 4. This is evident from the prayer which is read before the people in . . . **Denmark**, etc.

R. 484. All the books treated of justifying faith ; profoundly, those from Sweden and **Denmark** ; more profoundly, those from Germany ; still more profoundly, those from Britain ; and most profoundly, those from Holland. T.161.

M. 111. (Opinions of the **Danes** concerning the origin of marriage love and its potency.)

D. 5396. (The visitation of the **Danes**, etc.)

5791^{1/2}. (Character of those in **Denmark**.)

Inv. 24. The Lord . . . stirred up **Denmark**, etc. to receive (the Word at the time of the Reformation).

Denounce. *Denuntiare.*

Denunciation. *Denuntiatio.*

A. 7810^e. The **denunciation** of death.

8542. After they have **denounced** death to them. 10382. D.622^a.

E. 884. Exhortation and **denunciation**. Sig.

Density. *Densitas.*

Dense. *Densus.*

A. 1044^t. All the **density** of its cloud is thence.

1860^e. The **dense** falsity from which is evil, and the **dense** evil from which is falsity.

1861. The **densest** falsity. Sig.

4865^e. In **dense** thick darkness.

6612. This may be evident from the **density** of the sphere in which sensuous Spirits are, and from the purity of the sphere in which are the Angels of Heaven.

7712. The **density** of falsity from evil. Sig.

8369. 'The branch of a **thick tree**' (Lev.xxiii.40)= scientific truth. 9296^a.

8443^e. The speech of the Angels of the lower Heaven appears as a bright cloud . . . in **density** and tenuity according to the quality of the truths.

8781. 'Lo, I come to thee in the **density** of a cloud' (Ex.xix.9)=that it shall take place in a form in the highest degree natural. . . '**Density**'=what is obscure . . . What is Divine can only appear to such . . . as the **density** of a cloud. 8814.

8814^a. The Lord must appear to such in a **dense** and heavy cloud. In the other life they are circumfused with a **dense** and black cloud, according to the quality and quantity of the falsities.

H. 557 (g). The proprium of man . . . is nothing but **dense** evil. Refs.

D. 4202. How great is the **density** of the sphere . . .

E. 537¹⁴. 'Through a land of . . . **dense** shadow' (Jer.ii.6)=a state of falsity.

Denude. *Denudare.*

Denudation. *Denudatio.*

See also under NAKED.

A. 4015. 'The making bare of the white which was upon the rods' (Gen.xxx.37)=the disposition of the power of interior truth.

6432^b. 'To be made bare' (Is.xxxii.11)=to be deprived of truth.

T. 41^t. Whence (the **stripping** and making bald of the trees in winter).

E. 240^t. 'Thou wast naked and bare' (Ezek.xvi.7).

357^t. 'With **denuding** Thy bow shall be **denuded**' (Hab.iii.9)=that the doctrine of truth will be opened.

403^b. **Stripping** He hath stripped it, and cast it forth' (Joel i.7)=that there is no longer any good and truth which is not destroyed ; 'to **strip**,' namely, of fruits and leaves=of goods and truths ; and 'to cast out'=to utterly destroy.

650⁶⁶. 'He shall make bare its cedar' (Zeph.ii.14)=the Rational destroyed.

1153^t. '**Make thyself bare**' (Is.xlvii.2)=to adulterate the goods of the Word.

Deny. *Abnegare.*

A. 4599^b. That they cannot at all overcome from themselves and from what is their own, but from the Lord, is signified by 'he who does not **deny** all his faculties (or 'all that he hath'), cannot be my disciple' (Luke xiv.33).

[A.] 6000⁵. That Peter in that night **denied** the Lord three times, represented also the last time of the Church, when the truth of faith is indeed taught, but is not believed; which time is 'night,' because then the Lord is utterly **denied** in the hearts of men. 6073^e. 10134^e.

9207⁴. 'Who does not **deny** all his faculties,' that is, who does not love the Lord above all things.

10227¹⁸. 'To **deny** all the faculties'=to attribute nothing of intelligence and wisdom to self. E.236⁸.

10300³. 'To **deny** all his faculties'=to love the Lord above all things; 'faculties' are those things which are proper to man.

E. 122⁴. 'To **deny** himself' (Matt.xvi.24; Mark viii. 34)=to reject the evils which are from proprium.

864⁵. 'To **deny** himself'=not to be led by himself, but by the Lord; and he **denies** himself who shuns and is averse to evils because they are sins . . .

Deny. *Negare.*

Denial. *Negatio.*

Negative. *Negativus.*

A. 196². All who reason from sensuous, scientific, and philosophical things, **deny** that there is spirit . . .

233². They who consult sensuous and scientific things concerning matters of belief, precipitate themselves not only into doubt, but also into **denial**, that is, into thick darkness, (and thus) into all cupidities . . .

301. Because (they reason) from self . . . they cannot do otherwise than **deny**, and when they **deny**, they also blaspheme and profane.

1072^e. They who care nothing for the Word . . . thus **denying** principles, are called 'drunkards without wine.'

1886. Pref. Still, at heart they **deny** (the resurrection.)

—³. The Sadducees openly **denied** the resurrection; but did better than those at this day who say that they do not **deny** . . . and yet **deny** at heart.

2049⁴. Hence it is evident, that the truths of faith can never be acknowledged as truths . . . unless they are implanted in charity; for interiorly they are **denied** at heart.

2215. 'Sarah **denied** . . .' (Gen.xviii.15)=that human rational truth wanted to excuse itself.

2338. See AFFIRM at these refs. 2568⁴. 2689³. 3221. 3913. 3923⁴. 4096⁶. 4459². 4638⁴. 4760. H.356. D.3614. 4536. D. Min.4580.

2352. The **denial** of the Divine Human and of the Holy proceeding of the Lord. Sig.

2354². This all they **deny** at heart who are in the life of evil . . . Better did the Pharisees, who openly **denied** the Divine of the Lord . . .

2357. Lest they should . . . **deny** the Divine Human and the Holy proceeding of the Lord. Sig.

2373². The reason they who are in evil within the Church reject charity more than they **deny** the Lord, is . . .

2380³. Such within the Church **deny** the Lord in secret.

2568². When the doctrine of faith is regarded from rational things . . . it not only becomes none, but whatever is therein is **denied**.

—⁴. The principle which leads to all folly and insanity is to **deny** all things . . . until one is convinced by those things which he can apprehend or feel . . . this is to be called the **negative** principle . . . They who think from the **negative** principle . . . at last **deny** all things.

—⁶. There are some in doubt before they **deny**, and some before they affirm; they who are in doubt before they **deny**, are they who incline to a life of evil; and when this life carries them away, the more they think about these things the more they **deny** them.

3420. That they who are in the mere knowledge of Knowledges would **deny** these things. Sig. 'To stop up' =not to want to know, and, what is the same, to **deny**; thus to obliterate.

—^e. He, therefore, who teaches what is to be done, and does not do it, does not want to know truths; for they are against his life, and the things which are against his life he **denies**.

3427. **Denial** on account of these things. Sig. . . 'To quarrel, or contend'=to **deny**. . . 'Ezek' or 'contention'=the **denial** of the internal sense of the Word; the causes of the **denial** are also in the same word.

—². They who are in the mere knowledge of Knowledges . . . cannot do otherwise than **deny** that there is an internal sense of the Word. Ex.

3429. 'Sitnah'=opposition, which is a further degree of **denial**.

3452. That their doctrinal things of faith regarded in themselves should not be **denied**, namely, so far as they are from the literal sense of the Word. Sig. and Ex.

3472^e. The Christian world **denies** at heart that the Word is so Divine.

3488². 'They shall kill you,' that is, by **denial**.

3913⁵. This good cannot inflow into what is **negative** . . .

3923⁶. That they were in the **Negative** of all the things which are of faith and its doctrine. Sig.

4031³. He first acknowledges and believes . . . and then **denies** . . . They who once acknowledge at heart, and afterwards **deny**, are they who profane.

4110². Evil Spirits . . . are adjoined in order to induce the **negative** things which are to be dispelled, so that the man may be the better confirmed in truths and goods.

4197. Christians who have not lived in charity, have closed Heaven against themselves, very many so that it cannot be opened; for they know truths and **deny** them . . .

4214⁴. They who **deny** or despise the Lord (are in fatuous lumen).

4302⁶. That on account of the disagreement of the natural man, it is better to be in simple good, although in the **denial** of truth, is signified by 'to enter halt into life.'

4321. Although these things appear incredible, still they are not to be **denied**, because experience itself dictates them. If all things of which the causes are not known were to be **denied**, innumerable things which come forth in nature would be **denied**, the causes of which are known scarcely as to the one ten thousandth

part . . . How much more is this the case with the arcana which come forth in the sphere above nature ! Examp.

4493⁴. That there is any internal sense . . . he **denies**.

4503⁷. Fallacies from sensuous things, by means of which the truths of the Church cannot be seen ; concerning which, therefore, they are in **negative** doubt. Sig.

4622. He does indeed wish to know how the case is with Heaven, etc., but when he is told, he yet believes nothing, because at heart he **denies** their existence . . .

4689². Many of those who come from the Christian world, who also have preached the Lord in the world, there utterly **deny** Him . . .

4731². This supreme or inmost truth, that the Human of the Lord is Divine, is **denied** by those in the Church who are in faith alone.

4760². Hence it is evident, that those who are in the **Negative**, if they consult scientifics, cast themselves more into falsities . . .

—⁴. The learned consult scientifics . . . from the **Negative**, and thereby destroy in themselves all insight from above or within . . .

5057³. Heaven is never **denied** to anyone by the Lord . . .

5135². If he then **denies** them, it is a sign that he is in evil . . .

5159³. The things which are higher or more interior, he at heart **denies**.

5164^e. There are very many within the Church who **deny** the Lord, and say that they acknowledge a Supreme Being.

5179. Because they **deny** all that which is called spiritual . . . There thence come forth many things which the man who attributes all things to nature either **denies**, or ascribes to a more occult nature.

5700². Thus it happens that when they have inverted heavenly order in this way, they at last **deny** Divine things, those which are of Heaven, and consequently those which are of charity and faith . . .

6015³. If it were demonstrated, they would not believe, because the **Negative** universally reigns.

6383. They who do not believe unless scientific and sensuous things dictate, and who are in the **Negative** to begin with, never believe ; the reason is, that the **Negative** universally reigns, and when this universally reigns, the scientifics which **deny** flow in and are gathered together, but those which confirm . . . are rejected to the sides, or are explained in favour of the **denying** scientifics, and thus the **Negative** is strengthened.

6479. With those who are in the **Negative**, that is, those with whom the **Negative** universally reigns, doubts can never be removed, for with them one scruple avails more than a thousand confirmations.

—^e. But these Spirits attended but little to these things, because they were in the **Negative**.

6729^e. See DAUGHTER at this ref.

6959². See PROFANE at these refs. 6963^e.

7290². If the internal man afterwards **denies** that

which miracles have confirmed, there takes place an opposition and collision of the internal and external man . . . thus profanation.

—⁴. Miracles would effect still less at this day . . . when everything (spiritual) is **denied** ; for there universally reigns a **Negative** against the Divine influx and government . . .

7351. Hence it is, that after a man has falsified truths, he at last utterly **denies** them . . .

7492. With those in whom they are extinguished, the good which is of love and the truth which is of faith are **denied**, and the evils and falsities which are contrary are affirmed.

8567. See TEMPTATION at this ref.

8868. The Lord is not in the truths with man, when he **denies** Him and His Divine.

8971. Living experience from those in the other life, who in their heart have **denied** that the Word is inspired from the Divine . . . It was observed that they had lived at their pleasure, and that therefore in their hearts they had **denied** the Divine, Heaven and Hell, the life after death, and all other matters of faith.

9021. **Denial** in every way of the Lord and His Kingdom by those who are of the Church, and thus the profanation of the good and truth of the Church. Sig. . . . 'To curse' = aversion and disjunction, thus also **denial** in every way ; for he who averts and disjoins himself from the Lord, **denies** Him at heart.

—^e. Hence it is, that the **denial** of the Lord is not profanation with those who are outside the Church.

9033. It is here said of God that 'He is to be feared, because He is able to destroy soul and body in Gehenna,' when yet He destroys no one ; but still it is true ; therefore, it is not to be extinguished, that is, **denied** ; for if it is **denied**, faith in the Word perishes . . .

—^e. This is attributed to the Lord in the sense of the letter, because it so appears ; therefore, as it is an apparent truth, it is not to be **denied**, that is, extinguished ; for thus faith for the Word would be extinguished, which faith is with the simple. Refs.

9222. Truth Divine is the Word and is doctrine from the Word ; they who **deny** these at heart, blaspheme, even if they praise and preach it ; blasphemy lies concealed in the **denial** . . .

—². They who blaspheme or **deny** the Word, cannot receive anything of the truth and good of faith . . . Wherefore, they who **deny** the Word cannot receive anything that the Word teaches ; for when they read or hear it, there occurs what is **negative**, which either extinguishes the truth or turns it into falsity.

9264. When the Divine truth and good which is from the Lord is **denied**, it is extinguished with the man, thus so is the Lord Himself . . . This truth and good is extinguished, when the Divine of the Lord is **denied**, and also when the Word is ; for this is Divine truth from the Lord and concerning the Lord ; to **deny** this, when it has been first acknowledged and received in faith, and thus to extinguish it, is 'the sin against the Holy Spirit,' which is not remitted.

9324^e. When the truths of faith and the goods of love are **denied** at heart, the man spiritually dies.

[A.] 9325⁴. 'What is abortive and barren' = vastations and denials of good and truth.

9755⁷. 'Its waves' = ratiocinations therefrom, and thence denials.

9818⁷. 'To speak against' Divine truth, or to deny it, when once it has been acknowledged, is profanation.

10033⁸. Let everyone within the Church therefore beware lest he deny the Lord, and also lest he deny His Divine; for to this denial Heaven is closed and Hell is open . . .

10112². Hence may be evident, what is the nature of the lot in the other life of those who are born within the Church, and still at heart deny the Lord, whatever may be their character in moral life; by much experience it has been given to know, that they cannot be saved. Sig.

10134¹³. The triple denial (of the Lord by Peter) = the plenary denial of the Lord at the end of the Church.

— . These words to Peter signified the denial of the Lord in the Church, when its end comes: for the Lord is denied when there is no longer any faith, and faith is not where there is no longer any charity.

10156². Hence it is, that the merely natural man . . . at heart denies Divine and heavenly things . . .

10175. Hence it is, that those who have taken delight in adulteries, afterwards hold cheap and also at heart deny those things which are of the Church and Heaven.

10287. He who denies the Lord is in evils and falsities; for good and truth come from no other Source than He.

10319. That the evils of the love of self and the world induce such ignorance . . . is very manifest from those within the Church, who, although they know from revelation that there is a God, etc., still fall into denial concerning these things; as well the learned as the unlearned.

10412². They who are in externals without an internal . . . in their heart deny the Divine.

10492⁴. With those who deny (the truths of faith from the Word), the internal is entirely closed . . .

10731⁹. Such are they who deny these universals (of the Church).

10744. As (those with whom the love of self and the love of the world make the life) receive nothing from Heaven, in their heart they deny God and the life after death . . .

H. 354. They who at heart have denied the Divine, however they may have confessed it with the mouth, become so stupid, that they can scarcely comprehend any civil truth, still less any spiritual one . . . The interiors of their minds are so closed up that they appear black . . .

452⁹. For the most part they are tied to some infernal Society, because such have also denied the Divine . . .

506². Quite contrary is the state of those who in the world have lived in evil, and who have no conscience, and thence have denied the Divine; for all who live in evil, interiorly in themselves deny the Divine . . .

532². Hence it is that as with those who love themselves and the world above all things the higher things

of the mind are closed, at heart they deny Divine truths . . .

575. In these Hells are all those who have acknowledged nature and have denied the Divine . . .

W. 13⁹. The denial of God makes Hell; and, in Christendom, the denial of the Lord's Divinity.

P. 182. If man manifestly saw the Divine Providence, he would either deny God, or make himself God. Gen. art. 183, Ex.

185⁹. As they then manifestly see the Divine Providence . . . which is that they are to come into Hell, they not only deny God, but also blaspheme Him.

189⁹. When such are elevated into Heaven . . . they do not see anything; as I have seen done with many who have denied the Divine Providence of the Lord.

227³. But this cannot be done, if a man first acknowledges the truths of faith, and lives according to them, and afterwards recedes from and denies them. Ex.

228. He who does not know holy things, cannot acknowledge them, and afterwards deny them. . . It would be otherwise if (the Jews) were to receive and acknowledge it, and afterwards were to deny it, which, however, is rarely done; many of them acknowledge it exteriorly, and deny it interiorly, and are like hypocrites. But those profane holy things by a commingling of them with profane ones, who first receive and acknowledge, and afterwards depart and deny.

—². If as a man grows up he acknowledges truths and lives according to them, and afterwards denies them, he commingles holy with profane things.

231⁶. The sixth kind of profanation is from those who acknowledge the Word, yet deny the Divine of the Lord. Ex.

—⁷. The seventh kind of profanation is from those who first acknowledge Divine truths, and live according to them, and afterwards recede from and deny them. This is the worst kind of profanation. Ex.

236⁹. Wherefore, he can use these things as arguments to deny (the Divine Providence).

326. The acknowledgment of God makes the conjunction of God with man and of man with God, and the denial of God makes the separation. Gen. art.

—⁵. They who deny God in the world, deny Him after death.

R. 180. 'Thou hast not denied My name' (Rev. iii. 8) = that they are in the worship of the Lord.

202. 'Thou art neither cold nor hot' = that those who are such now deny that the Word is Divine and holy, and now acknowledge that it is so.

— . Such are the same in relation to God, now they deny and now they acknowledge Him; in like manner in relation to all things of the Church.

476. At this day that there is one God is not denied, but that the Lord is He, is denied. That the Church is from Him who is the Saviour and Redeemer is not denied; but that He is to be immediately approached as the Saviour and Redeemer, is denied . . .

872. These cannot do otherwise than interiorly in themselves deny God; for this lies stored up in a life of evil confirmed by falsities.

T. 14¹. Then, on account of his denial of God, he is damned.

—^e. Hence it is evident, that he who denies God is already among the damned, and, after death, he is gathered to his own.

147³. The minds of all men who deny the holiness of the Word and the Divinity of the Lord, think in the lowest region (of the mind).

382. All they are evil who deny the creation of the world by God, and thus deny God; for they are naturalistic atheists. . . Wherefore, they who deny God do not will and therefore are not able to receive any good from any source than their own proprium. . .

D. 2088. There were some Spirits who denied; but it was perceived by others, that they said this from malignity. . . which they also confessed, saying, that they wanted to be potent with the licence of saying and denying.

2651. As this is the truth, there should be no ratiocination about the truth of the thing from causes; and if no causes are found, the truth is not to be invalidated or denied, as is usually the case; but being the truth it ought to be believed; if they want to investigate the causes, they may do so. . . provided that if they do not find the cause. . . the truth be not therefore denied; it is as with almost all things in nature. . . if all things were denied because the causes are not found, there would be no natural truth.

2663^e. In the ideas (of the simple at heart), there is no such doubt and Negative, as there is in the ideas of those who suppose that they are wise from themselves.

3105. It has sometimes happened, that they who in life have preached heavenly truths. . . denied them when they were demonstrated in the other life, because they had been in a state of ratiocination concerning them. Examp.

3493. That by means of disputations the Knowledges of faith may be brought to denial.

— Those things which in themselves are manifest, and are in light, if they come into discussion, come into obscurity or ignorance, and from ignorance or obscurity into doubt, and from doubt into denial.

— Those with whom the Lord has rooted and confirmed the Knowledges of faith, although from the sphere of persuasions they seem to themselves to be driven as it were into denial, still it is dispelled. . . and the denial is driven away, then the doubt, and then the obscurity. . .

3569^e. If those who do not believe were taken into Heaven, and were to acknowledge and confess; when let back, they at once deny as before that Heaven exists.

3623. That delights and pleasures are never denied to man.

— They have never been denied to me. . .

5150. On those who deny God confirmatively. . .

5669. They from whom this sphere (of violation) exhales, are they who in their heart deny the Divine, and those things which are of the Church; but outwardly appear civil, bland, moral.

6029. On those who do not think anything about the Divine, but still do not deny these things.

E. 136. 'Thou hast not denied the faith' (Rev.ii.13) = constancy in truths. 'Not to deny,' when predicated of faith = to be constant; for he who is constant, does not deny.

209. 'Thou hast not denied My name' = that they acknowledge the Divine of the Lord in His Human.

670. Love draws. . . the thoughts into its own side; wherefore, when they think in solitude they entirely deny the things they confess with the mouth before the world.

Ath. 84. The sin against the Holy Spirit is the denial of the Lord in the Word; for they who deny this, tacitly and at heart deny all things of Heaven and the Church, because all these are from the Word; and they deny that the Lord is Divine.

95. To deny the Divine of the Lord, and thus the Word, is the sin against the Holy Spirit.

147. Everything of love and faith depends thereon; wherefore, they who deny God, because there is disjunction from Him, are in Hell.

Depart. *Decedere.*

Departure. *Decensus.*

A. 1637. Little children who have departed before they have learned any language. . .

8029. All men after their departure are first below Heaven among Spirits. . .

T. 160². All who depart from the natural world. . .

D. 406. Not long departed from the life of the body. 758^e.

2030. On a certain person newly departed.

3546. An Angel who had departed in infancy. . .

Depart. *Discedere.*

Departure. *Discessus.*

See under JOURNEY, and MOVE AWAY.

A. 2559. 'When God made me depart from my father's house' (Gen.xx.13) = when He left behind what is scientific and the appearances thence, with their delights. . . 'To depart' = to leave behind.

7972. The first state of departure, and its quality. Sig.

D. 192. The approach and the departure (of Spirits).

313. Some had departed [this life] a few years before.

E. 617¹⁸. 'Depart from Me, workers of iniquity' (Luke xiii.27). Ex.

Depart. *Excedere.*

Departure. *Excessus.*

See also EXCEED.

P. 69. After his departure out of the world. 101². M.2².

T. 607². When man departs out of the natural world. . .

Depend. *Dependere.*

Dependence. *Dependentia.*

A. 2026°. On the Heaven of Angels depends the Heaven of Angelic Spirits . . .

6465. The posterior depends upon the prior . . .

8728. Perpetual dependence thence. Sig. . . 'To judge,' here, =subordinate disposition, which is dependence.

— . The Angels and the angelic Societies are in such subordination and dependence . . .

M. 216a. Their love depends upon their husbands.

D. 486. Unless they depended on a single love, which is Divine . . .

Depopulate. See RAVAGE.

Deportation. *Deportatio.* E.403¹⁸.

Deposit. See LAY UP—*reponere.*

Deposit. *Positio.* A.8455. 8456.

Depravity. *Pravitas, Depravare.*

A. 1260. In a depraved Church.

4317⁵. The interior form itself . . . is depraved . . .

5185°. Not so much from evil of life, as from natural depravity. D.893.

8622°. They pervert and utterly deprave the affections of truth and good.

Deprecate. See under ENTREAT.

Deprive. *Privare, Deprivare.*

Deprivation. *Privatio, Deprivatio.*

A. 2689. Such do not know what it is to grieve on this account, that they are deprived of truths; they believe that anxiety is possible only because one is deprived of the goods of the body and the world. But they who are able to be reformed . . . come into anxiety when they are deprived (of good and truth).

—². All anxiety and grief is from this source, that one is deprived of those things which he loves . . .

2889. They believe that if they were deprived (of cupidities and persuasions), nothing of life would be left. 3938⁴.

3607. The inversion and privation of the life of truth from self. Sig.

— . 'To kill Jacob his brother' = to deprive truth of life from self. 3610.

3610. When they who are in such affection of truth are deprived of this life, they then first receive life . . . But they who are in the affection of self and the world, believe . . . that if they were deprived of that life, they would not live at all . . . When yet the case is, that when they are deprived of that life, namely, of the affection of self and of the world, life flows in from the Lord . . .

—³. That good had the disposition of inverting the state, and of depriving truth of life from itself. Sig. and Ex.

4054². I perceived from the . . . privation of affection, that such Societies were present.

4220°. They are deprived of all intelligence . . .

5270. 'There shall be seven years of famine' = the apparent lack and privation of truth.

5376. How the case is with the desolation of the Natural, or with the privation of truth there. Ex.

6914³. They are kept in the fear . . . of the deprivation of possessions in that region of Heaven . . .

7097³. Lest they should abuse the truths of faith, they are deprived of them . . .

7217. 'Straitness of spirit' = anxiety on account of the deprivation of the truth which is of faith, and of the good which is of charity, and a consequent state near to despair.

—². When they suppose themselves to be deprived of the truth and goods of faith and charity, such are affected as with the death agony . . .

7295³. The three degrees of the taking away and deprivation of the influx of truth and good. Sig.

—^e. By such degrees, the evil in the other life are deprived of the understanding of truth and good.

9189. 'Thou shalt not vivify' = the deprivation of spiritual life.

— . Those deprive themselves of spiritual life who conjoin to the truths of faith falsities from the evil of self-love.

9205. 'I will kill you with the sword' = that they will deprive themselves of good and truth by means of falsities.

9960°. When nakedness regards the head, which is baldness, it = the deprivation of intelligence of truth and wisdom of good; when it regards the whole body, it = the deprivation of the truths which are of faith; and when it regards the loins and genitals, it = the deprivation of the good of love. Ex.

H. 155°. 'Night' = the deprivation of love and wisdom.

208. As soon as this is done, the Angel is deprived of his intelligence and wisdom.

400. They come into the delight of their concupiscence from the deprivation and removal of heavenly delight with those who are in it. —

D. 4439°. They deprive all others of their delight . . .

E. 384. The deprivation of all the good and thence of all the truth from the Word, and thence in their doctrine of the Church from the Word. Sig.

— . 'To kill' = to deprive of good and truth.

— . They who are in evils and falsities, deprive themselves of all the perception of good and of the understanding of truth from the Word, and thence in their doctrine of the Church. Ex.

386. 'Hunger' = the privation of the Knowledges of truth and good, also the lack and ignorance of them.

— . It is said that 'hunger' = the deprivation of the Knowledges of truth and good, also the lack and ignorance of them, because deprivation exists with those who are in evils and thence falsities, lack with those who are not able to know them, and ignorance with those who know there are such things and therefore long for them.

—³. The deprivation of all truth and thence of all good. Sig.

—⁵. 'Famine' = the deprivation of the Knowledges of good . . . 'the sword,' the deprivation of the Knowledges of truth . . .

—⁷. 'The sword' = the deprivation of truth by means of falsities; 'famine,' the deprivation of good by means of evils; and 'pestilence,' the deprivation of spiritual life. —⁸.

591^o. Spiritual life is extinguished by means of perversions of good and falsifications of truth; also by means of deprivations of the Knowledges of truth and good . . .

654⁵⁵. The deprivation of all truth on account of recession. Sig.

677³. The signs of the presence of such are . . . the deprivation of the perception of good . . .

Deride. See MOCK.

Derive. *Derivare.*

Derivation. *Derivatio.*

Derivative. *Derivativus.*

See PRINCIPIATE, and under LEAD-*ducere.*

A. 1214. 'The sons of Ham' = the derivations of doctrinal things and worships from corrupt internal worship.

1330. 'These are the nativities of Shem' = the derivations of the second Ancient Church. 'Nativities' = the origin and derivation of doctrinal things and worships.

1339. 'Begat Shelah' = derivation thence.

2762⁴. From the Ancient Church, the signification of a horse . . . was derived to the wise round about, also into Greece.

2847. 'In multiplying I will multiply' = the derivations of truth from affection.

2973². Represented the celestial and spiritual things flowing forth and derived thence in order.

3116. The derivations thence as from their root, or as from their seed, derive-*trahunt*-their form . . .

3240. The derivations from the first lot. Sig.

— By these are signified the states and derivations of the Lord's Spiritual Church.

—². Hence, now, are the derivations; namely, the derivations of good and the derivations of truth; the derivations of good in the Lord's Spiritual Kingdom, which are represented by 'the sons of Jokshan'; and the derivations of truth there, which are represented by 'the sons of Midian.'

3242. Derivations from the third lot. Sig.

— 'Sons' = the derivations thence.

3263. The derivations of the Spiritual Church represented by 'Ishmael.' Sig.

— 'Nativities' = the derivations of faith, thus of the Church. Refs. 3267.

3267. The interior qualities according to the derivations of faith. Sig.

—². These varieties are the derivations which are signified by 'nativities.'

3279. 'Nativities' = derivations; namely, the derivations of faith when faith is treated of, and the derivations of the Church when the Church is treated of.

3469³. This is derived into the children . . .

3562. The things beneath are nothing but derivations and compositions thence.

3579. This good . . . again produces good; and, through this good, truths again, which are derivations.

4174^o. When good flows in, they derive it into themselves, and into their own proprium . . .

4642. In what follows, the Lord's Divine natural good is treated of, but its derivations are described by names . . . because the derivations of this good exceed the understanding of any man or Angel. . . But still, when this chapter is read, the derivations which are contained in the names, are represented to the Angels in a general way . . .

4643^o. The first derivations thence . . . and the second. Sig.

4646. Derivations in Divine natural good. Sig.

— The quality of the derivations. Sig.

— The first derivation of good. Sig.

—^o. The third derivation. Sig.

5114. 'In the vine three shoots' = the derivations thence even to the ultimate one. . . 'Shoots' = derivations; for as 'the vine' = the Intellectual, 'the shoots' are nothing but the derivations thence. 5122.

6310. The interiors of man are distinct according to degrees by means of derivations.

6583. The establishment of the Church as to the Intellectual and the derivatives thereof. Sig.

— 'The tertian sons' = the derivatives; for as sons and son's sons descend from a parent, they = the derivatives of that thing which is represented by the parent.

6584. And as to the Voluntary and its derivatives. Sig.

— The derivatives of the Voluntary of the Church, which are signified by 'the sons of Machir,' are goods conjoined with truths, thus also truths from good; for the truths which are derived from good are the forms of good.

6647. 'To be produced' = further derivation; for when the Church has been established with a man, good continually grows and is derived, both in the internal and also towards the external, and therein.

6648. 'To become numerous' = further derivation, thus continual increase of truth.

7004². Order has been so instituted, that the First being may be in the things derived mediately and immediately . . . Divine truth itself is the only substantial thing; the things derived are nothing but successive forms thence.

7230³. The first class of the derivations of good and truth thence. Sig.

— The second class of the derivations of good and truth thence. Sig.

— The third class of the derivations of good and truth. Sig.

[A. 7230³]. The conjunction of **derived** good with related truth. Sig.

—⁴. A successive **derivation** from the second class, which is good and thence truth. Sig.

— . A second successive **derivation** from the same class, as to good in truth. Sig.

— . The **derivations** of faith and charity, their quality. Sig.

—⁵. A repeated **derivation** from the second class. Sig.

—^e. **Derivation** (from the conjunction of good and truth in these doctrinal things). Sig.

7318². Truth is falsified, when it is said that the Lord **derived** all sins into Himself . . .

7374. They are in the love of the world, who desire to **derive** into themselves the goods of others.

7966^e. There are such productions and **derivations** of truth with those who are of the Spiritual Church. Rep.

8550. All the evil which by means of habit has taken on nature, is **derived** into the offspring . . . The **derivation** of evil from this source at last becomes so great, that everything of man's proper life is nothing but evil. This **derived** Continuous is not broken and altered, except by means of a life of faith and charity from the Lord. N. 175.

8603². The **derivations** and thence the successions in general, as to their quality, may be presented to the idea by means of fruits. Ex.

8719. To **derive** also to others. Sig.

8982. 'Sons and daughters' = the truths and goods **derived** thence.

—^c. 'Nativities' = **derivations**.

9079. Insult by the affection of evil against the truths and goods of faith **derived** from interior things. Sig.

— . The reason they are truths and goods **derived** from interior things, is that interior things are as parents, from which goods and truths are born as sons and daughters.

9141². This is the **derivation** of this word. 9303.

9325³. Goods and truths and their **derivations**. Sig.

9568. Good is that from which are truths, and truths from good are the things from which are scientifics; thus is **derived** and produced the one from the other; but still good is in all the things produced and **derived**, because they are from good.

—³. Hence it may be evident, how the one is produced and **derived** from the other, and that the first is everything in the things produced and **derived** . . .

10011. What is inmost in the Heavens inflows into the Heavens which are below, and produces and **derives** them . . . That which is inmost is the only thing which essentially lives in the things **derived**.

H. 286^e. From peace by **derivation** the Angels have all blessedness . . .

399. Self-love abstracts all delight from others, and **derives** it into itself . . . 400⁴.

424. He wants to **derive** into himself the goods of all others . . .

553². As from a plane of **derivation** . . .

W. 363². See **DESIRE**—*cupire*, at this ref.

—³. From these two are ultimately **derived** sensations . . .

P. 28³. Affections are **derivations** from the love of each person.

33. The **derivations** which are the affections of this love, are as many as are the evils into which it determines itself.

106². The love of each person cannot exist without **derivations**, which are called affections; the **derivations** of infernal love are affections of evil and falsity, properly concupiscences; and the **derivations** of heavenly love are affections of good and truth, properly dilections.

206². The concupiscences of evil, which are **derivations** of it, have life in them from it.

875². The **derivations** of love are called affections . . . M. 197. I. 8⁴.

461⁶. In **derivation** it is called delight . . . and in the universal sense, Good.

D. 4439. Wherever they go they **derive** to themselves the delights of others.

—^e. They who are in self-love deprive all others of their delight, and **derive** it into themselves.

4608^e. The singles by **derivation** from principles make one.

4627⁴. In universal nature there are perpetual compositions and **derivations** . . .

4864. The **derivations** were similar, as it were of children . . .

—^e. The examination of **derivation** as of families . . .

E. 775³. The organs (of sense and motion) are **derivations** thence, just as streams are from their springs, or as principiates from their principles, or as substantiates from their substances; and these **derivations** are of such a nature, that the brains are present everywhere . . .

828². They are the **derivations** and productions of the uses before mentioned . . .

Derogate. *Derogare.*

A. 1813². He **derogates** from the Lord that which is His.

8478⁴. They **take away** providence from the Divine, and claim it for themselves. T. 439.

H. 587². One rages against another who **derogates** from his divine Power.

Descartes. *Cartesius.*

I. 19. See **ARISTOTLE** at this ref.

Inv. 13. The hypothesis of the learned concerning the soul, especially of **Descartes** and others, that it is a substance separate from the body, in some place or other.

Descend. *Descendere.*

Descent. *Descensus.*

See **FLOW DOWN**.

A. 1311. 'Jehovah came down' (Gen. xi. 5) = judgment upon them. . . 'To **come down**,' relatively to Jehovah, is predicated when judgment takes place . . .

—³. 'To come down' is predicated of Jehovah, because 'most high' is predicated of Him . . . Ill.

1320. 'Come, let us go down' (ver.7)=judgment so done.

2242. 'I will go down I pray, and I will see' (Gen. xviii.21)=visitation. 'To go down to see'=judgment; thus, it=visitation . . .

— . To descend cannot be predicated of the Lord, because He is always in the highest . . .

2299². Afterwards, I saw represented by them the descent of the Lord to the bound . . . H.335².

2454². 'Let him not come down to take them away' (Luke xvii.31)=to turn himself away from good to truth.

2702¹⁵. 'To go down into the plain' (Ezek.xlvii.8)=the doctrinal things which are of the Rational.

3084. Hence it is that 'to ascend' is predicated towards Jerusalem, but 'to descend' from Jerusalem.

—². Therefore it is here first said that the affection of truth, which is represented by 'Rebekah,' 'went down to the fountain,' and presently, that it 'went up' (Gen.xxiv.16); for Divine love inflows into the affection of good, and thence into the affection of truth, and vivifies and enlightens those things which are in the natural man, and then disposes them into order; this is signified by 'to descend.'

3701. See ASCEND at these refs. 3702. 3882². 4009. 4042. 5406. 5492^o. H.35. L.35¹¹. W.199. 218. M.302.

3721. The natural mind is that through which . . . the things of the Lord inflow and descend into nature, and through the same mind those things which are of nature ascend.

3882². Descent is nothing else than from good to behold truth, as from a mountain . . .

4279. As the Word is from the Lord, and descends from Him through Heaven to man, it is Divine as to every single thing; and, as it has descended from the Lord, so it ascends, that is, is elevated to Him, and this through the Heavens . . . Wherefore, when the Word ascends as it descends, in the Lord it is Divine, in the Third Heaven it is celestial . . .

4785. 'I will go down to the grave to my son mourning' (Gen.xxxvii.35)=that the Ancient Church would perish.

4815. Therefore it was said 'to descend' from Zion and Jerusalem towards the boundaries, but from the boundaries to Jerusalem and Zion, 'to ascend.' Hence it is, that 'to ascend' involves elevation to truth and good, and 'to descend,' casting down to falsity and evil . . . Hence it is here said, that 'Judah went down from his brethren' (Gen.xxxviii.1). 4816.

4964. '(Joseph) was made to go down to Egypt' (Gen. xxxix.1)=to the scientifics which are of the Church. Ex.

4969. 'Who made him go down thither' (id.)=from that good to these scientifics. . . It is said 'to go down,' because it treats of scientifics, which are exterior things; for in the Word to go from interior to exterior things is called 'going down,' but from exterior to interior things, 'going up.'

5406. 'Go down thither, and buy for us from thence'

(Gen.xlii.2)=appropriation thereby; (for) 'to go down' is predicated of going towards exterior things.

5546. 'My son shall not go down with you' (ver.38) =that he will not let himself down to lower things. 'To go down' is predicated of going towards lower things; here, to the scientific truths which are in the interior Natural.

5602. That this truth of good should be conjoined with him, is signified by their 'causing him (Benjamin) to go down' (Gen.xliii.7).

5637. 'They rose up and went down to Egypt' (ver. 15)=elevation to procure themselves life from the interior things of scientifics . . . 'To go down'=to procure themselves life. Ex.

5655. 'Coming down we came down at the beginning to buy food' (ver.20)=the disposition of procuring good for truths. . . 'To come down'=the disposition or intention; for he who comes down, or betakes himself anywhere, does it with a disposition.

5660. 'Other silver we cause to come down in our hand' (ver.22)=that there is a disposition to procure good elsewhere by means of truth. . . 'To cause to come down'=a disposition to procure.

5809. 'Cause him to come down unto me' (Gen.xliv. 21)=that this new truth should be subjected to internal good. Ex.

5832. 'Ye will make my grey hair to go down in evil to the grave' (ver.29)=that spiritual good would perish, and thus the internal of the Church. . . 'To go down in good into the grave'=to rise again, and to be regenerated; therefore 'to go down in evil into the grave,' is the opposite, thus to perish.

5897⁹. Lest they descend from good, and look backwards . . . is signified by 'he who is upon the house, let him not go down to take anything out of the house . . .'

5909. 'Come down unto me, tarry not' (Gen.xlv.9)=sure conjunction. 'To come down,' or, to come to me, =conjunction.

6004. 'Fear not to go down into Egypt' (Gen.xlvi.3)=that natural truth, with all things belonging to it, must be initiated into the scientifics of the Church. . . 'To go down'=to be initiated; for, in order that this initiation might be represented, Jacob with all that belonged to him went down into Egypt.

6023. 'To go down into Egypt'=to initiate truth, and to gather them into the scientifics of the Church.

6075. They are called 'fathers,' because from them the Church has descended . . .

6221^e. As to each and all things, the Word has descended from the Lord . . . In its descent it has clothed itself with forms adapted to apprehension in the three Heavens, and at last with a form for the apprehension of man . . .

6854. See DELIVER at this ref.

— . With the Lord's descending, the case is this . . .

—². This is what is meant by the descent of the Lord to the inhabitants of the infernal regions—*ad inferos*. 8018.

7787. 'All thy servants shall come down unto me' (Ex.xi.8)=those who are subordinate.

[A.] 7985. From the (time of the) **descent** of Jacob into Egypt . . .

8279. 'They **went down** into the deeps as a stone' (Ex.xv.5)=that they fell to lower things as by their weight.

8792. 'Jehovah will **come down** to the eyes of all the people' (Ex.xix.11)=the Advent of the Lord, and then enlightenment. 'To **come down**,' when said of Jehovah, that is, the Lord,=His presence by means of influx, thus His Advent. Here the Advent of the Lord is meant by the descent of Jehovah to the eyes of all the people . . .

8805. 'Moses **came down** from the mountain to the people' (ver.14)=application and preparation by means of truth from the Divine to receive truths in good. 'To **come down**,' when said of Moses,=application, and also preparation thereby.

—². The descent of Jehovah upon Mount Sinai=His presence in Heaven. 8826.

8840. 'Away and **go down**' (ver.24)=influx.

8920². When truth Divine **descends** through the Heavens to men, as the Word has **descended**, it is accommodated on the way to all in Heaven and on earth.

8931^e. In order that they might know that the Word was from the Divine through Heaven, the Lord Himself willed to **descend**, and promulgate the ten commandments with a living voice . . .

9110. Then the spiritual man **descends**, that is, thinks in the natural.

9806⁴. 'That **went down** upon the mouth of his garments' (Ps.cxxxiii.2) . . . 'To **go down**'=influx.

9905⁵. All things which are of light from the Divine **descend** even to the ultimate ends . . .

10184². 'To **go down** to take something out of the house'=a return to the former state.

10396. 'To **delay to come down**' (Ex.cxxxii.1), when said of the apperception of Divine truth from the Word, =not to flow in; for the Divine truth which inflows with man is said to **descend** from Heaven.

10413. The difference between the elevation to a state of loves with the good, and with the evil, is that the good then ascend, and the evil descend. Ex.

10419. 'Go, **get thee down**' (Ex.cxxxii.7)=a looking into their external. 'To **go down** from Mount Sinai'=to look into, review, and examine; for 'Mount Sinai'=Heaven, from which is Divine truth; and 'to descend thence,' in the spiritual sense, is not to descend with the body, but with the mind, thus it is to look into and review.

10450. 'And Moses looked back and **went down** from the Mount' (ver.15)=the Word let down from Heaven. 'To look back and **go down**,' when said of the Word, =to be let down.

10540. 'Make thine ornament to **descend** from upon thee' (Ex.cxxxiii.5)=the quality of their external without the Divine. . . 'To make it **descend** from upon them'=to put it off, thus to be without it.

10689. 'It came to pass as Moses **descended** from Mount Sinai' (Ex.cxxxiv.29)=the influx of the internal

into the external of the Word, of the Church, and of worship.

10814. This love increases in **descending** . . .

H. 307². 'The holy city **descending** from God out of Heaven'=its heavenly doctrine revealed by the Lord. R.879.

373. It thence **descends** into the body . . .

— . Whatever **descends** from the spiritual man into the body, presents itself there under a different appearance.

W. 218. These ascending and **descending** degrees . . . 274.

275⁴. This truth on the way in its **descent** was by degrees turned into falsity . . . (T.135).

R. 195. 'Which **cometh down** out of Heaven from my God' (Rev.iii.12)=which will be of the Lord's Divine truth, such as it is in Heaven.

465. 'I saw another mighty Angel **coming down** from Heaven' (Rev.x.1)=the Lord in Divine majesty and power.

558. 'Because the devil hath **come down** to you, having great anger' (Rev.xii.12)=to those who are in the World of Spirits; and as these are in conjunction with the men of the Earth, it also=to such in the Earth.

754. 'An Angel **coming down** from Heaven' (Rev.xviii.1)=the influx of the Lord out of Heaven.

875. I saw two Angels **descending** from Heaven . . . T.386.

879^e. It is said (of the holy city) '**coming down** from God out of Heaven,' because from the Lord through the New Christian Heaven.

M. 4. The Angels said, Let us **descend** . . .

183³. In the **descent** into the body . . .

402. The love for little children **descends**, and does not ascend. Gen.art.

B. 117. Jehovah **descended** and assumed the Human . . . T.3. S2. 83S.

T. 24². Man thus prepares the way by which God **descends** and elevates him.

77^e. They then **descended**; and as they **descended** the love of evil returned . . .

80^e. As he **descended**, forgetfulness expelled recollection . . . and he became as insane as ever.

85. That Jehovah God **descended** as Divine truth . . . S6. SS. Can. Redeemer ii.

89. As God **descended** . . .

92. By being sent into the world is meant to **descend** . . .

135³. Then, by command of the Lord, there **descended** three Angels from Heaven . . .

193. The Word in its bosom is spiritual, because it **descended** from Jehovah, and passed through the angelic Heavens . . .

691². The Lord Himself does not **descend**, but an Angel . . .

716. 'He **came down** from Heaven' with the Divine. Ill.

784. As this New Heaven . . . grows, so from that Heaven descends the New Jerusalem . . .

851^e. Now, when the New Church is commencing, or when the New Jerusalem is descending from Heaven.

E. 375^{2b}. Its 'descending upon the mouth of his garments'=that thence is all the good and delight of Heaven from inmosts to ultimates. . . By 'to descend upon the mouth of the garments' is signified the influx and conjunction of celestial good and spiritual good.

—'. 'As the dew of Hermon which descended upon the mountains of Zion'=the conjunction of truth and good.

405⁴². The Last Judgment is meant by 'Jehovah . . . cometh down' (Micah i. 3).

Descendant. See POSTERITY.

Describe. *Describere.*

Description. *Descriptio.*

A. 801. Are here described . . . —.

—². When man is described in the Word, he is described distinctly, as to the one part, and as to the other. . . Thus there is a full description of everything.

2183³. These things can hardly be described to the common apprehension . . .

2618^e. By description from such things they are more obscured.

2795. If they were described, even most clearly, they would still appear obscure. 4302².

4645^e. That all things cannot be described. Sig.

5228. This does not enter the sense, however it is described.

6486. Few of these things can be described . . .

7131^e. The singular truths, which are the interiors of faith, can never be described . . .

8625^e. Their malignity cannot be described.

H. 409. Heavenly joy itself, such as it is in its essence, cannot be described . . .

413. Because from living experience, I can know it, but never describe it.

J. 27³. Hence it is that the Spiritual World cannot be described . . . D. 1086.

—^e. There are very few things there which are described.

W. 202³. These distinctions cannot be expressed in natural language, thus not described . . . They can only be expressed and described by the Angels themselves, by means of their own languages, words, and writings.

D. 218. According to their description . . .

E. 850⁸. 'Jehovah shall count in describing the peoples' (Ps. lxxxvii. 6).

De Verbo 3⁸. How the spiritual operate cannot be described before the Natural; and how the celestial operate cannot be described before the Spiritual.

—¹¹. Nor can these things be described, except imperfectly . . .

Desert. See WILDERNESS.

Desert. *Deserere.*

Desertion. *Desertio.*

M. 468. Malicious desertion (a cause of divorce).

D. 5663a. This Mohammed . . . was entirely deserted.

E. 555⁵. 'A woman forsaken, and afflicted in spirit' (Is. liv. 6)=the Church which is not in truths, but is still in the affection or longing for them. 'A woman'=the Church, which is said to be 'forsaken' when not in truths. . . That it is to be established by the Lord, and delivered from spiritual captivity, is meant by, 'For a small moment have I forsaken thee, but with great compassions will I gather thee together again' (ver. 7).

617⁸. The desertion and vastation of the Church is meant by 'the land being deserted and loathed' (Is. vii. 16).

654³⁶. That all the truths of the Church are driven away, is signified by '. . . they have left him' (Ezek. xxxi. 12).

—⁶⁰. 'Thou hast forsaken Jehovah' (Jer. ii. 17)=aversion to being reformed by the Lord.

Designate. *Designare.*

A. 1884^e. To the designated place. H. 441^e. D. 2336.

E. 374⁹. 'The appointed barley' (Is. xxviii. 25).

413. The man is then at once designated either to Heaven or to Hell.

Designer. See CONTRIVE.

Design. See under COUNSEL.

Designs. *Technica.*

M. 76⁶. Many designs upon the walls.

Desirable. *Appetibilis.*

A. 207. 'Desirable to the eyes' (Gen. iii. 6)=phantasy.

209. 'Desirable to the eyes, desirable=desiderabilis—to give intelligencce'=such things as were applicable to their nature . . . In special, they regard the will.

Desire. *Cupire, Cupido.*

See CUPIDITY.

A. 815. They desire to destroy the soul also.

—'. They are kept in the desire of revenge . . .

951. They are kept in the strongest desire of ascending into Heaven . . . Their desire is increased, and is more and more turned into anxiety . . .

957. From innate desire they regard all things with longing.

963. When the desire of breaking out thence is kindled . . .

1188. From the predominant desire of innovating . . .

1472. Originates from the desire which is of the external man.

1480^e. Appetite and taste correspond to the desire for knowledges.

1917. Diabolical Spirits desire nothing more than . . .

[A.] 403^S. The delight, pleasure, and *desire-cupidum*—there, belong to the will, and are called natural goods.

4049. They constantly had the *desire* and longing to come into Heaven. Such are they who relate to the ventricles of the brain . . . This endeavour (of the lymph) corresponds to this *desire* and longing.

5006^S. They frequented places of worship, not from any longing to know the things of Heaven, but from another *desire* drawn from the time of early childhood.

6481^S. The evil want to be eminent, to be enriched, and therefore to seem upright and zealous, and from this *desire*, as from a fire, are excited to do such things more than the upright.

6495^S. As the man who is in this state *desires* nothing but evils . . . lest he should act as he *desires* . . . he is kept in bonds . . .

7541^E. The *desire* always remaining.

8906^S. 'The fire which burns before Him' = the *desire* of evil; 'the flame which burns after Him' = the *desire* of falsity thence.

H. 283. They are kindled with a cruel *desire* of injuring.

343. Such a *desire* is innate to Spirits.

400^S. They *desired* the communication (of heavenly joy) to themselves, which was done; for what a Spirit who is not yet in Heaven or Hell *desires*, is granted to him, if it is advantageous . . .

N. 33. For will they have *desire*. M. 291.

W. 363^S. There are many things of love, to which other names have been allotted, because they are derivations; as affections, *desires*, appetites, and their pleasures and delights.

P. 96⁴. Natural affection, which in itself is *desire* . . . is what alone leads and moves beasts . . .

183². This *desire* lies inmosty concealed in hereditary evil . . .

199. Except some *desire-cupidum*—connected with the body.

R. 133. They are in the *lust* of the adultery of a son with his mother.

M. 454. As it verges towards the *desire* of varieties, and to the *desire* of defloration.

T. 459. The *desire* seized me . . .

D. 780. They still inwardly *desired* honour in the world . . . which *desire* it was granted me to perceive . . . That which is heavenly *desires* nothing of the kind . . .

817. Spirits *desire*, and induce their cupidity on man. Examp.

3394. There is still resistance from his *desire* of glory in life, which was such as almost to surpass the *desires* of all others.

3529. That Spirits . . . perceive what man *desires*.

5967. They had no affection for truth, justice and right, except from their own proper *desire*, which *desire* not only excited them, but also enlightened them; for such can enlighten their cupidity in civil things . . .

E. 551. 'They *desire* to die' (Rev. ix. 6) = that they want to destroy the faculty of perceiving good.

556^S. 'From him that would borrow of thee' (Matt. v. 42).

J. (Post.) 19. They inspire into them the *desire* of going out . . .

Desire. *Desiderare, Desiderium.*

Desirable. *Desiderabilis.*

A. 85³. 'So that thou doest not thy *desire* in the day of My holiness . . . nor findest thy *desire*' (Is. lviii. 13) . . . The celestial man is such that he does not act from his own *desire*, but from what is well-pleasing to the Lord, which is his *desire*.

102. 'A tree *desirable* in aspect' (Gen. ii. 9) = the perception of truth.

207. '*Desirable* to give intelligence' (Gen. iii. 6) = pleasure. 209.

273^S. 'The fields of *desire*' (Is. xxxii. 12).

314. The Spiritual Angels . . . perform for him every office which he can *desire* in that state. H. 450^S.

361. 'To thee is his *desire*, and thou shalt rule over him' (Gen. iv. 7) = that charity wants to be with faith . . . 365.

543. Some *longed* to know what heavenly joy is . . .

1197⁴. 'Ye have carried into your temples My *desirable* things' (Joel iii. 5) = the Knowledges of these things.

1392. They *desire* nothing more than to transfer their own happiness into others.

1904². As the Intellectual *desired* the Rational, as offspring, and as it is the part of the *desire* or affection which is speaking . . .

1925^S. 'The Angel of the covenant, whom ye have *desired*' (Mal. iii. 1).

1949⁴. 'He shall spoil the treasure of all the vessels of *desire*' (Hos. xiii. 15).

1982. Certain Souls . . . who *longed* to see the glory of the Lord . . .

2119. As everyone's *desires* follow him . . .

3537. 'Garments of *desires*' (Gen. xxvii. 15) = genuine truths. . . 'Of *desires*' = genuine.

3570⁶. To appetite and relish correspond the *desire* and affection of knowing truth.

— The soul, which is the good of the Rational, gives to *desire* and to be affected with them; thus the things which are of knowledge and doctrine it introduces by means of the delight which is of *desire*, and the good which is of affection.

3589. *Desirable* and delectable things for the Divine Rational. Sig.

— 'Dainties' = the delights which are of good and the pleasantnesses which are of truth; the delights which are of good are *desirable* things, and the pleasantnesses which are of truth are delectable ones; for the affection of good is what *desires*, and then the affection of truth is what delectates.

3928. When he *desires* the things of Heaven . . .

3944. The *longing* for interior truth. Sig.

3945. The affection and **longing** for the things which are of marriage love. Sig.

3946. That there is conjugal **longing**. Sig.

3950. **Longing** on the part of the affection of external truth . . . that it may be conjoined. Sig.

4017². 'Thirst' = appetite and **longing**, thus the affection of knowing and imbibing truth . . . 'Hunger' = the appetite, the **longing**, thus the affection of imbuing good.

4049. They had a constant desire—*cupido*—and **longing** to come into Heaven.

—^e. This endeavour (on the part of the lymph) corresponds to this desire and **longing**.

4136². Man has no desire to have Knowledges of this.

4145. 'Because **desiring** thou hast **desired** to the house of thy father' (Gen. xxxi. 30) = the **desire** of conjunction with the Divine good which flows in directly.

4449. 'His soul **longeth** for your daughter' (Gen. xxxiv. 8) = a **longing** for conjunction with this new Church.

4976². Good has an appetite and **longs** for truth.

5056. From intense **longing** he importuned to be admitted into Heaven . . .

—². In such a substance there is the endeavour and as it were the **longing** to perform use.

—^e. Thus was represented the nature of the **desires** of those who are in the province of the seminal vessels.

5147³. These goods in act . . . serve for their recreation; for they are their **desires**; and it is known that when **desires** are obtained in act, they are for recreation and life.

5202^e. Affects those who, from good, are in the **desire** of knowing truths from the Word.

5215². Spiritual heat . . . gives to **desire**, to love, also to be affected; therefore **desires**, loves, and affections are spiritual heats . . . When the **desires** and affections, that is, the loves, increase, the body grows warm in the same degree.

5363³. Good **longs** for truth, and truth for good; and according to the **longing** and its quality, they are conjoined together. 8313⁴. 8772².

— . With affection, **longing**, delight, or a holy sigh.

5576². The Angels continually **long** for those things which are of intelligence and wisdom.

—³. He who is in the **desire** of imbuing his disposition with such things as are of knowledge, intelligence and wisdom, begins to be in sorrow and suffering when he is withheld from such things, and, like one who is in famine, begins to **long** to return to his spiritual food.

5579^e. They come into this (state of evening) . . . in order that they may have an appetite and **long** for truths and goods . . .

5623². This comes from the pleasure and thence the **desire**. They who are in good, feel pleasure in perfecting good by means of truths . . . wherefore they **long** for truths; but they who are in evil, have pleasure in evil and in confirming this by means of falsities, wherefore they **long** for falsities; and as they **long** for falsities they are averse to truths.

5977. Genii . . . scent in a moment what man **desires** . . . They were permitted to act into my **desires** . . . and unless the Lord had guarded me by means of Angels, they would have perverted them into concupiscences of evil . . .

6078. 'Pasture' = what supports the spiritual life, which is chiefly scientific truth; this the soul of man **longs** for, as the body for food. . . That scientifics and truths support the soul, is evident from the **desires** of knowing with man.

— . Good Spirits and Angels are in the continual **desire** of knowing and of being wise . . . nor are they recreated, and elevated into the blessedness of their life, until their **desires** are satisfied.

6178. **Longing**. Sig.

—^e. This is a formula by which the affection, thus the **longing** of the will is expressed.

6221². The man who, when he lives in the body, **longs** for Heaven . . .

6222³. This enlightenment falls only into such as long to know truths . . . for the sake of life and use.

6388. They are in their delight and blessedness when they are doing good to the neighbour, for they **long** for nothing more.

6435. 'Even to the **desire** of the hills of an age' (Gen. xlix. 26) = to mutual celestial love.

7017^e. (The origin of **desires**.)

7666. That in the **desire** there is not good. Sig.

— . As 'faces' = affections, they also = **desires**.

8368^e. If he **desires** truth from affection, he has pleasantness.

8495³. The proprium from which the Angels do not act, is signified by . . . their 'not finding their own **desire**,' etc.

8562. He who is in spiritual life, **desires** his support from such things as are called heavenly meats and drinks.

—². When man is gifted with good by the Lord, he comes into the **desire** for truth, and this **desire** is kindled according to the lack of it.

—^e. Temptation attacks that which man loves and **desires**.

8564. The ardent **longing** for truth. Sig.

8568. Increase of the **longing** for truth. Sig.

— . 'To thirst' = to have an appetite for and to **desire**, namely, truth.

— . The **desire** of knowing truth is here described by 'to thirst;' the **desire** for truth is signified by 'I will not send thirst for waters, but for hearing the words of Jehovah.'

8847. From an intense **longing** he importuned to be admitted into Heaven.

—². As it were a blazing **longing** to put itself off . . .

—^e. By this was represented the nature of the **longings** of those who are in province to which the seminal vesicles correspond.

8869⁵. Of this it is said that 'their most **desirable** things shall not profit' (Is. xlv. 9). E. 587⁷, Ex.

[A.] 8910. That which an evil love breathes is called concupiscence ; but that which a good love breathes is called longing . . . Concupiscence belongs to both the will and the understanding, but is properly of the will in the understanding.

9104. Conjunction is effected by means of the state of desire of speaking with another ; hence, in the other life they come together . . . when they desire it.

91827. The Lord's 'mercy' is predicated towards those who are in the deficiency and yet in the desire of good ; and his 'compassions' towards those who are in ignorance and yet in the desire of truth.

9198. 'Any widow' = those who are in good without truth, and still long for truth. —. 9206.

—. 'An orphan' in the celestial sense, = those who are in good and long for truth. 9207.

92062. They who are in good and do not long for truth are not in good . . . Hence good is Known from the fact that it longs for truth . . . The longing itself, that is, the affection itself of truth for the sake of life, regarded in itself, is the affection of conjunction ; the case with this is as with food or bread, which long for water or wine.

9207. 'Orphans' = those who are in truth and not yet in good, yet long for good ; here, those who are in truth but do not long for good . . . That truths perish with those who do not long for good . . .

—. The truths which are conjoined with good, in themselves always have the desire of doing good, and are at the same time thereby more closely conjoined with good ; or, what is the same, they who are in truths always long to do good, and thus conjoin it with their truths ; wherefore, they who believe themselves to be in truths, and do not long to do good, are not in truths . . .

—2. 'The salt of the earth' = the truth of the Church which longs for good ; 'the infatuated salt' = truth without the longing for good . . . To long for good is to long to do what is good, and thus to be conjoined with good.

—3. 'To be salted with fire' = the longing of good for truth ; and 'to be salted with salt' = the longing of truth for good ; 'salt without savour' = truth without the longing for good ; 'to have salt in themselves' = that longing.

—4. 'Salt' = truth longing for good ; and 'infatuated salt' = the truth which is without the longing for good.

—5. That 'in every offering there was to be salt' = that there was to be in all worship the longing of truth for good, and of good for truth.

—. 'Salt' = the longing for conjunction.

—6. When the one longs to be reciprocally conjoined with the other, that is, good with truth and truth with good, they mutually regard each other.

—7. The reason 'salt' = the longing for truth. Ex.

9209. The instruction of those who are in ignorance of truth, and still are in the longing to learn. Sig.

—. 'The needy' = those who are in ignorance of truth, and still are in the longing to learn.

9269. Their longing and life. Sig.

—. 'Soul,' when predicated of those who long to be instructed in the truths of faith, who are signified by 'sojourners,' = longing and life ; for 'soul' = life from faith ; and longing is the activity itself of life ; for it is from the affection of good, and the truth of faith lives from the affection of good.

93259. 'Salt' = the longing of truth for good ; 'the going forth of the waters' = the Natural of man which receives the Knowledges of truth and good, and which is amended by means of the longing of truth for good . . . This amendment takes place, when, from such a longing, the Natural of man receives truths from the Word.

102902. This (enlightenment) takes place according to the quality of the longing for truth with man ; and the longing for truth with him is according to his love.

10300. 'Salted' = the longing of truth for good ; (for) 'salt' = the longing which is of the love of truth for good . . . The reason there ought to be the longing of truth for good, is that this longing is conjunctive of both ; for in proportion as truth longs for good, it is conjoined with it . . . Wherefore, when there is the longing for this conjunction in Divine worship and in each and all things of it, there is Heaven in each and all things therein. Sig.

—2. When it is known that 'salt' = the longing for the conjunction of truth and good, it may be known that . . . 'everything must be salted with fire' = that everyone must long from genuine love ; 'every sacrifice must be salted with salt' = that the longing from genuine love must be in all worship ; 'salt without savour' = a longing from some other than a genuine love ; and 'to have salt in themselves' = the longing of truth for good.

—3. 'Infatuated salt' = a longing from proprium, thus from the love of self and the world ; such a longing is 'the infatuated salt, not fit for anything.'

—4. That in all worship there must be the longing of truth for good. Sig.

—. Longing is the very ardour itself of love, thus its Continuous, and love is spiritual conjunction.

—5. As the longing of truth for good conjoins, so the longing of falsity for evil disjoins, and that which disjoins also destroys. Sig.

10362. 'To find his desire' (Is. lviii. 13) = to live according to the delights of their loves.

H. 71e. Wherefore the Angels long for nothing more, than that new Angel guests may come to them.

194. It is for this reason that in the Spiritual World one is made present with another, provided he longs intensely for his presence.

195. When anyone is going from one place to another . . . he comes there more quickly when he longs, and more tardily when he does not long ; the very way itself is lengthened and shortened according to the longing, although it is the same. W. 74.

274. As wisdom perfects the Angels . . . all there long for it . . .

279. He longs and has an appetite for these things solely because it is truth and because it is good.

332. Each has as many little children as she yearns for from spiritual storge.

349. It is there increased . . . but within the degree of the affection and longing for truth and its good, and not beyond it; they who have had but little affection and longing receive little . . . but they who have had much affection and longing receive much; the degree itself of affection and longing is as the measure . . . The reason is, that the love, to which belong the affection and the longing, receives all that agrees with itself. Sig.

352². They long for truth, and, from the longing, seek it . . .

365. 'The poor'=those with whom these Knowledges are deficient, and yet they long for them. 420.

—'. 'The poor man who . . . desired to be filled with the crumbs . . .' (Luke xvi.)=the gentiles, who had not the Knowledges of good and truth, and yet longed for them.

393. They are in ecclesiastical things in Heaven who in the world had loved the Word, and from longing had sought for the truths therein . . . for the sake of the use of life; these, according to the love and longing for use there, are in enlightenment and in the light of wisdom . . .

—². In proportion as these, from the longing of love, investigated the laws of what is just . . . they are in the capacity of administering offices in Heaven . . .

400³. When such have longed to know what heavenly joy is . . . 409³.

427. All in that World meet, and converse together, when they long to do so . . .

450². The Angels . . . long for nothing more than to perform offices, to instruct, and to convey into Heaven.

479. There is constantly . . . the affection of the longing to return to his like, thus to his reigning love.

—⁵. This conversation the good who were present heard with longing.

495. They then come into the longing to know what Heaven is like . . .

525. They are told . . . that they can be admitted (into Heaven) if they long for it . . .

N. 121⁶. Good is in the perpetual longing and thence endeavour to conjoin itself with truths. Refs.

J. 32. He then goes hither and thither, wherever the longings of his disposition carry him.

W. 267. The natural man can elevate his understanding . . . to what extent he desires.

P. 179. The desire of foreknowing future things is connate with very many, but this desire derives its origin from the love of evil.

321³. A few who from the heart long for this influx, sometimes receive some answer . . .

326³. Presence there is from the recollection of another with the longing to see him.

R. 782. 'The fruits of the desire of the soul' (Rev. xviii. 14)=the blessednesses and happinesses of Heaven. . . . These are the desires of men when they are dying,

and are also their desires when they newly arrive in the Spiritual World.

955. 'The spirit and the bride say, Come'=that Heaven and the Church long for the Advent of the Lord. —^e. These long for the light . . .

M. 37. It follows, that the one longs for and breathes conjunction with the other. Regarded in itself, love is nothing but a longing and thence an effort for conjunction, and marriage love, for conjunction into one.

—^e. As this capacity and longing for conjunction into one is in every single thing . . .

180. The states of this love are . . . a mutual longing of the disposition and the heart to do everything good to the other. Gen.art.

—^e. This mutual longing . . . is of the body from these things.

228. Especially by accommodations to desires . . .

229. For those who long for love truly conjugal, the Lord provides similitudes . . .

T. 439. They immerse the interior desires of their mind in their proprium.

611². New desires which are of good and truth in place of cupidities . . .

Ad. 949. The very desires themselves are continuations of such loves; also cupidities, which are desires in the natural mind, from which this mind is called the disposition.

D. 1568. Appetite is said of the body; to desire-cupere, or cupidity, is of the disposition; to long, or longing, is of the interior or rational mind . . .

2037. Whatever it was given him to long for in thought, they gave him . . .

2044. They would then have all that they had ever desired . . . for it is given by the Lord to desire those things which are suitable.

D. Min. 4732. He then began to long . . . to come into Heaven. It was said to him that if he longed for this, it is permitted; for whatever anyone longs for is granted; and that all consociation is according to the affections, thus according to the desires, for these are affections. . . He said that he longed to be loosed from the Society in which he was . . . Then he was loosed, according to his desire . . . He said that he longed for a good Society . . . this also was conceded . . . but he could not remain there . . . Hence it may be evident . . . that a Society is allotted according to the desires of a man's life which he has acquired in the world . . .

E. 63. 'Ye shall desire to see one of the days of the Son of Man' (Luke xvii. 22).

117. 'Affliction'=anxiety from a longing to know truths . . . The reason is, that they are conjoined with the Angels of Heaven, and these continually long for truths, because they long for intelligence and wisdom; they long for these as a starving man does for food . . . This longing is also in man from early childhood, because he is then conjoined with Heaven, and this longing comes from Heaven; but it perishes with those who turn themselves to the world.

—^e. Such are they who are only in natural affection and thence longing.

[E.] 242¹². Desirable things of goods' (Joel iii.5)=the derived truths and goods, which are Knowledges from the sense of the letter.

357²⁴. 'Desirable things of the eyes' (Lam.ii.4)=all things which are of intelligence and wisdom.

386¹⁸. 'To vivify in famine'=to give spiritual life according to the desire; the desire for the Knowledges of truth and good is the spiritual affection of truth . . .

391¹¹. 'My soul longeth . . . towards the courts of Jehovah' (Ps.lxxxiv.2). 1082⁴.

405¹³. 'God desireth to dwell in it' (Ps.lxviii.16).

439⁵. 'He scattereth the peoples, they long for wars' (Ps.lxviii.30)=the subjugation of the Hells.

504²⁵. 'All our desirable things are become a waste' (Is.lxiv.11). . . 'Desirable things,' in the Word,=the truths of the Church.

619¹⁴. 'More desirable are they than gold' (Ps.xix.10). . . 'What is desirable'=that which is of affection and of love.

624⁷. 'Many just ones and prophets have desired to see what ye have seen' (Matt.xiii.17).

627¹³. 'To long for wars'=ratiocinations against truths.

654²⁶. Occurs. 781¹⁶.

717¹². 'Thyservants have desired her stones' (Ps.cii.14).

739⁸. 'Desirable in aspect' (Gen.ii.9)=that which the understanding desired.

741⁹. 'The desires of your father ye will do' (John viii.44)=that they wanted to be in the evils of their cupidities.

781¹⁶. 'Woe to those who desire the day of Jehovah' (Amos v.18). As they believed that He would deliver them from their earthly enemies, and carry them into glory . . . they desired Him . . .

790⁹. The goods which are in the natural mind from the spiritual, are called affections and desires for these things.

799¹⁷. 'Desirable things,' in the Word, are said of truths.

850⁸. 'He hath desired it . . . Here will I dwell, because I have desired it' (Ps.cxxxii.13).

918⁵. 'My soul desired the earliest' (Micah vii.1). Ex.

946². 'They desire the approach of God' (Is.lviii.2).

1082⁴. 'My flesh longeth for Thee' (Ps.lxiii.1)=man as to the good of the will.

1158. 'The fruits of the desire of the soul'=the gladnesses and joys which have been awaited from worship and life according to the traditions of the Babylonish religion.

Desist. *Desistere.*

See under EVIL.

A. 957^e. They are so delighted to punish, that they do not want to desist, even if it were to eternity.

6203^e. Afterwards, he is not able to desist from these evils. P.112².

7032². They never desist, except through grievous punishments . . .

7295². This sign signifies the first admonition with those who are infesting, that they should desist.

8700³. It is impossible for man to be saved, unless he who is in evil is allowed to do evil and to desist from evil: when he desists from evil of himself in this freedom, the affection of good and truth is insinuated by the Lord . . .

8880. All good flows in from the Lord, and they love who desist from evil . . .

8881^e. This is effected by the Lord when man desists from evils.

9009. The man sees that they are evils, and therefore is able to desist from them, but will not, and therefore confirms them with himself . . .

9014³. Sins are not remitted, unless the man . . . desists from evils . . .

9296³. This influx is so far operative with man in proportion as he desists from evils . . .

9378². This (conjunction with the Lord) takes place when man desists from evils; for to desist from evils is left to the determination or freedom of man . . . 10067⁸.

9399². Every man . . . is in the capacity of understanding Divine truth, and thence in the capacity of receiving, in proportion as he desists from evils.

9937². The Lord removes the Hells, in proportion as man desists from evils.

10143². Purification from evils and falsities is to desist from them . . .

P. 145². When he desists the door is opened, and then the concupiscences of evil are cast out by the Lord . . .

146. When the man desists (from these evils), there arises a combat of the internal man with the external.

151. When man goes further, and wills to desist from evils, he is in the second step of reformation, and is then out of Hell, but not yet in Heaven . . .

296⁴. A thief feels such delight in thefts that he cannot desist . . .

T. 73². God cannot remit sins according to His laws, except in proportion as man desists from them according to His laws.

461⁵. Man is an organ recipient of life from God, consequently is a recipient of good, in proportion as he desists from evil: the ability to desist from evil the Lord gives to every man . . .

535. They also perform repentance, who do not examine themselves, but still desist from evils because they are sins. Gen.art.

539². Sins are . . . removed as man afterwards desists from them, and enters on a new life.

D. 153. Evil Spirits never desist . . .

644. They were warned by others to desist, but confessed that they were not able . . .

662. See ABLE at these refs. 4020.

795. Their nature is such that they can never desist . . .

2872. That evil Spirits cannot **desist** from attacking the good.

4091. He said that he could never **desist** . . .

4742. They never **desist** from a purpose once taken . . .

5897. That a Spirit cannot **desist** from doing what his love leads.

6054. If he is not able to **desist** . . .

E. 803. III. When a man begins to think . . . that he should **desist** from doing evils, because they are sins . . . But in order to **desist** from them . . . he must supplicate the Lord for aid. The sins from which he must **desist**. Enum.

936^e. In proportion as a man thinks that he will shun evils, because they are sins, and supplicates the Lord for aid, the Lord removes them, and gives the man to **desist** from them as of himself, and afterwards to shun them.

938^e. It follows that man cannot at all **desist** from evils of himself; for this would be of his own life to **desist** from his own life; wherefore it is provided that he may be able to **desist** from them from the Lord. Ex.

939^e. The interior of man is no otherwise purified, than as he **desists** from evils according to the precepts of the Decalogue: in proportion as he has not **desisted** from these evils . . . they make his interior . . .

940^e. When the interior of man is purified from evils, by his **desisting** from them . . . the internal which is above it is opened . . .

Desk. *Chartaphylacium*. T.797.

Desolate. *Desolare*.

Desolation. *Desolatio*.

A. 153. 'They shall build the wastes of eternity, and they shall erect the olden **desolations**, and they shall renew the cities of the waste, the **desolations** of generation and of generation' (Is.lxi.4). 'Wastes'=evils; '**desolations**,' falsities.

411. In the Prophets, that is called 'wasting' (or 'vastation') which regards the celestial things of faith; and '**desolation**,' that which regards the spiritual things of faith. Ill.

427^e. 'Wound'=that faith is **desolated**; 'bruise,' that charity is devastated.

623. 'The waters which they shall drink in **desolation**' (Ezek.xii.19)=the spiritual things to which they have done violence, or which they have profaned.

705. By 'the Flood' is also signified the **desolation** of those who were not able to be regenerated. Both temptations and **desolations** are compared in the Word to floods or inundations of waters. (Ill. as to both temptations and **desolations**.)

—^e. The reason both temptations and **desolations** are compared to 'floods' . . . is that the case is similar. It is evil Spirits who flow in with their persuasions and principles of falsity . . . But with the man who is being regenerated there are temptations; and with the man who is not being regenerated there are **desolations**.

790. **Desolations** and temptations are nothing but inundations of the falsities which are excited by evil Spirits.

793. '**Desolation**' is an expression which relates to spiritual things; 'vastation,' to celestial things.

1917. In temptations there are vastations and **desolations** . . .

2240. In the Prophets, when it treats of vastation and **desolation**, it is said that 'they wail and cry.'

—². The **desolation** of faith, which is effected by means of falsities. Tr.

2454³. 'The abomination of **desolation**' (Matt.xxiv.15)=the state of the Church when there is no love and no charity. When these are desolated, there reign abominable things.

2455³. That there is vastation is evident, for it is said, 'a **desolation** to eternity' (Zeph.ii.9).

2681. '(Hagar's) water consumed' (Gen.xxi.15)=the **desolation** of truth (with the spiritual). 2689, Ex. 2694.

2682. The **desolation** of truth treated of in Job xxx. 3,4,6,7; Is.vii.19.

2684. These words (concerning Hagar) involve the state of thought of those who are in the **desolation** of truth and in consequent despair.

2694². They who are being reformed are reduced into ignorance of truth, or **desolation**, even to grief and despair, and then first they have comfort and help from the Lord . . . They who are such that they can be reformed, if not in the bodily life, in the other life, are brought into this state, which in the other life is very well known, and is called vastation or **desolation**. They who are in such vastation or **desolation**, are reduced to despair, and when they are in this state, they receive comfort and help from the Lord, and are at last carried thence into Heaven. . . The cause of this vastation and **desolation** is chiefly that the Persuasive may be broken which they have taken from proprium; also that they may receive the perception of good and truth, which they cannot do, until that Persuasive is softened . . . Examps.

2699. The first state after **desolation** is described in the preceding verse, which was a state of consolation and of the hope of aid. Their second state after **desolation** is described in this verse, which is a state of enlightenment and of recreation thence. Ex.

2702⁴. The **desolation** of truth; and afterwards the consolation, recreation, and instruction after **desolation**, are treated of in Is.xli.17,18.

—⁸. 'The land of the north' (Jer.xxxi.8)=ignorance or **desolation** of truth; 'weeping' and 'prayers,' their state of grief and despair; 'to be brought to fountains of waters,' recreation and instruction in truths.

—⁹. 'Wilderness' (Is.xxxv.1-7)=the **desolation** of truth; 'waters,' etc.,=the truths which were for recreation and joy with those who have been in vastation.

2708⁵. 'Wilderness' . . . =those who are in vastation as to good, and in **desolation** as to truth. This 'wilderness' is predicated in a twofold sense, namely, of those who are afterwards reformed, and of those who cannot be reformed. Ill.

—⁶. The journeyings and wanderings of the Israelitish people in the wilderness, represented nothing else than the vastation and **desolation** of the faithful before reformation, thus their temptation; since when they are

in spiritual temptations, they are in vastation and desolation. III.

[A.] 28517. 'The gladness which is desolated' (Is. xxiv. 11)=is predicated of truth . . . Hence it is evident what is signified by 'what is left in the city is a desolation' (ver. 12).

—⁸. 'All the gates (of Zion) are desolated' (Lam. i. 4)=that all the approaches are beset by falsities.

2928². 'The inhabited cities shall be laid waste, and the Land shall be desolated' (Ezek. xii. 20). 'The Land'=the Church itself, which is said to be 'laid waste' as to good; and 'desolated,' as to truth.

3240⁴. 'To pass the night in the forest'=to be desolated as to good. . . 'To pass the night in the forests there'=to be no longer in goods, whence comes desolation, which is also described by 'wandering before the swords, before the outstretched sword.'

—⁵. 'To make them a desolation' (Jer. xxv. 18) . . . Here, the desolation of the Spiritual Church is treated of.

3391². 'A voice shall sing in the window'=the desolation of truth, thus of the intellectual faculty as to truth.

3652. 'When ye shall see the abomination of desolation'=the vastation of the Church. Ex. . . When these things are in the Church, or rather in the tract where the Word is; that is, in the thought of the heart, although not in the doctrine of the lips, then there is desolation; and these things here mentioned are its 'abomination.'

3655^e. Here, now, it is the third state which is treated of, which is that of the desolation of the Church as to good and truth.

3901^e. 'An eagle hastening to devour'=to desolate man as to truths; for the desolation of the Church is here treated of.

4060. The desolation of truth is called 'affliction' in the Word throughout.

5270^e. The state when man is apparently deprived of truths, is called 'desolation.'

5279. There is here described (by the seven years of famine) a state of desolation through the privation of truth; the last of this state is despair. Ex. 5280.

5349. A state of the multiplication of truth from good . . . before the state of desolation which is signified by 'the years of famine.' Sig.

5360. 'The seven years of famine began to come'=the following states of desolation. . . 'Famine'=the lack of the Knowledges of truth and good, thus desolation. The reason 'famine'=this lack, or desolation, is that there is no other celestial and spiritual food but good and truth . . . When, therefore, such things are lacking, there is famine, and in the Word it is called 'desolation' and 'vastation'; 'desolation,' when truths are lacking; and 'vastation,' when goods are lacking. In many places in the Word this desolation and vastation are treated of, and are there described by 'the desolation of the land,' 'of kingdoms,' of 'cities,' 'of nations,' 'of peoples;' and it is also called 'exinanition,' 'excision,' 'consummation,' 'wilderness,' 'emptiness;' and the very state itself is called 'the great day of Jehovah,' etc. (See DAY at this ref.)

—^e. This last state of the Church, which precedes

the state of the New Church, is what is properly meant and described in the Word by 'vastation' and 'desolation.' By 'desolation' and 'vastation' in the Word there is also described the state which precedes the regeneration of man; which state is here signified by 'the seven years of famine.'

5362. 'The famine was in all lands'=desolation everywhere in the Natural.

5369. 'The famine was upon all the faces of the land'=when there was desolation even to despair.

—^e. The height and the last of desolation is despair.

5372. 'The famine prevailed in the land of Egypt'=the increasing grievousness of the desolation in the Natural.

5376. 'The famine prevailed in every land'=that everywhere but there, there was desolation in the Natural.

— . How the case is with the desolation of the Natural, or with the privation of truth there. Ex.

—². When they come nearer to the very act of regeneration, they are as it were deprived of these truths, for they are drawn inwards, and then the man appears to be in desolation; but still these truths are successively remitted into the Natural. . . . But with those who are not being regenerated. . . . These truths are cast out. . . . This state is also called 'desolation' or 'vastation;' but it differs from the former in that the desolation of the former state is only apparent, whereas the desolation of this state is absolute; for in the former state the man is not deprived of truths, whereas in this state he is utterly deprived of them. Concerning the desolation of the former state, it has treated in this chapter, and it treats further in the following one; and this is what is signified by 'the seven years of famine.' The same desolation is frequently treated of elsewhere in the Word. III.

—⁵. How the case is with desolation, is manifest from those who are in desolation in the other life. They who are in desolation there, are harassed by evil Spirits and Genii; for these infuse persuasions of evil and falsity, so that they are almost inundated; hence truths do not appear; but as the time of desolation is ended, they are enlightened by light from Heaven. Sig.

—⁶. In this whole chapter (Is. xlix.) it treats of the desolation of those who are being regenerated; and of regeneration and fructification after desolation; and at last of the punishment of those who have oppressed. Further ill.

—⁷. Desolation is for the sake of the end that man may be regenerated, that is, that after evils and falsities have been separated, truths may be conjoined with goods, and goods with truths.

—⁸. 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. . . for desolation is captivity, as man is then kept as it were bound; wherefore by those 'bound,' 'in prison,' 'in the pit,' are signified those who are in desolation.

—⁹. The state of desolation and vastation with those who are not being regenerated, is also treated of in the Word throughout. In this state are those who altogether deny truths, or turn them into falsities. This is the state of the Church about the end. III.

5415. 'Because the famine was in the Land of Canaan' = that there was **desolation** as to those things which are of the Church in the Natural. 'Famine' = the lack of Knowledges, and consequent **desolation**.

5576. 'And the famine grew heavier' = the **desolation** from the need of spiritual things.

6000⁸. The **desolation** of truth is treated of in Lam. i. 2.

6078. When spiritual food is wanting to Good Spirits and Angels, they are in **desolation** . . .

6110. 'The famine was very grievous' = **desolation**.

—. As to **desolation**, it is to be known, that truths and goods, and the Knowledges of them, make the spiritual life of those who are in Heaven; they are their celestial and spiritual food, with which they are nourished . . . but when it is evening, they are lacking . . . This state is signified by 'famine,' and it is a species of **desolation**, but not such as is with those in the Lower Earth.

6116. That a true Scientific was no longer visible in the Natural and within the Church on account of the **desolation**. Sig.

6122. Truth is said not to be visible, because in a state of **desolation** truth appears to have fled away; yet it is present . . . But in a state of **desolation** it is obscured by proprium . . .

6130. 'This year was ended' = **desolation** after the period of this state.

6134. The good of truth . . . in like manner no longer visible on account of the **desolation**. Sig.

6135. That the receptacles of good and truth were altogether **desolated**. Sig.

6136. That if they were **desolated**, there would no longer be spiritual life under the Internal. Sig.

—e. 'To die' = **desolation**, that is, the privation of good and truth, which make the spiritual life.

6138. The man who is being regenerated, is at last so reduced by repeated **desolations** and supports, that he no longer wants to be his own . . .

6144. 'The famine prevailed over them' = **desolation** even to despair . . .

—. By **desolations** and temptations, also, states contrary to heavenly life are perceived, and thus a sense and perception of the happiness of heavenly life is implanted . . . Therefore **desolations** and temptations are brought to their height, that is, to despair, in order that full relations may be had.

6508⁸. 'The whole Land shall be in **desolation**, in devastation, and these nations shall serve the king of Babel seventy years' (Jer. xxv. 11). 'Seventy years' = a full state of **desolation** and devastation.

6726^e. In Jonah ii. 5, there is described a state of temptations; 'the waters' = falsities . . . 'the deep' = the evil of falsity; 'the weeds wrapped around the head' = that false scientifics were obsessing truth and good: so the case is in a state of **desolations**.

9139. 'When a man shall **desolate** a field or a vineyard' (Ex. xxii. 4) = the deprivation of the good and truth of the Church through cupidities. 'To **desolate**' = to deprive through cupidities.

9141. 'And shall **desolate** in the field of another' (id.) = the consumption of cohering goods. 'To **desolate**' = to deprive through cupidities, thus to consume. . . The reason 'to **desolate**' (has this signification) is that the word by which 'to **desolate**' is expressed in the Original Language, properly means to kindle and burn, thus also to eat up and consume; and as this is the derivation of this word, 'to **desolate**' here = the consumption which takes place through cupidities; for the cupidities with man are fires which consume.

—³. Thus is described (in Ezek. xxxix. 9, 10) the consumption and **desolation** of good and truth through cupidities.

9334. 'Lest peradventure the Land be **desolate**' (Ex. xxiii. 29) = deficiency in such a case, and little of spiritual life . . . For '**desolate**,' when said concerning the Church in man, = the lack of truth and good, thus also the lack of spiritual life. E. 650⁸⁹.

9348⁴. 'To **desolate** the earth and the fulness thereof' (Ezek. xix. 7) = to destroy all things of the Church.

10582⁴. It here treats (Is. vii. 19) of the Advent of the Lord and of the state of the Church then, that there will be a **desolation** of all things of spiritual truth and good. . . 'The rivers of **desolations**' = the truths of doctrine utterly **desolated**.

R. 478². Which state of the Church is called 'consummation,' 'devastation,' '**desolation**,' and 'decision.'

747. 'They shall make her **desolate** and naked' (Rev. xvii. 16) = that they will divest themselves of her falsities and evils. . . '**Desolation**' in the Word is predicated of truths and falsities; and 'nakedness' of goods and evils.

M. 80³. 'The abomination of **desolation**' = the falsification and deprivation of all truth.

T. 180. The infestation of truth by falsities, even until there is no truth remaining which is not falsified and consummated . . . is meant by 'the abomination of **desolation**' there: this is meant also by 'the **desolation** upon the bird of abominations,' in Daniel. 755.

391. The **desolation** of truth and the theological leanness in the Christian world at this day. Des.

634. From that time there commenced and increased the **desolation** foretold in Daniel and Matthew.

755^e. 'Vastation,' '**desolation**,' 'decision,' have a similar signification to 'consummation;' but '**desolation**' = the consummation of truth; 'vastation,' the consummation of good; and 'decision,' the plenary consummation of both.

E. 405⁸⁷. 'I will give the Land a **desolation** and a waste' (Ezek. xxxiii. 28) . . . 'The **desolation** and vastation of this' = the last state of the Spiritual Church, which was when there was no longer any truth because there was no good, or when there was no faith because there was no charity; '**desolation**' is said of the truth which is of faith; and 'vastation,' of the good which is of charity.

417¹⁰. The destruction of all the goods of the Church, is signified by 'I will cut off the nations,' and by 'their corners shall be **desolated**' (Zeph. iii. 6) . . . The destruction of the truths of doctrine is signified by 'I will **desolate** their streets,' and by 'their cities shall be **desolated**.'

[E.] 601. Great grief on account of the **desolation** of Divine truth in the Church. Sig.

— In the following things of this chapter (Rev.x.) it treats of the **desolation** of Divine truth in the Church.

617⁷. 'A man and his brother shall be **desolated**' (Ezek.iv.17)=faith and charity. . . 'To be **desolated**'=the plenary extinction of both.

650³⁸. 'The flocks of small cattle are **desolated**' (Joel i.18)=the lack of the spiritual truth and good which are of faith and charity.

654³⁹. That all things of the Church and all things of the doctrine of the Church will perish, is signified by 'they shall be devastated in the midst of the devastated lands, and her cities in the midst of the **desolate cities**' (Ezek.xxx.7).

—⁷⁰. See *Cup-calis*—at this ref.

684³⁹. 'Unto the end of the war the **desolations** are determined' (Dan.ix.26)=the falsification of truth until there is no longer any combat between truth and falsity. . . 'Desolation'=the last time of the Church, when there is no longer any truth, but mere falsity.

721⁹. 'More are the sons of the **desolate** one than the sons of the married one' (Is.liv.1). It here treats of a new Church to be established with the gentiles; the latter are signified by . . . 'the **desolate** one who shall have many sons.'

730⁷. 'The cities which are **desolate**' (Jer.iv.26)=doctrinal things without truths.

768⁷. 'To make the **desolate cities** inhabited' (Is.liv.3)=the life according to Divine truths of those things which heretofore had been destroyed. . . '**Desolate cities**'=these truths heretofore destroyed; namely, with the Jewish nation.

781¹⁵. A lamentation by God concerning the **desolation** of truth in the Church (Lam.iii.8,9,10,11).

960⁴. 'Devastation' is predicated of good; '**desolation**,' of truth.

1100¹³. 'The cities which are **desolated**' (Jer.iv.26)=that there are no longer doctrinal things of truth.

5 M. 21. On the abomination of **desolation**. Gen.art.

22. The Novitiates asked, How can these things be called 'the abomination of **desolation**'? The Angels replied, All these are in falsities as to faith and in evils as to life; the interiors of their minds are infernal . . . and as they are in the midst between the Heavens where the Angels are and the earth where men are, no Divine truth can pass from the Lord through the Heavens to the men of the Earth . . .

Can. Redemp.iv.1. The successive decrease of good and truth and increase of evil and falsity in the Church is called 'vastation' and '**desolation**.'

Trin.ix. Hence is that affliction and that **desolation** in the Christian Church, foretold by the Lord in the Evangelists and in Daniel.

Inv. 27. No one can see the **desolation** of truth in the Church until truths from the Word come into light . . .

Coro.xvii. This state of the Church is described by 'vastation,' '**desolation**,' and 'consummation.'

34⁴. '**Desolation**'=this falsification.

Despair. *Desperare, Desperatio.*

A. 383. 'My iniquity is greater than I can bear'=the consequent **despair**.

699^e. (Those in the Lower Earth) were in **despair** . . .

840. During temptation . . . he is sometimes in such **despair**, that he scarcely believes in the existence of any God . . .

1787. All temptation is attended with some appearance of **despair**; otherwise it is not temptation . . . They who are being tempted are brought into anxieties, which induce a state of **despair** concerning the end: the very combat of temptation is nothing else . . . As the Lord endured the most direful and cruel temptations of all, He, also, could not but be driven into **despairs**, which He dispelled and overcame by His Own power. Ill. 1917. 2334.

1796. In these words there is something of **despair** . . .

2682. '(Hagar) cast the boy under one of the shrubs'=**despair** that he would perceive nothing of truth and good. . . The affection in this action is **despair**. . . (This signifies) to be desolated as to truth and good even to **despair**.

—². In this verse it treats of the second state of those who are being reformed, which is, that they are reduced to ignorance, so that they know nothing of truth, and this even to **despair**. Ex. 2684^e. 2694^e.

2694. 'Fear not'=not to **despair**.

—². A state of anxiety and of grief even to **despair** effects this (softening). Ex.

—³. When anxiety and grief are induced on them from the fact that they can do nothing at all of themselves, and this even to **despair**, the Persuasive is broken, and the state is changed . . .

—⁴. But when they are reduced to such a state that they perceive Hell in themselves, and this to such an extent that they **despair** that they can ever be saved, then for the first time is this Persuasive broken, and with it pride, and contempt for others in comparison with themselves . . .

2698. They who are in internal grief, and in **despair** from the privation of truth, are elevated and supported solely by means of truth, because it is concerning this that they have grief and **despair**.

2702⁸. 'Weeping' and 'prayers'=their state of grief and **despair**.

5036⁵. (Evil spirits) enter into the affections . . . and excite them, and also the falsities and evils which he had thought and done, and thus lead into anxiety, and frequently into doubt even to **despair** . . . 5246².

5279. 'The famine shall consume the land'=even to **despair**. . . The reason it is even to **despair**, is because it is said 'the famine shall consume the land;' for when 'the land'=the natural mind, and 'famine' the privation of truth, nothing else is signified but **despair**; for then consumption takes place in a spiritual manner. There is here described a state of desolation through the privation of truth; the last of this state is **despair**. The reason the last of this state is **despair**, is that thereby is removed the delight of the love of self and of

the world, and in its stead there is insinuated the delight of the love of good and truth; for the **despair** with those who are to be regenerated is concerning the spiritual life, thus concerning the privation of truth and good; for when they are deprived of truth and good they **despair** concerning the spiritual life; hence they have delight and blessedness when they emerge from **despair**.

5280^o. In this verse it treats of the last state of desolation, with **despair**, which immediately precedes regeneration. Ex. —^e.

5369. 'The famine was upon all the faces of the land' = with desolation even to **despair**.

—^e. The deepest and last of desolation is **despair**. 6144.

5662. 'He said, Peace be to you; fear not' = it is well; do not **despair**.

— . As they supposed that thus they would lose their proprium, thus their freedom, consequently all the delight of life, they were in **despair**.

6144. 'Because the famine prevailed upon them' = desolation even to **despair**.

—^e. The sense and perception of happiness only comes from the relation to things contrary; in order, therefore, that they may have full proportions, desolations and temptations are brought to the highest, that is, to **despair**.

6828. Evil Spirits are also then present, who introduce grief and **despair** concerning salvation.

7090^d. If in this world he is brought into something of **despair**, as they who are in combats are wont to be, he at once bursts these bonds (of conscience).

7147. Near the end they are infested more hardly than before; for then truths are withdrawn from them, and mere falsities are permitted to infest them, and this even to **despair**; for it is of Divine order, that the last of infestation and of temptation is **despair**. Refs. —^e.

7155^e. For they who are in **despair**, as they suppose that they can no longer endure the attacks, they think that they can do no otherwise than surrender themselves as captives to falsities; for such is the state of **despair**; but they then begin to be raised up.

7166. It is a law of order concerning those who are being infested by falsities, that they are to be infested even to **despair**; and unless they are infested to **despair**, the last use from infestation is wanting. That temptation is augmented even to **despair**, is manifestly evident from the Lord's temptation in Gethsemane . . . and upon the cross . . . that He was then brought even to a state of **despair**; and the temptation of the Lord is the pattern of the temptations of the faithful. Sig.

7217. 'For straitness of spirit' = on account of a state near **despair** . . . 'That straitness of spirit' = a state near **despair**, is evident from the fact, that they who are in a state near **despair**, are in inward anxiety, and are then actually in straitness of spirit (or of breath). Ex.

7250. Those (of the giants of the planet Venus) who are such that they can be saved, are in a place of vastation, and are there reduced to the last of **despair**; for the evils and falsities of that kind cannot otherwise be

removed. When they are in a state of **despair**, they cry out that they are beasts, abominations, etc. . . Some of them cry out against Heaven when they are in such a state; but this is excused, because it is done from **despair**.

8164. 'They said to Moses' = the deepest of temptation and also **despair** . . . It is said **despair**, because this is for the most part the end or for the end of spiritual temptations . . .

8165^o. That these words are words of **despair**, is evident. With those who are in **despair**, which is the last of temptation, such things are thought . . .

— . Thus is he delivered from **despair** . . .

8170. 'Moses said to the people' = elevation from a state of **despair** by means of truth Divine.

8171. 'Fear not' = **despair** not . . . for the spiritual fear in temptations is at first horror, and at last is **despair**.

8313. **Despair** of enlarging dominion felt by those who are in faith separated from good. Sig.

—². The reason 'pain,' here, = **despair**, is that the highest degree of pain is meant, such as is that of child-birth. Ill.

—³. 'Pain as of one in travail' = **despair** that good is being injured.

8351. Spiritual temptations are usually carried to **despair**. Refs. 8567, Refs.

8567. 'Why tempt ye Jehovah?' = that it is against the Divine, of whose aid they **despaired**.

— . Temptations are continual **despairs** concerning salvation, at first slight.

— . In temptations the spiritual life is for the most part brought to this extremity, for thus the natural life is extinguished; because in the midst of **despair** the inmost is kept by the Lord in combat against what is false; wherefore this **despair** is presently dissipated by means of the comforts which are afterwards insinuated by the Lord.

N. 196. Hence the **despair** which is at the end (of temptations).

197^o. That temptations are for the most part carried to **despair**, which is the last of them. Refs.

— . That in the temptation itself there are also **despairs**, but that they cease in a general one. Ref.

— . That in **despair** a man says bitter things, but that the Lord does not attend to them. Ref.

R. 98. 'Fear nothing which thou shalt suffer' = **despair** ye not when ye are infested by evils and assailed by falsities, because with those who are in goods as to life, and in falsities as to doctrine, it cannot be otherwise.

D. 170. The punishment . . . of self-confidence. . . It was an interior pain with lamentation, attended almost with **despair** of all salvation . . .

220. Their anxiety was doubled, so that they fell into **despair**.

261. Certain of those who are bound in the pit, are not delivered until they arrive at the last degree of **despair** . . .

[D.] 515. (In the punishment of discerption) his indignation . . . is turned into **despair**, or the thought of his own unhappiness, or fall.

699. They rejoiced from their inmost heart, because they had been in **despair** . . . 702.

1042. They who are being introduced into Heaven, are sometimes brought to the last degree of **despair**, which **despair** is the inmost of spiritual pains.

1449. While they are in such vastation, they have damnable expressions against Heaven . . . because they are in **despair** . . . But this is excused . . .

3135. A vision concerning those who are rashly **desperate**.

3368. Yet he was not evil, because there was such a sound and speech of **despair** . . .

5568. They are present for the most part when man is in . . . **despairs** . . .

5569². They insinuate such things as drive him to **despair**.

D. Min. 4821. He came to those who are skilled to lead others into **despairs**, to wit, that no one is ever saved . . . In order that I might know the nature of it, they came into the anxiety of **despair**.

E. 519⁴. This involves **despair** concerning victory, such as the Lord experienced on the cross, when He said, 'I thirst,' and they gave Him vinegar.

911¹². 'Desperate grief' (Is. xvii. 11). Ex.

Desperately. *Perdite.*

A. 1742. The life which evil Spirits . . . **desperately** love . . .

Despise. See CONTEMN.

Despond. *Despondere.*

D. 149. They at once **despond** in disposition . . .

Despotic. *Despoticus.*

See under COMMAND.

R. 799^e. Their former **despotic** domination . . .

Dessau. *Prince von Dessau.* D.4396. 4397.

Destined. *Destinare.*

A. 3072. 'Her thou hast appointed for thy son Isaac' (Gen. xxiv. 14)=the conjunction of truth Divine with Divine good in the Rational. 'To appoint' for a woman = to conjoin by a covenant of marriage.

L. 18². (The notion) that He took away the foreseen or **destined** damnation.

D. 3383. Such was his **purpose-destinatus**.

4452. To what Hell these Sirens are **destined**.

4459. Until they come to their proper and **destined** place.

Destitute. *Destitutus.*

A. 1506. Being **deserted** by his associates . . .

D. 426^e. Being **destitute** of phantasies . . .

476. They are entirely **destitute** of understanding.

507^e. If he were **destitute** of adorers . . .

970a. They were then **deprived** of their spiritual food.

2485^e. Brute animals, being **destitute** of such a faculty . . .

Destroy. See under BLOT OUT.

Destroy. *Destruere.*

Destroyer. *Destructor.*

Destruction. *Destructio.*

Destructive. *Destructivus.*

A. 59. This would be to **destroy** the whole man.

1587. The external man **destroyed** by cupidities of evil and persuasions of falsity. Sig. . . For these two are what **destroy** the external man . . . and these two were what **destroyed** the Most Ancient Church . . . When these two reign, the whole external man is **destroyed**, and when it is **destroyed** it is also separated from the internal.

1820². Nothing is more delightful to them than thus to **destroy** man.

—4. They are most delighted to **destroy** the conscience.

2057³. Nothing but self-love endeavours to **destroy** this form and this order . . . Thus they **destroy** everything unanimous and sociable; hence disunion, and consequently, **destruction**.

—4. Hence it is evident that self-love is not only **destructive** of the human race, but also that it is **destructive** of heavenly order.

2910⁴. (The causes of the **destruction** of Churches.)

3614⁴. 'I have **destroyed** them in my wrath' (Is. lxiii. 3)=victories over falsities.

4251. 'To smite' = to **destroy**.

4503. 'To spoil' = to **destroy**.

5713. Hell, being in the opposite, **destroys** all things.

6758. An estranged Scientific endeavouring to **destroy** the truth of the Church. Sig.

—'. 'To smite' = to endeavour to **destroy**.

6858^e. The infernals continually burn to **destroy** the things of Heaven . . .

7293^e. The endeavour to **destroy** the Church. Sig.

7554. Such **destruction** not with others in the natural mind. Sig.

7607. The reason they cannot **destroy** these things . . .

7679. The east wind = a means of **destruction**.

8283. 'To **destroy**' (Ex. xv. 7) = to reject as nothing.

8295. That from power Heaven is **destroyed**. Sig.

—'. 'To drive out' = to cast down, and thus to **destroy**.

—'. They suppose themselves able to **destroy** Heaven itself; for all in the Hells . . . are thence in the continual cupidity of **destroying** it.

—2. The will to **destroy** Heaven . . . is not effected by a hostile invasion . . . but by the **destruction** of the truth of faith and the good of love.

8867². Such things as are to be **avoided**, because they **destroy** and deprive. Sig and Ex.

8970. It treats in this chapter of those things which injure or **destroy** the truth of faith or the good of charity with one's self or with others. 8971^e.

9256⁸. To **destroy** falsities with such is to **destroy** the life itself. Ex.

9320. 'Destroying thou wilt **destroy** them' (Ex. xxiii. 24)=that evils are to be entirely removed. . . The reason 'to **destroy**'=to remove, is that they who are in good and truth never **destroy** those who are in evil and falsity, but only remove them; the reason being that they act from good and not from evil, and good is from the Lord, Who never **destroys** anyone: whereas they who are in evil and thence in falsity endeavour to **destroy**, and so far as they can, do **destroy** those who are in good; the reason being that they act from evil. But as they then rush against the good which is from the Lord, thus against the Divine, they **destroy** themselves, that is, precipitate themselves into condemnation and into Hell.

—². The reason the Israelites and Jews **destroyed** the nations of the Land of Canaan. Ex.

9336⁶. Hence it is evident, that the former life, which is of Hell, is to be entirely **destroyed**, that is, evils and falsities are to be removed. . .

— . Hence it is evident, that the life of Hell with man cannot be suddenly **destroyed**. . .

9492. For the Hells continually breathe what is evil, and endeavour to **destroy** Heaven. —.

10300⁵. That which disjoins also **destroys**; hence, in the opposite sense, 'salt'=the **destruction** and devastation of truth and good. III.

—⁶. As it **destroys** truth and good, it is called 'a waste to eternity.'

—⁸. Hence it is evident that by 'salt'. . . in the opposite sense is signified the longing of falsity for evil, thus what is **destructive**.

10510. 'To smite'=to **destroy**; and in the spiritual sense 'to **destroy**' is to deprive some one of the truths and goods of faith and love, which in the Word is called 'desolation' and 'vastation.'

H. 312³. Such things with many **destroy** faith in the life after death. . . That they have **destroyed** it is evident. . .

399. These loves are **destructive** of the delights with others.

570. Wherefore, the delight of their life is to will to **destroy** and kill them. . .

595. The sphere issuing from the Hells is entirely a sphere of endeavours to **destroy** the Divine of the Lord, and thus Heaven. The ebullitions of some of the Hells were perceived, which were endeavours to emerge and to **destroy**.

J. Title. On the Last Judgment, and on the Babylon **destroyed**.

60. How they were **destroyed**, and their habitations made a desert. Des.

S. 92. To confirm falsities even to the **destruction** of genuine truth condemns. 96.

227⁵. Such a man is therefore **destroyed** as to all that is truly human. Ex.

R. 541. That they have utterly **destroyed** (the truths of the Word) by applications to falsities. Sig.

M. 267^e. The unbridled love of self. . . is **destructive** of love to the Lord; and the unbridled love of the world. . . is **destructive** of love towards the neighbour.

T. 247⁴. The Church with the Israelitish nation was utterly **destroyed** through falsifications of the Word. Sig.

—^e. The Church is such as is the understanding of the Word in it. . . **destroyed**, yea, filthy, if the understanding is from truths falsified.

772. That the Second Advent is not to **destroy** anything. . .

D. 5207. On the **destruction** of Babel. 5229. 5249. 5269.

5322. On the total **destruction** of Babylonia.

5377. On the **destruction** of the Old Heaven.

5598. Then began their **destruction**. . .

5742. On the **destruction** of the Old Heaven and earth.

5856. On the **destruction** of the subtle Spirits from the Mohammedans, Babylonians, and Reformed.

E. 131⁵. 'Sword' in these passages=truth combating and **destroying**: this **destruction** appears especially in the Spiritual World. Ex.

316¹⁴. The total vastation of the Church is described by 'the Lord hath **destroyed** the strongholds of the daughter of Judah' (Lam. ii. 5).

391²⁶. 'To **destroy**-*perdere*-the high places, to **destroy** the altars' (Ezek. vi. 3, 4)=to **destroy** all things of idolatrous worship through falsities and evils; for idolatrous worship **destroys** itself thereby; for 'sword'=falsities **destroying**.

651. The **destruction** thereby of all the good and truth of the Church. Sig.

— . 'To overcome and kill the two witnesses'=to **destroy** the things signified by the two witnesses. . .

697. See **DESTROY**-*perdere*, at this ref.

724²¹. 'Destroyers' and 'devastators' (Is. xlix. 17)=the falsities of evil.

741¹⁹. 'To **destroy** the cities thereof' (Is. xiv. 17)=to **destroy** all things of the Church. 730⁵. 1029¹³.

— . The **destruction** of the falsities which originate from their evils. Sig.

796. **Destruction** even until there was nothing of truth and good remaining. Sig.

— . 'The Power of doing'=the act of **destroying** goods and truths.

797. 'Blasphemy'=the falsification of the Word even to the **destruction** of Divine truth.

880. Devastation and **destruction** as to all things of doctrine with them. Sig.

Destroy. *Interire.*

Destruction. *Interitus.*

A. 1886, Pref.². (Believe) that then all things will be **destroyed**. 3353.

2117. They suppose that then the **destruction** of the world will come. . . 4535. 5078⁸.

[A.] 2118. The **destruction** of the Most Ancient Church is described by the Flood.

2135. Pref. The Last Judgment is not the **destruction** of the world . . . 4059.

6907². This is represented by the **destruction** of Pharaoh and the Egyptians in the Red Sea.

8211. The state of thick darkness and **destruction** of those who are in falsity from evil. Sig.

9400². If there were no conjunction, the human race on this earth would entirely **perish**.

H. 312. The opinion that all visible things will then be **destroyed** . . .

J. 1. That the **destruction** of the world is not meant by the day of the Last Judgment. Gen.art. D.4391. 5202^e.

R. 734. 'To go into **destruction**' (Rev.xvii.8)=to be rejected. E.1055.

876. The dogma concerning the **destruction** of the world . . .

5 M. 8. On the **destruction** of the world, etc.

Destroy. *Labefactare.*

Weakening. *Labefactatio.*

H. 101^e. Man has **overthrown** and destroyed—*destruxit* order.

P. 180⁵. The external of the thought and will become vitiated and **destroyed**.

M. 352. All the Heavens would be so severely **shaken** that the Angels could not subsist.

361. From the privation of this love, that whole form would be **ruined**.

373. Fear lest the domestic affairs should be **destroyed**.

T. 119². At last the internal man is **destroyed**.

321. His honour, name, and reputation . . . are **destroyed**.

D. 5993a. As the affection of their life and its delight began thus to be **destroyed** . . .

E. 413². Then the Lord directs His love . . . to restore the state which labours and begins to be **destroyed**.

702⁴. As thereby the ultimate Heaven . . . began to be **shaken**. . .

Ath. 122. That Heaven was **shaken** by conjunction with the Hells in its ultimates, may be illustrated by the extreme **weakening** of a man, from which at last he dies.

Can. God vii. 13a. In proportion as ends opposite to love do not obstruct and **destroy** . . .

14a. Provides lest ends from opposite loves . . . do not **ruin** the work of creation even to utter destruction—*interneconem*.

Destroy. *Perdere, Deperdere.*

Destroyer. *Perditor.*

Destruction, Perdition. *Perditio.*

See DESPERATELY—*perditte*.

A. 637. 'I will **destroy** them with the earth' (Gen.vi.

13)=that the human race would perish with the Church. Ex.

929. That man could no longer so **destroy** himself. Sig. 933³. For the will of man is utterly **destroyed** . . . —. 8806².

2395. 'Because we **destroy** this place' (Gen.xix.13)=that the state of evil in which they were would damn them. 'To **destroy**,' when predicated of the Lord, =to perish by evil, that is, to be damned. It is frequently said in the Word that Jehovah **destroys**, but in the internal sense is meant that the man **destroys** himself; for Jehovah or the Lord **destroys** no one. Ex.

2397. 'Jehovah hath sent us to **destroy** it' (id.)=that they cannot but perish. . . By this the good were saved, and the wicked perished; but the latter perished by this law, that the evil itself **destroyed** them . . . 2402.

3021. The Knowledge of such things . . . is at this day entirely **destroyed** . . .

3701². Hence, man is entirely **destroyed** as to both understanding and will.

4314. That goods and truths were entirely **destroyed** with that posterity. Sig.

5863. Evil Spirits . . . would then endeavour to **destroy** man in a thousand ways . . . They were in the continual endeavour to **destroy** me; not only as to the body, but especially as to the soul; for to **destroy** man and any Spirit is the very delight of life with those who are in Hell. 5864. H.249. 292².

7280^e. They desire nothing more than . . . to **destroy** those who do not favour them . . . for in the proportion that anyone is in hatred, he is in the delight of **destroying**; but in the world this is hidden.

7449. 'The land was **destroyed** from before the hurtful flying thing' (Ex.viii.24)=that the natural mind was corrupted as to all truth. 'To be **destroyed**'=to be corrupted.

7879. 'The **destroyer**' (Ex.xii.13)=Hell, which inflicts damnation. 7929.

9159. 'Upon everything that is **lost**' (Ex.xxii.9)=everything ambiguous. '**Lost**'=everything to which there is injury or loss—*factura*.

9348⁷. 'Snare,' 'net,' etc., =the destruction—*destructionem*—of spiritual life, and thus **perdition**; and the delights of these loves are what **destroy**—*destruunt*, and are what **destroy** . . .

9726². This (Sensuous) with man is entirely **destroyed** . . .

H. 115². The Knowledge of correspondences has been entirely **destroyed**, and, with it, the Knowledge of Heaven.

312⁴. (After death) they do not know that they have **lost** anything.

506^e. (Thus) they would wholly **destroy** themselves . . .

S. 101. Before this Word . . . there was a Word which has been **destroyed**. Gen.art.

P. 328⁶. The image of God and the likeness of God are not **destroyed** with man, but are as it were **destroyed** . . .

R. 440. See **ABADDON** at this ref.

440^e. By 'Abaddon' in the Hebrew text is meant **perdition** in the following places. Ill.

528. 'To **destroy** them that **destroy** the earth' (Rev. xi.18)=the casting into Hell of those who have **destroyed**-*destruxerunt*-the Church. E.697.

D. 179. How easy it is for Jehovah God to **destroy** the universal human race . . .

189. They grieved because the universe was not **destroyed** . . .

1063. Without conscience they want to **destroy** the human race . . .

2171. That certain Spirits continually endeavour to **destroy** man.

2989. Wherefore, men lose nothing but the flesh and bones, and the use of that memory.

4323. (He had) only the ends of **destroying** good and truth . . .

4481. Man **loses** nothing (by death) of all his states . . .

E. 270⁵. 'To **kill** to **destruction**' (Ezek.ix.6)=devastation.

304⁹. 'The lion,' and 'the **destroyer** of the nations' (Jer.iv.7)=falsity and evil laying waste.

388². The vastation of the Church is meant by 'they have **destroyed** and trampled My vineyard' (Jer.xii.10).

563. Hence it may be evident, whence it is that this Sensuous is called '**Perdition**,' or 'Abaddon,' and 'Apollyon.'

622⁹. Here, also (Ps.v.9), to the belly are attributed '**destructions**,' i.e. evil thoughts.

632⁸. 'To **destroy**, etc.' (Jer.xii.10)=so to **destroy**-*destruere*-that . . .

637⁸. 'The **destroyer** of the nations' (Jer.iv.)=the evil of falsity **destroying**-*destruens*-the good of the Church.

659⁸. 'The grave' (Ps.lxxxviii.11)=the Hell where and whence are evils; and '**destruction**,' the Hell where and whence are falsities.

Destroy. *Pessundare.*

M. 285. Thus the health of their mind and body would be **destroyed**.

423. Scortatory love **overthrows** and **destroys**-*destruit* marriage love.

T. 527. Would **destroy** faith . . . 582.

Destroyer. *Eversor.* See **OVERTURN**.

Destruction. *Excidium.*

A. 1458³. 'Not to be afraid of the **destruction** that wasteth at noonday' (Ps.xci.6)=not to be afraid of the damnation which arises with those who are in Knowledge, and pervert them.

Destruction. *Exitium.*

Destructive, Deadly. *Exitialis, Exitiabilis.*

A. 816². Thus to **kill** . . . by means of something **deadly** from behind.

5798³. The last time of the Church and its **destruction**, is called 'the day of the anger of Jehovah.'

C. J. 28. The Lord does not inflict **destruction** on anyone, but merely protects His own . . .

D. 3680. Plotted a **deadly** crime . . .

E. 417⁷. 'To disperse' and to bring '**destruction**' (Jer.xlix.32)=devastation.

627¹¹. 'The dread of the **destruction** of God' (Job xxxi.23)=the loss of all understanding of truth.

1029⁹. Their **destruction** is described by . . .

—¹³. Signify their **destruction** to eternity . . .

Destruction. *Internecio.* Can. God vii. 14a.

Detain. See **WITHHOLD**.

Detect. See under **DISCLOSE**.

Deter. *Absterrere.*

A. 1983. By most grievous punishments they are at last **deterred**.

9982. Man is **deterred** from evil by regarding the punishment.

D. Min. 4774. When they can no longer be **deterred** by punishments . . . 4791.

Deter. *Deterere.*

H. 543². By fears of punishments they are **deterred** from doing evils. 550.

Determine. See under **DEFINE**.

Determine. *Determinare.*

Determination. *Determinatio.*

Determinately. *Determinate.*

A. 681. According to the form, disposition, and **determination** of the parts, they turn the light . . . into colours.

1392^e. See **HAPPINESS** at this ref.

1763. Their speech . . . flowed into the brain with a varied **determination**.

1866. They know the **determinations** and terminations of their states.

1937². These are . . . devoid of proprium, so that they are of no **determination**; wherefore they are among the less useful ones . . .

3776. That which in the sense of the letter is **determined** to persons, in the internal sense falls into an idea indeterminate to anyone.

4206^e. It is the form of each according to which the action is **determined**.

4875. By these are signified the **determinations** of such truth . . . By this is signified that there must be nothing indeterminate; for that which is indeterminate is open: there are also outermost truths to which interior truths are **determined**, and in which they are terminated.

5146². See **DEGREE** at this ref.

5173³. In endeavour there is everything of **determination**.

[A.] 665³. The determination of the thought to any people in special, as also to any person, limits and bounds the ideas . . .

680⁴. The Angels in Heaven never determine their thoughts to single persons . . .

687⁶. They thought as of the Divine Human, into which they could determine their thought.

756⁸. In the Spiritual World all approach is effected by a determination of the thought.

760⁷. When a man looks to the world, he does not look to Heaven . . . for they are opposite determinations.

861³. Still more in the Spiritual World, where the determinations of spaces are circumstanced quite differently.

870⁵. They think of Him determinately, that is . . .

915⁴. The spirit receives its determinations, thus its form, through the fibres; in like manner the blood through the vessels.

973⁰. There are two determinations of the intellectual and voluntary things with man; one determination is outwardly towards the world, the other is inwardly towards Heaven. With natural and sensuous men, there is a determination of the intellectual and voluntary things . . . towards the world; but with spiritual and celestial men there is a determination of them towards Heaven, and also alternately towards the world. The hinge of the determinations is turned inwardly when the man is being regenerated . . .

997². They replied . . . that otherwise the ideas of their thought cannot be fixed and determined to an invisible God. It was then given to say to them, that the ideas of their thought can be fixed and determined to an invisible God when they are determined to the Lord, Who is a visible God.

1018⁹. The Lord turns them to Himself; for He enters through the way of the east into them, and keeps them constantly in determination to Himself; hence their external sight, being determined by the internal sight . . . looks whither the love carries it.

H. 17². The spaces and quarters there . . . are not determined (*i.e.* fixed and stated) as they are in the world, but they are determined according to the direction in which their faces are turned. 123². 142⁶, Ex.

85. In the world there is a determined and thus a measurable extense; but in Heaven there is an extense not determined, and therefore not measurable.

124. Therefore the Lord is the common Centre, from which is all direction and determination.

141. Thus in the world all the quarters are determined from the south . . .

143. The regnant love is the origin; from this are all the determinations with Angels and Spirits . . . 151².

199. All things appear near or remote according to His presence; for thence are determined all things which are in the Heavens.

263⁶. See NUMBER at this ref.

481². As the loves thus determine the life of each . . .

532³. The intention of man, by which his internal

sight or thought is determined, is his will . . . Wherefore, if he strives after Heaven, his thought is determined thither, and with this his whole mind . . .

557^e. They who are skilled in the art of letting good Spirits into their proprium . . . by determinations of their affections to themselves . . .

J. 48^e. In the Spiritual World, the ways in which each one walks are the actual determinations of the thoughts of the mind.

W. 7^e. Spaces there . . . cannot be determined by measure . . .

120. In the natural world, these four quarters are constant, determined by the sun in the south . . . which quarters are determined by the meridian of each place . . . In the Spiritual World . . . the quarters are determined by the Sun there . . . Wherefore, the determination of the quarters in that World is not . . . from the south . . .

219^e. At such times, the determinations of endeavours and forces are into the general motor organs . . .

220. As the . . . body has determined its powers chiefly into the arms and hands . . .

239. See DEGREE at this ref.

259^e. The life . . . acts according to ultimate determinations, though not from them.

279. According to the determinations (of the love) into affections, and thence into thoughts.

363². There are a number common to both love and wisdom; as consent, conclusion, and determination to act.

389. All the determinations of love and wisdom are in it . . . If any part that exists in man were absent, somewhat corresponding to it of determination by love and wisdom would be absent . . .

410³. Has not as yet determined itself to uses . . .

—^e. All from some determination of the love, which is called affection.

412. See HEART at this ref.

P. 33. The evils to which it has determined itself . . .

71. Man cannot pass from one to the other, except by determinations. This determination may be compared to a door . . . Whoever attends . . . will notice that such a determination comes in . . .

88. For all ability there must be means . . . and thus determination from what is more internal than itself. The eye has not the power to see . . . the means and determination must be from the mind. Nor has the mind the power . . . without something more internal to determine . . .

116. Without this appearance, there would be . . . no determination towards doing good.

R. 224⁷. The idea of an invisible God is not determined into anyone . . .

M. 98³. The determinations to marriage are protracted from various causes . . .

146. It is like a door with a hinge, which is opened by determination . . .

179. As all things of the soul and mind are **determined** into the body . . .

188. By **determination** it becomes this love.

221. **Determinations** are at the good pleasure of the husband. Gen.art. (See D.6110⁴⁴. —⁴⁹.)

296. With women there is not the quick-sightedness of this light, and therefore the **determinations** to marriage with them would be only from the inclinations of their love . . . It is those who have the love of the sex with whom there is **determination**.

400⁹. **Determination** alone intervenes . . . Intuition is as an act before **determination**.

T. 36. Cohering, **determining**, forming . . .

52. See ORDER at this ref.

374². How it is to **determine** itself to acts . . .

—³. Where there is opportunity for **determination**, the tree blossoms . . .

—⁴. Finally, there takes place a **determination** into uses . . .

375. See CHARITY at this ref.

504. He could also **determine** intellectual things as he pleased, and voluntary ones as he liked . . .

577². Considered, concluded upon, and **determined** into act . . .

600⁶. For it has no **determination** to do what is good.

Ad. 990. **Determination** itself is effected by a species of movement in the organic beginnings of the brain . . .

D. 885. On the **determination** of Souls to certain and fixed ends.

1026. In natural things, wherein only **determinations** effect forms . . . 1028⁹.

1703¹/₂. Such situation appears without any **determination** . . .

1706. For the ideas are **determined** into the universe, and are thus as it were dissipated, without **determination** into me. **Determination** in itself effects this . . .

1707. Hence . . . whatever Spirits may appear to themselves to be, they have from the **determination** of ideas in themselves . . . and without such **determination** and reflection neither Spirit nor man appears to himself to be anything.

1728. In the bodily life they had been such as trusted but little to their own thought, and thus had not much **determined** themselves . . .

2438⁹. Thus evil returns to him by a wonderful circuit and flux of **determination** . . .

3024¹/₂. With him who is in faith, the less the ideas are **determined** to one thing . . . the better it is.

3464. There are many kinds (of breathing) . . . as to the regions in the body and the **determinations** thence.

3907. The Lord's mercy . . . is what **determines** all things . . .

3970. See SPIRIT at this ref.

4042. The vessels of the memory are the planes into which ideas are **determined** . . .

4852. See SWEDENBORG at this ref.

5172. They act **determinately** . . .

5941¹/₂. That they who acknowledge only the Father . . . are **determined** to the loves of the body and the world.

— . In the other life, all are **determined** to their own loves . . .

D. Min. 4647. Occurs.

E. 112². Such as is the **determination** of the interiors of a man's mind, such does he remain after death to eternity . . .

283¹⁴. As by the wings of the cherubs and their **determinations**, are signified . . .

889⁴. As the eye takes the quality of its sight from objects in the natural world, according to its **determinations**, so the understanding takes the quality of its thought from truths . . . also according to its **determinations**; and thus man . . . thinks according to the **determination** of the affections which are of his love; for in **determination** resides his freedom.

Ath. 82. They who when they think of God think of the Lord, have a **determinate** idea; but many who think of God the Father have an indeterminate idea . . .

Coro. 28. Without such free-will . . . man's will would be without **determination** . . .

Determination. See FREE-WILL.

Detest. *Detestari*.

Detestation. *Detestatio*.

Detestable. *Detestabilis*.

A. 916⁶. Nowhere is there a more detestable life than in the Christian world.

8148⁸. This kind of evil and falsity . . . is more detestable than all the rest . . .

R. 753. What is more detestable? (Repeated many times.)

M. 464. Concubinage conjointly with a wife . . . is **detestable**. Gen.art.

T. 484. That **detestable** saying . . .

485. Predestination, which is **detestable**. 628.

509. Which make man **detestable** before God . . .

D. 453. They **detest** the blackness of their bodies.

1866. Their faces were **detestable** . . .

3946. They **detest** wives and females . . .

E. 827³. 'Images of the abominations of **detestations**' (Ezek.vii.20)=all things of it, thus doctrinal things, whose goods and truths are profaned: 'abominations'=goods profaned; and '**detestations**,' truths profaned.

Detractor. *Obtrectator*.

T. 518⁹. A deceitful **detractor** . . .

526⁹. A hinderer or slanderer of His Word . . .

Detrimental. *Detrimentosus*.

T. 446. After death is **detrimental**.

Coro. 34. Falsities . . . are signified by all hurtful and pestilential waters.

Deucalion. *Deucalion.* T.58^o.

Devastate. *Devastare.*

Devastation. *Devastatio.*

See VASTATE, and under DESOLATE.

A. 427^e. 'Wound'=that faith is desolated; 'bruise,' that charity is devastated.

5135⁷. That this evil consumes the remains of good and truth, is signified by . . . 'his seed is devastated' (Jer.xlix.10).

6508³. See DESOLATE at this ref.

7039. The extinction of faith without charity, and thus the devastation of truth with them. Sig.

7264. The process of their devastation is described by the eleven plagues inflicted on the Egyptians.

7546. Thus total devastation. Sig.

—'. 'Pestilence'=the vastation of truth and good; here, total devastation. . . Before, by 'pestilence' is not signified total devastation, but vastation in general as to those things which are of the truth and good of the Church, and which are outside.

7643³. Thus (infernal Spirits) vastate themselves; and this does not cease with them until they have completely devastated themselves.

7645². Hence, too, it is, that when infernal Spirits have been devastated, they are in the extremes of the Natural . . .

7681. The evil are devastated as the Lord ordains Heaven; for the influx of good and truth from Heaven effects devastation with the evil . . .

7699. For they who infest have been devastated as to these truths . . .

7704^e. (The wicked who infest are successively conjoined with many Hells) before they are fully devastated.

7710². This ordination effects that the evil are by degrees devastated. Ex. . . Hence it is, that there are degrees of devastation, even until they are at last cast into Hell, which is the last of the degrees of vastation.

7721. When the evil are being devastated in the other life, it is often given them to perceive whence come the evils of punishment with them, in order that they may know that . . . they themselves are the cause. Sig.

7776. 'About the middle of the night'=when there is total devastation. Ex. 7947.

7879. The devastation of the evil in the other life . . . does not come immediately from the Spirit who is in evil, but it comes from the Hells . . .

8210². When the evil have been devastated as to all truth and good, and have been left to the evil and thence the falsity of their own life, the Hells with which they have communicated through the evils of their life are opened . . .

8285. Devastation and damnation thence from themselves. Sig.

9330². Thus they devastate themselves. Ex.

R. 441. Further lamentations over the devastation of the Church. Sig.

478². See CONSUMMATION at these refs. 658. —². 674a. 676³. T.755^e. 758².

789. 'Devastated in one hour' (Rev.xviii.19)=that on account of the destruction of that religiosity, no one can hereafter buy their holy things.

D. 824^e. (The use of devastations.)

1107^e. At last he comes into a state of devastation.

2346. Such cannot be amended . . . but are wholly devastated . . .

4752^e. The keen-sightedness of the evil before they are fully devastated.

5506. On devastations in general.

5509. He is then devastated . . . and thus falls into his own Hell, and is wholly in evil and falsity.

E. 376^e. 'The devastated cities which they will build' (Amos ix.14)=doctrinal things . . . hitherto destroyed, and then to be restored.

386⁵. 'Devastation' (Is.li.19)=that there is good no longer; 'breaking,' that there is truth no longer.

388⁵. Vastation . . . is signified by 'I will devastate' (Hos.ii.12).

405³⁴. 'When ye shall see the abomination of devastation'=when they will see the Church to be devastated, which is when there is no longer any truth because there is no good.

514⁵. 'Devastated'=no perception of it.

650⁶⁴. 'The devastation of beasts' (Hab.ii.17)=the destruction of truths through cupidities of evil.

654⁵⁶. 'They are gone because of devastation' (Hos. ix.6)=turning away from the Lord through the falsification of truth.

—⁷⁰. See CUP-calix—at this ref.

665⁵. See PIT at this ref.

675¹¹. Occurs.

701⁶. 'Devastated'=destroyed.

724²¹. See DESTROY=*destruere*—at this ref.

879. On the devastation of the Church in general and in especial. Ex.

880. Devastation and destruction as to all things of doctrine with them. Sig.

915. Manifestation by the Lord concerning the devastation of the Church as to the good of love and of charity. Sig.

928. 'The seven plagues'=evils and falsities in the whole complex, which completely devastate the Church.

—^e. Thus is the Church devastated. Ex.

960⁴. 'Devastation' is predicated of good; 'desolation,' of truth.

Deviation. *Devatio.*

A. 5125². If he . . . sees the deviations thereof into falsities . . .

Devil. *Diabolus.*

Diabolical. *Diabolicus.*

See EVIL SPIRIT.

A. 251^e. Here (Rev.xii.9; xx.2), and elsewhere, by

'the devil' is never meant any **devil** as the prince of others, but all the crew of evil Spirits, and evil itself.

364. Sin in general is taken for the **devil**.

—e. The only thing that can drive the **devil** and his crew from the door, is love to the Lord and towards the neighbour.

694. So, on the other hand, from proprium, through the love of self and of the world, that is, through hatred, Hell constitutes one **devil** . . .

695. The diabolical crew perceive such pleasure in (inflicting these torments) . . .

696. (By doing evil and maintaining falsity) he runs upon the diabolical crew (and thus brings punishment upon himself). }

697^e. Thus the man who does not live in the good of charity . . . is one of the infernals, and after death also becomes a **devil**.

817^e. What a **devil** !

968. Some had taken with them there the idea that the **devil** is not to be spoken to, but shunned . . . It was given to say that not only does this not at all injure me, but also that these **devils** in the other life have been men, who when they lived in the world had passed their life in hatreds, revenges, and adulteries . . . and that the **devil** signifies nothing else than such a crew of Hell . . . Thus it is false . . . that there has been any **devil** from the beginning of creation, other than those which have been such men. H. 311. J. 14. D. 406^e.

1573⁴. He alone, by His own power, conquered evil, that is, the **devil** and all Hell.

1607^e. When He conquered the **devil** and Hell . . .

1659³. Temptations are nothing but combats with the evils in ourselves, thus with the diabolical crew who excite the evils . . .

1788. Weapons=defence against evils and falsities, that is, against the diabolical crew which induces the temptation . . .

1860. Still less does he believe that he himself will become a **devil** . . .

2447³. One **devil** punishes and torments another.

2603. Such (Gentiles) in the other life are at first hardly treated by some whom they call **devils**.

2890^e. It is slavery to be led by the **devil**.

3402². In proportion as he is in evil and falsity . . . the diabolical Spirits who are from Hell approach the man.

3425⁵. It is what is Divine that the evil turn into what is diabolical.

3696². At last (the regenerating man) is thrown into temptations and vexations by the diabolical crew . . .

3987^e. They can counterfeit Angels of light, when yet within they are **devils**.

4151⁵. It is according to doctrinal things from the Word that the **devil** is continually endeavouring to lead man astray, and that he continually breathes evil in ; hence when anyone has committed a great crime, it is said that he has suffered himself to be led astray by the **devil** ; and this is true, although few if any believe it

. . . (for) all evil and falsity is from Hell, that is, from the **devil** ; for Hell is the **devil**.

4352³. The trust or confidence which is said to be of faith (may be) such as is possible with diabolical Spirits . . .

4444⁴. (Idolaters) evoked from Hell some **devil** whom they worshipped . . .

4674^e. In the light (of Heaven) they appear as **devils** . . . 5057^e. 5058². 6571^e.

5032³. The diabolical crew at once take away (whatever flows in from Heaven) . . .

5120³. Hence, as to the external man they appear as Angels, but as to the internal they are **devils**. 6872². 6914³. 7046.

5165^e. There is then what is diabolical in their faces.

5721³. In the other life they want to be called **devils**, provided they are allowed to command the Hells, and thus from command, as they believe, to act against the Divine.

5786^e. Hence it is evident, that when in (proprium), man is a **devil** under a human form.

5990². At this day there are external obsessions, even by the infernal and diabolical crew.

—e. In the other life, where external bonds are taken away, such are **devils** . . .

6605^e. If there is communication with infernal Societies, the form is ugly and diabolical . . .

7479. They said that of themselves they are **devils**.

8273⁴. Spiritual war against falsities and evils, or, what is the same, against the **devil**, that is, the Hells.

8545. They said that such are their **devils** . . .

8765². If they are asked whether the **devil** could become an Angel of Heaven, they affirm it . . .

8904^e. From Hell, that is, from the **devil**.

8908³. 'The **devil**' (John viii.44)=what is false ; and 'their father'=what is evil ; for falsity is from evil as a son from a father. The falsity which is of the **devil** is the falsity of faith ; and the evil is the evil of the love of self and the love of the world.

9295⁴. 'The **devil**,' who is the enemy, and sows the tares (Matt. xiii. 39) is Hell.

9348⁶. The diabolical crew attack nothing with man but his loves . . .

9589. Infernal freedom is to be led by the **devil** . . .

9937⁷. 'The prince of the world' is the **devil**, thus all Hell.

9993⁶. To worship the **devil** from the good of celestial love . . . and Satan from the truths of faith. Sig.

10383. They call the punishing Spirit the **devil**. D. 1687.

10655³. Hell in the whole complex is what is called 'the prince of the world,' 'the **devil**.'

H. 311². Nor in Hell any **devil** who was created an Angel of light . . .

—e. Hell in the whole complex is what is called the **devil** and Satan ; that Hell which is at the back, where are they who are called evil Genii, the **devil** ; and that

Hell which is in front, where are they who are called evil Spirits, Satan. 544.

[H.] 311 (f). The Hells taken together, or the infernals taken together, are called the devil and Satan. Ref.

553³. Thus, the universal Hell in one complex relates to one devil, and may also be presented in the effigy of one devil.

562^e. He desired to be the devil himself . . .

574^e. That they may afford aid to some new devil to subjugate the others . . .

C. J. 61^e. In Hell, the love of commanding is the devil.

L. 17. After the Lord had taken away all power from the devil, that is, from Hell . . .

— . The devil, whose power had been the stronger . . .

61². The devil, that is, Hell . . .

Life 19. Man stands between the Lord and the devil . . .

68^e. What a devil he would be unless he were reformed.

W. 140. He who is cast down into Hell is called a satan, or a devil.

162^e. These two faculties are possessed equally by devils as by Angels; but devils apply them to growing insane and to doing evil.

243. Many from the diabolical crew (fully understood the arcana of angelic wisdom, almost as the Angels do); but only while they heard them; not when they were thinking by themselves. Ex.

266². Those diabolical Spirits also said, that they could will and do according to those (arcana); but they would not. Ex.

273². The reigning love with its concupiscences . . . is as the devil in Hell; and the thoughts of falsity . . . are as the crew of the devil. . . The love of dominion from the love of self in Hell . . . is called the devil . . . 424².

—³. Those in the former Hell are generically called devils; and such of them as do not act clandestinely, do not refuse their name. Hence it is that the Hells in the composite are called the devil and Satan.

—⁴. The diabolical Hell as an opposite corresponds to the Celestial Kingdom . . .

P. 33³. In proportion as anyone shuns evils as diabolical . . . He who abominates them as so many dusky and fiery devils; for evil and the devil are one; and the falsity of evil and Satan are one . . .

185. They conjoin themselves with the devils there . . . and at last acknowledge the more powerful of the devils as their gods.

190³. Evil affections and the thoughts thence (make) one devil which is Hell.

204. The devil, by whom is meant Hell in the whole complex . . .

206. A devil is such; for he is self-love itself . . . Another devil like himself he hates . . .

—^e. Consequently, the love of the proprium is the devil.

207. The love of self is the devil; and concupiscences

and their delights are the evils of his kingdom, which is Hell. 217². 250⁴.

215⁸. Man contracts this nature because the devil himself, with whom he has become conjoined, and by whom he is led, is nothing else than the love of dominion from the love of self; and he who is led by the devil, that is, by Hell, is led into all these evils . . .

—¹³. Man knows not whether anyone is led by the devil, or by the Lord. He who is led by the devil, performs uses for the sake of himself and the world . . . They who do not shun evils as sins perform uses from the devil; for evil is the devil.

216². When (honours and wealth) are curses, they are from the devil. That honours and wealth are given by the devil also, is known; for from this he is called the prince of the world.

223. I have seen fiery devils, who, while they heard arcana of wisdom, not only understood them, but also spoke them from their rationality; but as soon as they returned to their diabolical love, they did not understand them; but instead of them, contrary things . . . I have heard them, when in a state of wisdom, laughing at their insanity; and when in a state of insanity, laughing at wisdom.

—^e. These are they who are meant by the devils who make themselves Angels of light . . .

233³. In (man's interiors) there must be either the Lord or the devil; the Lord is there after reformation, and the devil is there before it; in proportion, therefore, as man suffers himself to be reformed, the devil is cast out; but in proportion as he does not suffer himself to be reformed, the devil remains. Who cannot see that the Lord cannot enter so long as the devil is there? And he is there so long as man keeps the door closed . . .

— . Whether it is said evil or the devil, it is the same . . . for the devil is within all evil.

263³. If this had been seen before, the devil, that is, Hell, would have snatched it out of men's hearts.

302^e. In its form, Hell is like a monstrous man, whose soul is the love of self and Own intelligence, thus the devil: for there is not any devil who is sole lord there; but the love of self is so called.

310³. As they favour the delights of concupiscences, they are satans and devils; those are called satans who confirm the concupiscences of evil with themselves; and those devils, who live them.

337. It fights for them against the devil, that is, against the evils of Hell.

R. 97. Hell is called the devil and Satan; and by the Hell which is called the devil is meant those who are in evils, properly who are in the love of self; and by the Hell which is called Satan are meant those there who are in falsities, properly, who are in the pride of their Own intelligence. The reason these Hells are called the devil and Satan, is that all who are in them are called devils and satans.

99. 'The devil shall cast some of you into custody' (Rev. ii. 10) = that their good of life will be infested by the evils which are Hell. . . By 'the devil' is meant the Hell where are those who are in evils; and thus, abstractedly, the evils which are there and thence.

153^e. Satans are those who have been in falsities and thence in evils; and devils, those who have been in evils and thence falsities. In the light of Heaven, satans appear like corpses, and some black like mummies; and devils appear duskily fiery, and some black like soot. They all appear monstrous in face and body: but in their own light . . . they appear like men. This is granted them in order that they may consociate together. T.281^e.

312. See BLACK-*niger*-at this ref.

387. As Heaven is distinguished into two Kingdoms, so is Hell into two kingdoms opposite to them; a Diabolical Kingdom and a Satanic Kingdom. The Diabolical Kingdom consists of those who are in the love of dominion from the love of self, and are thence in folly; for this love is opposite to celestial love, and its folly is opposite to celestial wisdom; whereas the Satanic Kingdom consists of those who are in the love of dominion from the pride of their Own intelligence, and are thence in insanity; for this love is opposite to spiritual love, and its insanity is opposite to spiritual intelligence.

—². See CELESTIAL KINGDOM at this ref.

—^e. In the Word, both 'the devil' and 'Satan' are mentioned, and by both is meant Hell. They are so named, because all in the one Hell are called devils, and all in the other, satans.

484². Wherefore, on the part of God, grace endures to eternity . . . also towards the devil himself.

550. 'Called the devil and Satan' (Rev.xii.9)=those who cannot but be in the evils and thence in the falsities of their concupiscences; and who, through separation from the Lord, become devils and satans. Ex. E.740, III.

558. 'The devil has come down to you, having great anger' (ver.12) . . . The dragon is here called 'the devil,' because those are meant who, from this heresy, are in evils of life.

655⁷. Every devil can understand truth when he hears it; but he cannot retain it, because, when the affection of evil returns, it casts out the thought of truth. T.388.

797. This conjunction, with those who are in the love of dominion from the love of self over the holy Divine things of the Lord, and over the Lord, is like conjunction with the devil, who . . . is this love; and to approach the devil, in order through him to come to God, is detestable. So2.

798⁴. There are many devils in the world . . .

So2. This love, which is the devil. (Repeated many times.)

841. 'He laid hold of that ancient dragon serpent, which is the devil and Satan' (Rev.xx.2) . . . As they are in evils as to life, they are called 'the devil,' and as they are in falsities as to doctrine, they are called 'Satan.'

864. 'The devil that seduceth them was cast into the lake of fire and brimstone' (ver.10)=those who were in evils as to life and in falsities as to doctrine . . . By 'the devil that seduceth them' is meant the dragon . . .

890. Those who overcome evils with themselves, that is, the devil. Sig. . . That to overcome evils with them-

selves is also to overcome the devil, is because by the devil is meant all evil.

937. This man becomes a devil and a satan . . .

—². Everyone who is in these things is in company with the devils who are in Hell.

940². I have seen and heard many complete devils, who understood the arcana of angelic wisdom, when they heard and read them, as the Angels themselves do; but the moment they returned to their own love and their consequent pride, they not only understood nothing of them, but also saw things contrary from the light of the confirmation of falsity with them.

M. 153a. He said, Unfold this arcanum: How man created in the form of God could be changed into the form of a devil? (Answered by a Platonist.)

263. A devil seen ascending from Hell. Des.

264. The earth now opened to the right, and I saw another devil rising up. Des. On seeing him the former devil threw himself on his knees and adored him . . .

—². When this devil lived in the world . . .

266⁴. Suppose a society composed of mere devils . . .

269⁴. I saw a devil rising up with a bright circle round his head . . . He said, I am Lucifer the son of the morning . . . There, I am a devil, but here I am an Angel of light . . . I am able to preach, and I have preached . . . against defrauders, adulterers, and all infernal loves; nay, I have then called Lucifer a devil . . . and when in the pulpit I thought no otherwise . . . But the reason is, that I was then in externals, and these were then separated from my internals . . . But still I could not change myself, because I have not looked to God above my conceit . . . In the body I am an Angel, but in the spirit a devil; for in the body I am in understanding, but in the spirit I am in will . . . He afterwards spoke about his twofold state . . . more rationally than anyone; but suddenly, when he saw the Angels with me . . . he became black . . . and sank down into Hell.

—⁶. I then asked the Angels, Whence have devils such rationality? They said, It is from the glory of the love of self . . .

380². All Hell consists of such . . . called satans and devils; satans, those who have confirmed themselves for nature, and so denied God; devils, those who have lived criminally, and so have rejected all acknowledgment of God from their hearts. T.35².

461⁷. Through the opening, three devils ascended, appearing on fire from the delight of their love. (They tell what their delights are, and that all are permitted to be in their delights provided they do not infest the good, but that they cannot help doing so, because when they see an Angel and feel the Lord's sphere, it is as if they were seized with fury.)

492². They who are evil from the understanding, dwell in front, and are called satans; but they who are evil from the will, dwell behind, and are called devils. On account of this universal distinction; 'Satan' and 'the devil' are mentioned in the Word. With those evil ones, and also adulterers, who are called satans, the understanding acts as principal; but with those who are called devils, the will acts as principal.

B. 43. Because they are of the **devil** and from the **devil**. 117³. T.3. Scia.10.

T. 13⁴. They open the lower things of their mind for the **devil** . . .

32⁶. So that the universal Hell represents one monstrous **devil** . . . 74⁵.

80^e. They are called satans who have confirmed falsities even to faith ; **devils**, they who have confirmed evils in themselves by life.

84^e. Jehovah cannot touch any **devil** in Hell, nor any **devil** on earth . . . except in ultimates . . .

87^e. (Such men) have power over whole phalanxes of **devils** ; who, regarded in their essence, are nothing but evils and falsities.

224³. **Devils** and satans cast themselves into the deep the moment they scent Divine truth . . .

312. **Devils** and satans have a constant purpose to kill the Lord ; and as they cannot do this, they endeavour to kill those who are attached to the Lord . . . They make every effort to destroy their souls, that is, to destroy faith and charity in them. Des.

428^e. All bread in the hand of a **devil** is poison . . .

455. With the evil, the internal man is conjoined with **devils** in Hell.

476^e. When the **devil** is mentioned, Hell is meant.

481². The power to understand and will truth is given . . . also to **devils**, and is never taken away. (Shown by experiment.) D.4754, Examp.

569⁴. (A **devil** seen like a leopard who had got among the Angels in the ultimate Heaven ; his torture.)

589. The faculty of elevating the understanding even to the intelligence in which are the Angels, is from creation in . . . every **devil** in Hell . . . The reason they are not in intelligence . . . is that they do not will good . . . consequently, they are averse to know and understand truths.

596². The **devil** or Hell attacks man . . .

713. There are three things opposite to these universals, which are, the **devil**, evil, and falsity. The **devil**, by which is meant Hell, is opposite to the Lord . . .

Ad. 637. Falsity, wickedness, and injustice ; that is, the **devil** himself . . .

647. He who is over these (Genii) is called the **devil**.

941. Their leader, who is the **devil** . . .

956. The worst or deepest evil, namely, the **devil** . . .

985. Such loves are in the **devil** himself, and in his evil Genii.

1000. Why evil Genii are compared to fires, and the **devil** himself to a certain fountain of such fires.

2/136. As to the **devil** himself, it is well known that in the beginning he was created good . . .

2/207^e. Evil Spirits, who, taken together, are also called the **devil** . . . D.(Index).

D. 202. On the extreme wickedness of the **devil**.

—e. Only his crew are let out, who are thus meant by the **devil**, as he is called.

291. That the power of the **devil** is a mere phantasy . . .

318. On the cunning of the **devil** in perverting truths and goods.

325. See CROWD at these refs. 617. 5925. D.Min. 4774.

326. In this state Souls are **devils** . . . 372.

327. The curse of the **devil** . . . cannot injure (such).

371. (Such) become **devils**. 4746.

406. On the cold of those who are from the **devil's** crew.

414. That the **diabolical** crew want to abide in privies, etc.

1246. I replied, that it is granted me to speak with the worst **devils**, because they cannot harm me . . . That I might know the nature of their life . . . Moreover, by conversing with them they themselves can know their quality . . . Besides, they are rather to be pitied . . . If I were not to speak to them, or were to speak harshly, their torments would be added to, which would be contrary to mercy and charity ; for to will well, even to them, is Christian. Moreover, some of them had been known to me, and I had not believed that they would become infernals. 3489.

1913. That such insects signify the more insane **devils**.

2619. So is it permitted the **devil**, because of such a nature, to torment men.

3217. When it was granted to speak about certain things written and published by me, concerning the **devil**, that he was created before the creation of the world, as a couple between heavenly and corporeal things . . . They could not have been written differently, because the universal Christian world believes no otherwise . . .

3407. He constantly called the **devil** . . .

3485. I called him the worst **devil** . . .

3999. There was sent to them the **devil** of the cloud . . .

4056. (The punishment of one who had a habit of naming the **devil**.)

4321. A certain one said he led (Paul) . . . but he was a certain **devil**, who supposed he was the very **devil** that deceived Adam . . .

4323. On the **devil** himself. (He cared nothing for hatreds, adulteries, etc., but only to destroy what is good and true.)

4623. This would be to supplicate to the **devil** . . .

4626. When any **devil** appears from Hell, he appears monstrous according to . . . Des.

4708. (A **devil** whom I at first thought was an Angel, and who could almost deceive the interior Angels.) 4714.

4743. See CHARLES XII. at these refs. 4748. 4764. 4873.

4784. See ADULTERY at this ref.

4817. That the Lord can be honoured by the worst **devils**, if Power be promised them. E.1029³, Examp. J.(Post.)238.

4872. Thus in a dream I was led by devils, and then three devils approached me . . .

4875. Who had revealed such things to these devils . . .

5011. Thus they all together made one devil . . .

5015. He associated himself with the most wicked devils . . .

5207. They set up some devil, whom they call Christ . . .

— Another devil entered . . .

5208^e. They adored the devil, and the devil gave them command . . .

5460¹/₂. They set up a certain devil . . . whom they called God the Father . . . There were many such, one after another . . .

5638. On devils who make themselves Angels of light.

5655. That they were worshippers of the devil was also disclosed. Des. J.(Post.)113.

D. Min. 4717. On an honest hypocrite, a devil. Des.

E. 120. The Hell in which are they who are in evils, is called in one word 'the devil;' and the Hell in which are they who are in the falsities of evil, is called in one word 'Satan.' 122. 740². —⁴, III.

433³². 'The devil' (John viii.44)=the extinction of all good.

655². They who are in that Kingdom of Hell which is opposite to the Celestial Kingdom are called Genii; this kingdom is what is meant by 'the devil,' and consists of devils who are in self-love. 740². 1043².

740. 'Called the devil and Satan' = because interiorly they are in the evils and falsities which are from Hell.

—⁵. 'The enemy that sowed them is the devil;' = that evil produces these falsities.

758^e. By 'the devil' is meant all the evil that is from Hell; and by 'Satan,' all the falsity thence.

956². (Such) in their spirit do not see the Lord as the God of Heaven and earth, but some of them . . . some devil, whom they fear because he can do them harm.

985³. The love of adultery . . . induces the form of Hell, which is the image of the devil; wherefore the man who loves adultery, and is averse to marriage, is a devil in form.

1014^e. Hence the devil, by whom is meant Hell in the whole complex, is called 'a murderer from the beginning.'

1043². Thus goods and truths from a celestial origin have for their opposites the evils and falsities which are called diabolical; in like manner goods and truths from a spiritual origin have for their opposites the evils and falsities which are called infernal.

1055^e. These are among the worst, and are called devils; but the rest satans.

1059^e. Such in Hell are black devils.

1145¹⁰. There are in the world men Angels and men devils. (A man Angel contrasted with a man devil.)

1158². I have seen devils reduced into such a state,

that they spoke truths from understanding and faith, and did goods from will and love. Ex.

J. (Post.) 276. On one side was represented the devil with Hell, and on the other the Lord with Heaven; and then it was said, that the devil or Hell dwells in the evils with man . . . Also, that the Lord through Heaven continually drives away the devil with Hell . . .

C. 171. The devil is evil itself.

180. Into the external man . . . evil Spirits from Hell are admitted, who are called the devil.

Inv. 23. This was witnessed with a certain devil . . . The Lord's presence was taken away from him, and the devil lay dead, just like a corpse.

Coro. 16^e. Hell is as one devil sitting on a seat twisted out of vipers, fire-serpents, and poisonous worms.

35². All evil is conceived from the devil as a father, and is born from atheistical faith as a mother . . . The generations of all evils . . . are from the marriage of the devil with the profane congregation.

Devise. See under CONTRIVE.

Devoid. *Expers.*

A. 8941². Being devoid of heavenly life . . .

8943. Man's Own intelligence is in itself devoid of life.

9076. That he may be free from damnation. Sig.

H. 341³. The nature of the innocence of little children was represented to me by what is woody, almost devoid of life.

432². The natural world, in which all things are material, and in themselves devoid of life.

W. 204. With substances and matters devoid of life . . .

D. 547^e. They consider the face as being devoid of muscles and fibres.

Devolve. *Devolvere.*

Devolution. *Devolutio.*

A. 3789. 'To roll down the stone from the well's mouth' (Gen.xxix.8)=to uncover the Word as to its interiors. 3798.

5650. 'To roll down upon us' (Gen.xliiii.18)=to present them in fault.

8719. 'Devolve from upon thee, and let them bear with thee' (Ex.xviii.22)=to derive it also to others . . .

Ath. 190. The radiant circles are devolutions of the Infinite . . .

Devotion. *Devotio.*

Devout. *Devotus.*

Devoutly. *Devote.*

See also under ACCURSED.

A. 9. In the third state, he speaks piously and devoutly . . .

724^e. With such an appearance of devotion . . .

1010². However honest, wise, and devout they may have appeared . . .

1438^e. They cannot but be devoted to Hell . . .

H. 531. The merely natural man (also) . . . composes his face to devotion . . .

P. 191². When the Christian is in devotion . . .
283^e. He then condemns and devotes them to Hell . . .

D. 732. When this robber was in such devotion . . .
— In devotion on account of the fear of death . . .

1501. That those who desire revenge can also pray devoutly.

— Thus was I allowed to perceive, with what faith and with what devotion they are and have been in their prayers . . .

4261^e. While in such anxiety, confession and devotion is concordant . . .

4262. Moreover, there is a certain affection of devotion . . .

4940. She could be in a devout external . . . and thus excite to what is devout and holy . . . But it is rare that such are inwardly devout.

5074². Among the Catholics, the worst of all are they who have been devout in the external form . . .

5113. When musicians . . . mark out anything devout concerning God . . . they use the bass.

5424. They were collected who had indeed lived morally, and had frequented places of worship and the Holy Supper, and had then been in devotion, yet cared nothing whatever about the doctrinal things of the Church . . .

5794^e. Nor has he any need to appear devout . . .

5815². They who have believed that salvation consists in prayers and mere devotion . . . and had also lived well, were collected into one. . . They said . . . that they could never find any joy except being in their devotion and prayers; wherefore it was granted them to be among the good in that city . . . so that they were in their devotion . . .

5890. He said he had not applied himself to learn the Knowledges of truth and good, but that still he had been in external devotion . . . He inflowed into the left breast, and I there felt something painful, almost as from those who are in a devout external.

6038. They shaped the countenance and eyes to much devotion . . . and at last they blew into the affection of devotion and piety of priests.

E. 1061². Sometimes reading books of devotion . . .

Devour. See *EAT-comedere*, and under *SWALLOW-deglutire*.

Devour. *Devorare*.

Devouring. *Devoratio*.

A. 3941³. 'The sword devouring Jer.xii.12)=the vastation of truth.

9348⁴. 'To catch the prey, and to devour men' (Ezek. xix.6)=to destroy truths and goods.

R. 481. 'To devour the little book' (Rev.x.9)=to acknowledge it.

542. 'To devour (the child of the woman)' (Rev.xii.4)=to extinguish it.

D. Min. 4786. The one seemed to devour the other . . .
4814. It appeared as if they devoured it . . .

E. 614. 'The devouring (of the little book)'=exploration.

617. 'To devour' or eat up=*comedere*=to conjoin and appropriate to one's self; and as the Word is conjoined with man through reading and perception, 'to devour' or eat up=to read and perceive. The reason 'to devour,' here, also=to explore, is because (of what follows).

619. 'The devouring'=perception and exploration.

620. 'I devoured it'=exploration. . . 'To devour' or eat it=to receive, perceive, and appropriate to one's self; thus, also, to explore.

642. 'To devour their enemies' (Rev.xi.5)=that they will perish through the falsities of evil.

722. 'To devour (the child of the woman)'=to destroy. Ex.

— That 'to devour' and 'to eat up'=to destroy, when they are said of wild beasts. Ill.

724³⁰. 'To sacrifice sons and daughters to be devoured' (Ezek.xvi.20)=to destroy and consume all the truths and goods of the Church.

730⁸. 'The sword of Jehovah devouring' (Jer.xii.12)=falsity destroying.

Dew. *Ros*.

A. 3579. 'God give thee of the dew of heaven' (Gen. xxvii.28)=from Divine truth. . . 'The dew of heaven'=truth. 3600².

—². That 'dew'=truth, is also evident from the Word elsewhere. Ill.

—³. 'The dew of birth' (Ps.cx.3)=the Celestial of love.

—⁴. In the genuine sense, 'dew'=the truth of good which comes from a state of innocence and peace; for the morning, or dawn, when the dew descends,=these states; hence the manna came when the dew descended in the early morning . . . The dew in which and with which the manna descended=Divine truth in the supreme sense; and, in the relative sense,=spiritual truth with men. 3600.

—⁵. As 'dew'=the truth which is from good, or, what is the same, the Spiritual which is from the Celestial, in the Word spiritual truth is compared to 'dew.' Ill.

—^e. 'Dew,' here (Deut.xxxii.2)=the multiplication of truth from good, and the fructification of good through truth; and as the dew is what every morning renders the field and the vineyard fruitful, good and truth itself are signified by 'corn' and 'must.'

8455. 'There was a deposit of dew about the camp' (Ex.xvi.13)=the truth of peace adjoining itself. 'Dew'=the truth of peace . . . because it descends from heaven in the morning, and appears upon plants like fine rain, and also has stored up in it something sweet and delightful more than rain has, whereby the grass and standing corn are gladdened; and morning=a state of peace. Ex.

8456. 'And the deposit of dew went up' (ver.14)=the insinuation of truth. . . 'Dew'=the truth of peace. The depositing of this upon the manna=the insinuation of

truth; for the truth of peace is the Divine truth proceeding from the Lord in Heaven, which, as it is the inmost, insinuates itself into the truth which is beneath, and vivifies it, as the dew is wont to do the grass or standing corn on which it falls in the morning . . .

M. 155a. There appeared a golden shower; it was the early morning dew descending in such abundance . . .

E. 146^b. The rain with the dew, in which was the manna = the influx of Divine truth in which was this delight.

278^b. 'The dew from Jehovah' (Micah v.7) = spiritual truth.

340⁴. The marriage of good and truth, and their fructification and multiplication, are signified by 'the dew of Hermon which descended upon the mountains of Zion' (Ps.cxxxiii).

375^{2b}. 'The dew of Hermon' = Divine truth.

376¹⁰. 'His heavens shall drop dew' (Deut.cxxxiii.28) = influx from Heaven.

405²¹. 'Dew' (ver. 13) = spiritual things communicating.

448⁷. 'Dew' = influx thence.

594¹⁵. 'A cloud of dew' (Is.xviii.4) = truth from good fructifying.

638¹¹. 'To be to him as the dew' (Hos.xiv.5) = his spiritual coming forth and rebirth.

644⁵. 'The dew' (Deut.cxxii.2) = good; and as this is also signified by 'word,' it is said, 'My word shall distil as the dew.'

695¹³. 'The heavens shall give dew' (Zech.viii.12) = these things by virtue of influx from the Lord.

5 M. 18. Then from the cloud there dropped as it were dew, which was scattered about and condensed into manna . . . This represented the heavenly affections of the thoughts in their speech.

Coro. 20². As the dew of the dawn falling from heaven into the earth . . .

Dexterity. *Dexteritas.*

Dexterous. *Dexterus.*

Dexterously. *Dextre.*

P. 318⁸. There are most dexterous confirmers . . .

D. 512. He had acted with such dexterity . . .

4277. Some induce the persons of others so dexterously . . .

Diabolical. See under DEVIL.

Diadem. *Diadema.*

See under MITRE.

A. 2760². 'Upon His head many diadems' (Rev.xix. 12) = all the things of faith.

W. H. I. 'Upon His head many diadems' = all the goods and truths of faith.

S. 44⁵. That precious stones and diadems = Divine truths in their ultimates, has been manifestly evident to me from the precious stones and diadems in the Spiritual World . . .

P. 259^e. As various diadems make beauty in a king's crown.

310^e. 'Seven diadems' = the holy things of the Word and Church profaned.

R. 66. These varieties may be compared to the various diadems (or jewels) in a king's crown. 73. (Compare T.763^e.)

540. 'Upon his heads seven diadems' (Rev.xii.3) = all the truths of the Word falsified and profaned.

— By 'diadems' or precious stones are signified the truths of the Word; in special, the truths of the sense of the letter; but here, these falsified and profaned, because they were seen upon the seven heads of the dragon . . .

—². The reason the truths of the Word also falsified and profaned are called 'diadems,' is that they shine of themselves, with whomsoever they are, as diadems do on earth in whose ever hand they are . . . Adulterous women seen adorned with diadems; and also Jews selling diadems, which they had procured from Heaven. E.717².

570. 'Upon his horns ten diadems' (Rev.xiii.1) = the power of falsifying many truths of the Word.

823. 'Upon His head many diadems' (Rev.xix.12) = the Divine truths of the Word from Him.

—^e. Hence it is, that 'diadems' = the Divine truths of the Word in the sense of its letter.

M. 42⁴. In her hair were inserted flowers of diadems.

E. 717. 'Upon his heads seven diadems' = Divine truths in the ultimate of order, which are the truths of the sense of the letter of the Word; here, adulterated and profaned.

—⁴. That the truths of the sense of the letter of the Word appears as diadems, may be evident from the diadems in the Spiritual World . . . Hence also it is that the noble women below the Heavens adorn themselves with diadems . . . These diadems in Heaven, and thence in the lower places, are from the Lord, and from the spiritual light which is from Him; they are the ultimates of that light, which are called effects, and are representative forms of affections of truth from good; thus are Divine truths in the ultimate of order . . . As this is the origin of precious stones, some in the World of Spirits are allowed to form diadems by means of the ingraftings of certain truths from the sense of the letter of the Word; but these diadems are not genuine; in hardness they are like crystals, because they are made by art.

—⁵. Hence it is evident what is signified by diadems or precious stones. III.

777. 'Upon his horns ten diadems' = power from the appearances of truth in abundance. Ex.

825⁴. Like harlots adorned over the forehead and beneath the ears with diadems.

Diameter. *Diametros.*

A. 2196^e. How they who dwell diametrically opposite stand on their feet . . .

2219³. Self-love is diametrically opposite to the celestial things of love.

5291¹⁰. This number of the circumference does not indeed answer geometrically to the diameter . . .

[A.] 7376. **Diametrically** contrary to Heaven . . .

H. 554°. These two loves . . . are **diametrically** opposite to each other.

P. 300. Wherefore Hell is under Heaven, **diametrically** opposite to it; that is, **diametrically** opposite like two men lying in opposite ways . . .

M. 261³. The universals of Hell are **diametrically** opposite to the universals of Heaven . . .

262°. Evil itself is **diametrically** contrary to the Lord.

T. 405°. Hereditary evil is **diametrically** opposite to the Lord of Heaven.

D. 5929. They love the places there which are **diametrically** underneath.

Diamond. *Adamas.*

Adamantine. *Adamantinus.*

A. 154°. They appear like little children . . . living and sporting in an **adamantine** aura.

165°. Such are clad in shining garments, so that you would say it was **adamantine** silk.

1116. See AURA at these refs. H. 382°.

1526. There appeared a red glow of **adamantine** light . . .

1621. There are **adamantine** atmospheres, which flash in all their least parts as with diamond-*diamantinis*-spherules.

2735. The affections and thoughts (of marriage love) are represented by **adamantine** auras which sparkle as it were with rubies . . .

4413. I was raised into a light which sparkled as light radiant with **diamonds**.

9868. 'A chrysopease, a sapphire, and a **diamond**' (Ex. xxviii. 18) = the celestial love of truth.

—². The stones of this order partake of the blue which is from red . . .

—⁵. But the reason 'the **diamond**,' which is the third stone of this order, = the truth of celestial love, is from its translucence, which approaches to interior blueness; for thus the colours of the stones of this order, and also of the former one, are translucent through it, because it is the last, and they are communicated to those in the following order; in like manner as is the case with the good and truths in the inmost Heaven, in relation to the good and truths in the following ones.

H. 489°. The things which appear in their houses are as it were **adamantine** . . .

S. 42. Hence the Word in its ultimate bosom . . . is like a ruby and a **diamond**; from celestial flame like a ruby, and from spiritual light like a **diamond**.

M. 15. Of refulgent gold set round with **diamonds**.

136°. To those at the south he gave hats, of which . . . the elevations of the left side were **diamonds** cut in the forms of flowers.

T. 34°. The reception of life in the highest degree may be compared to the influx of light into a **diamond** . . .

527³. They have **adamantine** hearts (Zech. vii. 12). 536°.

642. Like a **diamond** dropped into a marsh.

D. 600. As it were **adamantine** light.

3213. An aura pearly, then crystalline, and then **adamantine**.

4156. Marriage love is there represented by . . . **adamantine** auras, sparkling as with rubies . . .

— . Such an **adamantine** life . . .

E. 391²⁴. Its being so inroated that it cannot be taken away, is signified by, 'The sin of Judah is written with . . . the point-*scalprum*-of a **diamond**' (Jer. xvii. 1).

Diana. *Diana.* T. 58°. 159°. D. 440.

Diaphanous. See TRANSPARENT.

Diaphragm. *Diaphragma.*

W. 384. The distinction is made by the **diaphragm**. 402°.

408°. The heart reclines upon the **diaphragm**.

D. 983. See LIGAMENT at this ref.

1241. They induce anxiety in the region of the **diaphragm**.

3245. The fulcrum of the muscles of the **diaphragm** in front.

Diary. *The Work called the Spiritual Diary.*

D. 2894. All things I have written in this book, are no otherwise written than from living experience; from conversation with Spirits and Angels; from thought communicated like tacit speech; also, while I was writing, from things insinuated by those who were then [present] together as for the most part they were experienced, and with their direction as to the things thought, and written, also as to the hand; so that all things written in these three books and in some other way, although throughout not coherent, are still of experience, and each in its own way from Spirits or Angels. This is in like manner directed by the Spirits nearest my head; for I have as often perceived their presence.

4139a. The signs of the Zodiac first used to indicate the days of the week.

4389. The last consecutive date.

4422. See ARCANA COELESTIA at this ref.

4550. Occasional dates given. 4573. 4618°. 5239. 5336. 5366. 5699. 5746. 5841. 5980. 5994. 6000. 6009. 6019. 6022°. 6097. 6107. 6110⁷³. D. Min. 4725. 4773. 4831.

4620. Refers to numbers of the Arcana Coelestia. 5032. 5192.

4988. Speaks as if the things in the **diary** were to be published. 5619. 5633.

5099. Refers to the execution of Count Brahe, which took place July 23rd 1756.

5600. Refers to the heavenly doctrine concerning the Lord.

5997. Refers to the explication upon the Apocalypse. 6110²⁸. Refers to the Apocalypse Revealed.

Dibon. *Dibon.*

E. 727⁴. 'The daughter of Dibon' (Jer.xlviii.18)=the external of the Church, and thence the external of the Word, which is the sense of its letter.

Dice. *Alea.*

See under ANKLE.

A. 6494. Once when I was playing the game of dice . . .

Dictate. *Dictare, Dictamen.***Dictation.** *Dictatio.***Dictator.** *Dictator.*

A. 211. 'Their eyes were opened'=that they Knew and acknowledged from an interior dictate . . . 212. Ill.

218. 'The voice of Jehovah God . . . in the garden'=a dictate which they feared. The dictate is the residue of perception which they had. . . 'To hide themselves from the face of Jehovah God'=to fear the dictate, as they are wont to do who are conscious of evil. 222.

220^e. As with the regenerate, who have a dictate.

224. Mercy, peace, all good, or 'the faces of Jehovah,' are what cause the dictate with those who have perception; even with those who have conscience . . .

227. Whence come perception, dictate, and conscience. Ex. . . It is this combat which is felt through perception, dictate, and conscience . . .

359. 'Jehovah said to Cain'=that conscience dictated.

371. There then succeeded conscience, which also dictates, but in a different manner. When conscience dictates, it is in like manner said that 'Jehovah speaks' . . . for when the Word says or dictates, it is the Lord Who says it.

393^e. Conscience . . . dictates, not what is the truth, but that it is the truth . . .

573^e. 'A reproof by the Spirit of Jehovah'=an internal dictate, perception or conscience.

607. The Ancient Church had not perception, but in its stead a certain other dictate, which may be called conscience.

608. Man could no longer have a like perception, but in place of perception a certain other dictate, which may be called conscience; for it was similar to conscience, although it was a kind of intermediate between perception and the conscience known to some at this day.

895^e. They who have conscience, from conscience have a certain dictate; but no other than that it is true because they have so heard and learned . . .

1308. There is something within which dictates; for such (a dictate) flows in from the Lord through the Angels who are with every man.

1378². When manifest experience dictates.

1442^e. They who become spiritual men . . . have an analogue of perception, or else a dictate of conscience, more or less . . .

1822. Every internal dictate is nothing else (than internal speech).

1831^e. 'Between the parts'=that with man which is called perception, internal dictate, and conscience; the

things which are above perception, internal dictate, and conscience are the Lord's; those which are below, are with man.

1898. The Lord's perception . . . dictated to Him how the case was . . . With the celestial man (too), who has perception, there is a certain truth adjoined to good which dictates . . .

1919². Conscience is a certain general dictate, thus an obscure one, of those things which flow in through the Heavens from the Lord . . .

2215. That which is dictated to them by the Lord through conscience . . .

2862^e. In themselves, reflection and perception are internal indication and dictation.

3039. Everything that is said in the Word through the prophets and others, the Angels dictating, is from the Lord.

3057⁴. There flows in through the Rational as it were a dictate that this is true, and that this is not true . . .

4658. To the interiors of the ear belong those who . . . obey what its Spirit dictates there, and bring forth his dictates fittingly.

4715. He who teaches faith and not charity . . . has not anything which leads, and which dictates whether this is of faith, or whether this is true; whereas if he teaches charity, he then has good, and this is a dictate to him . . .

4788^e. External men . . . have no dictate within.

5121³. He supposes that it is implanted in him, and that it flows from the connection of the things; whereas it is a dictate through Heaven from the Lord into the interiors of the thought, which flows in concerning such things as are above what is natural and sensuous . . .

5472. When a man recedes from good, and feels any anxiety, it is not from any innate dictate, but from the faith he has imbibed from infancy; this then dictates and causes that anxiety.

6597^e. The internal sense . . . has been dictated to me from Heaven.

7055³. The prophets, through whom the Word was written, wrote as the Spirit from the Divine dictated; the very words which they wrote were uttered in their ears.

8692^e. To consult as to what the Divine dictates. Sig.

9094^e. Inspiration is not dictation, but is influx from the Divine . . .

9824⁵. Divine answers are presented in ultimates; for they pass through all interior things in succession, and are there dictated, because there they cease.

9905⁴. A like explendescence is inwardly presented with those who are in truths from good, which dictates and as it were gives answers, when truth is inquired into from the affection of the heart, and is loved as good.

H. 254. The Lord spoke to the prophets through Spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired the words which they dictated to the prophets; so that there was not influx, but dictate.

[H.] 259. The Word . . . has been **dictated** by the Lord; and that which is **dictated** by the Lord passes through all the Heavens in order, and is terminated with man.

N. 139³. Conscience is an internal **dictate** . . . Refs.

C. J. 76^e. The things in the Doctrine of the New Jerusalem . . . are orally **dictated** by angelic Spirits to the (Africans).

F. 5. There is a spiritual idea . . . which flows in with those who are in the affection of truth, and interiorly **dictates** . . .

P. 317. Every man as to his spirit . . . is in spiritual light, which enlightens the interiors of his understanding, and as it were **dictates**.

R. 959. The Word, which has been **dictated** by the Lord . . .

M. 24. This holy Book has been **dictated** by Jehovah the Lord . . .

229². They think from as it were a certain **dictate** inwardly in them . . . It is said from **dictate**, etc., and it is meant, from the Divine Providence.

T. 6. The whole of the Holy Scripture . . . was **dictated** by God.

9. From the Divine influx into the souls of men . . . it follows, that there is an internal **dictate** with every man that there is a God, and that He is one.

42². Because it has been **asserted** by a man of authority . . .

85. For the Word was **dictated** by Jehovah Himself, and what is **dictated** by Jehovah is purely the Divine truth.

112³. Among whom was that **dictator** . . . Then that **dictator** . . .

722. Reason itself . . . **dictates**.

815². The students write down from the lips of the teachers in the seminaries their **dicta**.

Ad. 2/1485. These things have been more clearly delivered from Heaven, although not **dictated**, as I could clearly perceive.

3/337^e. I have not been allowed to insert anything whatever that was **dictated** by them *viva voce*.

3/866. This state came to me, when I could not write anything with clearness except those things which were as it were tacitly **dictated** to me.

3/5394. The things above written were inspired to me by an Angel . . . the words came spontaneously into the paper, but without **dictation**.

3/7167. It was **dictated**, but in a wonderful way, into the thought.

— These papers (written by means of the hand being led) were destroyed . . . nor is it permitted to **dictate** anything *viva voce*.

D. 315. Occurs.

1221a. If Angels were to **dictate** words . . .

1335. There was one who continually **asserted** . . .

6062^e. The prophets, to whom the several words were **dictated**.

E. 825³. The man is led and taught, not immediately, through any **dictate** . . .

1054³. The holiness of the **dictates** of the Pope . . .

J. (Post.) 28. Some things were then **dictated** to (Melancthon) by Angels from Heaven . . .

Dictum. See SAYING.

Dictionary. *Dictionarium*.

D. 805. They who have loved only to compile **dictionaries** . . .

Dideron. *Dideron*. D.4558.

Diduction. *Diductio, Diducere*. P.319. T.16⁴. 31^e.

Die. *Defungi*.

Dead. *Defunctus*.

H. 312⁴. It has been granted me to speak with all I had ever known . . . after they had **died** . . .

J. 23. All who . . . have **died** are either in Heaven or Hell. Gen.art.

P. 50⁴. No one has thought of any distance in space when I have told him that I had spoken with some one who had **died** in Asia, Africa, or Europe . . .

134. No one is reformed through visions and speech with the **dead**, because they force. Gen.art.

M. 321⁷. Two (such married partners) are not separated by the death of one of them, for the spirit of the **departed** one constantly dwells with the spirit of the one who has not yet **departed**.

461. By novitiate Spirits are meant men newly **deceased** . . .

T. 292. This commandment means . . . that no man, **dead** or living, shall be worshipped as a god.

D. Wis. vii. 1^e. It has pleased the Lord . . . to grant me to speak face to face with Angels and **deceased** men; to survey them, touch them, and tell them many things about the incredulity and fallacy of men now living . . .

4^e. I have spoken with some **deceased** persons, who were then Spirits, on the third day after (their death).

5 M. 5. The reason there appears so strong a likeness with those who are recently **deceased**, is that their mind remains the same . . .

Die. *Mori*.

Death. *Mors*.

Dead. *Mortuus*.

See AFTER DEATH.

A. 34^e. 'Flight' = the last time; also that of each man when he **dies**.

39. As man of himself is **dead** . . .

73. When from being **dead**, man is made spiritual. Tr. Si.

81. A **dead** man does not acknowledge any truth and good except that which is of the body and the world; this he adores.

—². The ends of a **dead** man regard only the life of the body and of the world, nor does he know what

eternal life is, and what the Lord is; and if he does know he does not believe.

—³. A dead man, when in combat, almost always yields; and when in no combat, evils and falsities have dominion with him, and he is a servant. His bonds are external ones. . . .

104°. A dead man has not even conscience; and many do not know what conscience is, still less perception.

168. On the resuscitation of man from the dead. Gen.art. H.449. D.300. 1092. 1115.

169. I was brought into a state of insensibility as to the bodily senses, thus almost into the state of the dying. . . . so that I might perceive. . . . the things which happen to those who have died, and are being resuscitated. . . .

173. When the Angels perceive that their faces are received, they know that the man is dead.

177. They who are dying, for the most part think about eternal life, rarely about salvation and happiness; wherefore the Angels keep them in thought about eternal life.

198. 'Lest ye die' (Gen.iii.3). . . . The reason why they would thus die, is that faith would thus perish, that is, all wisdom and intelligence.

270. The reason dead men rarely feel such misery and anxiety, is that they are no longer men, although they suppose themselves to be men more than others; for they do not know what the Spiritual and Celestial are, and what eternal life, any more than the brutes; and like them they look downwards to earthly things. . . . They favour only the proprium, and indulge their genius and senses, with the consent of the whole Rational; and, being dead, they do not endure any combat or temptation; for, if it were to supervene, it would be more grievous than they could stand (*vivere*), and thus they would curse themselves still more, and would precipitate themselves still more deeply into infernal damnation; wherefore they are spared until they have passed into the other life, where they cannot any longer die from any temptation or misery; they then endure most grievous things. Sig.

272°. The Lord's life with such a one is perverted, and becomes the life of evil, which is death; hence he is called dead.

290°. On the other hand, they who are not in faith are called 'dead'. . . . as in Isaiah: 'The dead shall not live; the Rephaim shall not rise again, to this, that thou hast visited and extinguished them' (xxvi.14); for those who are swollen with self-love. . . . And Hell is called 'death,' Is.xxv.8; xxviii.15. They are also called 'the dead' by the Lord, Matt.iv.16; John v.24; viii.21, 24, 51, 52.

304. The man who is dead is not called dead because he will die after the life of the body, but because he will live the life of death; for death is damnation and Hell.

492. 'And he died' (Gen.v.5)=that there was not such perception. 494, Ex.

494. The word 'die'=everything that ceases to be such as it has been. Ill.

680. He who is destitute (of goods and truths) has not life, but is dead; the foods on which his soul is pastured when he is dead are delights from evils and pleasantnesses from falsities, which are the foods of death; also from corporeal, worldly, and natural things, which have nothing of life in them.

901°. 'He that toucheth the dead shall be unclean seven days' (Num.xix.11,13). . . . in the internal sense =what is proper to man, which is dead and profane.

978°. Hence it is that some. . . believe that when the body dies they will entirely die: but when they die, they then first begin to live.

1112. Immediately after death they are elevated into Heaven. . . .

1114. After death they can meet all whom they have known in the world, and of whom they have heard. . . .

1143. When his body dies, his soul lives.

1153°. Humiliation consists in the acknowledgment of self, that with self there is nothing alive, and nothing good, but that with self all is dead, nay, cadaverous.

1326. With such, whose worship is called 'Babel,' there does not exist internal worship, but there is a certain dead, in fact cadaverous thing interiorly, which is worshipped.

1366. 'Haran died' (Gen.xi.28)=that interior worship was obliterated.

1382°. The Angels never have any idea of death, but only an idea of life.

1408. As soon as he recedes from corporeal things, those which are of the soul and of life open, which also is the reason, not only that corporeal things must die before man can be born anew or regenerated, but also that the body must die, in order that he may come into Heaven, and see heavenly things. This is the case with the Word of the Lord; its corporeal things are those which are of the sense of the letter, and when the mind is kept in these things, internal ones are never seen, but when they have as it were died, they are first presented to view. . . .

1409. The Most Ancient Church regarded all earthly and worldly and also corporeal things. . . . no otherwise than as dead things; but (by regarding them as representative) dead things lived with them.

1628. The Angels said. . . . that what is of stone, mortar, and wood, to them is dead; but that which is from the Lord, and from life and light itself, is alive. . . .

1673°. 'The dead' (Is.xxvi.14; Ps.lxxxviii.10) do not mean the dead, but the damned.

1850. They do not believe that the dead will rise again until that time. . . .

—⁵. It is the Last Judgment to everyone immediately when he dies; for he then passes into the other life. . . . and is judged either to death or to life. . . . 4527°. 4663.

1853°. No death, or transition to his fathers by death, is here signified.

1854. They who die and are buried, do not die, but pass from a dim life to a clear one; for the death of the body is only the continuation, and also the perfection,

of life ; and then for the first time they who are of the Lord come into the enjoyment of all goods, which enjoyment is signified by 'a good old age.'

[A.] 1886 (Pref.)³. It has been granted me . . . to speak there . . . with almost all those whom I have known in the life of the body and have died.

2198^e. In the internal sense, **death** such as that of the body, is never perceived . . . for in the other life they are ignorant what **death** is.

2256. 'To make the just die with the impious' (Gen. xviii.25)=that what is good cannot die, because evil can be separated therefrom. Ex.

2289. All little children who die . . . D.3542.

2332. Formerly, when they saw an Angel of Jehovah, they believed they were about to die. Refs. and Ex.

2426. 'Lest, perchance, some evil cleave to me, and I die' (Gen.xix.19)=that then it could not be otherwise than that he would be in evil, and thus would be damned.

2516. 'Behold, thou shalt die on account of the woman' (Gen.xx.3)=that the doctrine of faith would become none, if the Rational were to be consulted as to the things which are there.

2538. 'Know that dying thou shalt die' (ver.7)=that there would be no doctrine of truth and good.

2687. 'Lest I see the death of the child' (Gen.xxi.16)=grief because thus it would perish. 'To see death'=to perish.

2689². They who are being desolated as to goods and truths . . . in the privation of good and truth do not regard the **death** of the body, which they do not care for, but eternal **death**. Tr.

2776². Provided they will think . . . in the last hour of **death** . . . 3938⁶. 4171³.

2818. 'To slay his son'=even until whatever is from what is merely human is **dead**.

2851³. Hence it is that they are called **dead men** . . .

2908. 'Sarah died' (Gen.xxiii.2)=night as to the truths of faith. 'To die,' 'the **dead**,' and '**death**,' when predicated of the Church,=its last time, when all faith, that is, charity, has expired ; which time is called in the Word 'night.' It is 'to die' because it ceases to be such.

2912. 'From upon the faces of the **dead**' (ver.3)=in that night.

2916. In the opposite sense, 'sepulchre'=**death**, or Hell.

— He then dies as to the former man, and rises again as to the new one: through regeneration, man, from **dead**, becomes alive.

2917. 'I will bury my **dead** from before me' (ver.4)=that thus he would emerge and rise again from the night which was with them. . . 'The **dead**'=a state of shade or night, that is, of ignorance. 2923. 2925. 2931. 2948. 2961.

2923. 'The **dead**'=night as to the goods and truths of faith.

3016^e. Human life is nothing but a progression from

the world to Heaven ; and the last, which is **death**, is the passage itself.

3253. 'Abraham expired and died' (Gen.xxv.8)=the end of the representation by Abraham. 'To expire and die'=to cease, or have an end ; here, the end of the representation. Ex. 3259. 3276.

3256^e. The representatives in the Word are continuous, although they appear to be interrupted by the **deaths** of those who represented ; whereas their **deaths** do not signify any interruption, but continuation.

3293^e. Man cannot think spiritually immediately after **death**, except from those things which are of his Natural : the communication which man has while he lives in the body is exterior, but this ceases by the **death** of the body.

3326. 'Esau said, Behold, I am going to die' (Gen. xxv.32)=that he would afterwards rise again. . . 'To die'=the last of a state, when anything ceases to be. Refs. And as the end of a former state is the beginning of the following one, here, by 'going to die,' is signified to rise again afterwards.

3384². 'They who dwell in the shadow of **death**' (Is.ix.1)=the state of those who are in ignorance of good and truth.

3402. 'He that toucheth this man and his woman, dying he shall die' (Gen.xxvi.11)=that Divine truth and Divine good is not to be opened, and is even not to be approached in faith, on peril of eternal damnation, if it is profaned. . . 'Dying to die'=eternal damnation, which is spiritual **death**.

3498. 'I do not know the day of my **death**' (Gen. xxvii.2)=life in the Natural . . . '**Death**'=to rise again, that is, to be resuscitated into life ; thus by 'the day of **death**' is signified the state of the resuscitation of life, or, what is the same, life. The reason it is in the Natural, is that life there is here treated of.

3505. 'Before I die' (ver.4)=the first state of resuscitation in the Natural. 'To die'=to rise again or be resuscitated into life. 3515. 3523.

3812². That the Word . . . vivifies the **dead**, was represented by the man living again . . . who touched the bones of Elisha.

3813. In the opposite sense, 'flesh'=the voluntary proprium of man, which in itself is nothing but evil, and because not vivified by the Lord it is called **dead**, and hence this man is called **dead**.

3849². Hence everyone can judge . . . that the truths of faith without the good of charity are **dead** . . . The reason truths still appear to be animated, although there is not the good of charity, is from the affections of the love of self and of the world, which have no other life than that which in the spiritual sense is called **death**, and is infernal life.

3884². The breathing of Heaven . . . flows in by a wonderful correspondence into man's breathing, which is . . . of the body ; and if man were deprived of this influx, he would fall down **dead** in a moment.

3900¹⁰. When the Church is devoid of the good and thence of the truth of faith . . . it is said to be **dead** . . . Hence, when **dead**, it is compared to 'a carcase.'

3908. 'And if not, I am dead' (Gen.xxx.1)=that thus it would not rise again. 'To die'=not to rise again into life. In ancient times, wives called themselves dead, when they did not bear a son or daughter, and also believed themselves to be such . . .

—e. He who has not these births, namely, the truths of faith and the goods of charity, is as it were dead ; that is, is among the dead who do not rise again, to wit, to life or Heaven.

3913. When from a dead man he is becoming a living one ; that is, from a corporeal a celestial one, he is led through many states . . .

3915. Such a ritual was accepted when the wife was barren, lest she should represent the dead who do not rise again to life.

—e. So long as natural affection is dominant, the man is called dead . . .

3934². Unless works correspond to the good of faith . . . they are dead works, in which there is no good, nor truth.

3957². Hence they could know that the state after death is much more clear and bright than the state before death ; and that when a man dies, he passes comparatively from shade to light . . .

—³. The life which a man has acquired in the world follows him, that is, he is in such life after death ; for . . . no one can put off the life acquired from infancy, unless he were to die altogether . . .

3969. The interior man is as it were dead as to good and truth, if the exterior or natural man does not correspond to him as to goods and truths.

4067². If the Societies of Spirits and Angels in which man is were taken away . . . that moment he would fall down quite dead.

4104². Wherefore, the man who is regenerate comes into a like thought (to that of the Angels) when he dies . . .

4171². Hence . . . it was forbidden to eat that which had died of itself . . .

4175. The privation (of spiritual and celestial love) is what is called spiritual death.

4320^e. But this life is not life, but is, as it is called, spiritual death.

4352². There is no spiritual confidence, except that which flows in through the good of love and of charity . . . thus not at the point of death.

4364². He who can be conjoined with the Divine cannot die to eternity.

4368⁵. They do not know that the good will of the internal man remains after death, and that the works of the external man separated from him are dead, and perish.

4417. It was granted to reply, that the life of the evil does indeed appear to them as life, but still it is the life which is called spiritual death . . .

—e. So that they may be called effigies of death.

4423². The man himself does not perceive this inundation while he lives in the body, but he comes into it after death . . .

4464. Unless a man is in Heaven as to the thoughts and affections . . . he cannot come thither after death ; for there is nothing of communication . . . for after death his mind cannot be opened towards the interiors . . .

—². This sphere, the man who has carried on such a life bears with him after death.

4525^e. They who are able to be thus conjoined with the Divine do not die when the corporeal things which are of the world are separated ; for the interiors remain conjoined.

4527². When a man dies (they say he is happy, etc.). 5078⁵.

4563. 'Deborah the nurse of Rebekah died' (Gen. xxxv.8)=that hereditary evil was expelled. 'To die'=an end, or to cease to be such ; here, therefore, expelled, because it treats of hereditary evil.

4565^e. Hence it was customary to weep for the dead when they were being buried.

4588. As the tree falls so it lies, or as a man dies so he becomes . . . 6368^e,Ex.

4590. 'In the going forth of her soul that she was about to die' (ver.18)=a state of temptations. 'The going forth of the soul,' and 'to die'=the last of temptation, which is when the old man dies and the new one receives life.

4593. 'Rachel died, and was buried in the way of Ephrath' (ver.19)=the end of the former affection of interior truth. 'To die'=to cease to be such. 6243.

4618. 'Isaac expired and died' (ver.29)=exsuscitation in the Divine Natural. 'To expire and die'=exsuscitation. Refs. For when it is mentioned in the Word of anyone that he is dead, in the internal sense is signified the last of him and what is new in another, thus continuation : as when it is related of the kings of Judah and Israel that they are dead, or of the chief priests, in the internal sense it is the end of the representation by them, and the continuation in another, thus exsuscitation. They, too, who are in the other life, and are with man while he is reading these things, do not apprehend any death, because they are utterly ignorant of what it is to die ; hence, in place thereof they perceive what is continuous in another. Moreover, when a man dies, he does not die, except as to the Corporeal which has served him for uses on earth ; but he continues life as to his spirit in the World where corporeal things are no longer of any use.

4621². For, when the body is dead, the soul rises again.

—e. Hence all things which are of death in the natural world, signify such things as are of life in the Spiritual World.

4622⁴. With the Sensitive of man immediately after death, the case is this. As soon as a man dies, and the corporeal things with him grow cold, he is exsuscitated into life, and is then in the state of all sensations, so much so, that at first he scarcely knows otherwise than that he is still in the body. The sensations in which he is, lead him to believe so ; but when he perceives that he has more exquisite sensations, and

this especially when he begins to speak with other Spirits, he notices that he is in the other life, and that the **death** of his body has been the continuation of the life of his spirit. Examp.

[A.] 4652. Hence many . . . know no otherwise, than that all sense is in the organs of the body, and therefore when these organs fall to pieces by **death**, they suppose that no sense survives; when yet the man, that is, his spirit, then comes into his veriest sensitive life.

4658^e. (Aristotle) said, that he knew his spirit would live after **death**, because it was his interior essence, which cannot **die**, because it can think . . .

4676. They who are in Heaven are brought by the Lord into a more perfect life, and at last even into the flower of their youth; so, also, they who have **died** in a good old age.

—². See **BODY** at these refs. 5078³.

—^e. Still, this influx manifests itself by this, that most are solicitous about their burial and about eulogiums after **death** . . . for without this influx, they would have utterly despised all memory of themselves after they had **died**.

4724. 'They conspired against (Joseph) to make him **die**' (Gen. xxxvii. 18) = that they wanted to extinguish the Divine Spiritual which is from the Lord's Divine Human . . . 'To make to **die**' = to extinguish.

4760². (How the proposition that man lives after **death** may be confirmed both negatively and affirmatively.)

4809. When the Divine truth will appear in its own light, as takes place with every man when he **dies**. Sig.

4833. 'Jehovah made (Er) **die**' (Gen. xxxviii. 7) = that there was no representative of the Church. 'To **die**' = to cease to be such; also the end of the representation; here, therefore, that there was no representative of the Church with any posterity from him.

4847. 'Lest perchance (Shelah) **die** also, as his brothers' (ver. 11) = fear lest he should perish, namely, the representative of the Church which was with the posterity from Jacob.

4851. 'The daughter of Shuah **died**' (ver. 12) = as to evil from falsity. 'To **die**' = to cease to be such. . . Here, therefore, by 'the daughter of Shuah **died** after many days,' is signified a change of state as to evil from falsity, that it was not such as it had been before.

4868⁴. His own life, without difference, remains with everyone after **death**.

4989². When man comes into the other life, which takes place immediately after **death** . . .

5006⁴. Man's life in the world is scarcely as a moment relatively to his life after **death**; but there are few who believe that they will live after **death** . . . But this I can assert, that man is in the other life immediately after **death**, and that there his life in the world is just continued . . .

5025^e. This pleasure is **dead**, because it is from Hell.

5070. They who are in evil appear, especially to themselves, as if they have life, but it is such life as in the Word is called '**death**,' and it also is spiritual **death**; for they taste nothing of good, and understand nothing of truth . . .

5078⁴. Hence it is that men after **death** mutually see each other, and are in society together according to the interiors . . .

5079². These things, namely, the exterior things of the Natural, man leaves behind when he **dies**; but the former ones, namely, the interior things of the Natural, he takes with him into the other life, where they serve as a plane to spiritual and celestial things. For man, when he **dies**, loses nothing, except the bones and the flesh . . .

5094². Man, when he **dies**, has all the Natural with him; and such as it has been formed with him in the world, such it also remains . . .

5114⁴. As with man there is a connection with the Divine, and his inmost is such that it can receive the Divine, and not only receive it, but also appropriate it to himself through acknowledgment and affection, thus through what is reciprocal; therefore man, because he is thus implanted with the Divine, can never **die** . . .

5146^e. Many of the learned believe that life is in the body, and thus that when the body **dies** they will also **die** as to the interiors on account of the coherence; when yet it is only the exterior degree which **dies** . . .

5175. When man **dies**, and enters into the other life, his life is circumstanced as is the food, which is softly received by the lips . . .

5407. 'That we may live, and not **die**' (Gen. xlii. 2) = spiritual life . . . In the other life . . . by **death** is signified in general Hell, and in special eternal unhappiness there . . . and as in Hell there is . . . evil in place of good and falsity in place of truth, and thus spiritual life is extinguished, therefore relatively there is **death** there; for spiritual **death** is evil and falsity; and with man it is to will evil and thence to think falsity. Evil Genii and Spirits do not want to hear that it is said of them that they do not live, or that they are **dead**; for they say that they have life because they are able to will and to think; but it is said to them, that as there is life in good and truth, there cannot possibly be in evil and falsity, for they are contrary.

5465. 'Ye shall not **die**' (ver. 20) = that thus there is life in truths.

5547. 'Because his brother is **dead**' (ver. 38) = as the Internal is not present. . . 'To be **dead**,' here, = not to be present; for he was among the living, but was not present.

5605. 'We will arise, and go, and live, and not **die**' (Gen. xliii. 8) = spiritual life according to degrees. . . 'Not to **die**' = to be damned no longer, but to be outside of a state of damnation; for in the internal sense of the Word no other **death** is meant than spiritual **death** which is damnation. Hence it is evident that . . . removal from those things which are not of life is signified by 'not to **die**.'

5680^e. For all things in the Natural of themselves are **dead**, but are vivified by influx from the Spiritual World . . .

5712^e. That man has **death** from evils, or on account of sin, is known in the Church; thus, also, he has diseases, for these are of **death**. 5726, Ex.

5759. 'With whomsoever of thy servants it be found,

let him die' (Gen.xliv.9)=that he is damned who does such a thing. 'To die'=to be damned; for spiritual death is nothing else but damnation.

5805. 'And his brother is dead' (ver.20)=that there is no internal good. . . 'To be dead'=to be no longer.

5813. 'If he should leave his father, he would die' (ver.22)=that if it were separated the Church would perish . . . 'To die'=to be no longer, thus to perish. 5836.

5826³. If confidence appears with the evil when . . . death is at the doors, that confidence is spurious or false . . .

5828. This is circumstanced as is death and the things of death. In the spiritual sense, these do not signify natural death, but spiritual death, which is damnation; for there is no other death in the Spiritual World.

5849. The two Spirits who are adjoined to man, cause that there is communication with Hell, and the two Angels cause that there is communication with Heaven . . . If these communications were taken away, man would fall down as dead as a stock; for there would then be taken away the connection with the First Being . . . From experience.

5975. 'I will go and see him before I die' (Gen.xlv.28) = a longing for conjunction before there is what is new. . . . 'Before I die'=before what is new, namely, what is new of representation; for in the Word representatives so succeed each other, that when one dies, there follows a representative either similar by means of some one else, or another one, thus what is new; as when Abraham died, there succeeded the representative by Isaac; and when he died, there succeeded the representative by Jacob; and when he died, there succeeded the representative by his descendants. 6302².

6000⁹. 'The death which wastes in noon-day' (Ps.xci.6)=the evil which is openly lived, by which truth is destroyed. 7102¹⁰. 8505. 9642⁵.

6008. 'To place the hand upon the eyes' means that the external Sensuous, or that of the body, is closed, and the internal Sensuous opened. . . This takes place when they die, because by death is signified resuscitation into life; for when man dies, he does not die; but only lays down the body which had served him for use in the world, and passes into the other life in a body which serves him for use there.

6036. 'This time let me die' (Gen.xlvi.30)=new life. 'To die'=resurrection into life, thus new life. The reason 'to die'=what is new of life . . . is that when man dies, what is new of his life at once begins; he is exsuscitated into life when the material body is rejected which had served him for use in the world. New life is here signified by 'to die,' because this comes by virtue of influx from the Internal . . .

6077⁸. This is especially evident from the state of man after death; he is then able to think and speak rationally about the truths and goods of faith, and this much more perspicaciously than in the life of the body, but he cannot take any scientifics out of the memory . . .

6119. 'Why should we die near thee because the silver faileth?' (Gen.xlvii.15)=that otherwise there is spiritual

death on account of the lack of truth. 'To die'=spiritual death . . . or damnation. Ex. and Ill.

6136. 'Wherefore shall we die at thine eyes, both we and our ground?' (ver.19)=that if they were desolated there would no longer be spiritual life under the Internal . . . These receptacles (of spiritual life) are said to die, when inwardly there is not anything of spiritual life; for by 'to die' is signified desolation; that is, the privation of good and truth, which make spiritual life.

6140. 'That we may live, and not die' (id.)=spiritual life thence, and no longer the fear of damnation. . . 'To die'=damnation; here, the fear of damnation; because, in a state of desolation, when man is being regenerated, there is not damnation, but the fear of damnation.

6176. 'And the time drew near for Israel to die' (ver.29)=the state just before regeneration. . . 'To die'=to rise again, and to be excited into spiritual life, thus to be regenerated; for he who is being regenerated, rises again from spiritual death, and is excited into new life. 6221.

6221. That 'to die'=regeneration, and that 'to be sick'=what is successive of regeneration, must appear far-fetched. (But) the Angels know nothing about death, nor about sickness, wherefore they have no idea about them, and therefore, in their place, when this is being read by man, they have the idea of continuation of life and resurrection; for this reason, that when man dies, he only puts off that which had served him for use in the world, and enters into the life in which he had been with his spirit: this idea comes to the Angels when 'dying' and 'sickness' are being read of: in like manner the idea of regeneration, for this is resurrection into life; as before man was spiritually dead; but when he is regenerated he becomes alive, and a son of the resurrection. The man himself, who while he lives in the body, longs for Heaven, thinks no otherwise about death and the sickness which precedes it, than that it is resurrection into life; for when he is thinking about Heaven, he abstracts himself from an idea about the body, especially when he is sick and comes near to death. Hence it is evident, that a spiritual idea about the death of the body is that of what is new of life . . .

6281. When 'to redeem' is predicated of death, those are meant who are in damnation.

6302. 'Israel said to Joseph, Behold, I die' (Gen.xlviii.21)=the perception of spiritual good from the Celestial Internal concerning new life, and concerning the end of the representation. . . 'To die'=resuscitation into life; and also the end of the former representation . . . Refs.

6385⁴. 'The third part of the creatures that are in the sea, that had souls, died' (Rev.viii.9) . . . That 'they died'=that they had not spiritual life.

6464. 'To expire,' or die=new life. Refs.

6465². He who conceives exterior and interior things as continually purer, and thus coherent by continuity . . . cannot apprehend otherwise, than that when the external dies the internal dies too . . .

6499⁶. The reason this Church is described by Israel now dead . . . is that in the internal sense by death is not signified death . . . but new life; and by 'burial,' regeneration. Refs.

[A.] 6515. 'Behold, I die' (Gen.1.5)=that the Church ceased to be. 'To die'=no longer to be; and also the last time of the Church, when it expires. Refs.

6557. 'And Joseph's brethren saw that their father was dead' (ver.15)=things alienated from truth and good, and the apperception that the Church is to be exsuscitated. . . 'To be dead'=to be resuscitated, namely, the Church. Refs.

6561. 'Thy father commanded before he died' (ver.16)=that it was by command of the Church. . . 'Before he died'=while the Church still was.

6587. 'And Joseph said to his brethren, Behold, I die' (ver.24)=a prediction that the Internal of the Church would cease. . . 'To die'=to cease to be such, thus to cease. 'To die,' also,=the last time of the Church. Refs.

6593. 'And Joseph died' (ver.26)=that the Internal of the Church ceased to be.

6645. 'Joseph was dead' (Ex.i.6)=when the Internal of the Church was now circumstanced otherwise. 'To die'=the end of the former state, and the beginning of a new one, thus that the state of the Church was now circumstanced otherwise. That 'to die'=to cease to be such. Refs. And that it=the end of the former representation. Refs.

— The state of the Church, such as it is now, is described in what follows; also its external states, which is signified by 'his brethren being dead, and all that generation.'

6685^e. In subjects which disagree with good, there is presented a life contrary to spiritual life, which in the Word is called 'death.'

6767. For he who takes away faith, takes away spiritual life; the life which remains is the life which is called death.

6799. 'And the king of Egypt died' (Ex.ii.23)=the end of the former falsity. 'To die'=to cease to be, thus the end.

7021. 'All the men are dead that seek thy soul' (Ex. iv.19)=the removal of the falsities which endeavour to destroy the life of truth and good. 'To be dead'=to be removed; for they who are dead are also removed.

7122. For there adheres to man, and is in his memories, after death, everything of his thought in the world, of intention, of will, of speech, and of his action. . .

7136. As 'to die,' in the spiritual sense, is not to die, but to be deprived of truth and good, and to be in falsity and evil, and therefore to be damned.

7217^e. Therefore when they suppose themselves to be deprived of the truths and goods of faith and charity, they are affected with an agony like those who are in the death agony, for they see spiritual death before them, that is, damnation.

7318. 'The fish that is in the river shall die' (Ex.vii.18)=that scientific truth will be extinguished. . . 'To die'=to be extinguished.

7407. 'The frogs died out of the houses, etc.' (Ex.viii.13)=that with them there ceased reasonings from mere falsities everywhere in the Natural. 'To die'=to cease.

7494. This contrary of life is Hell, and is called 'death;' and they are called 'the dead.' Ill.

7507. 'There shall nothing die of all that is the Sons of Israel's' (Ex.ix.4)=that they shall not be consumed. Ex.

— That which is conjoined with life itself and what is eternal cannot die, that is, be consumed; it remains to eternity, and is continually being perfected. But those things which are of faith with those who are of the Church and are being damned, as they are not conjoined with the Divine, and thence have no life in themselves, do die. . . In the other life they are consumed, that is, taken away.

7561. 'The hail shall descend upon them, and they shall die' (ver.19)=that what is of the Church will be entirely destroyed by falsity. . . 'To die'=to cease to be; and as it is said of the vastation of good and truth, it=to be destroyed.

7699. 'That he may remove from upon me this death only' (Ex.x.17)=that this falsity may not torment. . . For by 'death' is signified damnation and Hell, thus also torment.

7738. 'For in the day thou seest my faces thou shalt die' (ver.28)=if it should enter into the animus, it would be extirpated. . . 'To die'=to be extirpated.

7766. By 'the death (of the first-born)' is signified the damnation itself.

7954. 'For there was no house where there was not one dead' (Ex.xii.30)=because there was none not damned.

7965. 'We all die' (ver.33)=Hell with them. 'To die'=Hell. Refs.

8113^e. The inhabitants of Jupiter said to me, that they do not fear death, except a little on account of the loss of their married partner and children; because they know for certain that the death of the body is the continuation of life, and that they afterwards become more happy. SS50.

8165. 'Because there were no graves in Egypt, hast thou taken us to die in the wilderness?' (Ex.xiv.11)=that if there were damnation, it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they yielded. . . 'Graves'=damnation. . . 'To die' also=damnation.

8169. 'It would be better for us to serve the Egyptians than to die in the wilderness' (ver.12)=that damnation through the violence of falsity in a state of infestations would be preferable to the damnation consequent upon yielding in a state of temptations. Ex.

8237. 'Israel saw the Egyptians dead on the sea-shore' (ver.30)=the aspect of the damned dispersed here and there. Ex.

8265. At the presence of the Divine, the evil. . . conduct themselves as do those who are in the agony of death. . .

8364². These (evils) bring the spiritual life to the death which is called spiritual death, and is damnation, as diseases bring the natural life to its death.

8392. Repentance. . . in a compulsory state avails

not: a compulsory state is . . . a state of imminent death, etc.

8407. 'To have died by the hand of Jehovah' (Ex.xvi. 3)=that they are left by the Lord. 'To be dead'=to be in evils and consequent falsities, thus in damnation; and when it is said 'to die by the hand of Jehovah,' it =to be left by the Lord; for they who are left by Him, that is, who leave Him, rush into evils and consequent falsities, and thus into damnation.

8409^o. 'Flesh'=what is dead; 'spirit,' what is alive . . . Dead is said of what is evil; for from evil comes spiritual death . . .

8542^o. If they do not repent, death is denounced against them.

8571. 'To make me to die, and my sons, and my cattle, of thirst' (Ex.xvii.3)=that from the lack of truth, everything of spiritual life would expire. 'To die'=to expire; here, as to the spiritual life.

8797. 'Everyone that toucheth the mount, dying he shall die' (Ex.xix.12)=that the man of the Spiritual Church who infuses himself even to the celestial will perish.

8850. Those (of the inhabitants of Jupiter) see such (a bald head) as will die within a year.

— . Wherefore, they do not call dying dying, but being heaven-made. Those in that Earth who have lived happy in marriage love . . . do not die by diseases, but tranquilly as in sleep, and thus transmigrate out of the world into Heaven.

8851. (Why they die so young in Jupiter.)

8911. Man is such as is his will, and such he remains after death; because death is not the end of life, but its continuation. 8939. C.J.32.

8922. 'Lest we die' (Ex.xx.19)=that thus the life of Heaven will perish with them. 'To die'=to die spiritually, thus to perish as to the life of Heaven.

8939^o. I can assert that man, as soon as he dies, is in the other life, and lives a Spirit among Spirits; and that he then appears to himself and all others precisely as a man in the world, endowed with every sense, both internal and external; thus that the death of the body is only the casting away of such things as had served for use and function in the world; and, moreover, that death itself is a continuation of life, but in another World . . . I speak yet and have spoken with almost all whom I have known in the world, and are dead; with some, after two or three days from death—*obitu*. Most of them are highly indignant that they had not believed that any life would remain after death . . .

8943. That which is from Own intelligence is in itself devoid of life, nay, spiritually is dead . . .

8950. (The Spirits of Saturn) then say that they want to die . . . When asked why they do so, they say that they would rather die, than be withdrawn from the Lord. D.1517.

8991^o. In the other life they can never be brought to a state of good, that is, so as to act from good; for the life remains with everyone after death: such as a man is when he dies, such he remains . . . Not such as he is

about the hour of death; but such as he is when he dies from the whole course of his life . . .

9007. 'He that smiteth a man and he dies' (Ex.xxi. 12)=injury of the truth of faith, and the consequent loss of spiritual life. . . 'To die'=the loss of spiritual life.

9008. 'Dying he shall die' (id.)=damnation. . . The reason 'death'=damnation, is that with those who are damned the truths of faith and the goods of love are extinguished; for these are what constitute the veriest life of man . . . When these are extinguished, falsities and evils succeed in their place, which, being opposite . . . are of death; but of spiritual death, which is damnation, Hell, eternal unhappiness . . .

9014. 'Thou shalt take him from Mine altar to die' (Ex.xxi.14)=damnation even if he flees to the worship of the Lord, and supplicates for forgiveness, and promises repentance.

9016. 'Dying he shall die'=damnation. 9020. 9022. 9191.

9026. 'And he die not' (ver.18)=and is not extinguished. 'To die'=to cease to be such, thus to be extinguished.

9035. 'And he die under his hand' (ver.20)=so that it be extinguished under his view.

9066. 'And he die' (ver.28)=even so as to destroy it.

9075. 'And his lord also shall die' (ver.29)=the damnation of the internal man.

—e. The natural life without the spiritual life is dead.

9089. 'And the dead one shall be his' (ver.34)=that evil or falsity will remain with him. E.537^o. . . 'The dead one,' when said concerning good or truth in the Natural, which is signified by 'an ox' or 'an ass,'=evil or falsity; for when good dies evil succeeds (in its place), and when truth dies falsity succeeds. As what is dead =evil and falsity, those are called 'the dead' who will evil and believe falsity.

9091. 'And he die' (ver.35)=so that the good affection perishes. 'To die'=to perish.

9094. 'They shall also divide the dead one' (id.)=also the affection that does the injury. 'The dead one'=evil and falsity; hence by the dead ox is signified the affection of evil and falsity in the Natural, thus the affection that does the injury; for evil injures through falsity.

9097^o. 'And the dead one shall be his' (ver.36)=for the affection that does the injury. . . 'The dead one'=evil and falsity.

9126. 'To die'=to be extinguished. 9175.

9163. 'To die'=extinction and loss.

9281^o. When a man dies the external breathing ceases, but the internal breathing . . . remains . . .

9311^o. 'The dead' (John v.25)=those who, from ignorance of the truth of faith, as yet have not spiritual life.

9324^o. When the truths of faith and the goods of love are falsified and perverted, the man is sick; but when they are denied at heart, the man spiritually dies.

[A.]9809^o. 'He hath filled with carcases' = thus spiritual death, which is the total deprivation of truth and good.

9928. 'That he die not' (Ex.xxviii.35)=lest the representative perish, and thus conjunction with the Heavens.

9965. 'Lest they bear their iniquity and die' (ver.43) = the annihilation of all worship . . . for representative worship died . . .

10135^o. All things from the sun of the world are dead.

10236^o. By the Sensuous which is the ultimate of the Natural, is properly meant that which is called 'flesh,' and perishes when man dies. (See SENSUOUS at this and other refs.)

10243^o. For such as is the Natural of man when he dies, such it remains . . . for it is the plane into which interior things flow . . .

10244. 'That they die not' (Ex.xxx.20)=that the representative perish not. 'To die,' when said of the ministrator of Aaron and his sons, = the cessation of the representatives, and thence of conjunction with Heaven. Ex.

10272. All goods and truths . . . without life from the Lord in them, are dead things; nay, are even evil ones . . .

10283^o. 'To die' (Zech.xi.9) = to perish as to the spiritual life.

10363. 'Dying he shall die' (Ex.xxxi.14)=separation from Heaven and spiritual death. 'To die,' when said in relation to the Sabbath, by which is signified the Lord and the acknowledgment of Him, = no conjunction with Heaven, thus separation from it; and separation from Heaven is spiritual death.

10382. If anyone (in the Third Earth) thinks and does evil, he is reproved by a certain Spirit, who denounces death against him, if he persists therein; and, moreover, if he does persist he dies by a swoon. D.1682.

10591. Man has been so created, that as to his Internal he cannot die . . . N.224.

10652^o. 'The death' (of those who died in the plague) (Num.xxv.10)=the extinction of all truths. This takes place with those who profane.

10731. 'Everyone that doeth work in it shall die' (Ex.xxxv.2)=spiritual death with those who are led by themselves and their own loves, and not by the Lord. . . 'To die' = damnation, or spiritual death.

H. 80^e. Wherefore, their life is not called life, but spiritual death.

312^d. They wanted me to tell them that they are not dead . . .

330. Little children who die . . .

345. The nature of the difference between those who die as little children, and those who die as adults . . .

391. Some Societies of Angels are present with those who are being exsuscitated from the dead.

433. When the body is separated from its spirit, it is said to die: the man still remains a man, and lives. I have heard from Heaven, that some who die, while they lie on the bier, before they are resuscitated, think in their cold body . . .

445. On the resuscitation of man from the dead. Gen.art.

— . When the body can no longer perform its functions . . . man is said to die. This takes place when the respiratory motions of the lungs and the systolic ones of the heart cease. But still, the man does not die; but is only separated from the Corporeal which had been of use to him in the world . . . Hence it is evident, that man, when he dies, only passes from one world into the other. Hence it is, that in the Word, in the internal sense, 'death' = resurrection, and the continuation of life. (a), Refs.

461. That man after death is in all the sense, memory, thought, affection, in which he is in the world; and that he leaves nothing behind except his earthly body. Gen.art.

473(m). As man's understanding can receive faith in God, and his will love to God, man can be conjoined with God in faith and love, and he who can be conjoined with God in love and faith, cannot die to eternity. Refs.

474^e. This appearing of life is what is called spiritual death.

491. On the first state of man after death. Gen.art.

— . Some do not undergo these states; but immediately after death are either carried [into] Heaven, or cast into Hell . . . I have seen some carried up an hour after death.

493^e. Thus is the one life continued into the other, and death is only the passage.

518^e. At last they drew their breath as if they were moribund, or dying.

582^e. For this reason they also call death only a translation from one world into another like one.

N. 38^e. The natural man is he who is called 'dead.'

115. The confidence of faith separated is dead.

197^d. Dead men, that is, they who are not in faith and love to God and in love towards the neighbour, are not admitted into temptations, because they would yield. Refs.

J. 9^o. When man passes from the natural world into the Spiritual, which takes place when he dies . . .

19^e. About the time of death, when they are no longer in worldly and corporeal things, they believe that they will come into Heaven (at once).

25. The state of man cannot be changed after death.

— . That which can be thus conjoined with the Divine, cannot die to eternity; for the Divine is with him and conjoins him to Itself.

—^e. Every man after death lives to eternity; therefore no Angel or Spirit ever thinks about death, nay, they do not know at all what it is to die; wherefore, when 'death' is mentioned in the Word, there is understood by the Angels either damnation, which is death in the spiritual sense, or the continuation of life and resurrection.

(k.) When 'death' is mentioned in the Word, where the evil are treated of, in Heaven there is understood damnation, which is spiritual death; also Hell. Refs.

— . They who are in evils and falsities are called 'dead.' Refs.

— By 'death,' where it treats of the good who die, in Heaven is understood resurrection and continuation of life; because then man rises again, continues his life, and enters upon the eternal one. Refs.

C. J. 32^e. Hence it is evident, that **death** is only the continuation of life, and that it is only a passage.

S. 12^e. 'Death' (Rev.vi.8)=eternal damnation.

17⁴. That the **dead** were resuscitated (by the Lord)=that those became alive who would otherwise have spiritually perished.

W. 89^e. Fire is **dead**, and the solar fire is **death** itself. . .

90. When a man dies. . .

157. The sun of the natural world is pure fire, and thence **dead**; and nature, because it derives origin from that sun, is **dead**. Gen.art. E.1207².

— What is **dead** does nothing whatever of itself. . .

158. Therefore the heat proceeding from it is **dead**, and likewise the light. . . is **dead**. The atmospheres, too, which receive the heat and light of that sun, are **dead**. Since these are **dead**, all things. . . which are under the atmospheres. . . are **dead**. T.75².

159. It follows, that nature. . . is **dead**. T.77³.

160^e. (It follows) that spaces also may be called **dead**.

161^e. All these states (of the day and year), because they are not states of life, as in the Spiritual World, are also **dead**.

162. A person thus becomes sensuous natural, a spiritually **dead** man.

163. Without two suns, the one living and the other **dead**, there can be no creation. Gen.art.

164. As all natural things from their origin are **dead**. . . it follows that the other sun is **dead**; also, that the **dead** sun itself is created through the living sun. . .

165. A **dead** sun was created for this reason. . .

166. That nothing (was created) through the **dead** sun, (for) what is living disposes what is **dead**. . . For what is **dead** to act upon what is living, or a **dead** force upon a living force, or, what is the same, what is natural upon what is spiritual, is entirely contrary to order. . . What is **dead**, or what is natural, may indeed be perverted or changed in many ways by external accidents, but still it cannot act upon life. . .

172. There is nothing so inert and **dead** as to be totally devoid of working power-*efficientis*. . .

238. When man puts off the natural degree, which is the case when he **dies**. . .

257⁴. Still, the man with whom the spiritual degree has been opened, comes into this wisdom when he **dies**.

—⁵. These (natural) substances recede when man **dies**, but not the spiritual substances (of the natural mind); wherefore, the same mind after **death**. . . remains in a form similar to that which it had in the world.

260^e. The substances of the natural world are in themselves **dead**. . . and those substances which are **dead**. . . from their nature resist, and so from their nature react.

276^e. So the man, from being alive, becomes **dead**. He is said to be. . . **dead**, whose mind is a Hell.

390. When the correspondence of (the cardiac and pulmonary) motions ceases, a separation takes place, which is **death**. Separation or **death** takes place, when, from any disease or accident, the body comes into such a state, that it cannot act as one with its spirit. . . D. Wis. vii.4.

P. 19^e. Evil and falsity together are not anything, because there is nothing of spiritual life in them; which is the reason why the life of the infernals is not called life, but **death**; therefore, as everything is of life, there cannot be any thing of **death**.

134a. Speech with the **dead**. . .

220². It is of the Divine Providence that man puts off natural and temporary things by **death**. Gen.art.

—³. This is effected through the rejection of the temporary and natural ultimates, which is the **death** of the body.

—⁵. The necessaries of life; food, clothing, and habitation. . . are also put off and left behind by **death**. . .

277a. So, too, does man's life, when he **dies**, remain such as it has been. . . For **death** is a continuation of life, with the difference, that man cannot then be reformed. . . For the ultimates of life that man carries with him after **death**, become quiescent. . .

322³. Wherefore the natural man, however civilly and morally he may act, is called **dead**.

324³. The mortal in man is his material body, which is taken away by its **death**. That man's mind cannot die, was seen by the sages. . . for they said, How can the mind die, when it is able to be wise? Ex.

—⁸. But yet as they were born men, and are thereby in the faculty of thinking and willing, and thence in the faculty of speaking and acting, they cannot die. . .

R. 54. 'I fell at His feet as **dead**' (Rev.i.17)=a failing of his Own life. E.78.

59. 'And was **dead**' (ver.18)=that He has been neglected, and His Divine Human not acknowledged. 93.

62. 'I have the keys of Hell and of **death**' (ver.18)=that He alone can save. E.86.

102. 'Be thou faithful unto **death**' (Rev.ii.10)=the reception and acknowledgment of Truths, even until falsities are removed, and as it were abolished. . . With those in the Spiritual World there is no **death**, wherefore by '**death**' here, is meant the end of their temptations.

106. 'Shall not be hurt by the second **death**' (ver.11)=that afterwards they will not yield to evils and falsities from Hell. By the first **death** is meant the **death** of the body, and by 'the second **death**' is meant the **death** of the soul, which is damnation. 525^e. E.128.

139. 'I will kill her sons with **death**' (Rev.ii.23)=that all the truths from the Word with them will be turned into falsities. . . 'To kill her sons with **death**,' also=to damn their falsities.

157. 'Thou hast a name that thou livest, and art **dead**' (Rev.iii.1)=that it seems and is believed by them-

selves and others, that they are spiritually alive, when yet they are spiritually dead. E.186.

[R.] 159. 'Strengthen the things that are left, which are about to die' (ver.2)=that those things which are of their worship may receive life, and not be extinguished.

321. 'The name of him that sat on him was death' (Rev.vi.7)=the extinction of spiritual life. . . By 'death' is here signified spiritual death, which is the extinction of spiritual life; and by 'Hell' is signified damnation, which follows that death. Ill. E.383.

323. '(To kill) by death' (id.)=through the love of proprium. . . The reason that by 'death' is signified the love of man's proprium, is that by 'death' is signified the extinction of spiritual life, and thence natural life separated from spiritual life. . .

—4. 'The pestilence,' and 'death'=plenary consumption, and thus damnation.

405. 'The third part of those creatures in the sea, and had souls, died' (Rev.viii.9)=that those who have lived and do live that faith cannot be reformed and receive life.

411. 'Many men died of the waters, because they were made bitter' (ver.11)=the extinction of spiritual life with a number from the falsified truths of the Word. E.521.

429. 'In those days men shall seek death, and shall not find it, and shall desire to die, and death shall flee from them' (Rev.ix.6)=that those who are in the doctrine of faith separated want the understanding to be closed up and the will to be stopped up in the things of faith, and thus that they should not have any spiritual light and life; but that still it is provided by the Lord, that the understanding should not be closed up, nor the will stopped up, lest spiritual light and life should be extinguished with men. . . For by 'death' no other death is meant than spiritual death, which is induced when the understanding is removed from the things which are to be believed. . . E.550. 551.

525. 'The time of judging the dead' (Rev.xi.18)=the last judgment upon those who have not any spiritual life. . . By the dead who are to be judged, in the universal sense, are meant the dead from the world; but in the proper sense, those who have not any spiritual life. Ill. E.694, Ex.

556. 'They loved not their soul even unto death' (Rev.xii.11)=those who have not loved themselves more than the Lord. . . 'Even unto death'=to want rather to die; consequently, to love the Lord above all things, and the neighbour as themselves; and to want rather to die, than recede from these two loves.

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 His New Church. . . By 'the dead' are signified those who have afflicted their soul, crucified their flesh, and suffered temptations. Ex. and Ill.

681. 'It became as the blood of one dead, and every living soul died in the sea' (Rev.xvi.3)=infernally falsity with them, through all the truth of the Word. . . having been extinguished. . . For by death is signified the extinction of spiritual life, and thence by what is dead is signified what is infernal. . . E.966.

765. 'Death' (Rev.xviii.8)=infernally life and intestine grief from being cast down from dominion.

847. In the Word throughout, it is said that they are 'killed'. . . nay, 'dead,' (which means) that they have been rejected by those who are in evils and falsities.

850. 'The rest of the dead' (Rev.xx.5)=those who have been rejected by those who are in faith alone. . .

853. 'Upon these the second death hath no Power' (ver.6)=that they have not damnation. By 'the second death' nothing else is signified than spiritual death, which is damnation; for the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul. . . And as the second death is damnation, and the first death is decease, and this death is not spiritual, the first death is nowhere mentioned in the Apocalypse. . . He who has not observed this may easily believe that there are two spiritual deaths, because it is said 'the second death;' when yet there is only one spiritual death, which is here meant by 'the second death.'

866. 'I saw the dead small and great standing before God' (Rev.xx.12)=all who are dead from the earth, and are now among those who are in the World of Spirits. 868.

— By 'the dead' in the Word is signified the same as by 'deaths,' and by 'deaths' are signified various things; for by 'death' is not only signified the extinction of natural life, which is decease, but also the extinction of spiritual life, which is damnation. By 'death' is also signified the extinction of the loves of the body or the concupiscences of the flesh. . . In like manner, by 'death' is signified resurrection, because after death, man at once rises again. By 'death' is also signified neglect, no acknowledgment, and rejection by the world. In the most general sense, by 'death' is signified the same as by the devil, wherefore also the devil is called death. . . Hence, also, by 'death' is meant evil of the will, which makes man a devil. In this sense is 'death' used in the following verse, where it is said, that 'death and Hell gave up their dead.'

869. 'The sea gave up the dead who were in it' (ver. 13)=the external and natural men of the Church called to judgment.

870. 'And death and Hell gave up the dead who were in them' (id.)=the men of the Church impious at heart, who were in themselves devils and satans, called to judgment. . . 'Death'=those who were interiorly devils; and 'Hell' those who were interiorly satans. . .

872. 'And death and Hell were cast into the lake of fire' (ver.14)=that the impious at heart, who in themselves were devils and satans, and yet in externals were as men of the Church, were cast down into Hell. . .

873. 'This is the second death' (id.)=that these have damnation itself.

884. 'Death shall be no longer' (Rev.xxi.4)=that the Lord will take away all fear of damnation.

I. 10. That everything which proceeds from this sun, regarded in itself, is dead. Gen.art.

—². These, on account of this inversion, are they who are called 'the dead.' Ill.

—⁴. They are called 'the dead,' because spiritual death is damnation.

11³. When, by death, the soul emigrates from the natural world into its spiritual one . . .

T. 369^e. From this, man has spiritual death, which, regarded in itself, is natural life without spiritual.

385⁴. It is known from the Word that faith without charity is dead ; but I will tell whence comes its death. Its death is from cold . . . first it dies as to its power to see . . .

450. On dead charity. Gen.art.

453. Charity is dead with those with whom faith is dead. Ex.

607². What is natural . . . is a passive or a dead force.

D. 179. (The power of evil Spirits to cause death).

306. About five months after his death . . .

307^e. Because they were not so long dead . . .

319. The Souls of the dead . . . 326. 333. 342.

323. The dead . . . can clearly and sensibly smell the quality of a subject that is dead . . .

362. That man in a state of integrity could never die.

545¹. There was shown me a dead head . . . which they see who are to die within a year, in order that they may prepare themselves for death, which they do not fear, except on account of leaving their friends . . . 743.

580. (In Jupiter) they die in their early manhood, to prevent too great an increase of men ; but they rarely die through diseases . . . but they die tranquilly, and as in sleep.

623. Death is denounced against such, and for the most part is effected by the taking away of their breath . . . and rarely by diseases . . . They do not call it dying, but rather being Heaven-made.

1095. The first state of one who is dying . . .

1097^e. They then know that the man is dead.

1099. When man dies, the celestial are at once present . . .

— . It matters nothing whether a man dies in his bed, or in battle, or in any other way . . .

1102. The thoughts which a man entertains at the point of death . . .

1235. That the quality of the ends of life may be evident . . . when death is imminent.

— . (His arrangements) at the point of death.

1236. Not to want to die on account of the children is natural . . .

1237. The evil also at the point of death can lightly esteem worldly things . . .

1238. But they who care nothing for death, from the love of self . . .

1239^e. In the dead these openings are closed.

1289. Because in the hour of death he had thought of such a suction . . .

1337. Whatever happens in the last hour of death, long remains.

1742. When man dies . . .

2673^e. They are effigies of death . . .

3138. He then came into the Society of those who say that to die or live is all the same . . .

3139. (I said) that in battles or dangers they ought not to fear to die . . .

3392. He was behind, as it were dead . . .

3681^e. It is forbidden them . . . to approach a dead man.

4225. They had feared death for the sake of their life in the world . . .

4261. In the anxiety of death they could be in a state of receiving . . .

4546. (Situation of) those who have not feared death.

4592. Death itself is from no other cause than sin. Ex.

4627². This Corporeal belongs to man ; this dies and becomes a corpse.

—³. The interiors of man, which do not die. Enum.

4687³. When a man is about to die, he nods his head, and at last falls down. See 4686^e.

5003. The reasons why boys, young men, adults, old people die. Enum.

5007. When once they come to a man, they do not leave him until death.

5497. If they come to men, they at once inflict death on them . . .

5679. If anyone describes the state of one dying or dead . . .

5711. The Angels said that in the houses (in that neighbourhood of Stockholm) there was not anyone alive, but all were dead, spiritually . . .

5974. Asked whether they knew an example of those who had lived evilly, and had received their faith in the hours about death, and had repented . . .

D. Min. 4702. On the resuscitation of the dead.

4733^e. If they are not driven away, they induce death on man . . .

4773. Polhem died on the Monday, and spoke with me on the Thursday . . .

E. 28². Hence He is called 'the Firstborn of the dead' . . .

78³. Spirits cannot die ; wherefore, if they are evil, at the Divine presence they die with spiritual death.

—⁴. Spiritual death is turning away and removal from the Lord . . . This turning away and removal is what is called spiritual death ; the Spiritual of Heaven is also dead with them.

83. 'And was dead'=rejected ; for the Lord is said to be dead when there is no faith and love to Him . . . With these, it is said that the Lord is dead, because He is rejected. 114.

125. 'Be thou faithful unto death'=permanence in truths to the end.

128. 'Shall not be hurt by the second death'=shall come into the New Heaven.

—^e. 'The second death' is damnation ; hence, to be hurt by it is to be damned . . .

[E.] 166. 'I will kill her sons with death'=that thus falsities are extinguished.

186^c. 'Dying he shall die' (Ezek.iii.18)=to perish with eternal death, which is damnation.

—⁵. As 'death'=damnation, it also = Hell. Ill.

—⁶. —⁸.
—⁷. Hence it is evident that 'dead'=those who have not the life of Heaven in them, consequently, who are in evils and thence falsities. Ill.

188. 'Strengthen the things . . . that are about to die'=lest moral life perish by evils and falsities . . .

—^c. Hence it is that all things with him in themselves are dead, thus are about to die, unless vivified . . .

197. 'He that overcometh'=him who perseveres even until death.

336^c. Evils which are known to be evils, and still enter, are meant by 'the death which wastes at noon-day.'

349^b. 'Everyone that liveth and believeth in Me, shall not die to eternity' (John xi.26) . . . 'Not to die'=not to die spiritually, that is, to be damned; for the life of the damned is called 'death.'

386¹⁸. 'To snatch their soul from death' (Ps.xxxiii.19) =from evils and falsities, and consequently from damnation.

484². 'He will swallow up death in eternity' (Is.xxv.8)=that the Lord by His Advent will remove evils and falsities with those who live from Him. . . 'Death'=evil, because from it is spiritual death.

513. 'To die'=to perish spiritually, or as to the life of Heaven. 521.

—²⁹. He is said to be 'dead,' when he is not vivified from the spiritual man, that is, through influx out of Heaven from the Lord through the spiritual man . . .

555^c. 'Death is come up through the windows, it hath come into our palaces' (Jer.ix.21)=that infernal falsity has entered into the understanding, and thence into all things of thought and affection. 652²⁷.

654⁶⁶. 'There shall ye die' (Jer.xlii.16)=thence is the desolation of the Church and damnation.

659. Wherefore, where the death of man is mentioned in the Word, instead of it the Angels perceive his transmigration from one world into the other.

—³. 'A dead [body]' (Num.xix.16)=one who has perished through evils.

—⁷. 'Among the dead, neglected' (Ps.lxxxviii.5)=among those who have nothing of truth and good, and are therefore rejected.

—⁹. Falsities from evil are signified by 'deaths' (Is.liii.9), since they who are in them are spiritually dead.

675¹⁴. 'To die' (Amos vi.9)=to perish.

701²². 'To make a covenant with death' (Is.xxviii.15) =conjunction by means of falsity from Hell, from which man spiritually dies.

721⁴. That they will be taught and regenerated through truths from Him, is signified by 'thy dead shall live' (Is.xxvi.19).

750. 'They loved not their soul even unto death'=

the faithful who for the sake of these truths have suffered temptations, and have made nothing of the life of the world in comparison with the life of Heaven.

781¹⁸. 'We are . . . among the living as the dead' (Is.lix.10)=that they are able to be in spiritual life through the Word, and yet are not because they are in falsities.

785. 'Wounded to death' (Rev.xiii.3)=to disagree with the Word; for the doctrine which disagrees with the Word is dead . . . 786.

899. 'Blessed are the dead who die in the Lord from henceforth'=the resurrection into eternal life of those who have lived the life of charity hitherto, and will live it henceforth.

—³. The reason 'death'=resurrection, and that therefore 'the dead'=those who rise again to eternal life, is that 'death'=Hell, and consequently evils and falsities; and these must die in order that man may receive spiritual life; for before these are dead and extinguished man has not spiritual life . . . wherefore, by 'dying' here and elsewhere in the Word, is meant the extinction of man's Own life . . . Moreover, by 'dying' in the spiritual sense may be meant resurrection . . . Natural death, too, is nothing but resurrection . . .

—⁵. Hence it is evident, that 'death'=both spiritual death, which is damnation, and also resurrection into life, which is salvation. Ill.

—¹³. That natural death, which is the rejection of the unclean things of the body, and spiritual death, which is the removal of the unclean things of the spirit, signified resurrection. Ill.

—^c. The Lord's death and burial . . . means the purification of His Human, and glorification.

1125. 'Death'=when there is not anything good; for then man is spiritually dead.

1143^c. See HALF-DEAD at this ref.

1209². The forces which are in nature from its origin . . . are dead forces. Ex.

Ath. 159. It is said that the Lord has conquered death . . . for death=Hell, because all there are called dead.

192^c. With man, evil cannot be expelled, but is removed . . . therefore man dies as to the body.

J. (Post.) 47. (The Moravians) are not tolerated in any heavenly Society, because they think within themselves that all others but themselves are dead; thus the Angels would have a dead idea about themselves.

D. Love x². Diabolical love, which is death itself . . . xiv^c. Their life appears . . . to the Angels as death.

D. Wis. vii. 4². Man is not dead until the motion of the heart ceases. Ex.

xi. 3a. The life of man is then . . . death.

xii. 2^c. Wherefore, to adore nature, which in itself is dead, is to adore the fire which is in the sun of the world; they who do this are dead. . . They are called dead men who are in Hell.

C. 166^c. Then, if he dies, he dies in the Lord.

171^c. Then they do not fear death, because if they die, they die in the Lord, and come into Heaven.

5. M. (How death is made to appear as a continuation of life.)

7^e. They exclaim, Thank God, we live, death has not extirpated us.

Die. (*To cause to.*) *Mortificare.*

Death. *Mortificatio.*

R. 59^e. Concerning this separation, and thus the death of the Lord . . .

875¹⁷. Faith separated from charity causes all things to die. . . This death can be seen to the life in our Spiritual World. B.115. T.385².

T. 695². Whence their death . . .

D. 4014. By the removals of lower things, as it were by their death . . .

Die. *Obire.*

Death. *Obitus.*

A. 70^e. Very few days intervene after the death of the body before they are in the other life; for it is a continuation of life.

1886, Preface³. It has been granted me . . . to be in spirit in the other life . . . and there to speak with Souls who had risen again not long after their death . . .

6408. After death (this blessedness of the affections) manifests itself . . .

H. 304. Hence it is that after death a man becomes an Angel if he has lived according to Divine order . . .

312⁴. I have spoken with some after two days from death . . .

313. Most of the learned are amazed, when, after death, they see themselves in a body . . .

332. As soon as little children are resuscitated, which takes place immediately after death, they are carried into Heaven . . .

379^e. The delight of love truly conjugal . . . becomes the delight of Heaven after death . . .

415. Every day there are dying from this Earth several thousands of men . . . all of whom, after their death, have come and are constantly coming into the . . . Spiritual World.

427. Men, after their death, as soon as they come into the Spiritual World, are accurately distinguished by the Lord . . .

452. I have spoken with some on the third day after their death . . .

457. This state is the first state of men after death.

T. 138. When they enter the Spiritual World, which is usually on the third day after death . . .

Differ. *Differre.*

Difference. *Differentia.*

A. 1394. There is not the least difference which does not dissociate or consociate. . . This (distinct arrangement) is made according to all the differences of love and faith in the Lord, which are innumerable.

2523^e. There was this difference (between the Lord and other men) . . .

6706. All (both in Heaven and earth) differ in good . . . 9002².

7506. The difference between the truths and goods of faith of those of the Spiritual Church, and the truths and goods of faith with those who infest. Sig. and Ex.

—. 'To distinguish' = the difference.

M. 327^e. They had not before known the differences between the Spiritual and the Natural.

T. 42². The differences of life with men can thence be concluded.

D. 413. On the three general differences between men and Souls.

4280. Thence it was given to observe the differences . . .

De Verbo 3. On the difference in general between the Natural, Spiritual, and Celestial. —⁵. —¹⁰.

—⁷. Therefore their speeches so differ . . .

Differ. *Discrepare.*

Difference. *Discrepantia.*

A. 1571². In worship, the nature of the difference between the internal and the external man is especially discernible . . . Hence the difference which manifests itself in the worship; and that so clearly, that the least of the difference is noticed in Heaven.

3705^e. How greatly the sense of the letter differs from the internal sense . . .

4844⁴. Hence it is that Churches differ so much . . .

6602^e. In proportion as the state of one Society differs from that of another . . .

7424^e. So greatly may the interior form which is of the spirit differ from the exterior form which is of the body.

9166. When the Angels are discoursing about two truths which differ from each other . . .

N. 9. However they may differ in truths . . .

P. 38. Yet (these delights) differ little on the mere surface.

M. 171². They who differ in dispositions and disagree in affections . . .

D. 626. There cannot exist any true difference between the spiritual and the celestial, but only among the natural.

1109^e. The Spirit at once notices the differences: that which differs is from the Spirit.

Scia. Doc. 5. Occurs.

Difference. *Discrimen.*

A. 6704. The man of the internal Church does this with discrimination, thus with intelligence . . . But the man of the external Church . . . does it indiscriminately.

7226. The difference between the Divine Law and doctrine.

J. 25². The difference of life between a man and a beast. (i).

W. 185. See DEGREE at these refs. 226^e. 233. 238. 255.

[W.] 202². There is such a **difference** between the affections and thoughts, and thence the speeches, of the Angels of the higher and lower Heavens, that they have nothing in common . . . As these **differences** are of such a character . . . they cannot be described . . . These **differences** may in some measure be comprehended by this . . .

334. The **difference** is, that the Angels see . . .

M. 326³. When he heard the **difference** between the Spiritual and the Natural, he said, What is the **difference**? . . . I answered, The **difference** is not such . . . He meditated about this **difference** . . . I said, Thou shalt not only perceive the **difference** between the Spiritual and the Natural, but shalt see it . . . In order that thou mayest know the **difference** between the Spiritual and the Natural as to languages . . .

439^e. See DISCERN at this ref.

463³. The **difference** between fornication, pellicacy, etc. . . These said, that in interior ideas . . . they saw the **differences** . . . This I can assert, that these **differences**, as to their minute things, are perceived by the Angels of Heaven.

T. 392². But, with the **difference** . . .

413. The **difference** between . . .

415^e. The **difference** is as that between . . .

417. The **difference** is . . .

D. 311. As to the **differences** of perception . . .

619. On the **difference** between life in the body, and after . . .

4748². In punishments and **dangers** he was more present . . .

Difficulty. *Difficultas.*

Difficult. *Difficilis.*

Difficultly. *Difficulter.*

A. 790³. 'Waters' and 'rivers' = **difficulties**; also, falsities.

1366. (Such) can **with difficulty**, if ever, be brought to receive truths . . .

8729. 'A **difficult** word they will bring to Moses' (Ex.xviii.26)=mediation and intercession.

H. 359. It is evident that it is not so **difficult** as many believe, to enter the way of Heaven. The only **difficulty** is, to be able to resist the love of self and the world, and to prevent their predominance. Sig.

528. That it is not so **difficult** to lead the life which leads to Heaven, as is believed. Gen.art.

533². The **difficulty** of so thinking, and likewise of resisting evils, increases in proportion as man from the will commits evils . . .

534³. That 'the way is narrow which leads to life' is not because it is **difficult**; but because 'there are few who find it.'

535^e. This life (of charity) is not **difficult**; but a life of piety abstracted from a life of charity is **difficult** . . .

R. 532. Concerning the **difficult** reception of the doctrine of the New Church. Sig. 535.

B. 58. These dogmas can only be learned with great **difficulty**.

D. 499. Thus (He rules the universe) without any **difficulty**.

2951. How **difficultly** man can be persuaded . . .

5541. It is not grievous and **difficult** . . .

5793. That to live as a Christian is not **difficult** in the heavenly doctrine . . .

E. 721¹⁸. That spiritual truths and goods . . . can only be received with the greatest **difficulty**. Sig.

Diffuse. *Diffundere.*

Diffusion. *Diffusio.*

A. 913. 'That they may spread themselves in the earth' (Gen.viii.17)=the operation of the internal man into the external.

2888. He **diffuses** Himself through the universal Heaven . . .

9877. According to this form (the thoughts and affections) **diffuse** themselves into the angelic Societies. H.204 (o),Refs.

H. 413². Joy and delight . . . **diffusing** themselves most softly . . .

532. (The thought is then) **diffused** to those objects which are before the eyes.

D. 167. Which **diffuses** itself, and constitutes a sphere . . .

601. Which **diffused** itself into their general . . .

1229. From the hair . . . its **diffusion**, etc.

2438. This evil **diffuses** itself through many . . .

2696^e. This idea **diffuses** itself . . .

2712. Becomes hereditary, and thus **diffuses** itself into the posterities . . .

3217^e. That the poisons are **diffused** into the Spirits . . .

Dig. *Fodere, Effodere, Perfodere, Refodere.*

A. 3419. 'Isaac returned, and **dug** again the wells of waters which they had **dug** in the days of Abraham his father' (Gen.xxvii.18)=that the Lord would open those truths which were among the ancients. . . 'To return' and 'dig again'=to open again.

3424. 'The servants of Isaac **dug** in the valley, and they found there a well of living waters' (ver.19)=the Word as to the literal sense, in which is the internal sense. 'To **dig** in a valley'=to inquire lower according to truths where they are. 'To **dig**'=to inquire.

3445. 'And there the servants of Isaac **dug** a well' (ver.25)=doctrine thence derived . . . namely, from the literal sense of the Word.

7343. 'All the Egyptians **dug** about the river waters to drink' (Ex.vii.24)=a searching out of truth which they would apply to falsities. 'To **dig**'=to search out.

—³. The reason 'to **dig**'=to search out, is that by the water, the spring, the well, which were **dug** out, are signified truths, which are not **dug** out, but are searched out; wherefore, in the Original Language, the same word, when it is applied to truths, means to investigate.

In the propheticals, however, in place of truth it is said 'water' or 'spring;' and in place of to investigate it is said 'to dig.' Ill.

7344. 'To dig waters to drink about the river'=to investigate truths, which they would apply to falsities.

8902⁵. 'To be thrust through' (Is. xiii. 15)=the extinction of faith and charity.

9085. 'When a man hath dug a pit' (Ex. xxii. 33)=if he himself has devised it. . . 'To dig'=to receive from himself, or to devise.

9125. 'If a thief be taken in the digging through' (Ex. xxii. 2)=if it does not appear that good or truth is being taken away. 'A digging through'=the perpetration of evil in secret; and, when it is said of a thief, the taking away of good or truth by means of falsity from evil so as not to appear. Ex. and Ill.

—². 'To dig through the wall' (Ezek. viii. 8)=to enter into what is hidden, and to see what they are doing.

—³. 'To dig through into Hell' (Amos ix. 2)=to hide themselves there, thus in the falsities of evil.

—⁴. The reason 'to dig through a house'=to take away the good of another in secret, is founded on the representatives in the other life: there, when the Angels are discoursing about falsity destroying good in secret . . . it is represented by the digging through of a wall.

—⁵. 'He would not have suffered his house to be broken through' (Luke xii. 39) . . . 'To break through the house'=to do it in secret.

9836⁴. 'To thrust through every shoulder' (Ezek. xxix. 7)=to deprive of all power of apprehending truths.

H. 462a⁷. He was seen to dig out a trench under his feet . . .

E. 403²⁰. That 'he would dig about it' (Luke xiii. 8)=that they would henceforth be instructed by Christians . . .

411⁶. The soil which is dug from the pit=good from the Lord; wherefore it is said, 'the digging out—*effossio*—of the pit' (Is. li. 1).

537⁸. 'To dig' (Num. xxi. 18)=to investigate and collect.

Digest. *Digerere.*

Digestion. *Digestio.*

A. 3570⁶. Some serve as means for a kind of digesting . . .

P. 296¹⁴. The stomach rolls about the food, opens and separates it by means of solvents, that is, digests it.

D. 1272². So that there is no digestion.

D. Min. 4826⁷. The stomach corresponds to the desire of knowing, for the sake of use, thus digesting those things which are of use . . .

Dignitary. See LEADER—*Antistes.*

Dignity. *Dignitas.*

See HONOUR.

A. 949. Some of these . . . had been in considerable dignity.

995⁴. Very many who have lived in . . . dignity, etc. . . . are among the blessed . . .

1507. Having been born in dignity, he had contracted a sphere of pre-eminence . . . 1508.

1774. They who have done good . . . for the sake of dignity . . .

3913³. The natural man seems to himself to have life, when he is exalted to dignities . . . But the spiritual man seems to himself to have life in humiliation . . . not that he despises dignities, provided that by them as means he can be of service to his neighbour . . . nor does he reflect upon the dignities to which he is advanced for the sake of himself, but for the sake of those uses . . .

3957⁴. In the other life, man leaves many things behind . . . such as cares respecting promotion to dignities.

—⁶. If there has been an aspiring to dignities . . . he will then think the same things.

3993⁹. If anyone loves himself above others, and from this love studies . . . to be exalted to dignities . . . and yet adores God . . .

4947. They have not been proud . . . although advanced to dignity . . .

5025. Spiritual truth and good will that man should take no pleasure in dignities . . . but in offices . . . and should thus take pleasure in the use of dignities. The merely natural man . . . makes pleasure from dignities for the sake of self the lord, and pleasure from dignities for the sake of societies . . . the slave . . .

5721. The most stubborn of all . . . are those who had been established in dignity . . .

9120. He who is able to come to dignity, if he sees that another would be more useful . . . N. 136.

9182². Unlawful conjunction is that which takes place from . . . an affection of dignity of person . . .

10409². They had confirmed themselves . . . from the fact that man does not come to dignity and wealth from any Divine aid . . . since the wicked are often raised to dignities and become rich in preference to the good . . .

—³. They believe that to be exalted to dignities, and to become richer than others, is the very good which the Divine gives to man . . .

10796. Priests ought to have dignity and honour on account of the holy things they discharge . . . N. 317.

H. 364 (h). That dignities and wealth are not real blessings. Refs.

389. Hence, also, (in Heaven) dignity is adjoined to every employment, according to the dignity of the use; but still an Angel does not claim dignity for himself, but gives all to the use . . .

563. Some Spirits . . . said that they had been established in great dignity in the world, and that they deserved to be preferred above others . . .

564. He who exercises dominion from love towards the neighbour . . . in proportion as he is exalted to dignities above others, is glad; not for the sake of the dignities, but for the sake of uses . . . Whereas, he who exercises

dominion from the love of self . . . courts dignities not for the sake of the good offices . . . but that he may be in eminence . . .

N. 321. A governor who believes that the dignity of a government is in his own person, is not wise.

P. 215. That temporary things relate to dignities and riches, thus to honours and gains in the world. There are many temporary things, yet they all relate to dignities and riches.

—². What and whence dignities and riches are. Ex.

— In the most ancient times, dignities and riches were quite different from what they afterwards successively became. In the most ancient times, dignities were such only as there are between parents and children, which dignities were dignities of love, full of respect and veneration, not on account of birth from them, but on account of instruction and wisdom from them . . . This was the only dignity in the most ancient times . . . This dignity was in the father of the family . . . But after those times there came in the love of dominion . . . Thence originated degrees of dignities, and also honours according to them; and, with these, the love of self, and the pride of one's Own prudence.

—⁶. The quality of the love of dignities and riches for their own sake; and . . . for the sake of use. Ex.

— The love of dignities and honours for the sake of dignities and honours is the love of self, properly the love of dominion from the love of self . . . But the love of dignities and riches for the sake of uses, is the love of uses . . . As to the love of dignities and honours for their own sake . . . it is the love of the proprium, and man's proprium is all evil . . .

—⁹. But as to dignities and riches not for their own sake, but for the sake of use; it is not the love of dignities and riches, but the love of uses, to which dignities and riches are of service as means; this love is heavenly. —¹¹.

—¹¹. These, although they are in dignity and opulence, still do not regard dignity and opulence otherwise than as means to perform uses, thus to be of service and to assist.

—¹². Very many who are in dignity and opulence, also perform uses, but do not know whether they perform uses for the sake of self or for the sake of uses . . . The difference between them can with difficulty be known by man. Ex.

217. From which it is evident, that dignities and riches with those who are in Heaven, in the world had been blessings; and with those who are in Hell, in the world had been curses.

—². To which it is to be added, that dignities and wealth seduce some, and some they do not seduce. They seduce, when they excite the loves of man's proprium . . . but they do not seduce, when they do not excite that love.

—³. Therefore, everyone is in dignity and honour, according to the laws of the kingdom, according to the dignity of the thing in whose function he is.

—⁴. That when dignities and wealth are blessings, they are spiritual and eternal; and when they are curses, they are temporary and perishable.

— There are dignities and wealth in Heaven as in the world . . .

— The dignities and wealth themselves are spiritual in the Spiritual Kingdom, and celestial in the Celestial Kingdom; consequently, those have dignities and wealth above others who have love and wisdom above others. These are they to whom dignities and wealth had been blessings in the world.

—⁵. From this it may be evident, what is the quality of spiritual dignities and wealth, that they are of the thing, and not of the person. A person who is in dignity there, is indeed in magnificence and glory like that of kings on earth; but still they do not regard the dignity itself as anything; but the uses . . . They do indeed receive the honours, each those of his own dignity; but they do not attribute them to themselves, but to the uses themselves . . . Such, therefore, are spiritual dignities and wealth, which are eternal.

—⁶. But the case is different with those to whom dignities and wealth in the world had been curses. Because they attributed them to themselves . . . they are in Hell, and are vile slaves there . . . Wherefore, as these dignities and wealth perish, they are called temporary and perishable. Sig.

—⁷. That the dignities and wealth which are curses, relatively to the dignities and wealth which are blessings, are as nothing to everything; and as that which in itself is not, to that which in itself is.

220⁵. Temporary things . . . relate to dignities and wealth . . .

—⁸. Dignities with their honours are natural and temporary, when a man regards himself, as to person, in them; and not the commonwealth and uses . . . But the same dignities with their honours are spiritual and eternal, when a man regards himself, as to person, as being for the sake of the commonwealth and uses . . . If he does this, the man is then in the truth, and in the essence of his dignity and of his honour. Whereas, if he does the other, he is then in the correspondence and the appearance; and if he confirms these with himself, he is in fallacies; and is no otherwise in conjunction with the Lord, than as those who are in falsities and thence in evils . . .

227³. Outwardly, like other men . . . they have sought for dignities . . .

250. The worshipper of self and of nature believes dignities and wealth to be the highest and the only happinesses . . . and if he thinks at all about God . . . in his worship there lies hidden . . . that he may be raised by God to dignities still higher, and to wealth still greater; and if he attains these, his worship goes off more and more to exterior things . . . He does the same, if he is cast down from the dignity and opulence on which he has set his heart. What, then, are dignities and wealth to the wicked but stumbling-blocks? Not so, however, to the good, because they do not set their heart on them; but on the uses or goods, to the performance of which dignities and wealth are of service as means.

—³. Moreover, what is dignity, whether greater or less? . . . Is it in itself anything but an imaginary affair? . . . Are these in a greater degree of happiness

from their dignities? . . . Their domestic servants can be in a greater degree of happiness, when it is well with them . . . What, then, is dignity, if it be not of the thing or use, but an idea?

—³. Why the Divine Providence permits the impious at heart to be raised to dignities and enriched with wealth. Ex. . . Wherefore, the Lord rules the impious at heart, who are in dignities, by the celebrity of their name, and incites them to perform uses . . .

—⁴. Inquire how many there are in kingdoms at the present day, who aspire to dignities, that are not loves of themselves and the world. Will you find fifty in a thousand who are loves of God? and among these only a few aspire to dignities. . .

—⁵. 'The mammon of unrighteousness' means the Knowledge of truth and good possessed by the evil, and which they use only to procure for themselves dignities and wealth.

R. 153^d. This (infernal) had been in dignity; this in opulence . . .

M. 7^d. In the Heavens . . . there are governments . . . and therefore there are greater and lesser Powers and dignities . . .

250. Inequalities as to dignities (a cause of cold in marriage).

—². But in the Heavens there does not exist any inequality . . . of dignities . . . As to dignities, all there regard others according to the uses they perform; the more eminent in condition regard the lower as brethren; nor do they set dignity before the performance of use; but the latter before the former . . .

262^e. These regard dignities no otherwise, than as means to perform uses; the latter they set far above dignities; but the former set dignities far above uses.

266^g. (The Angels said,) The dignities in which we are, we do indeed seek, but for the sake of no other end, than that we may be able to perform uses more fully . . . We feel that the honours of the dignities are outside of us . . .

T. 300^e. He casts reproach upon their majesty and dignity . . .

403. The love of self, which is chiefly the love of dignities . . .

—^e. There are also administrations in Heaven, and dignities attached to them . . .

412^d. Dignities are dispensed according to the presidencies over communities . . .

D. 2515^e. In the Lord's Kingdom, no one is esteemed by virtue of his dignity and learning in the life of the body.

2516. In that Kingdom, there is nothing but joys . . . not from the assumed dignity . . . What is there sought in the world through dignities and wealth, except joys . . .

2683. Not proud . . . although in dignity . . .

3167. Persons in the world endowed with dignity, as those who have been born kings, and have drawn this from infancy, that they are endowed with dignity . . . are not able to hide or reject this sphere for . . . perhaps

100 or 1000 years. Still, the sphere of this dignity is so conjoined with a sphere of probity and goodness, that it is not offensive to anyone . . .

3228. This murderer . . . because he had aspired to the highest dignities . . .

3711. As those in Holland, who despise dignities . . .

3929. It was granted to speak against their dignity . . .

4734^e. Some who have been in much dignity in the life of the body, are among (these robbers.)

5462. The like takes place with those who are in offices and in dignity, and think only of themselves: many Swedes of family are such, because they almost all affect dignities, and also titles, merely to be eminent . . .

5832. Among these adulterers there were a number established in dignity . . .

D. Min. 4736. But when such were present as were not learned . . . but had lived in good, and had been established in dignity, at once there was light, and they understood everything.

Dijudication. *Dijudicatio.* A. 9159.

Dilation. *Dilatio.* D. 626.

Dilection. *Dilectio.*

P. 106². The derivations of heavenly love are affections of good and truth, properly dilections. . . The affections of heavenly love, which are properly dilections . . .

T. 388⁶. Does not man think from some dilection? Take away dilection, can he think anything? (The word used in the parallel passage in R. 655⁶, is *affectio*.)

409. Therefore the Lord has in so many places taught dilection, that is, charity.

Diligence. *Assiduitas.*

E. 101. Diligence in instructing. Sig.

Diligence. *Diligentia.*

Diligent. *Diligens.*

H. 364. The poor who are industrious and diligent in their work . . .

D. 5666. These are tokens of diligence . . .

5668. They are dressed according to their diligence . . .

Dimension. *Dimensio.*

A. 650. There is a trinal dimension of all earthly things; but such dimensions cannot be predicated of celestial and spiritual things: when they are predicated, abstractedly from the dimensions, there is meant greater or less perfection, and also its quality and quantity.

4482. By the dimensions there . . . are perceived states of good and truth . . . 4489².

H. 197. The reason such things are meant by these three dimensions . . .

W. 185. See DEGREE at these refs. 190.

D. 5623¹. These spaces are varied as to distances and dimensions.

E. 629⁴. The reason these things are signified by these three dimensions . . .

630⁸. By their dimensions is signified their quality.

Diminish. *Diminuere.*

Diminution. *Diminutio.*

Diminutive. *Diminutivus.*

A. 1392. These communications take place without any diminution with him who communicates . . .

1748. This, being in the **diminutive**, = what is lowest of all.

1856. Four is a kind of **diminutive** (of forty).

9003. 'Not to **diminish**' (Ex. xxi. 10) = not to deprive.

H. 593. The equilibrium between the Heavens and the Hells is **diminished** and increased according to . . .

D. 3376. This Hereditary was **diminished** . . .

3682°. With **diminution** of the veil . . .

E. 650¹. That these affections will in some other way perish through evils, is signified by 'they are **minished** and bowed for the vehemence of wickedness and sorrow' (1's. cvii. 39).

Can. Redemption ii. 12. According to the degree in which this equilibrium is raised, the happiness of the Angels of Heaven . . . is **diminished**.

Dinah. *Dinah.*

A. 3964. 'And called her name **Dinah**' (Gen. xxx. 21) = the quality. . . The quality which **Dinah** represents and signifies is everything of the Church of faith in which there is good. . . In the Original Language, '**Dinah**' means judgment.

4427. '**Dinah** went out' (Gen. xxxiv. 1) = the affection of all things of faith, and the Church thence; (for) '**Dinah**' = the affection of all truths, and the Church thence. Refs. and Ex. 4437. 4449.

4429°. For by '**Dinah**' is represented the external Church, such as was instituted with the descendants of Jacob.

4439. 'Jacob heard that he had defiled **Dinah** his daughter' (ver. 5) = conjunction not lawful with the affection of truth, which is of the external Church here represented by 'Jacob.' . . '**Dinah**' = the affection of all things of faith and the Church thence.

4456°. The conjunction of the interior truth, which is 'Shechem,' with the affection of exterior truth, which is '**Dinah**.'

4475. '**Dinah**,' who is here 'the daughter of Jacob' = the affection of truth of the Ancient Church.

4498. 'The brethren of **Dinah**' (ver. 25) = the truths and goods of that Church. . . '**Dinah**' = the affection of truth, thus the Church.

4502. 'They took **Dinah** out of the house of Shechem, and departed' (ver. 26) = that they took away the affection of truth from those who were of the remains of the Most Ancient Church.

4504. 'Sister,' here, = the truth of faith; because by '**Dinah**,' who here is 'the sister,' is signified the affection of all things of faith . . . And as she was not given by her brethren to Shechem for a woman, but remained with them defiled, afterwards by her is represented the opposite . . . namely, the affection of all falsities, thus a corrupt Church. 4522.

6024³. 'And **Dinah** his daughter' (Gen. xvi. 15) = the Church.

Dining-room. *Cenaculum.* Coro. 33°.

Dinner. *Prandium.*

A. 3596°. The **dinners** and suppers in the Primitive Church involved nothing else. 7996°. 9412.

N. 215. That **dinners** and suppers signified consociation through love. Refs.

M. 11°. You are invited to **dinner**.

T. 433. That the diversions of charity are **dinners**, suppers, and social intercourse.

— But the **dinners** and suppers of charity only exist with those who are in mutual love from a like faith. In the Primitive Church among Christians, there were **dinners** and suppers for no other end. . . Suppers with them signified consociations and conjunctions in the first state of the establishment of the Church; for evening, when they took place, signified this state; but **dinners**, the same in the second state, when the Church was established; for morning and day signified this state. At table, they conversed on various subjects, both domestic and civil, but especially on such as pertained to the Church; and because they were feasts of charity, on whatever subject they spoke, charity with its joy and gladness was in their speech. The spiritual sphere which reigned in those feasts was a sphere of love to the Lord and of love towards the neighbour, which cheered the disposition of everyone, softened the tone of everyone's words, and carried festivity from the heart to all the senses. For there emanates from every man a spiritual sphere . . . and it interiorly affects his associates, especially at feasts . . . Inasmuch as such consociations of dispositions were signified by **dinners** and suppers, or by feasts, they are mentioned in the Word; and nothing else is there meant by them in the spiritual sense . . .

E. 695°. 'To make a **dinner** or a supper,' and 'to bid to them' (Luke xiv. 12) = to do good and teach truth to the neighbour, and so to be consociated as to love.

Diogenes. *Diogenes.*

M. 182. They said, **Diogenes** with his scholars abides under Helicon, for the reason that he accounts worldly things as nothing, and revolves only heavenly things. T. 693.

Dip. *Intingere.*

E. 438°. '**Dipping** his foot in oil' (Deut. xxxiii. 24) = the good of love from which are the truths of the Word in the sense of the letter.

Dippel. *Dippelius.* D. 3485. 3497. 3890. 5962. 5995. J. (Post.) 40.

Direct. See under INTEND.

Direct. *Dirigere, Directus.*

Direction. *Directio.*

Directly. *Directe.*

A. 4145. Good flowing in **directly**.

4206. That which comes **directly** from the Lord. Sig.

5145. Without any **direction** on the way . . .

H. 124. From Whom is all **direction** and determination.

142°. **Direction** in Heaven differs from **direction** in the world . . . **Direction** in the world is what is called centripetence, or gravitation . . .

151°. As all the **direction** of their interiors . . . is according to the love.

W. 125. They see Him **directly** . . .

M. 71. They who approach Him **directly** . . .

T. 613. The opposite **direction** of the interiors of their minds . . .

692°. For the interiors of their minds were bent from their **direction** . . . towards God, into a **direction** more and more oblique, outwards into the world . . . and at last they were inverted into the opposite **direction**, which is downwards to self.

D. 217. There does not exist the least thing, which does not come from the **direction** of God Messiah . . .

248. When the ultimate Heaven is not **directed** through Angels . . .

—, Wherefore, **direction** through Angels is always at hand . . .

254. All of whom God Messiah arranges and **directs**.

288. It was also conceded to them to **direct** my hand . . . 557.

295°. Each and all things are so **directed** by God Messiah . . .

364°. Similar things are induced on them by an imaginative **direction**.

454. By virtue of a **direction** of words by them . . .

636. For the **directions** are taken from the face.

693. That in the other life, each and all things are **directed** to conjunction through love.

2980. By the **direction** of the sight to objects in the street . . .

3759. Wherefore, Spirits are not able to speak otherwise, than according to the **direction** of the vessels . . .

4041. Thought is the sole **direction** of the vessels of the memory . . . 4042.

4042. So that when the vessels of the memory are **directed**, the Spirit who is speaking is not able to speak otherwise.

4605. The externals of man are continually **directed**, in like manner as the internals, by the Lord; the **direction** of the Lord is into primes and into ultimates; thence the mediates flow in their order. That the ultimates are **directed** equally as the primes . . .

5679°. Whereas, if it is said **directly**, that it is so, it is not believed.

Director. See MODERATOR.

Direful. *Dirus.*

Direfulness. *Diritas.*

A. 2269°. See DECEIT at this ref.

7686°. **Direful** persuasions . . .

H. 587°. Their **direfulness** increases as they are nearer the west . . .

P. 38°. These delights . . . are afterwards turned into **direfulnesses**.

D. 180. Their phantasies are **direful** and cruel . . .

193°. They then speak **direful** and filthy things.

286°. From that **direful** infernal tun.

318°. They said they had seen most **direful** things.

1383. According to the **direfulnesses** of their hearts . . .

4596°. Otherwise their state would be in the highest degree lamentable, from the **direfulness** in which they are.

E. 888°. The reason that 'to be tormented before the holy Angels, and before the Lamb' = the **direfulness** of Hell according to the falsification and thence the destruction of Divine truth and Divine good, thus of the Word, is that the **direfulness** of Hell or the torment there, is entirely according to these things . . .

Dirt. See under CLAY-*lutum*; and DEFILE.

Dirt, Mire. *Coenum.*

Dirty, Miry. *Cocnosus.*

See CLAY-*lutum*.

A. 940°. When he desired to eat, nothing was offered him but **dirt**.

2702¹⁵. 'The **miry places** and the marshes' (Ezek. xlvii. 11) = things inapplicable and impure.

6669°. 'Enter into the **mire**, and tread the clay' (Nahum iii. 14).

—³. 'Out of the **mire** of clay' (Ps. xl. 2).

—, 'As the potter treadeth the **mire**' (Is. xli. 25).

7519°. 'To enter into the **mire**' = into falsity; 'to tread the clay' = evil.

D. 1196. He was long in that **dirty city** . . . where the streets are nothing but **dirt** and mud . . . and where he had been fed with nothing but **dirt** . . .

4428. It was granted to say to him, that these (treasures) are nothing, like earthly **dirt**; so that if he had a chamber full of such golden things, or if he had another full of mud and **dirt**, the one would be of no more value than the other. . . He said, that . . . such things are sometimes turned into **dirt** . . .

E. 355²⁸. 'The **mire** of the streets' (Zech. x. 5) = falsities.

513°. Those who cannot be reformed because they are in the falsities of evil, are signified by, 'The **miry places** and the marshes which are not healed, and go away into salt' (Ezek. xlvii. 11).

Dirt. *Sordes.*

Dirty. *Sordidus, Sordescere.*

Sordidly. *Sordide.*

A. 938. The **sordidly** avaricious . . . 4751°. H. 4884°.

939. The ideas of thought of those who have been **sordidly** avaricious, are turned into **dirty** phantasies . . .

944. Women who, from a **mean** and low condition, have become rich . . .

2755. They love nothing more than **dirt** and excrements . . .

[A]. 3147. The dirtinesses of the natural man are all those things which are of the love of self and the love of the world: when these dirtinesses are washed off, goods and truths flow in.

—⁹. Washing (with water) only purifies from the dirt which adheres: (but) it involves . . . purification from that dirt which inwardly cleaves to man . . . Avarice, hatred, etc., which are spiritual dirtinesses . . .

3993¹⁰. If anyone believes himself pure from sins . . . as he who is washed from dirt with water . . . 7318².

4793^e. They were afterwards cast into a ditch abounding with loose dirt. . . Such Spirits correspond to the dirty little hollows in the outermost skin . . . 7419.

4948. In their houses there is nothing but dirt; they also seem to themselves to carry such things; for they correspond to such a life . . .

5185^e. Nor do they abstain from dirtinesses.

5246². This state . . . appears like a mist exhaled from dirty places.

5395^e. They who have lived only for self and pleasure . . . pass their time in dirt.

10407⁴. For it is sordid avarice . . .

H. 299. These Spirits love things undigested . . . such as those of filthy meats in the stomach.

362. The rich who have not believed in the Divine . . . are in Hell, where are dirt, misery, and want.

363². Riches with those whom they had served for evil uses, are turned into dirt; with which they also they are then delighted . . . The reason they are then delighted with dirt, is that filthy—*spurcae*—pleasures and disgraceful acts, which had been with them the uses from riches, and also avarice, which is the love of riches without use, correspond to dirt: spiritual dirt is nothing else.

491. They who . . . have need only to reject natural dirtinesses with the body . . .

R. 948. 'He that is filthy, let him be filthy still' (Rev. xxii. 11) = that from those who are in falsities, truths will be taken away . . . By 'him who is filthy' or unclean, is signified him who is in falsities. Refs. Hence it follows, that by 'he that is filthy, let him be filthy still' is signified, that he who is in falsities will be still more in falsities.

D. 2843. (Such) love nothing more than dirt and excrements.

— . When I was walking in the street, they carried away my eyes . . . to wherever there were dirt, excrements, and intestines. 2852.

2901. On those who observe dirt.

4861. They dwell in marshes and in the most dirty places.

Disagree. See DISSENT.

Disagree. *Discordare.*

Disagreement. *Discordantia.*

Discord. *Discordia.*

Discordant. *Discors.*

A. 1322. That they were all discordant, or that the one was against the other. Sig.

— . The concord of the mouth is nothing when there is discord of the heart.

1568³. In order to know, what makes correspondence and agreement of the external man with the internal, and what makes disagreement . . .

—⁴. The things which agree can never be together with those which disagree . . . The things which disagree are of man and his proprium. 1577.

1577. That there ought to be no discord between them. Sig.

3913³. Of himself, the natural man does not at all agree with the spiritual, but so greatly disagrees as to be altogether opposite to him . . .

4121^e. Therefore, they who have been of discordant disposition are dissociated.

4302. Such things as do not disagree with genuine truths . . .

5182². It is fundamental that thought and speech in themselves should agree in everyone in a Society, otherwise what is discordant is perceived as a troublesome harsh noise . . . Everything discordant, too, is disuniting, and is an impurity, which is to be rejected. This impurity from discord is represented by what is impure in the blood . . .

8630. See AGREE at this ref.

H. 290. In the world, it is called peace . . . when enmities and discords cease among men.

479³. If he is a good Spirit, all things discordant or dissident are taken away.

—⁵. Animals know their proper food, and seek for those things which agree with their nature, and are averse to those which disagree.

P. 224^e. The sound of the speech (of hypocrites) is quite discordant with their interior thoughts; and by the disagreement they are detected.

M. 171². See DIFFER at this ref.

236. Whence come indifference, discord . . .

243. These falsities are like discords of various tones, which, by skilful adductions and insinuations, are drawn into harmony.

B. 16. The Third Part will demonstrate the disagreements between the dogmas of the present Church and those of the New Church.

T. 647^e. Besides many other disagreements.

648. From this brief review of the disagreements or dissensions—*dissensuum* . . .

— . As there is such a discord and dissension . . .

E. 785. The disagreements of their doctrinals with the Word. Sig.

— . For the doctrine which disagrees with the Word is dead.

—². As these things (in the Word) disagree with that Religiosity . . .

—³. In order that everyone may see the disagreement . . .

786. The disagreement apparently removed . . . Sig.

— . When doctrine disagrees with the Word, it is no longer a Church . . .

Disagree. *Dissidere.*

Disagreement. *Dissidentia.*

A. 7046^e. How greatly (with such) the interiors disagree with the exteriors . . . With him who is in sincerity . . . there does not exist such disagreement . . .

8250². In the other life, the disagreement (between speech and thought) is clearly perceived in every word and tone; and the Spirit is cast out in whom there is such a disagreement . . . D.1124¹.

9255. They who are outside the Church are meant by 'an enemy,' because they disagree as to the good and truth of faith . . . 9256.

—³. They are called 'enemies' from spiritual disagreement . . .

9257. 'Hatred' = the aversion and disagreement which there is between truths and falsities, and also between goods and evils.

9261. The removals to a distance which appear in the Spiritual World, are according to the dissimilitudes, disagreements, and aversions as to those things which are of the spiritual life . . . As soon as they disagree, they are separated and removed from each other; and this takes place according to the degree of the disagreement.

9375. Without any disagreement . . .

H. 4792. See DISAGREE—*discordare*—at this ref.

494^e. If the minds of the married partners had disagreed with each other . . .

M. 272. Not as to the internal affections, if these disagree and appear.

286. If the disagreements of their minds should break out into open enmities . . .

D. 1124¹. The disagreements of thoughts and speech, derived from use in the life of the body, are so plainly manifested by Spirits, that they know at once, from every tone of the voice . . . For nothing disagreeing between thought and speech can be tolerated in the Heaven of good Spirits . . . For it is better for a Spirit to be entirely depraved, than thus disagreeing . . . Hence, evils are reduced to their falsities . . . so that there may be nothing of disagreement—*dissidium*—within.

1169. It is perceived in every word, or idea, that in idea he disagrees with truth and good . . .

2455. That the interiors . . . disagree with the exteriors.

2775. The Spirits of the interior sphere clearly observe, how the thoughts disagree with the speech. —^e.

2937. When yet the thought entirely disagrees . . .

5252^e. See DISAPPEAR at this ref.

E. 140⁶. The disagreement (of the will and understanding) appears manifestly with evil Spirits, when they are turned to good Spirits . . .

Disagreement. *Dissidium.*

A. 4799^e. Such a disagreement of the interiors and exteriors . . . They know nothing whatever about such a disagreement . . . 8383^e. D.594^e.

6766. Not yet so far advanced in the truth of faith as to take away the disagreements within the Church. Sig. —. Quarrels or disagreements.

8112. When there comes forth any slight disagreement among (the Spirits of Jupiter) . . . These are the signs of the disagreement: but the disagreement among them is quickly adjusted. D.614.

10490¹. It treats . . . of the disagreements (during temptations) between the evils and falsities which are from Hell, and the goods and truths which are from the Lord.

T. 4². From which disagreement it results . . .

D. 1793. They who cause disagreements and enmities among others . . . in order to rule. 1802.

5042. He sowed disagreements from intestine hatred . . .

E. 365. The Word not understood, whence come disagreements in the Church. Sig.

—¹. That there will no longer be a disagreement—*dissidium*—between the internal and the external man. Sig. —.

532¹¹. That there will be a disagreement between good and truth, and between truth and good. Sig.

650²⁴. That there will no longer be any disagreement between truths and falsities, and between goods and evils. Sig.

1035². Truth from Heaven acts into the understanding, and at the same time falsity from Hell; hence there takes place a tearing asunder—*dissidium*—in the mind . . .

D. Wis. xi. 2a^e. Hence come heresies, disagreements . . . of differing dogmas in the Church.

Disappear. *Disparare.*

Disappearance. *Disparatio.*

A. 9154^e. Then truths disappear . . .

9212. If scientific truths disappear through fallacies from sensuous things. Sig.

— . By this is signified the disappearance of truths through fallacies from sensuous things.

9213⁵. When they dissent, they disappear from the eyes of those who dissent. H.194.

9216⁶. Wherefore, if the ultimates are parted, the interiors also are dissipated.

H. 479¹. In proportion as anyone acts and speaks against his love, his face begins . . . not to appear, and at last he totally disappears, as if he had not been there. W.369.

W. 167^e. It disappears in a moment.

252². After a brief stay there, he disappears.

T. 797^e. As soon as they were gone, these shapes disappeared.

D. 5252^e. As soon as a Spirit disagrees in opinion with another, he disappears.

5531. When Spirits who are not yet vastated turn towards them . . . they as it were disappear from sight . . .

Discern. *Discernere.*

Discernment. *Discretio.*

See DISCRETE.

A. 425^o. These are afterwards distinguished from each other; so that some are retained, but others removed.

723^o. For the Intellectual discerns between apparent truths and truths themselves . . .

7786. 'That ye may know that Jehovah doth distinguish between the Egyptians and Israel' (Ex.xi.7)= the nature of the difference between those who are in evil and those who are in good.

9425^o. They do not discern between truth and falsity . . .

10156^o. They can well distinguish between these (scientifics), adopting those which . . . and rejecting those which . . .

H. 487^o. They distinguish between the things which are of light and of shade.

P. 318^o. The latter and the former can be but little distinguished, because one cannot distinguish between the light of confirmation and the light of the perception of truth.

M. 439^o. The Angels distinguish in the extremes what is lascivious from what is not lascivious, as one distinguishes a fire of dung . . . from a fire of spices . . . and this from the difference-discrimine-of the internal delights . . .

T. 412^o. Although not discerned in the world, they are discerned in Heaven.

428. But after death these are well discerned . . .

D. 399. So that the difference is scarcely discerned . . .

696^o. Thus, also, are they discerned, as to their quality . . .

1004. They who discern the inmost essences . . .

4627^o. From this light is . . . the faculty of judging, of discerning, and of choosing.

4756. They who had injured virgins, without distinction . . .

5138. They speak lies, without any discernment, or distinction.

J. (Post.) 241. Thus they could not distinguish good from evil . . .

Discerption. See REND.

Discharge. See under FUNCTION.

Discharge. *Egerere.*

P. 184^o. Like poison kept within, and not discharged.

Discharge. *Exonerare, Exoneratio.*

A. 9572. There the foul and superfluous things are discharged . . .

N. 487. The discharges of the spiritual man take place in the natural, and through it.

P. 296^o. Discharging them through unknown ways.

Disciple. *Discipulus.*

See under TWELVE.

A. 1690^o. No more (of the Lord's temptations) were disclosed to the disciples.

3354^o. By these things being said to the disciples, is signified that they are said to all who are of the Church.

3387^o. Hence it is evident, what kind of an idea of the Lord's Kingdom the disciples had . . . 3417^o. 3857^o.

3857^o. If they had been told that 'the disciples' did not mean themselves; but all who are in the good of love and of faith . . . they would have rejected the Word, and left the Lord . . .

4535^o. It is said by the Lord that He would be with the disciples even until the consummation of the age, because by the Lord's twelve disciples similar things are signified as by the twelve tribes of Israel, namely, all things of love and faith, thus all things of the Church. 9410^o.

4599^o. It here treats (Luke xiv.27) concerning the temptations which they undergo who are of the Church, and are there called the Lord's disciples . . . That they never overcome of themselves . . . but from the Lord, is signified by, 'He who doth not deny all that he hath cannot be My disciple' (ver.33).

6756^o. He also calls His disciples 'brethren' . . . By the disciples in the representative sense are meant all who are in the truths of faith and the good of charity.

7418^o. By the disciples here are not meant the disciples, but all things of the Church, thus all things of faith and of charity. Refs.

8902^o. By the disciples are signified all things of the truth and good of faith and of charity. Refs.

9212^o. The disciples represented the Lord's Church as to truths and goods. Refs.

9404. Like things (to those signified by 'the seventy elders') are signified by the Lord's seventy disciples.

9942^o. By the twelve disciples were represented all who are in goods and truths from the Lord; in the abstract sense, all the goods of love and truths of faith from the Lord. Refs.

10087^o. The Lord's twelve disciples represented all things of love and faith in the complex. Refs.

10227^o. He who does not do this cannot be instructed by the Lord, that is, 'cannot be His disciple.'

10490^o. 'To be the Lord's disciple'=to be led by Him, and not by self; thus by the goods and truths which are from the Lord, and not by the evils and falsities which are from man.

10683^o. 'A disciple' (Matt.x.42)=the truth of life; 'a prophet,' the truth of doctrine.

—7. 'The disciples'=all things of love and faith in the complex, thus in especial those who are led by the Lord. Refs.

N. 122. That the Lord's twelve disciples represented the Church as to all things of faith and charity in the complex; in like manner as the twelve tribes of Israel. Refs. J.57 (o).

S. 517. By His twelve disciples is meant the Church

as to all the truths and goods which it has from the Lord through the Word.

P. 230³. 'A disciple' (Matt.x.41)=the state of those who are in some spiritual things of the Church.

R. 5. See APOSTLE at this ref.

8³. 'A disciple' (Matt.x.41)=charity, and at the same time faith from the Lord.

79². 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. Ill.

174. For the twelve disciples represented all things of the Church as to its goods and truths.

325³. The Lord says these things to the disciples; but by the disciples are meant all who worship the Lord and live according to the truths of His Word.

M. 261. After the times of instruction they who have become intelligent are let out from thence, and these are called the disciples of the Lord. T.661.

T. 4. Some months ago, the Lord called together His twelve disciples, now Angels, and sent them out into the universal Spiritual World, with a command to preach the Gospel anew there. (See also 108. 791.)

798². The disciples of Godoschalcus . . .

D. 1216. On the twelve disciples of Jesus.

— . There was an inquiry among Spirits about the disciples . . . why men of a lower condition, such as fishermen, were chosen . . . and as I heard them, it is allowable to relate thus far: that at that time very many were imbued with nonsense, so that they could not apprehend the things of faith, as the unlearned could . . .

1217. The reason there were twelve, was that each might represent that which a tribe of Israel does . . . wherefore such were chosen as were like those things which they represented.

3440. Also the other, who was his disciple . . .

E. 25³. The disciples=all those who are in goods and thence in truths.

102⁶. 'A disciple' (Matt.x.41)=good from truth.

—^e. That 'a disciple'=good from truth, which is the good of charity. Refs.

122². This is described by its being said, that the Jews and others will persecute the Lord's disciples . . . for by the Lord's disciples are meant all who are in truths from good, thus who are in truths from the Lord; and therefore in the abstract sense . . . are meant the truths and goods themselves which are from the Lord through His Word. —³, Ill.

— . That by the Lord's twelve disciples are meant all things of faith and love in the complex, thus all the truths and goods of the Church. Refs. 206⁴. 333². 785⁵.

409⁸. 'Disciple' (Matt.x.24) is said from good; and 'servant,' from truth.

556⁷. This Spirit could not be cast out by the disciples, because the falsities for which he had fought could not as yet be dispersed by them; for as yet they

were not such; wherefore the disciples were blamed by the Lord on that account.

594². For the Church is represented in the Word by the disciples . . .

624⁶. 'A disciple' (Matt.x.41)=the good of doctrine from the Lord. — .

695⁹. 'A disciple' (Matt.x.41)=the truth and good of the Word and of the Church. —¹⁰.

731^e. By the disciples are meant all who will be of His Church.

Discipline. *Disciplina.*

A. 1551^e. 'This word is a discipline of vanities' (Jer.x.8). E.587⁶, Ex.

W. 333. The branches of learning . . . M.207².

T. 407. By means of exhortations, disciplines, and penalties . . .

E. 750²². To receive discipline. Sig.

Disclose. *Detegere.*

Disclosure. *Detectio.*

A. Title. The Arcana Coelestia contained in the Holy Scripture unfolded.

2333². This correspondence is most constant, but the nature of it has not yet been disclosed.

3688². The things which are contained in the internal sense are not only to be disclosed, but are also to be explained.

5573. The first thing that was disclosed concerning them . . .

— . By which they hindered their being detected . . .

7293^e. The Divine truth at this day disclosed. Sig.

H. 236⁴. I have heard the Angels disclosing the life of another solely from hearing him.

462a. All their deeds were disclosed and recounted from their memory . . .

463². The reason was also disclosed . . .

J. 73^e. Therefore the spiritual sense of the Word is now disclosed.

W. 201. From the visible things in the natural world, it is only discovered . . .

R. 391. 'Seven trumpets' = the exploration and disclosure of the states . . .

449. It was then disclosed that . . . Sig.

483. In order that their falsities may be disclosed and thus abolished.

670. In order that the evils and falsities of the Church might be universally disclosed. Sig.

672. Those truths and goods by means of which the evils and falsities of the Church are disclosed. Sig. 673.

M. 133^e. By means of which they might unroll and disclose this arcanum.

532². The science of correspondences is now disclosed by the Lord . . .

T. 206. The reason the science of correspondences was not disclosed after those times . . .

360. Wherefore, this great arcanum is to be disclosed.

[T.] 396. These things are **disclosed**, lest . . .

508⁵. Its doctrinal things are continuous truths **disclosed** by the Lord through the Word.

669. The spiritual sense is **disclosed** at this day for the New Church . . .

D. 2791. How easily the falsities and crimes of Souls are **disclosed** in the other life . . .

348³. Not even to the **disclosure** of the operations of the excrements . . .

4320. It was **disclosed** that he was such . . .

Disconnected. *Plurifarius.* A.9022°.

Discord. See DISAGREE—*Discordare.*

Discourse. See CONVERSATION—*Sermo.*

Discrepancy. See DIFFER—*Discrepare.*

Discrete. *Discretus.*

Discretely. *Discrete.*

See under DEGREE.

A. 1757. After the separation of the body, human thought becomes more distinct and clear, and the ideas of thought become **discrete**, so as to serve for distinct forms of speech.

4530. Colours there . . . are also presented **discrete** in other forms . . .

So21. The words were not very **discrete** and separate from each other . . .

So22°. The ideas which were in the place of words, were **discrete**, but very little so.

So23. They afterwards spoke with me by means of ideas still less **discrete**, so that hardly anything interstitial was perceived.

845². Truth is there presented as a **discrete** quantity ; thus as much, or as minute, according to the quality of the truth.

9926°. (The musical instruments) which give a stridulous and **discrete** sound, signified spiritual Divine truths ; but those which give a continuous sound, celestial Divine truths.

10585. A roll seen, not continuous, but **discrete**. D.3267.

H. 38. See CONTINUE at these refs. W.185°. 219°.

W. 174. See ATMOSPHERE at this ref.

184°. These degrees are **discrete**, because they come forth distinctly.

T. 29°. Therefore the Angels dwell . . . more **discretely** and distinctly from each other than men.

108°. The prayer . . . which is determined to a **discrete** Trinity, and not to a conjoined one . . .

D. 448. As it were a **discrete** radiation . . .

3345. So that I perceived . . . a continuous, but still generally **discrete** human . . .

3377. With the Antediluvians this scandal was almost as it were continuous ; but with their descendants after the Flood was made by the Lord as it were **discrete**. Ex.

3399. (The gyres) were at last perceived as if they were continuous, while before they were most completely **discrete**.

4351. Thus in a certain series, but **discrete** . . .

5589°. The speech of brutes is continuous ; but that of Spirits is **discrete** . . . Therefore, with men, it is **discrete** and articulate.

E. 323. **Discrete** sounds excite affections of truth . . . continuous ones, affections of good.

Ath. 112. Successive order is not continuous, but **discrete**, to wit, the one from the other . . .

Discriminate. *Discriminare.*

Discrimination. *Discriminatio.*

A. 1378. From the **discriminations** of sound learned by use . . .

1624. A brightness which was varied and **discriminated** by another brightness . . .

3862°. In the **discriminations** of light there is everything which belongs to the life of truth . . .

C. J. 64°. If the Lord alone is not worshipped, there takes place a **discrimination**, which takes away the communion . . .

D. 3906. The innumerable differences which **discriminate** Societies.

E. 790⁸. Genuine truths are there **discriminated** and separated from falsities.

Discuss. *Disserere.*

A. 2709. The man of the Spiritual Church . . . **discusses** about truths ; differently from the man of the Celestial Church, who . . . does not **discuss** about truths. The truths by which the man of the Spiritual Church defends himself, and concerning which he **discusses**, are from the doctrine which he acknowledges.

2715°. The spiritual man . . . **discusses** whether it is so, unless he has been confirmed by much experience ; which the celestial never do.

2718°. They who are in the affection of truth think, investigate, and **discuss** whether this is true ; and when they are confirmed that it is true, they think, investigate, and **discuss**, what it is ; thus they stick at the first threshold . . .

D. 691. There was **discussed** with them concerning . . .

Discuss. *Ventilare.*

Discussion. *Ventilatio.*

R. 294°. Wherefore, this was committed to earnest **discussion**.

484⁸. The **discussion** was sharp.

M. 55³. A voice said, **Discuss** this love.

—⁴. When they **discussed** it . . .

132°. The arcana of wisdom . . . which they now **discussed** and unfolded. —².

133. They then took up the second subject of **discussion** . . .

165. This is why women . . . are silent in companies of men in which the like things are **discussed**.

314^e. The hands are the ultimates . . . into which are determined the things discussed and concluded by the mind.

330. I once heard a pleasant discussion among men about the female sex . . .

380^r. We asked why he discussed this.

T. 17³. They said, We will discuss these things, and after the discussion we will reply.

136. Gymnasia . . . where the learned discuss various arcana.

333². When the speech is about religion, they commit this to discussion, and this proposition and discussion rarely terminates in the affirmative . . .

459. The desire seized me . . . to hear what was being discussed there.

D. 1728. They are credulous . . . not discussing . . .

3474. Concerning which it was discussed.

3493. If they come into discussion, they come into obscurity . . .

Disease. *Morbus.*

See PAIN.

A. 268². As in temptations, misfortunes, diseases . . . 2411^e.

762. Instead of temptations . . . sicknesses — *agritudines*—of the body and diseases . . .

857². As in misfortunes, diseases, sicknesses of the disposition . . .

2284². In some anxiety, or in diseases . . .

3147². Only while the things of the external man are lured, as in misfortunes, miseries, and diseases . . .

4352³. See CONFIDENCE at this ref.

5127³. When he is in some grief from misfortunes or diseases, he can see and apprehend . . .

5353^o. As with those who are in misfortunes, miseries, and diseases, the loves of self and the world are removed . . . 8981^r.

5711. On the correspondence of diseases with the Spiritual World. Gen. art.

— All the diseases of man have correspondence with the Spiritual World. Ex.

5712. Diseases have no correspondence with Heaven, which is a Grand Man ; but with those who are in the opposite, thus with those who are in the Hells . . . The reason diseases have correspondence with them, is that diseases correspond to the cupidities and passions of the disposition ; these, too, are their origins ; for, in general, the origins of diseases are intemperances, luxury of various kinds, merely corporeal pleasures ; and also envies, hatreds, revenges, lasciviousnesses, and the like, which destroy the interiors of man, on the destruction of which the exteriors suffer, and draw the man into disease, and thus into death. That death appertains to man from evils . . . is known . . . thus diseases also ; for these belong to death. From this it is evident that even diseases have correspondence with the Spiritual World, but with unclean things there ; for in themselves diseases are unclean, since they spring from unclean things.

5713. All infernals induce diseases, but with a difference ; because all the Hells are in the cupidities and concupiscences of evil, thus are contrary to the things which are of Heaven, wherefore they act into man oppositely. Heaven . . . keeps all things together in connection and good condition ; Hell destroys and rends asunder all things. Thus, if the Hells are applied, they induce diseases, and at last death. But they are not permitted to flow in so far as to the solid parts themselves of the body, or into the parts of which man's viscera, organs, and members consist, but only into cupidities and falsities : it is only when man falls into diseases, that they inflow into such unclean things as belong to the disease . . . But this does not prevent man's being naturally healed ; for the Lord's Providence concurs with such means . . . Evil Spirits from such places have been often and long applied to me ; and according to their presence they induced pains, and also diseases . . .

5715. When this (infernal heat) acted upon my body, it instantly induced disease like that of a burning fever ; but when it ceased to flow in, the disease instantly ceased. When a man falls into such a disease as he has contracted from his own life, at once an unclean sphere corresponding to the disease adjoins itself, and is present as a fomenting cause . . . There were with me Spirits from a number of the Hells, through whom the sphere of the exhalations thence was communicated, which, as it was permitted to act into the solid parts of the body, so was it seized with heaviness, with pain, nay, with disease corresponding, which in a moment ceased as those Spirits were expelled . . . D.4585. 4586.

5718. From which are the beginnings of many diseases . . .

5726. Hence it is that evil closes the smallest and quite invisible vessels, of which the next greater ones, which are also invisible, are composed ; for the smallest and quite invisible vessels are continued from man's interiors : hence the first and inmost obstruction, and hence the first and inmost vitiation in the blood : this vitiation, when it increases, causes disease, and at last death. But if man had lived the life of good, his interiors would be open into Heaven, and through Heaven to the Lord, thus also the smallest and invisible little vessels — *vascula* . . . Hence man would be without disease, and would only decrease to the last of old age . . . and when the body could no longer minister to its internal man, or spirit, he would pass without disease out of his earthly body, into a body such as the Angels have . . .

6502. In the Spiritual World, diseases are evils and falsities ; spiritual diseases are nothing else ; for evils and falsities take away health from the internal man, and induce sicknesses of the mind, and at last pains ; nor is anything else signified by diseases in the Word.

—². 'If hearing thou wilt hear the voice of the Lord thy God, and wilt do what is good in His eyes, and wilt give ears to His precepts, and keep all His statutes, all the disease which I have put upon the Egyptians I will not put upon thee, because I Jehovah am thy Healer' (Ex.xv.26). 'Jehovah the Healer' = the preserver from evils ; for these are signified by 'the diseases upon the

Egyptians. . . 'Diseases upon the Egyptians' = evils and falsities originating by virtue of reasonings from scientific and fallacies concerning the arcana of faith.

[A.] 8364. 'All the disease which I have put upon the Egyptians, I will not put upon thee' = that they should be withheld from the evils appertaining to those who are in faith separate and in the life of evil. 'A disease' = evil.

—². The reason 'disease' = evil, is that in the internal sense such things are signified as affect the spiritual life: the diseases which affect that life are evils, and are called cupidities and concupiscences. Faith and charity make the spiritual life; this life sickens when there is falsity in the place of the truth of faith, and evil in the place of the good of charity; for these bring that life to the death which is called spiritual death. . . as diseases bring the natural life to its death. Hence it is, that by 'disease' in the internal sense is signified evil. Ill.

—³. By all the diseases here mentioned are signified spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth, in a word, destroying the spiritual life which is of faith and charity. Natural diseases also correspond to such things; for every disease of the human race is thence, because it is from sin. Moreover, every disease corresponds to its own evil. The reason is, that everything of man's life is from the Spiritual World; wherefore, if his spiritual life sickens, there is also evil derived thence into his natural life, which there becomes disease.

—⁴. Like things are signified by diseases elsewhere. Ill.

—⁵. As by diseases are signified defects and evils of the spiritual life, by the various kinds of diseases are also signified the various kinds of defects and evils of that life. Examps.

— That in general by diseases are signified sins, may also be evident in Isaiah: 'A Man of pains and known of disease. . . Nevertheless He hath borne our diseases, and carried our pains, and through His wounds health is given us' (liii. 3-5).

—⁶. As diseases represented the unfairnesses and evils of the spiritual life, by the diseases which the Lord healed is signified deliverance from various kinds of evil and falsity, which infested the Church and the human race, and which would have induced spiritual death. . . On this account, the Lord's miracles were chiefly healings of diseases. Ill.

8392. See COMPEL at this ref.

8495°. For the diseases of which they were healed by the Lord, involve spiritual diseases, which are from evil. Refs.

8850°. (In Jupiter) they do not die by diseases. . .

9031². Because disease and sickness = the infirmity of the internal man: his infirmity is when he sickens as to his life, which is the spiritual life, thus when he turns aside from truth to falsity, and from good to evil. When he does this, that life sickens; and when he entirely turns himself away from good and truth, it dies. . . Therefore, such things as belong to diseases and death in the natural world, in the Word are said of the

diseases of the spiritual life and of its death: thus, also, the curings and healings of diseases. Ill.

9324. 'I will remove disease from the midst of thee' (Ex. xxiii. 25) = protection from falsifications of truth and adulterations of good. . . 'Disease' = truth falsified and good adulterated; these are the diseases of the spiritual life; for the spiritual life exists and subsists through the truths which are of faith and the goods which are of love; and when these are falsified and perverted, the man sickens; but when they are denied at heart, the man spiritually dies. That diseases are such things and correspond to such things. Refs.

P. 142. The reason no one is reformed in a state of disease of the body, is that reason is not then in a free state; for the state of the mind depends on the state of the body. When the body is sick, the mind also is sick; if not otherwise, still by removal from the world. . . When, therefore, man is in a state of disease. . . he is not in the world. . . in which state alone no one can be reformed; but he can be confirmed, if he was reformed before he fell into disease. . . Wherefore, if they are not reformed before the disease, after it, if they die, they become such as they were before the disease; wherefore it is vain to think that anyone can do repentance or receive any faith in diseases. . .

184°. They would be like disease of the heart itself.

M. 470. Defects of the body are diseases. Enum.

T. 119². By comparison with diseases of the viscera below the diaphragm. . .

527°. Brings on lingering diseases. . .

534. Whence come. . . painful chronic diseases. . .

665°. These diseases we call organic diseases; and those which return at intervals, chronic diseases.

D. 623. (In Jupiter, the penalty of death is inflicted) by Spirits, and rarely by diseases.

2299°. There exists no disease or irremediable evil (in the other life), because the Lord's power is infinite.

2336°. As in a body affected with any disease, when it returns to health, there takes place an equilibrium of all things.

2439. Everyone derives diseases to himself from evil of life; thence come diseases. . .

2716. When evil begins to reign in the body, in its blood, disease comes.

4548. On disease. 4590.

4571. On diseases. On those who induce fevers, and the like.

4590°. Thence a heat exhales, which infests the body, when it falls into febrile disease. . .

4591. Such heats are at once received to itself by the disease itself.

4592. On diseases. D. Min. 4742. 4747.

— All diseases come forth with man from no other source; very many from no other than cupidities; as from intemperance of various vices and their abundance; as from various pleasures, from lasciviousnesses, from anxiety about future things. These are the genuine causes of all diseases. . . These things vitiate the blood,

and when this is vitiated, they obstruct and stop up the smallest vessels, wherefore **diseases** break forth. Hence it is, that **diseases** correspond to those spheres which are from Hell. If man had lived in a state of good . . . he would have passed from his earthly body without **disease**.

6035¹⁰. They also know **diseases** from correspondence . . .

6106⁵. They suffer penalties from various **diseases** there . . .

D. Min. 4648. On correspondence in **diseases**. 4680.

— . **Diseases** are indeed with men from natural causes, which do not at the same time come forth with the spirit in the other life; but as often as they come forth, Spirits gather who correspond to that **disease**; for the Spirits who are in evil and falsity, produce precisely such things as are perceived by the sense in **diseases**. Examp.

4649. Hence it is, that as such Spirits apply themselves there, and increase the **disease** by their presence, if they are removed by the Lord, the man is at once restored; for there are evil and false Spirits to which correspond every kind of **disease** and sickness.

4733. On Spirits who induce **diseases**.

—^e. I was told that in **diseases** with men, there are Spirits inducing and aggravating the **diseases** . . .

E. 340¹⁵. 'Jehovah will remove every **disease**, and all the evil languors of Egypt' (Deut. vii. 15) = the removal of all evils and falsities.

701¹². 'To remove **diseases**' = to remove the evils and falsities which are from Hell; for these are **diseases** in the spiritual sense.

815³. All the **diseases** which the Lord healed, represented and thence signified the spiritual **diseases** corresponding to those natural **diseases**; and spiritual **diseases** can only be healed by the Lord, in fact, by looking to His Divine omnipotence, and through repentance of life, wherefore He sometimes said, 'Thy sins be forgiven thee.'

962². Various kinds of **disease**, as leprosy, fever, carbuncle, piles, and many others, all correspond to the cupidities which originate from evil loves, and thence signify them.

Disgrace. *Flagitium.*

To Urgently Demand. *Flagitare.*

See OPPROBRIUM.

H. 362. To give the mind to **disgraceful things** . . .

428. When any necessity **urgently demands** . . .

462a. Those who denied their crimes and **disgraceful deeds** . . .

563. As they **urgently demanded** to be set over others . . .

M. 504. Deforation . . . is the villainy of a robber.

—². This villainy, which is defilement . . .

— . The nature of this villainy . . .

Disguise. *Infucare.*

Painting. *Infucatio.*

A. 8593. They **disguise** the evil itself, so that it does not seem to be evil . . .

P. 278a⁴. They **disguise** sin by fallacies and appearances . . .

R. 463. Scarlet for **paintings**.

Disgust. See LOATHE.

Dish. *Ferculum.* M.6². Coro. 33².

Dish. *Patina.*

S. 40. As a silver **dish** contains eatables . . .

—². 'Cleanse first the inside of the cup and of the **platter**' . . . By 'the **platter**' is meant the food, and by the food the good of the Word; by the cleansing of the inside of the cup and **platter** is meant purifying the interiors which are of the will and thought, thus of love and faith, by means of the Word.

M. 14^e. On which there were **dishes** and plates of every kind of food . . . The **dishes** and plates were of silver . . .

453. Like dirt and eatables in one **dish** . . .

T. 820^e. Angels send down . . . a **dish** containing manna . . . and this **dish** is carried round to the guests . . .

D. 4947. She poured something out of a **dish**, like a liquor to drink . . .

E. 475⁶. By 'the cup and the **platter**' are signified the interiors and exteriors of man, which receive truth and good; for the cup contains wine, and the **platter** food . . . 794³.

Dishonest. *Inhonestus.*

A. 4574³. This is **dishonest**; and he who is clear-sighted also calls it **dishonest**, because it is pretended, fraudulent, or deceitful.

D. 4304^e. They then lead them . . . into **dishonest** and filthy things.

Disjoin. *Disjungere.*

Disjunction. *Disjunctio.*

A. 389. Without charity there is **disjunction**; and when there is **disjunction**, he is left to himself or proprium.

1594⁵. Hence it is evident what **disjoins** the external man from the internal . . .

2034⁶. When love becomes none, **disjunction** takes place; and when there is **disjunction**, destruction and extirpation follows.

3542. That **disjoining** truth should not appear. Sig.

— . 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.

3584. 'Cursed are they that curse thee' = that he who **disjoins** himself shall be **disjoined**.

3730. In the Original Language, 'Luz' means recession, thus **disjunction**; which takes place when truth is put in the first place, and good is neglected, thus when truth alone is in the ultimate of order . . .

4139. **Disjunction** by virtue of a free state according to the faith of that good. Sig.

— . 'Not to permit to kiss' = **disjunction**.

[A.] 450². Disjunction as to life and doctrine. Sig.

4997. 'How shall I do this great evil, and sin against God?'=that thus there would be **disjunction** and no conjunction. 'Evil' and 'sin'=**disjunction** and no conjunction . . . Regarded in itself, evil, and also sin, is nothing but **disjunction** from good; evil itself consists in disunion. Ex.

—². The evil of the love of self **disjoins** him not only from the Lord, but also from Heaven . . . And when many do this in one Society, it follows that they are all **disjoined** . . .

5229. 'I do remember my sins this day'=concerning a state of **disjunction** . . . 'To remember sins' is to be conjoined with those things which are of inverted order, consequently, to be **disjoined** from the Natural which is represented by 'Pharaoh'; for that which is conjoined with those things which are in inverted order, is **disjoined** from those which are in order.

5474. 'Sin not against the child'=lest they be **disjoined**-*sejungantur*. 'To sin'=**disjunction**; for all sin **disjoins**-*sejungit*.

5807². Opposite loves, namely, the loves of self and the world, are not conjunctions, but **disjunctions** . . . For as soon as the one does not favour the other, there is **disjunction**.

8734^o. Hence it was evident to me . . . what spiritual **disjunction** is, which is enmity and hatred, namely, that the mind of the one presents itself in the mind of the other with the thought and will of destroying him, whence comes rejection.

9864^o. Hence with those (who are out of Heaven) there is **disjunction** . . .

10300^o. As the longing of truth to good conjoins, so the longing of falsity to evil **disjoins**; and that which **disjoins** also destroys; hence by 'salt' in the opposite sense is signified the destruction and devastation of truth and good. Ill.

W. 47^o. It does not appear that loving one's own, that is, one's self in another, **disjoins**; when yet it so **disjoins**, that in proportion as anyone has loved another in this manner, he afterwards hates him.

M. 171. What is heterogeneous and discordant effects **disjunction** and absence.

—². Spheres . . . conjoin and **disjoin** two married partners not only from without, but also from within.

236. That spiritual cold in marriages is a disunion of souls, and a **disjunction** of minds . . .

D. Min. 4686. How affections of love conjoin, and **disjoin**.

Disjoin. *Sejungere*.

Disjunction. *Sejunctio*.

A. 5474. See **DISJOIN**-*disjungere*-at this ref.

H. 531². Hence it is that he is entirely **disjoined** from Heaven . . .

P. 326. That the acknowledgment of God effects the conjunction of God with man and of man with God, and that the denial of God effects the **disjunction**.

E. 778¹. Heaven then removes itself, and the man is **disjoined** from it . . .

Disk. *Orbiculus*. A.947. D.Min.4819.

Dislocation. See **DISTRACT**.

Dismay. See **CONSTERNATION**.

Dismiss. See **SEND AWAY**.

Disobedience. *Inobedientia*.

A. 7225². Hence by 'an uncircumcised ear' is signified **disobedience**.

Disorder. *Inordinatio*.

Disordered. *Inordinatus*.

A. 1774^o. Such Spirits were represented by an old woman . . . who had things **disarranged** . . .

1871². In the literal sense, scarcely anything appears except a **disordered** somewhat.

5396. See **CINOR** at this ref.

6406. **Disorder** thence in the Natural. Sig.

— . Thus to disturb order, or cause **disorder**.

— . They who do works from truth . . . cannot do otherwise than induce **disorder** in their Natural . . . and if this is **disordered**, the things which flow in from the interiors also become **disordered**; and the things which are **disordered** are darksome and shady . . .

H. 343. The infants were heard as something tender and **disordered** . . .

466. With those who have filled the memory with falsities, (this callosity) appears hairy and rough, and this from the **disordered** mass of things.

D. 2164. Still, a beautiful image is presented from these **disordered things**; in like manner as before the eyes of men and Spirits . . . each and all things appear **disordered** and confused, whereas in the Lord's eye they constitute a beautiful image . . .

2178. Wherefore the ideas are **disordered**, because very many **disordered things** were flowing in from the World of Spirits, although to us, who are not in order, they appear ordered. Examps.

Dispel. *Dispellere*.

A. 1787². Despairs, which He **dispelled** . . .

D. 3493. Still (this denial) is **dispelled**.

E. 714². The dispersion of all truth . . . is signified by 'he hath **scattered** me' (Jer.li.34).

Dispense. *Dispensare*.

Dispensation, Dispensing. *Dispensatio*.

Dispenser. *Dispensator*.

A. 2371². They arrogate to themselves the **dispensings** of rewards.

4988². He thence knows how to **dispense** good . . . according to uses. The doctrine of what is just and fair teaches this **dispensing** . . .

H. 360^o. On account of their **dispensings** of what is just and right . . .

P. 210². He who faithfully dispenses the goods of his lord.

280. The papal dispensations.

316^e. He is not a dispenser, but a thief.

R. 783. By various dispensations and promises of heavenly joys . . .

784. As to the dispensations by which they get money, they are various. Enum.

799². The dispensations by virtue of the power of the keys. Sig. —³, Ex.

T. 364³. The atmosphere does not dispense part of itself to . . .

412². Dignities are dispensed according to . . .

425. Benefits are dispensed according to . . .

459¹⁰. The gifts which are dispensed to others . . .

D. 617. The crew of devils . . . manages these affections in a wonderful way . . .

3428, Pref. How charity is to be dispensed . . .

J. (Post.) 5². (The Italians enjoy this liberty of committing murder, etc. from the dispensations; but it is otherwise with the English) because there is no dispensation . . .

Disperse. *Discutere.*

A. 719^e. The evils which are to be dispersed, that is, loosened and tempered by goods. 731.

868. (They believe) that the evils and falsities with man are entirely dispersed and abolished; (whereas) there is not a single evil or falsity so dispersed as to be abolished . . .

1059². Such a cloud can be easily dispersed . . .

1408^e. With them, the fallacies taken from the sense of the letter are easily dispersed.

1542. These (scientifics and pleasures) are first to be dispersed; and when they have been dispersed . . . 1563².

1692. Temptations . . . are the means by which evils and falsities are loosened and dispersed.

1888^e. These reasonings are dispersed by . . .

2574^e. Such things are dispersed by means of the internal sense of the Word, and are thus perfected.

2986³. The principles of falsity imbued from infancy . . . are first to be dispersed . . .

682⁸. Nor does the truth which flows in appear . . . to be able to disperse falsities and evils.

7112. As these things are dispersed by the Angels . . .

7218. The truths through which falsities are dispersed . . .

7320^e. Truths . . . labour to shake off falsities from themselves.

9256³. Unless the negatives of truth are dispersed . . .

9301^e. The fallacies . . . which are to be dispersed . . .

H. 322^e. Until such ideas were dispersed . . .

435. It is important to disperse the fallacies . . .

455^e. May by rational things be dispersed . . .

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513^e. Until (the confirmed falsities) are dispersed, truths cannot be seen.

533. In proportion as he sees these evils, they can be dispersed; for no evil can be dispersed until it is seen.

Life 86⁵. As soon as these concupiscences have been dispersed by the Lord . . . (Repeated three times.)

W. 40^e. These appearances the mind cannot shake off, except by . . .

T. 597. Concupiscences are then dispersed . . .

604². Afterwards, to disperse evils with their falsities.

E. 1100⁷. 'Shake off the leaf' (Dan. iv. 14).

Disperse. *Dispergere.*

Dispersion. *Dispersio.*

A. 737². The dispersion of falsity. Sig.

1066. 'By them the whole earth was scattered over' (Gen. ix. 19) = that hence were derived all doctrines, both true and false.

1158. 'From these were scattered over the islands of the nations in their lands' (Gen. x. 5) = that the worships of a number of nations came forth from these.

1206. 'Afterwards, were scattered about the families of the Canaanites' (ver. 18) = that all the other idolatrous worships are thence.

1258. 'From these were scattered abroad the nations in the earth' (ver. 32) = that thence came all the worships of the Church as to goods or evils.

1309. 'Lest we be scattered abroad upon the faces of the whole earth' (Gen. xi. 4) = that otherwise they would not be acknowledged. Ex.

1324. 'Jehovah scattered them abroad upon the faces of the whole earth' (ver. 8) = that they were not acknowledged.

1328. 'Thence did Jehovah scatter them abroad upon the faces of the whole earth' (ver. 9) = that internal worship was annihilated; (for) 'to be scattered abroad' = to be dissipated.

1414². This Infirm . . . from the mother . . . is dispersed during regeneration.

3654³. 'The dispersed of Judah' (Is. xi. 12) = their goods.

4333³. When the Jews were dispersed.

4502². 'I will divide them in Jacob and scatter them in Israel' (Gen. xlix. 7) = that goods and truths shall no longer be in their external and internal Church; 'to divide' and 'to scatter' = to separate and extirpate from them.

6361. 'I will scatter them in Israel' = that they are to be exterminated from the spiritual man. 'To scatter' = extermination. But 'to scatter' is thus distinguished from 'to divide'; that the latter is predicated of the external man and of truth, and the former of the internal man and of good.

7102⁶. 'To scatter into every wind' (Ezek. v. 12) = to dissipate truths.

7130. 'The people scattered itself abroad in all the land of Egypt' (Ex. v. 12) = that they diffused the

natural mind in every direction. 'To scatter itself abroad'=to diffuse.

[A.] 822⁶. Vastation is signified by their dispersion.

8237. The aspect of the damned dispersed here and there. Sig.

9093. See DIVIDE at this ref.

9391¹⁶. 'To scatter' (Ps.lxviii.30) = to dissipate. E.627¹².

R. 108. The truths . . . by which evils and falsities are dispersed. Sig.

631. That now the Roman Catholic religiosity as to its dogmas and doctrinals is dispersed. Sig.

827. The dispersion of falsities by doctrine thence. Sig.

E. 316¹³. 'The horns which have scattered them' (Zech.i.12)=the falsities of evil which have vastated the Church.

—¹⁹. 'Until ye have scattered them abroad' (Ezek. xxxiv.21).

355²². 'With thee will I scatter the nations . . . and by thee will I scatter the horse and his rider, and by thee will I scatter the chariot and its rider' (Jer.li.20,21).

374⁹. 'He scattereth the cummin' (Is.xxviii.25).

405⁴⁴. 'Cast forth a thunderbolt and scatter them' (Ps.cxliv.6)=the Divine truth through which they are dissipated.

411²⁷. The destruction of the falsities of evil is signified by 'to scatter them to the rock' (Ps.cxxxvii.9). 'To scatter'=to destroy. . . He is said to be 'blessed' who scatters the falsities of evil which are nascent in the Church.

417⁷. Vastation as to all things of good and truth, until there is not anything left, is signified by, 'I will scatter them into every wind, into the cuttings off of the corner' (Jer.xlix.32). 418⁷.

419²⁵. See WIND at this ref.

433⁷. 'The dispersed of Judah'=those who are in the good of life, and thereby in love to the Lord.

519⁵. 'To scatter among the nations'=to destroy through the falsities of evil.

610⁵. Occurs. 629⁹. 724²⁹. 727^e. 761^e. 768¹⁵. 863⁴. 1029⁶.

654³⁴. As they disperse the truths of the Church, it is said 'he scattereth the peoples.'

700⁷. 'Arise O Jehovah that thine enemies may be scattered.'

Displease. *Displicere.*

Displeasure. *Displacencia.*

A. 6288. Displeasure. Sig.

8027. Such things as displeased . . .

D. 152^e. Which very greatly displeased them.

Dispose. *Disponere.*

Disposition. *Dispositio.*

Methodically. *Disposite.*

A. 568². Such is the whole arrangement of their fibres. —.

681². According to the form, and the arrangement and determination of the parts . . .

842. The arrangement of all things into their order. Sig.

1487. The scientifics acquired in childhood . . . are disposed by the Lord into order.

1577⁴. When the Celestial Spiritual . . . flows into the Natural . . . and disposes it as its own.

1900². As these vessels (of the memory) are formed, and arranged in a series . . .

2556. Each and all things with a man who is truly rational . . . are so arranged, that they mutually regard each other . . . All things are arranged in an order like that of Heaven ; and this by influx . . .

2634^e. With him, all things are disposed by the Lord according to the order which is from Him in the Heavens.

2796. Each and all things (with man) are disposed by the Spirits and Angels with him.

2812. '(Abraham) set in order the woods' (Gen.xxii.9) =the justice which was adjoined thereto. . . 'To set in order the woods upon the altar'=to adjoin that to the Divine Human.

2879. Unless man is in freedom . . . he can never be so disposed (by the Lord) that good and truth may take root.

2953^e. The spiritual and celestial things in the Word follow in order most methodically.

3054. The holy arrangement of general scientifics. Sig. 3057².

3057². A species of light . . . whereby those things which are of thought are disposed into order.

3104³. That the Lord alone disposes their states. Sig.

3110³. This Divine arrangement is effected by the Lord, by means of Spirits and Angels.

3565^e. The Lord acts through ends, and through them disposes the intermediates successively into order.

3570². The Lord disposes the things (in the internal man), the man knowing nothing at all about it.

—³. Through ends of good (in the Rational) . . . the Lord disposes all things which are in the Natural.

3584². The Angels are arranged (in the form of Heaven) according to the consanguinities and affinities of good and truth . . . Thence truths and goods flow in with man, and are arranged with him into a like form, and this by the Lord alone.

3603^e. (This) involuntary manifests itself in adult age . . . and meanwhile it has dispersed and ruled all things of the thought and will . . .

3986³. Where the Divine is present within, all things are disposed into such an order, that they are able to be conjoined with genuine goods and truths which are in the Heavens. Ex.

4015. The disposition of the power of interior truth. Sig.

— . The disposition of the power of interior truth, is the power of the interior man in the exterior . . . for all the disposition of good and truth in the natural man comes from the spiritual man, that is, through the

spiritual man from the Lord, and in fact, through the truth there . . . wherefore all disposition in the natural man is effected by the interior. The natural man can never be disposed, that is, regenerated, otherwise.

—². As the disposition is effected by the interior through truth, power is predicated of truth.

4021. It treats in what follows concerning the arrangement of the good and truth of the Natural to receive innocence.

4104⁵. Then all things are disposed and ordained in his Natural according to these things, so that they may be service and obedience.

4167³. The interior disposes the exterior.

4250. The preparation and arrangement of the truths and goods in the Natural to receive the good represented by Esau. Sig. 4252³.

—². 'To halve' is to divide into two parts, and so dispose itself to receive.

4301³. (The eye perceives pleasure) according to the order or dispositions into series.

4302. That truths were not as yet arranged into that order. Sig. and Ex.

—³. As the light of Heaven inflows into this light, and disposes it . . .

—³. The very life (of the Grand Man) is from the Lord, who, from Himself, disposes each and all things into such an order. . . When, therefore, truths are disposed into such an order as Heaven is in, they are in heavenly order, and are able to enter good. . . The truths and goods with every man who is being regenerated, are disposed into such an order. In a word, the order of Heaven is the arrangement of the truths which are of faith in the goods which are of charity towards the neighbour, and the arrangement of these in the good which is of love to the Lord.

4342. The arrangement of external truths under their own affection. Sig.

—¹. 'To divide upon to' = arrangement.

4543. Arrangement by natural good. Sig.

—^c. In what follows, it treats of the arrangement of truths by good ; for when spiritual good . . . begins to act as principal in the natural mind, it arranges the truths which are there into order.

5128⁶. In this case, sensuous things are also arranged into order, so that they may receive light . . .

5133⁹. In the good of charity there is life from the Lord, when life arranges truths into order . . .

5150. That which flows in immediately, disposes ; and that which flows in mediately, is disposed . . .

5296. Necessity and thence arrangement in the Natural. Sig.

—¹. 'Under the hand' = for disposal in every necessity ; for that which is in the power of anyone, is at his disposal.

5339². Particulars are arranged under generals, and singulars under particulars . . . These arrangements or ordinations are signified in the Word by 'bundles' . . .

5343. All truths joined to good are arranged into series . . . The series themselves are also arranged in a similar way one among another. That there are such

arrangements of truths joined to good, is wont to be presented to the very sight in the other life . . . These arrangements derive their origin from the arrangements of the angelic Societies in Heaven ; for as these are arranged, so also, with the regenerate, are arranged the series of truths joined to good.

5354². It is necessary for a man to remove evils and falsities . . . and thereby dispose himself to receive the influx.

5510². That the Celestial of the Spiritual arranged these (scientifics) in order in the Natural, has been treated of. . . Scientifics must be arranged into order there before the truths of the Church . . .

5530. See ORDAIN at this ref.

5695. That he so arranged. Sig.

—¹. 'To wash the faces,' here, = to arrange so as not to appear . . .

—^c. Hence a disposing of the face contrary to their interiors . . . the face being so disposed that love towards him shines from it.

5703. 'They sat before him' = that they were arranged by his presence . . .

—¹. When the Lord is present, all things are arranged into order by His presence . . . The order itself consists in truths being rightly arranged under good.

6690. 'He made them houses' = that they were arranged into a heavenly form ; (for this) = to arrange them into order ; and they are arranged into order when into a heavenly form. . . The scientifics in the Natural are arranged into continual series. Ex.

—². But the arrangement of scientific truths in the Natural is varied with every man . . . If heavenly love dominates, all things are arranged by the Lord into a heavenly form . . . Into this form truths are arranged, and when they are so arranged, they act as one with good . . . Such is the arrangement which is signified by God's making houses for the midwives.

6724². What is interior . . . thus disposed the External at its beck.

6872⁴. When a man is being regenerated . . . each and all things with him are disposed so as to receive heavenly loves.

7160. 'Jehovah look upon you and judge' = Divine disposal ; (for) what Jehovah sees and judges, He disposes.

7408. That these reasoning falsities were arranged fascicularly in the Natural. Sig. (For) all things which are in man's mind are arranged into series, and as it were into bundles ; or into series within series, or into bundles within bundles. That there is such an arrangement, is evident from the arrangement of all things in the body. Ex.

—². The recipient forms or substances are arranged most fitly for the influx of life. Ex.

7542. These (evils and falsities) are arranged in the order in which they favour. In the other life, these are unfolded according to the order in which they are arranged . . .

7931². From the time when the Lord, from His Divine Human, began to dispose all things in Heaven

and on earth . . . For previously the Lord **disposed** all things through Heaven.

[A.] 8131². When Spirits are to undergo temptations, the interiors, that is, the truths and goods, are **disposed** with them by the Lord into such a state . . .

8422. The **arrangement** of the goods appropriated. Sig.
— 'To prepare,' when said of goods appropriated = **arrangement**. . . This **arrangement** is effected by the Lord at the end of each state.

8685. The **disposition** (effected by) Divine truth with those of the Spiritual Church in the state before it is from good. Sig.

— 'To judge' = **disposition** thereby. (For) Divine truth does not judge anyone, but flows in and **disposes** that it may be received.

8694. That they are then **disposed** by virtue of Divine truth. Sig.

— 'To judge' between a man and his companion = **disposition** among truths.

8716. **Disposition** thus for ever. Sig.

— 'To judge' = the **disposition** (effected upon) truths.

8717². The Lord's **disposition** is immediate through truth Divine from Himself, and is also mediate through Heaven; but the mediate **disposition** through Heaven, is also as it were immediate by Himself . . . The Divine **disposition** or providence of the Lord is in each and all things . . .

8728^e. All good and truth . . . come from the Lord alone . . . in like manner all the **disposition**, which is continual, to that use.

8757. See CAMP at these refs. 8758.

9079². Thus are **arranged** the Societies in Heaven, and so also are the truths and goods with the man who is being regenerated.

9167. According to the quality of good, all truths are **arranged** with man, as a house by its lord.

9174. Good is what **arranges** truths into series . . .

— But it is to be understood, that the Lord **arranges** truths according to the man's good of life.

9278². Thereby external things are **arranged** so as to agree with internal ones . . .

9327². The Lord **disposes** all things in Heaven, in Hell, and in the world, by means of the truths which are from Him . . .

9336. Because all things with the man who is being regenerated are **arranged** according to the order of Heaven . . .

9337. For the Lord flows in with man through good, and thereby **arranges** truths into order; not the reverse; and in proportion as truths are **arranged** into order through good, evils and falsities are removed. 9846².

9931^e. All scientifics are **arranged** into a heavenly form, when the man is in celestial love; and love **arranges**.

10217. Ordination and **disposal**. Sig.

— 'To number,' when said of the things of the Church . . . = their ordination and **disposal** . . . The reason is, that to number involves a survey, and that

which is surveyed by the Lord, is also ordained and **disposed**. The original term used here, means to . . . visit, command, and preside, thus to ordain and **dispose**.

— The Lord does not number any army, nor the stars; but He ordains and **disposes** the things (signified thereby).

—³. As it is of the Lord alone to ordain and **dispose** the truths and goods of faith and love with everyone in the Church and in Heaven, therefore, when this is done by man . . . it signifies the ordination and **disposition** of such things by man, and not by the Lord; which is not to ordain and **dispose**, but to destroy.

10303. The **arrangement** of truths into their series. Sig.

—². 'To grind' and 'to bruise' = to **dispose** that they may be of use. When 'to grind' is predicated of the goods which are signified by wheat or barley, it = the **disposition** and production of good into truths, and thus application to uses . . . Good is **disposed** into truths, and is thus qualified; for unless good has been **disposed** into truths, it has not any quality; and when it is **disposed** into truths, it is **disposed** into series adaptedly to things according to uses.

—³. What **disposition** into series is, may be told in a few words. Truths are said to be **disposed** into series, when they are **disposed** according to the form of Heaven . . . In the members, viscera, and organs, each and all things are **disposed** into series, and series of series . . . Into like series are **disposed** the truths from good with man. (See SERIES).

10452^e. For all **disposition** into good, which is called Providence, is thence.

H. 130. Truths, which he **disposes** analytically into orders . . .

282. Innocence . . . **disposes** and adapts to receive all the good of Heaven. (So the interiors of little children) are continually adapted and **disposed** to receive the good of celestial love.

458. As the interiors of the mind are **disposed** to the form of their own affections . . .

567^e. Natural heat . . . only **disposes** the seeds . . .

W. 263. In this case the natural mind is **disposed** for submission . . .

P. 119^e. Which operation is only a **disposing** that one thing may not destroy another . . .

180⁷. If man were in the **disposing-disponendis**-of these things . . . As he is not able to **dispose** the external . . . what would he do if he were to **dispose** internal things?

—⁸. So . . . if man were to **dispose** the interiors of the eye.

—^e. Is it not enough for him to know the externals, and to **dispose** them . . .

181². Therefore, as man **disposes** the externals, the Lord **disposes** the internals; thus in one way if man **disposes** the externals from himself, and in another if he **disposes** the externals from the Lord and at the same time as from himself.

199^e. Does not the soul, which **disposes** the interiors, also **dispose** the actions from them? . . . The quality is determined by the **disposition** in externals . . .

210. (The necessity that man should think and dispose from himself.) Gen.art.

— Unless man as from his own prudence disposes all things belonging to his function and life, he cannot be led and disposed from the Divine Providence.

227². The Lord, through His Divine Providence, continually looks out and disposes that . . .

M. 191^e. Love . . . acts into the lower things (of the mind) according to their arrangement; wherefore . . . a chaste mind disposes the body; but a lascivious mind is disposed by the body.

325². Good cannot look out for nor dispose anything except through truth.

T. 37³. The whole Angelic Heaven is disposed into its form . . . from the Divine love through the Divine wisdom.

52. See ORDER at this ref.

62. Relatives belong to the disposition of many things into order . . .

105. As man disposes himself for the reception of God . . .

142. They who accommodate and dispose themselves for the reception of the Lord . . . 143.

150^e. The active of accommodation and disposition is from the Lord.

155. There are four things which follow in order with the clergy: Enlightenment, Perception, Disposition, and Instruction. . . Disposition is from the affection of the love of the will; the delight of this love disposes . . .

255^e. The will disposes the understanding at its beck.

351. That the arrangement of the truths of faith is into series, thus as it were into bundles.

604. They look into the old will, and dispose all things there.

678. All from the same religion are arranged into Societies . . .

721². The proper management of possessions . . .

D. 206. God . . . thus disposes human endeavours . . .

212. By the arrangement of Angels a Spirits into genera and species, or into classes . . .

231². That they may be disposed into . . . connections . . .

237. Through Spirits and Angels, God Messiah disposes human thoughts.

242^e. They are disposed by God Messiah.

254. The myriads of Spirits and Angels, all of whom God Messiah disposes and directs.

298^e. From the disposition and auspices . . . of God Messiah . . .

301. From such a disposition of the Angels around me . . .

305. So are disposed the things which are around . . .

321. Each and all things from the mercy and disposition of God Messiah. 337.

703. They are received . . . according to a hidden disposition, which is ordained by the Lord . . .

742. They disposed my face so as to be smiling and cheerful.

800. From his ends . . . man is disposed so as to be a member . . .

1088. Providence is their disposition to good ends . . .

3021^e. With all difference and variety according to their disposition and state.

3291. Endeavours to put forth all his evil in various ways according to his disposition . . . The endeavours . . . are received according to his nature and disposition by the Lord, thus according to his state.

3321. Spirits . . . do not know the disposition of the breathing.

3360^e. It was only a representation of the disposition of the Lord through mediate Spirits . . .

3644^e. According to the disposition of the Lord . . . 4037.

4027. Openings having a different arrangement . . . Also openings having a like arrangement . . .

4042. Hence it is evident, that there is a continual disposition of the vessels of man's corporeal memory; for as the vessels are disposed, so the Spirits speak.

4333. I often observed, that only the organs of thought are disposed with me, and that Spirits spoke according to this disposition.

5544. This was not visitation . . . but arrangement into order.

E. 316⁹. 'I will ordain a lamp for Mine Anointed' (Ps.cxxxii.17).

365²⁰. 'Ordain peace for us' (Is.xxvi.12).

410². Such is the co-ordinate and subordinate arrangement through the whole Spiritual World.

650⁸. 'Thou disposest darkness, and it is night' (Ps.civ.20).

717⁵. 'I will arrange thy stones' (Is.liv.11).

727². 'To prepare a table' (Ps.xxiii.)=to be spiritually nourished.

741¹⁷. 'He hath set the world upon them' (1 Sam.ii.8).

1056⁶. All these minds with little children are disposed by the Lord by means of an influx of innocence.

Disposition. See MIND - *animus*, and NATURE - *indoles*.

Dispute. *Altercari, Altercatio.*

A. 6764. 'Two Hebrew men disputing' (Ex.ii.13) =that within the Church they fought with each other.

R. 435^e. Sensuous men . . . reason and dispute about everything, as to whether it is so; and these disputes in the Hells are heard outside like gnashings of teeth.

835². They are shut up in their workhouses, where they vehemently dispute with each other.

I. 19². (When the Spirit waved his torch) there entered the lust of disputing and quarrelling - *litigandi*.

Dispute. *Lis, Litigare, Litigatio.*

A. 1571. 'There was a strife between the shepherds of Abram's cattle, and the shepherds of Lot's cattle' (Gen.

xiii.7)=that the internal man and the external did not agree.

[A.] 179⁸. They who are not in charity, **dispute** about everything.

342⁸. As he who **disputes** whether . . .

—³. The simple . . . can perceive . . . without any **dispute** . . .

694⁸. From the long continued **dispute** about the circulation of the blood . . . From the **dispute** about the sun . . . And also from the **dispute** about the soul . . .

902⁴. 'When men **strive together**' (Ex.xxii.18)=contention among themselves about truths . . . Hence the *strife-litigatio*-of the men=contention about truths among those who are of the Church . . . For in the spiritual sense 'to **strive together**'=to contend about such things as are of the Church . . . That in the Word 'to **strive together**'=contention about truths, in general, in favour of truths against falsities; and also defence, and deliverance from falsities. Ill.

—². 'The **controversy** of Jehovah against the nations' (Jer.xxv.31)=the contention of the Lord in favour of truths against falsities, and in favour of goods against evils; thus, also, defence.

—³. 'To **plead their suit-litigare litem**' (Jer.i.34)=to defend against falsities, and to deliver.

—'. 'To **plead the suit** of the soul' (Lam.iii.58)=to defend and to deliver from falsities.

—'. 'To **plead the cause-litigare litem**' (Ps.cxix.154)=to deliver from falsities.

—'. 'To **plead with the mountains**' (Micah vi.1)=to contend and defend against the haughty.

922². There are two **disputes** which have infested the Church from the earliest times . . .

925². 'Thou shalt not answer upon a **cause** to decline after many to pervert' (Ex.xxiii.2)=no consociation with those who turn goods and truths into evils and falsities, and the reverse. 'To answer upon a **cause**'=concerning what is just and fair, and what is good and true, about which there is a contention.

925³. 'Thou shalt not revere a poor man in his **cause**' (ver.3)=that we are not to favour the falsities in which are they who are in ignorance of truth.

—'. 'A **cause**'=the contention of truth against falsity, and of falsity against truth.

926⁰. 'Thou shalt not decline the judgment of thy needy in his **cause**' (ver.6)=no destruction of a little truth with those who are in ignorance. . . 'A **cause**'=contention; here, 'in the **cause**'=in his own *cause-causa*-about a little truth for which he is contending.

H. 214. Matters of judgment never come into **dispute** there; but matters of justice.

R. 566. There arose a **dispute** among Spirits . . .

I. 19². See **DISPUTE-attercare**-at this ref.

D. 1396. They continually love **disputes** . . .

E. 412⁸. 'The **strife** of tongues' (Ps.xxxi.20)=the falsity of evil.

413⁷. 'The **controversy** of Zion' (Is.xxxiv.8).

455¹⁰. 'The **strife** of tongues'=the falsity of religion from which they reason against truths.

601¹¹. 'Because the **controversy** of Jehovah is against the nations'=visitation upon all who are in evils. (=visitation and detection. 659²².)

811²⁰. 'To **plead the suit**'=visitation and judgment.

Disquisition. *Disquisitio.* A.3385.

Dissection. *Autopsia, Autopsicus.* W.366².
Inv. 14.

M. 39. Personal observation. 380⁸. T.123. 608. 613.

Dissemble. *Dissimulare.* M.195. 208². D.932.

Dissembler. See under SIMULATION.

Dissent. *Dissentire.*

Dissension. *Dissensio, Dissensus.*

See under DISAGREE.

A. 1394. They are dissociated according to **disagreement-dissensus.**

3241³. It is not wonderful that there are **dissensions** about the most essential thing of all . . .

3267². He who is in charity excuses his neighbour when he **dissents** from him in matters of belief . . .

3539⁴. Although the will **dissents** . . .

9213⁵. When they **dissent**, they disappear . . . H.194.

H. 194. From the **disagreement** of the thoughts . . .

223². The preacher is confused . . . if anyone **dissents.**

P. 259². It follows, that **dissensions** and heresies are inevitable.

T. 596. After this **dissension** of the wills, there arises a combat . . .

D. 157. On the disturbance of the understanding by the **dissension** of Spirits.

158. The intermediate differences, from consent to **dissent** . . .

—^e. This continued **dissension** fatigued my mind . . .

289¹. Then this **disagreement** . . . is perceived . . . So that it is always perceived who **dissents** from Spirits; wherefore he is dissociated . . . according to his **disagreement.**

309. By wonderful perception it is known, whether and how they **disagree**. . . They are then associated where the **disagreement** is not so perceptible.

310. Now it **disagreed**, now there was agreement-*consensus.*

313². Through which all the **disagreement** was taken away.

2361. There are Spirits who do not agree-*consentunt*-with them; but **disagree** . . . not openly, but in thought.

3702^e. The rising of the clouds signified consent; a movement to the sides, that they were beginning to **dissent**; a movement downwards, that they were **dissenting.**

4202. See SPHERE at this ref.

E. 365⁴. This is the origin of all the **dissensions**, controversies, and heresies in the Church.

Dissertation. See COMMENT.

Dissidence. See DISAGREE—*dissidere*.

Dissimilitude. *Dissimilitudo*.

Dissimilar. *Dissimilis*.

Dissimilarly. *Dissimiliter*.

A. 4051². As it seemed to me impossible for a Society of the unlike to exist in the other life . . . I was instructed, that, although they are **unlike**, they are con-associated as to the end . . . They said, further, that they are such that each acts **dissimilarly**, and also speaks **dissimilarly** from another, and yet they will and think what is similar. Ex. 5189. D.3822.

5189^e. In ultimates (the nerves) act **dissimilarly**, yet they are from one beginning; thus they act in ultimates **dissimilarly** as to the appearance, although similarly as to the end.

6806^e. They who are dissimilar as to states of life, appear to be far from each other . . . **Dissimilitude** of state causes them to appear absent, and not to be known.

6866². In spiritual and celestial things, it is **dissimilitude** of state which makes removal and absence . . . It is the love which makes similitude and **dissimilitude**.

9104^e. They are afterwards disjoined according to the **dissimilitudes** of the state of the life.

9261. See DISAGREE—*dissidere*—at this ref.

9378³. In the other life, the distances of one from another are entirely according to the **dissimilitudes** and diversities of the interiors.

M. 216³. See MARRIED PARTNER at this ref.

227. See SIMILITUDE at these refs. 228. 246².

246. See COLD at this ref.

247³. Marriages of such **dissimilitudes** are not unlike conjunctions of different species of animals . . .

472. Internal **dissimilitude**, from which comes antipathy (a really excusatory cause of this concubinage).

Dissimulation. See DISSEMBLE, and under SIMULATION.

Dissipate. *Dissipare*.

Dissipation. *Dissipatio*.

A. 313^e. Nor is (hereditary evil) **dissipated** so as not to hurt, except with those who are regenerated.

1321. See CONFOUND at this ref.

1398^e. If the sphere (of the Angel) had not been tempered, the Spirits would all have been **dissipated**.

1499^e. When celestial things are conjoined . . . all things which are worthless are **dissipated** of themselves.

1631^e. Presently, the scene is changed; their palaces are gradually **dissipated** . . .

1633. The lives of animals are all **dissipated** after death.

1717³. Temptations are the means of **dissipating** evils and falsities. 1740².

1757. Obscurity (of thought) is **dissipated** with the body.

1771. Incredulity can be **dissipated** (after death) only by means provided by the Lord . . .

1782. That the Lord would **dissipate** evils and falsities. Tr.

1799⁴. All hatreds would be **dissipated** in a moment.

1868². With the man who is being regenerated, falsities and evils . . . are subjugated and **dissipated** . . .

1949^e. The **dissipation** (of this Rational) is here treated of.

2128. Then they who were in these Societies were **dispersed**, one here, another there . . .

—^e. Through such disjunctions and dispersings, all are reduced into order . . .

2249^e. The former ideas . . . are gradually **dissipated**.

2343². The continuity of the sense is thus **dispersed**.

3646³. They believe . . . that after death they will be **dissipated** (like the beasts).

3928². (How infernal delight can be **dissipated**.)

4057^e. The dispersion of the Jewish nation.

4099². Unless (these Spirits) are removed, truths are **dissipated**.

4121². This relationship is **dissipated** in the other life.

4174. (This idea) is successively **dissipated**.

4525. What is unconnected is **dissipated** as nothing.

4618³. See THIRD HEAVEN at this ref.

4777. 'To be torn to pieces'=to be **dissipated** by falsities.

5114^e. The recipient forms of the life (of brutes) cannot but be **dissipated**.

5208^e. Whatever is not in and dependent on some general principle, is **dissipated**. Refs.

5222^e. (The notion that the spirit) will be **dissipated**.

5651². Unless the Natural . . . becomes nothing, good . . . is **dissipated**.

5820. Unless truth becomes good . . . it is **dissipated** when the man comes into the other life.

6478. See COMMUNICATE at this ref.

6574². The Lord resists, by refuting the falsities of the infernal Spirits, and by **dissipating** their evil.

6834. See CONSUME at this ref.

6849⁵. What is not Divine would be utterly **dissipated** by such a union.

6864. The Holy proceeding from the Lord's Human, by which infesting falsities would be **dissipated**. Sig. —².

7102⁶. See DISPERSE at these refs. E.405⁴⁴.

7290². What is compelled . . . is **dissipated**.

7299. The angelic power from the Lord . . . instantly **dissipates** all such things.

8137. A Divine operation from the Lord's Divine Human in the **dissipation** of falsity. Sig.

8148³. This faith . . . is **dissipated** in the other life: it is also **dissipated** in the world if they gain nothing by it.

8184. 'Cleave asunder the sea'=the **dissipation** of the falsity from evil which is in that Hell.

[A.] 8185. 'To dry up the rivers of strength' = to **dissipate** the more powerful falsities. —³.

—². It here treats of . . . the **dissipation** of falsities through temptations.

8188. That they should see the operation of the **dissipation** of falsity and of reasonings. Sig.

8201. The means of the **dissipation** of falsity. Sig.

8203. 'He made the sea dry' = the **dissipation** of falsity.

8456. 'To go up' = to be **dissipated**, and thus not appear to the sight.

8847². To preserve it from being **dissipated** . . .

9093. See **DIVIDE** at this ref.

—^e. 'The rending of the rocks' (at the Lord's crucifixion) represented the **dissipation** of all things of faith.

9144. Then the former light is **dissipated** . . .

9163. 'A breach,' and 'to be broken' = **dissipation**, when the whole is broken; and injury, when a part. —². Ill.

— . When (these truths) are broken in general, truths with good are **dissipated**; and when they are broken in particular, the truths which are there are **dissipated** . . .

—³. To be **dissipated**, thus to be destroyed. Sig.

9298². Either the good will perish, or the evil will be **dissipated** . . .

10115. The **dissipation** (of spiritual and celestial goods). Sig.

— . 'To burn with fire' = to **dissipate** by the evils which are of these loves.

10643. 'Their statues ye shall break' = that the falsities of evil are to be **dissipated**.

H. 9. See **CONNECT** at this ref.

229. I have seen hundreds of thousands of evil Spirits **dispersed** and east into Hell by the Angels.

312². How can (the universe) be destroyed and **dissipated**? And how can bodies . . . **dispersed** into all the winds be gathered together again?

435. See **CONJOIN** at this ref.

475^e. (This is mere thought) which vanishes and is **dissipated**.

W. 220². Like rainbows, which vanish away and are **dissipated** . . .

865. Which heavens with their earth have been entirely **dispersed**. Sig. 877.

— . The Lord **dispersed** these imaginary heavens.

M. 148. Thus the covering between the External and the Internal . . . is at last resolved and **dissipated**.

—^e. Chaff, which is **dispersed** by the wind.

T. 123. The Lord cast down and **dispersed** Hell.

596^e. The external man (then) **dissipates** all the goods of the internal man.

D. 1099^e. If the parts of the body were **dispersed** over a thousand miles . . .

1270. Their thoughts could not be loosed from those things which he **scattered**.

1491. Thus they are **dispersed**, and sent into other Societies.

2124. By such a **dispersion**, as by the wind into the atmosphere . . .

2177. That Societies are **dispersed** by various methods . . .

2791. It **dispersed** itself so manifestly into the Spirits around . . .

2863. Such Spirits are **dispersed** by them . . .

3413. The sphere of that phantasy was **dispersed** around me . . .

3549. That evil Spirits are **dispersed** (by such).

3680. On the **dispersion** of those who lay an ambush.

3820^e. They would be **dissipated** like the brutes . . .

4322. When evil is **dissipated** or mastered . . .

4917. When they come to the lower parts, they are **dispersed**.

5073a. I saw another **dispersion** of them . . . They were **dispersed** in a moment. 5170^e. 5355². 5421. J. (Post.) 150.

D. Min. 4751. Fear is attended with this, that it **dispersed** itself into the souls of those who are near, and are conjoined by some affection.

E. 178. The Lord **dissipated** all evils and falsities from the human He had from the mother.

306^e. Unless (the angelic Heaven) were in order, it would be **dissipated**.

538⁴. The **dissipation** of the evils and falsities which are from the Hells. Sig.

629⁹. 'To **disperse** the nations' (Hab. iii. 6) = to cast those who are in evils and falsities into Hell.

700¹⁶. The **dispersion** of evil and falsity by an influx of Divine truth. Sig.

837^e. The truth which is outside man is **dissipated**.

1019. 'Made into three parts' = that they were **dissipated**.

Ath. 161^e. Everything of that kind was **dissipated** in the sepulchre.

162. In the sepulchre, thus by death, the Lord rejected everything human from the mother, and **dissipated** it.

J. (Post.) 323. Houses, which are destroyed or **dissipated** in a moment . . .

D. Wis. vii. 5². They are created in a moment, and are also **dissipated** in a moment . . .

Can. God viii. 8. The universe would be **dissipated** in a moment.

Dissociate. *Dissociare.*

Dissociation. *Dissociatio.*

A. 687. No life of anyone can exist that is **dissociated** from that of others.

1394. See **CONSOciate** at these refs. 1398^e.

2057². As each wants to be served and worshipped by others, and loves no one but himself, there results **dissociation**, which is determined . . . into lamentable states . . .

2871². These loves . . . were taken away from him, which is effected in the other life by **dissociation**.

4121². Therefore, they who have disagreed in animus are **separated**.

Dissolve. See MELT.

Dissolve. *Diffuere.*

H. 303. Whatever is not in connection, is **dissolved**.

J. 9⁸. Without these ultimates, man's spiritual things . . . would melt away . . .

W. 260. If the tunics around the body were not in reaction, the viscera . . . would push forth and thus fall apart.

E. 411³⁰. 'The mountain falling **dissolves**' (Job xiv. 18)=(that the love of evil perishes).

Dissolve. *Diluere.* D.Min.4713.

Dissolve. *Dissolvere.*

Dissolute. *Dissolutus.*

Dissolution. *Dissolutio.*

A. 10479. 'To be **dissolute**' (Ex.xxxii.25)=to be turned away . . . By this word in the Original Language, is also meant to be turned away, and to go back, also to be made naked . . . 10480.

M. 507. That by the lust of varieties is meant the utterly **dissolute** lust of scortation.

D. 314⁹. Lest they perish, and be **dissolved**.

502. The dragon now wants to be **unloosed**.

642. The more they want to **unloose** themselves (from the veil), the more closely they are tied.

676. By **dissolution** as it were death . . .

835. (If he were admitted) he would be **dissolved**.

Distance. *Distantia.*

Distant, To be. *Distare.*

See under AFAR, at J.58.

A. 1273. On place and **distance** in the other life. Gen.art. 1376.

1274. Situation and **distance** there, are circumstanced relatively to the human body. Ex.

— No Spirits and Angels are at a greater **distance** than that they can be seen . . .

— Spirits who are thought of by others . . . can be present at any **distance** . . . because in the other life **distance** of place effects nothing.

1277². Men who are **distant** from each other (may be quite close together before the internal sense).

1376. To Spirits . . . place and **distance** are not anything real, but appearing as if they were so, being nothing else than the states of their thought and affection which are thus varied, and thus presented to view in the World of Spirits; not so in Heaven with the Angels, as they are not in the idea of place and time, but in the idea of states.

—². Which are very far **distant** from fallacies . . .

1377. See PLACE at these refs. 1380. 3387².

1999². The **distance** which appears in the sublunary world is none at all in Heaven, still less above Heaven.

2183³. Evil Spirits then remove themselves to a **distance**.

3708⁹. Hence the things which were **distant** from Zion and Jerusalem represented what is obscure as to good and truth.

4321². All in the Grand Man keep their situation constant . . . at a less or greater **distance** . . .

4403. The quality of Spirits and the province they belonged to, it has been given me to know from the plane in which they were, and from their **distance** therein . . .

4416⁶. Thus he would know how far he was **distant** from Heaven.

6195⁶. As the affections were changed, so they receded. Hence it is evident whence come the appearances of **distances** in the other life.

6206⁶. From (his sphere) his quality is Known at a **distance**. 9606.

6602. One Society was . . . at a considerable **distance**. . . The reason **distance** is apperceived, is from the state of the affection of truth and good: in proportion as the state of one Society differs from that of another, the Societies appear remote at a **distance**.

6607⁶. The thoughts of the Angels flow almost in an instant to a great **distance** . . .

7337². It is according to order that the states of affection and thought make the idea of place and **distance** in the other life; and that they appear to be **distant** from each other in proportion as they are in a diverse state. 7358⁶. 8325, Refs.

7358. In the idea of Spirits . . . Mars appears . . . at some **distance** . . .

8918. **Distance** from the veriest good which proceeds from the Divine makes the appearance of **distance** in Heaven . . . The ideal of this state comes from the **distance** from the good and truth which is from the Divine of the Lord.

9261². **Distances** are diversities of states. Still, before the external sight there, states appear as spaces, and their diversities as **distances**. Refs.

9346². Hell is very remote from Heaven; not as to **distance**, since **distance** in the other life is none at all; but as to state.

9378³. In the other life, the **distances** of one from another are entirely according to the dissimilitudes and diversities of the interiors . . . U.135.

10379. These Spirits keep at a **distance**; because their correspondence is not with the external things with man, but with the interior ones.

H. 38. **Distances** determine (continuous) degrees.

42. The angelic Societies in the Heavens are **distant** from one another, as the goods differ in general and in special; for **distances** in the Spiritual World are from no other origin than from the difference of the state of the interiors . . . They are widely **distant** who differ much, and they are little **distant** who differ little.

[H.] 118. The Lord appears in two places . . . at a marked **distance** (from each other).

120. The Heavens are **distant** (from the Lord) according to the reception . . .

146. The **distance** between the Sun and Moon there, is thirty degrees; hence that of the quarters is the same.

192^e. Hence with the Angels there are not **distances**; and if there are not **distances**, neither are there spaces; but instead of them, states and their changes.

255². When Angels and Spirits turn themselves to a man, they can speak with him at any **distance**.

W. 7^e. The spiritual idea concerning the **distances** of space is the same as concerning the **distances** of good or the **distances** of truth . . .

10. In the Spiritual World there appear spaces . . . consequently, also, **distances**; but they are appearances according to the spiritual affinities which are of love and wisdom, or of good and truth.

106. If the Sun of the Spiritual World did not appear **distant** from the Angels . . .

108. That 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.

109. The truth is there is no **distance**; but the **distance** is an appearance . . .

—^c. If there are no spaces, there are no **distances**; or, what is the same, if spaces are appearances, **distances** also are appearances; for **distances** are of space.

110. The reason the Sun appears in **distance** from the Angels, is that the Divine love and wisdom is received by them in an adequate degree of heat and light . . .

—^e. That which causes the appearance of **distance** is in the subjects . . .

113^e. The **distance** between the Sun and Heaven is not **distance**, but an appearance of **distance**; wherefore, as **distance** is only an appearance, it follows that the Lord Himself is in Heaven . . .

124². He is not received by one in the same degree as by another, and this causes them to appear to themselves to be more or less **distant** from each other.

130. The interior thought itself does not make **distance**; but the exterior thought, which acts as one with the sight of the eyes. Ex.

160. Therefore in nature there are spaces, and **distances** of spaces.

P. 162. The Lord is omnipresent . . . wherefore **distance** is an appearance according to the conjunction with Him . . . And as no one can be conjoined with the Lord as He is in Himself, He appears to the Angels at a **distance** as a Sun; but still He is in the universal angelic Heaven as the soul is in a man . . .

312². It is said that they flow in . . . because **distance** appears. And it is said that they are in them . . . because **distance** does not appear. Consequently, it is the appearance of **distance** which causes a belief concerning what man thinks and perceives, different from that concerning what he sees and hears. But this falls

to the ground, when it is known that the Spiritual is not in **distance** as the Natural is. Think of the sun and moon, or of Rome and Constantinople: are they not in thought devoid of **distance**, provided this thought is not conjoined with experience acquired through sight or hearing? Why, therefore, persuade yourself, that because **distance** does not appear in thought, good and truth, and also evil and falsity are there, and do not flow in? . . . One Spirit can infuse his thoughts and affections into another . . . (although) the appearance of **distance** be considerable . . . (and) they acknowledge that in the internal sight or thought what is **distant** does not appear, unless it is disclosed. . . Evil Spirits have often injected evils and falsities into my thought . . . and they were at a great **distance** from me.

326. In the Spiritual World there is no **distance**, as in the natural world; but there is only an appearance of **distance**.

M. 78². The spaces and consequently the **distances** in the Spiritual World are appearances according to the states of the minds. 158.

158^e. Spiritual cohabitation exists between married partners who tenderly love each other, however far they are **distant** in the body.

171. Wherefore, these spheres make the **distances** there.

T. 185. In the natural world there are varieties of climates according to the **distances** of the sun from the equator; in the Spiritual World, they are according to the **distances** of the affections of the will and thence of the thoughts of the understanding from true love and true faith.

691. The Sun is **distant** from them as the sun of our world is **distant** from men.

D. 984^e. Thus communications are instituted with those who are the **most distant** thence, even if they were in another universe.

2333^e. **Distances** do not exist in the Spiritual World, still less in the Heavens; as there are no **distances** to our sight; not even between us and the sun; but we judge of **distances** from intermediate things, and also from previous Knowledge. 3666^e.

2771. In the other life **distance** effects nothing whatever. They who are 1000 or 1,000,000 miles remote are near them . . .

3140. In the other life, **distance** of place and removals are phantasies, induced by magicians . . .

3204^e. Hence it is evident that **distance** is something imaginary.

3476. They who are furthest from me, as in the Indies, or in other Earths, at such a **distance** that in comparison the **distances** of our Earth vanish to nothing; still, in a moment they are present.

3557. That **distance** in the other life is a fallacy of sense.

3644. On **distance** in the other life.

4017. That **distances** are phantasies, and that they are ideas . . .

E. 16². See NEAR at this ref.

422². All distance from the Lord in the Spiritual World is according to the reception of good and truth from Him.

628. In that World there are not distances which are constant and measurable as in the natural world; but similitude of affection and thence of thought effects presence, and their dissimilitude effects absence; from this origin are all the distances in that World. This comes from this Universal, that the Lord is present with all according to their love to Him, and according to the love towards the neighbour, and the consequent thoughts; from this universal principle come forth all the distances, that is, presences and absences among Angels and Spirits; wherefore, when anyone longs to speak with another, that is, thinks about him from the intention or will of speaking with him, he is at once present.

D. Love iii. Distance there, is only an appearance; for the Divine is . . . undistant—*indistans*. The reason distance appears, is that the Divine love, such as it is in the Lord, cannot be received by any Angel . . . wherefore it is successively diminished by infinite circumvolutions . . . This is the cause of the appearance of distance between the Lord as a Sun and Heaven where the Angels are. Still, the Lord Himself is present in Heaven; but adequately to reception.

J. (Post.) 81. In the Spiritual World distances are only appearances; and when anyone is thought about, distance perishes and becomes presence.

Distend. *Distendere.* Can. Redemp. v. 4.

Distinction. See DIFFERENCE—*discrimen*, and DISCERN.

Distinguish. *Distinguere.*

Distinction. *Distinctio.*

Distinct. *Distinctus.*

Distinctly. *Distincte.*

See under DISCERN and DISCRETE.

A. 21. 'God distinguished between the light and between the darkness' (Gen. i. 4).

24. 'Let it distinguish between the waters in the waters' (ver. 6) . . . He then distinguishes between the internal and the external man.

—². Before he is being regenerated, man (supposes that the internal and external man) are not distinct . . . and, from distinct things, he makes a single confused one. Therefore, it is first said . . . 'Let it distinguish between the waters in the waters,' but not 'let it distinguish the waters among the waters.'

—³. Therefore there is first mentioned a **distinguishing—distinctio**—from those which are under the expanse . . .

477. The distinction of one man from another ought to be according to the faith of love to the Lord.

618^e. Hence (the Original Language) does not suffer itself to be limited by times and distinctions.

863^e. The Lord distinguished the Intellectual of man from the Voluntary . . . 873³.

1198. See KNOW—*scire*—at this ref.

1394. Thence the Societies in the Heavens are so distinct that nothing can be thought of more distinct . . .

1577⁴. The internal and the external man are entirely distinct . . . 5586^e.

1680. All Spirits . . . are thus distinguished . . .

1940^e. By which he is distinguished from brute animals . . . 1999². 5160^e. 5302. 7604^e. H. 39. W. 240. 247. 413.

2023^e. This distinction between love and charity . . .

2069⁴. The distinction between the Celestial and the Spiritual . . . 2078. 2085^e.

2183². The Internal, the Rational, and the Natural are most distinct from each other, yea, so distinct, that one may disagree with another. 5411.

2231². The human mind is distinguished into two parts . . . But man was so created . . . that there should be no other distinction between them than . . .

—³. They then began to distinguish between charity and faith.

2425³. They who are in the good of charity, and thence in the affection of truth, do all things with a distinction . . . They know also how to distinguish between various kinds of good.

2541². Whereas the Angels have a most distinct idea; for myriads of distinct ideas with the Angels present only a single obscure one with man.

2866. 'Eight' = something that is distinct from what there was before.

2873^e. Hence all are distinguished there according to . . . loves . . .

3035². The sense of the letter distinguishes what the internal sense unites . . . Whereas Heaven never makes this distinction.

3247. The distinction and separation of the spiritual from the celestial. Sig.

4111². Hence it is . . . that Spirits and Angels are distinguished into Societies according to affections.

4138. These Kingdoms are most distinct . . .

4154². The goods and truths of each degree are most distinct from each other . . . Yet they do not appear distinct to man.

4329. As if they were in no distinct idea . . . Hence I opined that nothing distinct could be perceived by them.

—². General principles cannot present a distinct idea of any subject . . . They showed that they had a distinct idea of general principles; (for) they observed accurately and distinctly all the changes and variations of my thoughts and affections . . .

—³. As they are distinctly arranged in the general . . .

—⁴. Which are distinctly arranged in the universal . . .

4857^e. They do not know that what is spiritual and celestial is distinct from worldly and natural things . . .

5145². See DEGREE at this ref.

6370. The Hells are distinct according to . . .

6451². There is an inmost, there are interiors, and there are exteriors in man: all these are most exactly distinguished from each other.

[A.] 6465². He who conceives of exterior and interior things . . . as being without **distinction** by means of formations . . .

6775^e. In this case, spiritual light cannot flow into the singulars, and thus enlighten things **distinctly**.

6864^e. The Holy proceeding from the Lord . . . causes the Heavens to be **most distinct** according to goods and thence truths, and also causes the Hells to be **most distinct** according to evils and thence falsities.

7236. Their being brought forth 'according to their armies' = that they were to be **distinguished** as to the goods in truths, thus into classes according to the qualities of good; (as in Heaven) all are **distinguished** . . . according to the quality of good . . . 8019.

—². Every form consists of various **distinct** things.

7337². In order that all in the Grand Man may be **distinguished** from each other . . .

7353^e. The things (in the human mind) are **distinct**, almost as are the rooms of a house . . .

7381². The natural world **distinguishes** itself from the Spiritual World by means of time and space.

— . To **distinguish** the day into four periods . . .

7443. 'I will **sever** in that day the land of Goshen' (Ex.viii.22) . . . 'To **sever**' = to separate, so that there is no communication.

7761. We must well **distinguish** between spiritual good and natural good.

8118. They were **distinguished** into nations, families, and houses.

9826. These Heavens are **most distinct** from each other . . . H.29. 35^e.

H. 2. They cannot **distinguish** the Divine into three . . .

—². They who have **distinguished** the Divine into three . . .

15. There are two **distinct** loves in Heaven . . . How the two loves **distinguish** themselves, and how they conjoin themselves . . .

41. The Angels of each Heaven . . . are **distinguished** into Societies, according to . . .

43. All in each Society are similarly **distinguished** from each other . . .

45. Good consociates all in the Heavens, and they are **distinguished** according to its quality. . . But it is the Lord who . . . **distinguishes** them.

351². To **distinguish** them well . . .

Life 42. See FAITH at this ref.

W. 14. That being and manifesting in God Man are **distinctly** one.

—². They can be **distinguished** in thought, but not in act . . . therefore it is said that they are **distinctly** one.

17. That in God Man infinite things are **distinctly** one.

34. The reason the Divine being and the Divine manifesting are **distinctly** one, is that the Divine being

is Divine love, and the Divine manifesting is Divine wisdom, therefore these in like manner are **distinctly** one. They are said to be **distinctly** one, because love and wisdom are two **distinct** things, yet are so united that love is of wisdom and wisdom of love . . .

83. (The Spiritual and natural worlds) are entirely **distinct** . . .

163. The universe is **distinguished** into two worlds . . . In external appearance these two worlds are so similar that they cannot be **distinguished** . . .

226. Thereby there is a **distinction** of all the singulars . . .

368. There is not a single man or Angel so like another that there is no **distinction**; it is the love which **distinguishes** . . . It is supposed that wisdom **distinguishes** . . .

374. There are two **distinct** things here.

P. 4⁴. That the form makes one more perfectly in proportion as the things which enter into it are **distinctly** different, and yet united.

42. See CONJOIN at this ref.

M. 352^e. This is the reason why all the Heavens are entirely **distinct** . . . De Verbo 3².

T. 29. The reason times and spaces were introduced into the worlds, was that one thing might be **distinguished** from another . . .

336. As charity and faith are **distinctly** two, but still make one in man . . .

420. That charity and good works are two **distinct** things . . .

481. Inspires life to man **distinct** from the life of beasts.

D. 187^e. They are **distinguished** from each other—*interdistinguantur*.

188. How Angels are **distinguished** from Spirits.

489. Both by heavenly representations, and by **distinct** ideas . . .

492. They performed everything **most distinctly**.

495. There are **distinct** choirs for . . .

2835. That there are **distinct** faculties, or lives, one within the other.

E. 453¹⁰. 'To **distinguish** the palaces' (Ps.xlviii.13) = to perceive the goods of truth. 850⁸.

Distinguished. See CELEBRATED, and ENSIGN.

Distort. *Detorquere, Distorquere.*

A. 4303. When truths are **distorted**, they become truths no longer, but are as it were **distorted** into the opposite.

4317⁵. The interior form itself . . . is depraved, and, so to speak, **distorted** . . .

D. 574². Their faces are not **distorted** . . . But in the other life their faces successively become so deformed and **distorted** . . .

2487³. The things which are evil and **distorted** in the interiors . . .

2488. The forms of the interiors are **distorted** from hereditary evil . . . and what is **distorted** from this birth can by no means be restored . . .

2736. That knowledges . . . **distort** the ideas.

Distract. *Distrahere.*

Pulling asunder. *Distractio.*

Distracted. *Distractus.*

Distractive. *Distractivus.*

A. 829^e. This takes place with a painful **pulling asunder**.

831^e. Some (are punished) by **pullings asunder** and various collisions. 957². D.865. 958^e. 1696^e. 2746.

2027². The sphere of a number of such together is so **distractive**, that there is nothing there but what is hostile . . .

5562. Like those who are called **distracted** . . .

8882. This conjunction can only be loosened . . . by a **pulling asunder**, which carries away all spiritual life with it.

D. 199². Their thoughts cannot so flow into human minds as to **distract**, still less confound them . . . Moreover, the thoughts of the Angels are concordant and unanimous, thus not at all **distracting**.

920. They have not their thought determined to anything fixed, thus they are ever **distracted**, as it were not in the body.

E. 331⁵. 'A people scattered and peeled' (Is.xviii.7) = those with whom truths have been taken away, changed, or perverted by those who are in falsities of doctrine.

Distress. See under STRAITNESS.

Distribute. *Dispartire.* T.509.

Distribute. *Distribuere.*

Distribution. *Distributio.*

A. 1712. 'He distributed himself upon them in the night' (Gen.xiv.15)=the shade in which were the apparent goods and truths.

H. 240. Various forms into which the general affection is **distributed** . . .

D. 194. Continual mediations **distributed** in an incomprehensible manner by God Messiah . . .

197. Spirits are **distributed** into classes . . . which **distribution** is effected by God Messiah . . .

5893. He afterwards **distributed** to everyone . . .

Disturb. *Turbare, Deturbare, Perturbare.*

Disturbance. *Turbatio, Perturbatio.*

See CROWD.

A. 2162¹⁶. See FOOT at this ref. E.632⁴.

3696². Evils and falsities emerge . . . and **disturb** him . . .

4516. 'Ye have troubled me to make me to stink' (Gen.xxxiv.30)=to cause them to be abominated.

5099. 'Behold, they were **troubled**' (Gen.xl.6)=that they were in a sad state.

5432^e. Such do not **disturb** anyone within the Church, nor do they ever condemn others.

5660^e. For there is nothing that **disturbs** him . . .

5716. They induce such things as **disturb** the mind.

6015⁷. 'To **trouble** the waters with the feet' (Ezek. xxxii.2)=to defile and pervert the truths of faith through the scientifics which are of the Natural; and 'to **confound-confurbare**-their rivers'=and thus to do the same to intelligence.

6047². Let him take care not to **disturb** the Church.

6405. Works without judgment which they will throw **down-deturbabunt**-from truth. Sig.

6822. Heresies come forth, and the Church is **disturbed** and rent asunder.

8985². His presence would bend to itself the thoughts of those who are in the Society, and thus **disturb** the influx from the Divine there: (but) when they think abstractedly . . . the thought diffuses itself . . . thus without the **disturbance** of any Society.

9328. 'I will **disturb** all the people' (Ex.xxiii.27)=the consternation of all falsities. . . The reason 'to **disturb**'=consternation, is that they who are in consternation are **disturbed** in mind and heart . . . as is evident from Zechariah: 'In that day a great **disturbance** from Jehovah shall be among them . . .'

H. 360. They induce anxieties which **disturb** the happiness of the Angels.

518^e. At their first entrance . . . they began to be **disturbed** in their understanding . . .

W. 261. Lest anything should flow in to **disturb** its states.

D. 155⁴. This form . . . is **disturbed** in human minds . . . Hence a confusion or **disturbance** like that of the builders of the tower of Babel.

157. On the **disturbance** of the understanding by the dissension of Spirits.

186. Lest they should be **disturbed** in their heavenly joys . . .

210. This sphere ascends to the rational sphere, and **disturbs** it.

318. So that the celestial . . . began to be **disturbed** . . .

408. That they were **thrown down-deturbati**-and cast out of Heaven. 409².

490. They could not be **disturbed-disturbati**-by phantasies.

526. When the dragon was **thrown down** from Heaven . . .

2961. That they perceive the sense of the words without **disturbance** from words.

E. 304⁸. 'When the waters thereof . . . are **troubled**' (Ps.xlvi.3).

365⁶. Therefore He says: 'Let not your heart be **troubled**' (John xiv.27).

406². 'To be **troubled**, etc.' (Ezek.xxxvii.35)=to be entirely changed as to state.

518³⁶. 'To be **troubled**, etc.' (Ps.xlvi.3)=their states

when they are perishing, and in their place there enter falsities and evils; thus the states of the Church when it is being vastated as to goods and desolated as to truths.

[E.] 601¹⁴. The disturbance of all things from the primes of the Church to its ultimates. Sig.

Disunite. *Disunire.*

Disunion. *Disunio.*

A. 1594. Disunion. Sig.

— That which disunites the external man from the internal, is unknown . . . He does not believe that the love of self and its cupidities are the things which disunite . . . —³.

1607^e. He expelled all evil, which alone disunites.

2057³. Thus they destroy everything unanimous . . . hence disunion, and consequently destruction.

4997. Evil itself consists in disunion.

M. 215^e. From the disunion of their souls and minds they continually think themselves two.

216⁴. They are then disunited as to marriage love.

236. That spiritual cold in marriages is a disunion of souls, and a disjunction of minds . . .

242^e. This we perceive from the internal disunion of their souls.

331. Whence comes disunion, and not union.

Disuse. *Desuescere, Desuetudo.* T. 561. D. 2457.

Ditch. *Fossa.*

A. 2336³. 'The street and ditch shall be restored' (Dan. ix. 25) = that truth and good shall. ('The street' = truth; and 'the ditch,' doctrine. E. 652²². 684³⁷.)

E. 684³⁷. A ditch or well—*puteus*.

Ditch. *Scrobis.*

A. 817. He began to dig out a trench . . . He was twice rolled in the black trench he had dug. D. 1260. 1262.

4793^e. They were afterwards cast into a ditch . . .

7554². Leaving chasms and trenches deep and foul.

D. 1493. As when one is in the darkest ditches . . .

Diurnal. *Diurnus.* D. 397.

Divaricate. *Divaricare.*

Divarication. *Divaricatio.*

A. 5189³. Thence divaricates into a number of fibres . . . D. 3837.

H. 429. A way which in the ascent divides into many.

T. 11. Whence came disputes, dissensions, heresies . . .

641³. (Used in connection with the eyes, to indicate the opposite of squinting.)

D. 3404. He spread them out . . .

6088⁴. In idleness, the mind is spread out to various evils and falsities.

Diverse. *Diversus.*

Diversity. *Diversitas.*

A. 1771². They all apprehended it with diversity.

1857². Every evil has its limits, and this with diversity in each person.

3451². The Church . . . cannot but be various and diverse as to these things . . .

4063². The new man is entirely different and diverse from the old. Des.

H. 333. The little children are of diverse disposition . . .

378. Marriage love does not exist between two who are of a diverse religion . . .

W. 124. This diversity of their habitations . . . is from the Angels (themselves).

M. 324. That the varieties and diversities of these marriages as to love . . . are innumerable. There is an infinite variety of all things, and also an infinite diversity . . . By diversities are meant (the distinctions) between those things which are opposite.

—². By diversities we mean the opposites of these varieties, which exist in Hell . . . Hell is held together as a one by means of varieties which in their relations to each other are quite contrary to the varieties in Heaven; thus by means of perpetual diversities.

T. 374². There is infinite diversity between the goodwill of one and that of another. The origin of this infinite diversity. Ex.

D. 226. The talk was about the diversity of spheres and of stations in the Heavens . . .

329. That all things . . . of whatever diversity . . .

696. On the life of Souls, and its diversities.

1963. Whence come the diversities of delights.

2993. On the efficacy and diversity of style.

3624. The diversities in the body . . .

3852^e. The diversities are innumerable to which they ought to apply themselves . . .

4095^e. By the perverted they are received in a contrary manner, with indefinite diversity.

4450. This with much diversity.

Diversions. *Diversoria.*

See INN.

T. 433. That the diversions of charity are dinners, suppers, and social intercourse. Gen.art.

C. 189. That there are diversions of charity, which are various delights and pleasantnesses of the senses of the body, useful for the recreation of the mind. Gen.art.

190. These are the diversions of everyone who is in an office or employment; and hence they may be called the diversions of offices or employments; but actually they are diversions of the affections from which each person works in his employment.

192. The diversions vary from the interior affection that is in them . . .

194. With those who do their work merely for the sake of their reputation . . . these diversions are similar in externals . . .

195. In those with whom there is an affection solely of gain, these diversions are also diversions, but fleshly . . .

— From which it is evident what is the quality of their love in the above-mentioned diversions . . .

196. They do the works of their employment for the sake of diversions . . . When they are not in the diversions just enumerated, they are idlenesses . . .

Divide. See under DISCERN, DISCRIMINATE, and DIVARICATE.

Divide. *Disfescere.*

A. 997^e. It is scarcely possible to divide them into genera and species.

M. 116. This treatise is to be divided into the following articles. T.336³. 349².

324^e. Who can divide infinity into numbers ?

T. 350. Analytically divided into forms . . .

Divide. *Dividere.*

Division. *Divisio.*

Divisible. *Divisibilis, Dividuus.*

A. 644. There are so many divisions of intellectual and of voluntary things . . .

—^e. In Heaven, these divisions are called Societies . . .

1832. See DIVIDE—*partiri*—at this ref.

1862. That he divided those who were of the Church from the Lord. Sig.

1921³. Jehovah . . . cannot be divided, like the soul of a human father. 1999⁵.

3239^e. Multiplication and division, where a like thing is involved, do not vary the thing itself as to what is essential.

3812^r. 'To divide the garments' (Ps.xxii.18). Ex.

4071^e. The supreme sense . . . appears divided in the sense of the letter . . .

4342. See DISPOSE at this ref.

4424. 'He shall cut him asunder' (Matt.xxiv.51)= separation and removal from goods and truths; for they who are in Knowledges of good and truth . . . and are in a life of evil, are said to be 'cut asunder' when they are removed from them . . .

—². Hypocrites are thus cut asunder.

4502². See DISPERSE at these refs. 6361.

4677^b. The Lord's coat not divided. Ex.

5718. According to the maxim, Divide and rule. T.133^e. D.1793.

6443. 'To divide the spoil' (Gen.xlix.27)=to give a possession in the heavenly kingdom.

6610. The ideas of his thought vary, to wit, are multiplied and divided . . . The former thoughts and affections are also divided, and, when divided, are associated with ideas . . .

7180. It is not allowable for man to divide his mind . . .

8250². Until his mind is one, and not divided.

8292. 'I will divide the spoil' (Ex.xv.9)=service.

8882. In (such) the thought and will are divided.

9013^r. All are there compelled to speak from the heart, and not divide the mind . . .

9093. 'They shall divide the silver thereof' (Ex.xxi.35)=that its truth shall be dissipated. . . The reason 'to divide'=to dissipate, is that if things which are consociated are divided, they are also dispersed; as he who divides his animus or his mind destroys it . . . In like manner, he who divides truth from good . . . In a word, all things which ought to be one, perish if they are divided. This division is meant by ('serving two masters') . . . he who does this, has a divided mind, and thence comes its destruction. Further ill. 9094.

9114. They who have conscience . . . have a mind not divided . . .

9942¹³. 'To cast lots and divide'=to pull asunder and dissipate them. . . The coat not divided=that Divine spiritual truth proximately proceeding from Divine celestial truth could not be dissipated, because that truth is the internal truth of the Word.

H. 380². In proportion as dominion enters, their minds are not conjoined, but are divided.

425². It is not allowable for anyone in Heaven or Hell to have a divided mind . . . 508^r. M.48a².

W. 4. The Divine is one and not divisible. 27.

397. Lest man should thus have a divided mind . . .

P. 16. That the Lord does not suffer anything to be divided. Gen.art.

R. 313. 'Peres,' or 'to divide'=to disperse. 712. E.373³.

M. 185^e. Everything is divisible to infinity. T.33².

329². Every grain of your thought and affection is divisible to infinity; and in proportion as your ideas are divisible, so are you wise. Know, that everything divided is more and more manifold, and not more and more simple; because that which is divided and again divided approaches nearer and nearer to the infinite.

T. 41². (Heat and light) are divided in proceeding . . . With men, intelligence . . . and love are divided, because man is to be reformed . . . Unless man looks to God . . . he continually works for their division . . . In proportion as they are divided, he becomes an image of Lucifer and the dragon . . .

82^e. As the Divine cannot be divided . . .

367. That the man who divides the Lord, charity, and faith . . . is a destroying form.

D. 4627⁵. Each division of man's interiors . . .

E. 38^e. 'To divide'=to dissipate and disperse. Refs.

64³. 'To divide (His garments)'=to disperse and falsify.

376²². 'Numbered, weighed, divided'=separation from all things of Heaven and the Church.

506². See NUMBER at this ref.

624¹⁰. 'The land shall be divided by a line' (Amos vii.17)=that the Church and all things thereof will be dissipated.

Divide. *Partiri.*

Division. *Partitio.*

A. 1830. 'He divided them in the middle' (Gen.xv.10)=the Church and the Lord.

[A.]1832. 'And the flying thing he **divided** not' (id.)= spiritual things, that there is not such parallelism and correspondence. . . In the sacrifices, the birds were not divided-*divisae*: for to divide-*dividere*-is to place things opposite to each other, so that they may adequately correspond.

3858. The **divisions** of that people into twelve tribes.

D. 3036. These **divisions** (of the body) are general.

Dividing. *Discidium.* D.2321.

Divine. *Divinare.*

Divination. *Divinatio.*

Diviner. *Divinator.*

A. 5748. 'He in **divining** **divines** in this' (Gen.xliv.5) = that the Celestial knows hidden things from its own Divine.

5781. 'Wot ye not that such a man as I in **divining** **divines**?' (ver.15)=that it cannot be hidden from him who sees things future and concealed.

9188^s. See AUGUR at this ref.

9248². 'To see,' or 'vision,' when predicated of the prophets, = the revelation which regards doctrine; and 'to divine,' or 'divination,' the revelation which regards life. III.

9280^e. Arcana investigated by **diviners** in the Word . . .

S. 102. See CORRESPOND at this ref.

M. 151a³. Some of the learned have **divined** . . .

294. **Divine** if you can. We **divine** it to be . . .

315⁵. Where the soul is, is **divined**.

T. 469. Anyone who is wise may perceive or **divine** this).

D. 166. As I was allowed to **conjecture**.

2189. They are all very much addicted to **divining** from themselves . . . so that when anything happens, everyone . . . **divines** that it is so and so . . . Thus the whole sphere would be filled with false **conjectures**.

2190. **Conjecture** about future things and memory of past ones are what take away all the delight and happiness of life.

3137^e. In the other life, these are given to magic arts, to **divinations**, and the like.

4717. I said I would **guess**.

4774. From this they **divined** that a revelation was about to come.

4849. The **divinations** from the heavens were from the same source.

E. 433³³. 'To remove the **diviner** and the old man' (Is.iii.2)=all intelligence and wisdom.

624¹³. 'The prophets who see vanity, and **divine** a lie' (Ezek.xiii.9)=all who are not taught and led by the Lord, but by themselves, whence they have insanity instead of intelligence, and folly instead of wisdom . . .

—¹⁴. 'Darkness instead of **divining**' (Mic.iii.6)=falsities instead of revealed truths.

700²⁴. The reason the priests and **diviners** of the Philistines persuaded them to do so, was that the science

of correspondences was the general science of that time; for their theology was known to the priests and **diviners**, who were their wise men.

1063². Can never be **divined** by any conjecture.

Divine. *Divinus.*

See under CONCEIVE, ESSENTIAL, GOD, JEHOVAH, LORD, MAKE, and PROCEED.

A. 1121. All laws, both human and **Divine** . . .

1414². The Lord's Hereditary from the Father was **Divine** . . .

1428. His Sensuous and Corporeal . . . was made **Divine**.

1460. That the Knowledges might become vessels to receive the **Divine**. The interiors with Him were **Divine** from Jehovah . . . the exteriors were human from Mary.

1469. His internal man, which was **Divine**. 1593. 1602.

1475^e. How His external man . . . was made **Divine**. 1489^e. 1540.

1477. See ESSENCE at this ref.

1573³. He was born from Jehovah, thus was **Divine** or Jehovah as to internals.

—⁶. Much less could Hell approach the Lord, if He had been born **Divine**, that is, without evil adhering from the mother . . . The **Divine** is not susceptible of evil.

1659^e. The Word is **Divine**, not human.

1661^e. So far as (the goods and truths) were imbued with hereditary things from the mother, they were not **Divine**; but by degrees . . . they were purified, and made **Divine**.

1690^e. As this love was not human, but **Divine** . . .

1707⁵. His interior man, as to celestial things or goods, was **Divine** . . . but His interior man as to spiritual things or truths . . . was made **Divine**, that is, Jehovah.

1708². How apparent goods were able . . . in like manner to become **Divine**.

1725². The interior man . . . was also made **Divine**.

1815². The external which He received from the mother, was to be united to the **Divine** . . .

1874^e. Thus the sense of the letter . . . becomes spiritual, then celestial, and at last **Divine**.

1894. The being itself, from which man is, is **Divine**, thus celestial and spiritual . . .

1902^e. His Rational was conceived and born as with another man, with the difference, that the **Divine** or Jehovah was inmost in each and all things of Him . . .

1904¹. To think from the **Divine** as from himself is not possible in man; only in Him who was conceived from Jehovah.

1921. At last He made (His Rational) **Divine**. 2093, Tr. 2194. 2204^e. 2208.

1999². In proportion as He put on the **Divine** . . .

—³. The **Divine** . . . is not divisible.

2009. That He would put on the **Divine**. Sig.

2010. See (the letter) H.
- 2011^e. The Infinite **Divine** can only be expressed as good and truth itself.
2023. The **Divine** with those who have faith in Him. Sig. . . The **Divine** with those who have faith in the Lord is love and charity.
2161. That they should let themselves down from **Divine** things nearer to His intellectual ones. Sig. 2186.
2171. Perception still more interior, which to them is **Divine**.
- 2189^e. As the Lord's rational good was then **Divine** . . .
- 2196^e. Human rational truth does not apprehend **Divine** things . . . **Divine** things themselves are exempt from all appearances. 2209.
2253. This life is the veriest celestial one, by which He united Himself to the **Divine**, and the **Divine** to Himself.
2332. The Holy **Divine** flowing into what is profane with man, is . . . like a devouring and consuming fire.
- 2515^e. The Lord's thought was immediately from the **Divine**.
2519. The doctrinal things of faith are all from the **Divine**, which is infinitely above the human Rational; the Rational receives its good and truth from the **Divine**; the **Divine** can enter into the Rational, but not the reverse . . .
- 2531². The doctrine of faith . . . is wholly **Divine** . . .
- 2533². Infinitely below the **Divine**. (See WORD.)
- 2568². From lower things no one can apprehend . . . **Divine** ones, because they transcend all understanding.
- 2571². By which man becomes spiritual and celestial, but not **Divine** which has life in itself, as the Lord did.
- 2588⁰. They who want to enter into the doctrinal things of faith and **Divine** things by means of scientific and rational ones. Tr.
- 2632². Until His Rational was such that it could receive the **Divine**.
- 2643^e. These are **Divine** things, which are not expressible by any forms of words.
- 2966². It is the **Divine** of the Lord which makes the Church with man . . .
3013. Truths were (thus) made **Divine**. Thus the Rational was made **Divine** as to truth, as well as to good. 3125.
3023. See JEHOVAH at this ref.
3030. See RATIONAL at these refs. 3490.
- 3043^e. It is said, as it were **Divine**, because man is only a recipient of life.
3140. An invitation of the **Divine** with itself. Sig.
3153. That the things which belong to the natural man should be prepared to receive **Divine** things; and thus the truths which are signified by 'Rebekah' . . . should become **Divine**, and this by influx. Tr.
- ^e. But with the Lord . . . all things, in both the Rational and the Natural, were made **Divine** by Himself. 3195².

3209². The rational good in the Lord was **Divine**; but the truth, which is elevated out of the Natural, was not **Divine** until it was conjoined with the **Divine** good of the Rational. . . A medium was therefore necessary, which could be nothing else than a Natural which should partake of the **Divine**. Sig.

3212¹. He was not regenerated . . . but made **Divine**, and this from the veriest **Divine** love . . .

3237. Of the **Divine** there is not predicated quality, but being.

3245. See ABRAHAM at this ref.

— . The Lord made His Rational **Divine** from His own **Divine**.

—². The **Divine** of the Lord constitutes His Kingdom.

3283. See NATURAL at these refs. 3656. 3657. 3660². 3737. 3761. 3993². 4025. 4234. 4536.

3285. The communication of the **Divine** that was the Son with the **Divine** that was the Father. Sig.

3304². See CELESTIAL at these refs. H. 31.

3318^e. The Lord was not made new, but altogether **Divine**.

3364^e. What is **Divine** cannot be apprehended by any created thing . . . 3365^e.

3365^e. See DOCTRINE at these refs. 3690.

3367. Thought from the **Divine**. Sig.

3370. That the **Divine** will be in them. Sig.

3372. Even the truth therein is good, because **Divine**.

3382². When He was in the world, He thought from the **Divine**, and thus from Himself, and acquired all intelligence and wisdom by continual revelations from the **Divine**.

3388. That it could be easily received, from the fact that it is called **Divine**. Sig.

— . With these, the first of the confirmation of truth is, that it is called **Divine** . . .

3392^e. Spiritual truth is first received because it is called **Divine**; afterwards, because what is **Divine** is in it.

3415. That they could not endure these truths on account of what is **Divine** in them. Sig.

3425^e. Things in the Word which are contrary to the **Divine** . . . It is also the **Divine** which the evil turn into what is diabolical . . . Wherefore, in proportion as they approach the **Divine**, they cast themselves into infernal torments.

3439. That the **Divine** was in the literal sense. Sig.

— . See WORD at these refs. 4279.

3539⁵. It is humiliation into which the **Divine** can flow . . .

3599. See ESAU at these refs. 4641.

3605². For the **Divine** is mercy.

3610². There is nothing of the **Divine** in their life, except that they can think and speak.

3665⁵. These are Knowledges which have the **Divine** in them.

3672. Life from the **Divine**. Sig. 3673.

[A.] 367^e. Knowledges are not in themselves truths ; but are so from the Divine things in them . . .

3700. That there was communication with the Divine. Sig.

— . This (good and truth) is also called Divine, because it is from the Lord.

3855. Further from the Divine. Sig. . . For the Divine is above the inmost . . .

3883. There is a correspondence of the Lord's Divine with . . .

3901^d. The Rational enlightened by the Divine. Sig.

— . Rational and voluntary things given from the Divine. Sig.

3938. Divine, that is, infinite things, are only apprehended from finite ones . . . Without an idea from space and time, man can comprehend nothing about Divine things, still less about the Infinite.

3986. From the Divine which the Natural had. Sig.

—³. The Lord's Divine is in the good of love to God and the good of charity . . . and where the Divine is present within, all things are disposed into order.

— . They are one in the Divine, that is, in the Lord.

—⁴. So long . . . they do not admit the Divine.

3994. He is then in a state of receiving the Lord's Divine.

4025^e. The goods and truths which He made Divine in Himself. Sig.

4061. That (these goods and truths) might be conjoined with the Divine from a direct Divine stock. Tr.

4071. That it would then be Divine. Sig.

4075. That all He had was from the Divine. Sig. and Ex.

4078. Nothing can do harm to the Divine, but its influx may be hindered . . .

4085. Perception from the Divine. Sig.

4103. A nearer approach to the Divine. Sig. 4111³.

4111^d. Changes of state there, are nothing but approximations to the Divine, and removals from the Divine.

4206. See GOD at these refs. 5107. 5689. 6276. 6277. W.49.

4255. His progress into intelligence and wisdom at last Divine.

4262. Divine things to be initiated into celestial natural good. Sig.

— . As the things which are of the Divine Providence are Divine . . .

4347². The Divine is not in any affection of glory . . .

—^c. The Divine flows in through the internal man . . .

4559. The difference between making Divine, and making holy. Ex.

4592³. He alone was born spiritual celestial, because the Divine was in Him.

4644. The good which was Divine in the Lord from birth. Tr.

—³. What is in the Divine never appears to anyone ; but what is from the Divine appears in a very general manner . . .

4658^d. The radiant circle is the Divine from Him.

4696^e. The Divine which comes from the Lord, in the supreme sense, is the Divine in Him ; but in the relative sense, is the Divine from Him . . .

4815^e. What is in the internal sense is Divine, and to the Divine, future things are present.

4960. How He made His internal man Divine. Tr.

4963^e. What He had from the Father . . . was Divine . . .

4964^e. Thereby He made progress to interior things more and more, and at last even to Divine things.

4971. That the Divine was in the Celestial of the Spiritual. Sig. and Ex. 4974.

—^c. The Divine is not within the Angels, but is present with them.

5041. That the Divine was in the Lord. Sig. and Ex.

5078². He made the very Corporeal in Himself Divine, both its sensuous things and their recipients . . .

5110². When we think that everything in the Lord is Divine, and that the Divine is above all thought, and is entirely incomprehensible even to the Angels . . .

5114^d. See *DIE-mori*—at this ref.

5116². They who attribute all things to the Divine, can see . . . that the Divine is in each thing in nature . . .

5127^e. The Lord's Divine continually flows in with man, and enlightens him.

5134^e. With the Lord, who made the Natural in Himself Divine, evils and falsities were completely cast out ; for the Divine can have nothing in common with evils and falsities, nor be terminated in them . . . For the Divine is the very being of good and truth.

5157^e. The Voluntary in the Lord . . . was Divine from conception.

5249. How He made His Natural new, and at last Divine. Tr.

5302. He can then look at the Divine, and perceptibly receive it.

5307. The Divine is good itself, and that which proceeds from it is truth in which is good.

5428. See GLORY at this ref.

5775^e. For truths have no communication with the Divine, except through good.

6229. The Divine appearing in the Natural in a former state. Sig.

6373. See CELESTIAL KINGDOM at these refs. 6698.

6565. The acknowledgment of the Divine things of the Church. Sig.

6700. See ADORER at this ref.

— . They know that no one can be conjoined with the Divine in faith and love, unless the Divine is in a form.

6752⁹. When His Divine appeared in the world (at the transfiguration) . . .

6784². The reason scientific truth prevails . . . is that the Divine is in all truth from good . . . whereas what is contrary to the Divine avails nothing at all.

6843. That he should not as yet think about the **Divine** from sensuous things. Sig. and Ex.

6845. That otherwise the **Divine** cannot enter. Sig. and Ex.

6983. In the **Divine** which is above the Heavens, still less is there space and time, and not even state; but instead of space there is the infinite, and instead of times there is the eternal.

6985. That voice and speech from the **Divine** is neither heard nor perceived. Sig.

7004². Hence it is evident, that the **Divine** inflows immediately into each and all things . . .

7007. The **Divine** in all things which shall come to pass. Sig. and Ex.

7042. For the **Divine** never opposes itself to anyone; but it is the man or nation which opposes itself to the **Divine**; and, when they oppose themselves, as they cannot endure the **Divine**, it appears as if there were resistance from the **Divine**.

7208. To all in Heaven it is given to see the **Divine**, that is, **Divine** good and truth, thus wisdom and intelligence . . .

7268. (The **Divine** above the Heavens, and the **Divine** in the Heavens. See **GOD**.)

7436. The appearance of the **Divine** to those who are in evils. Sig. . . 'Moses' = truth from the **Divine**, through which the **Divine** appears.

8227. They who hate good, intensely hate the **Divine** . . .
— The **Divine**, that is, the Lord.

8307. The **Divine** influx with those who had abstained from evils. Sig. and Ex.

8309. That the **Divine** power of the Lord had elevated them to Heaven into the **Divine** there. Sig.

8326^e. (Human perfection) can never be compared with the **Divine**.

8328. Regarded in itself, the **Divine** is above the Heavens; but the **Divine** in the Heavens is the good which is in the truth that proceeds from the **Divine**. This is meant by 'the Father in the Heavens.'

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

8535. That it was in the presence of the **Divine**. Sig.

8599^e. The **Divine** is in good, and through good in truth; but is not in truth without good.

8672. See **JOY** at this ref.

8678^e. Pride of heart . . . repels the **Divine** from itself, and thus removes Heaven from itself; as may appear from the state of reception of the **Divine** and of Heaven, which is a state of love towards the neighbour, and a state of humiliation towards God; (for) in the same proportion he receives the **Divine**, and therefore in the same proportion he is in Heaven.

8764⁴. The consociation of all things in the **Divine**. Rep.

8781. The **Divine** can only appear to anyone according to the state of his life . . .

8813. A **Divine** state in which there was revelation. Sig.

8814. A **Divine** state relatively to those who were to receive. Sig.

—^e. In the other life, the **Divine** appears to everyone according to the quality of his faith and love.

8815. The **Divine** in Heaven is in the midst or inmost, that is, in the supreme there . . .

8816. The commotion of all at the presence of the **Divine**. Sig. For the **Divine** is such that no one can endure it except in a kind of cloud . . . They who are in good do indeed tremble at the presence of the **Divine**, but it is the holy tremor which precedes reception; whereas they who are in evil are in terror at the presence of the **Divine** . . .

8817. See **MOSES** at this ref.

8838. That they may be warded off from the **Divine**. Sig. . . For the presence of the **Divine** is like a consuming fire to those who are not covered over.

8840. Influx of the **Divine** through truth from the **Divine**. Sig.

8870. A semblance of those things which are from the **Divine** (not to be made). Sig. and Ex.

8875⁸. When man has corrupted the **Divine**. Sig.

8876. The state of those who altogether reject from themselves the **Divine**. Tr.

8899. Heaven . . . is the reception of influx from the **Divine**.

8925. A holy fear of the **Divine**. Sig.

8931. Heaven is wherever the **Divine** is; thus with everyone who is in charity and faith; for charity and faith are Heaven, because they are from the **Divine**.

8939. The presence of the **Divine** and influx. Sig.

8941. That which is . . . from the **Divine** has life in itself; for all life is from the **Divine**.

8944. Of himself, man knows nothing about **Divine** things . . . The learned . . . above all others deny the **Divine**, and instead of the **Divine** acknowledge nature.

—². The ancients, who were gentiles, knew that there is a **Divine** . . .

9166⁴. The **Divine** in them causes them to be and to be called Angels of Heaven . . .

9229². 'To sanctify Himself' = to make Himself **Divine** from His own power.

9262². The **Divine** of the Lord can only be received in innocence. Ex.

9303². Thus they can think that there is one **Divine**, but not that there is one God . . .

9338⁶. For the **Divine** must be in what is **Divine**; not in the proprium of anyone.

9378^e. For the approach of the **Divine** to the **Divine** is nothing but union.

9568³. See **ALL** at this ref.

9946. The **Divine** of the Lord in the Heavens . . . can be represented; but not His **Divine** above the Heavens, because this cannot fall into human minds . . . being infinite; whereas the **Divine** in the Heavens which is thence derived, is accommodated to reception. 9956.

[A.] 9954. For the **Divine** flows in through the good of love with man, and makes his life . . .

10011. Hence it is evident, that the **Divine**, being the inmost of all things . . . is the only thing from which is the life of all things; wherefore in proportion as a man receives from the **Divine**, he lives.

10048². For the **Divine** . . . is in itself infinite . . .

10131. See **ALTAR** at these refs. 10151.

10157. The **Divine** of the Lord, that it is the all in all of Heaven and the Church. Sig.

10268. To represent the **Divine** of the Lord in the Heavens. Sig.

10269. To induce a representation of the **Divine** in the celestial good of the inmost Heaven. Sig.

10272. Goods and truths are goods and truths in proportion as the **Divine** of the Lord is in them.

10286. The imitation of **Divine** things by art. Sig. and Ex.

10299. From the influx and operation of the **Divine** of the Lord in each and all things. Sig.

—⁵. Man was created to be a receptacle of the **Divine**; and the faculty of receiving the **Divine** is no otherwise formed.

10322. That which is from the **Divine** descends through the Heavens even to man . . .

10498. For truth and good from Heaven is the **Divine** with man.

10528. See **ANGEL** at these refs. 10561¹.

10533. That if the **Divine** were to flow in with that nation it would perish. Sig. and Ex.

10536. The quality of their External, that it was devoid of the **Divine**. Sig.

—, 'Ornament' = the **Divine** in externals.

10571. That the **Divine** must be in the external of the Church, of worship, and of the Word, which is with them. Sig. 10575. 10614.

10579⁹. Where evil is in falsity the **Divine** does not appear. Sig.

10618⁸. For all good is the **Divine** with man, because it is from the **Divine**.

10619. The **Divine** is infinite.

10634. See **CREATE** at these refs. W.4. 53. 198.

10646. From the **Divine** nothing can proceed except the **Divine**, and the **Divine** is one.

10716. The **Divine** of the Lord makes the Heavens. 10721, Ex. 10736⁶. H.7, Gen.art. W.11. 19, Ex. R.882. D.5775. E.23⁵.

10736⁶. The inmost of nature was his **Divine**.

H. 2. In Heaven they are not able to distinguish the **Divine** into three, as they know and perceive that the **Divine** is one; those with whom there is the idea of three **Divines** cannot be admitted . . .

3². They who have denied the **Divine** of the Lord . . . are in like manner outside of Heaven. 83.

—³. They who say that they believe in an invisible **Divine** . . . have found that they believe in no God,

because an invisible **Divine** is to them like nature in its primes . . .

(o). That a **Divine** not perceptible by any idea, is not receivable in faith. Ref.

13. That the **Divine** of the Lord in Heaven is love to Him and charity towards the neighbour. Gen.art.

82^e. No one comes into Heaven without an idea of the **Divine**.

108. That all things in nature come forth from the **Divine** . . .

318. The Lord has provided that all have religion, and thereby an acknowledgment of the **Divine**, and interior life; for to live according to religion is to live interiorly, as he then looks to the **Divine**, and in proportion as he looks to this, he does not look to the world . . .

319. Heaven in man is to acknowledge the **Divine**, and to be led by the **Divine**. The first and primary of all religion is to acknowledge the **Divine**; a religion which does not acknowledge the **Divine** is not religion; and the precepts of all religion regard worship, thus how the **Divine** is to be worshipped. . . Moral life which is lived for the sake of the **Divine** is spiritual life . . . for he who lives a moral life for the sake of the **Divine** is led by the **Divine** . . .

351². Man looks to the **Divine** when he believes in the **Divine**, and believes that from the **Divine** is all truth and good . . . and he believes in the **Divine** when he is willing to be led by the **Divine**.

354. They who at heart have denied the **Divine** . . .

506². For all who live in evil, interiorly deny the **Divine** . . . for to acknowledge the **Divine** and live evilly are opposite.

558. (Thus) in proportion as anyone loves himself, he removes himself from the **Divine**, thus also from Heaven.

561. Hence the **Divine** cannot flow in with such.

584^e. (Thus) man comes into the light of Heaven in proportion as he acknowledges the **Divine** . . . and he comes into the thick darkness of Hell in proportion as he denies the **Divine** . . .

592^e. The **Divine** alone, which proceeds solely from the Lord.

J. 10². The human race on one Earth may perish, which takes place when it completely separates itself from the **Divine** . . .

13. See **INFINITE** at these refs. P.48. 294^e. R.31^e.

25. The Spiritual of every man is in conjunction with the **Divine**, as it is able to think of the **Divine**, and also to love the **Divine**, and to be affected by all things which are from the **Divine** . . . thus to be conjoined with the **Divine** in thought and will . . . That which can be thus conjoined with the **Divine**, cannot die to eternity; for the **Divine** is with him and conjoins him to itself.

—⁵. The inmost of man into which the **Divine** of the Lord proximately flows . . . H.39.

36^e. In its own essence truth is **Divine**, wherefore to will truth because it is truth, is also to acknowledge and love the **Divine**.

L. 30^e. By the Lord from eternity is meant His *Divine a quo*.

32³. 'The Father' means the *Divine* that was in the Lord from conception . . . The Human itself from this *Divine* is the Son of God. As this, too, was made *Divine* . . .

35³. For the *Divine* could not be tempted, and still less suffer the cross.

46². The *Divine* which is the Father, and the *Divine* which is the Son, is the *Divine ex quo*; and the *Divine* proceeding which is the Holy Spirit, is the *Divine per quod*.

—⁵. It is customary in the Word to mention two *Divines*, and sometimes three, which yet are one . . .

S. 6. See DEGREE at this ref.

67³. By 'committing adultery' a celestial Angel understands to deny the *Divine* of the Lord, and to profane the Word. Life 74.

81^e. In every *Divine* work there is good conjoined with truth, and truth conjoined with good.

W. 7. That the *Divine* is not in space. Gen.art.

30^e. Hence it is evident, that the *Divine* resides with man in these two faculties . . .

54. The *Divine* is not in one subject differently from what it is in another. Ex.

59. (Thus) the *Divine* is in each and all things of the created universe . . . but still there is nothing of the *Divine* in itself in their being . . . 60.

60^e. (Thus) the *Divine* does not belong to man, but is adjoined to him.

61^e. The endeavour to vegetate, and thus to perform uses, is the ultimate from the *Divine* in created things.

69. That the *Divine* fills all the spaces of the universe, [and yet is] devoid of space. Gen.art.

— See SPACE at these refs. 70^e.

72^e. This is why it is said that the *Divine* fills all spaces . . . and not that God Man fills them.

73 That the *Divine* is in all time without time. Gen. art.

— For nothing that is proper to nature can be predicated of the *Divine*.

76. Without time, the Eternal and the *Divine* are the same; the *Divine* is the *Divine* in itself, and not from itself.

77. That the *Divine* in the greatest and in the least things is the same. Gen.art. 223^e.

156. Eternity not of time is the same as the *Divine* . . . Infinity not of space is also the same as the *Divine*.

170. The conjunction of the Creator with the created universe is not possible unless there are subjects in which His *Divine* may be as in itself . . .

204. (Prior or simple things) are as if were more *Divine*. Ex.

285^e. As the *Divine* is not in space, it is not continuous, as is the inmost of nature.

296. See LORD at this ref.

305. That in the substances and matters from which

are earths, there is nothing of the *Divine* in itself, but still they are from the *Divine* in itself. Gen.art.

351. How men may confirm themselves in favour of the *Divine* from what they see in nature. 353- 354- 355. M.416.

P. 6². (Thus) in a certain image the *Divine* is in every created thing, but it is less and less apparent as it descends through the degrees . . .

52^e. The *Divine* in itself is in the Lord, but the *Divine* from itself is the *Divine* from the Lord in created things.

53. The *Divine* cannot regard anything but the *Divine*; and it can regard this nowhere but in things created by itself. Ex.

—². So with the *Divine* in itself; for the *Divine* in itself cannot regard itself from another, as from a man, a Spirit, or an Angel, because in them there is nothing of the *Divine* in itself . . . and to regard the *Divine* from another in whom there is nothing of the *Divine*, would be to regard the *Divine* from what is not *Divine*, which is impossible.

57^e. As the finite has not anything of the *Divine* in itself, there is no such thing in man or Angel . . . what is living in him is from the *Divine* proceeding conjoined with him by contiguity, and appearing to him as his.

96⁶. Sometimes the Lord infills an Angel with His *Divine* . . .

200. How can man claim for himself what is *Divine* . . .

231⁵. A fifth kind of profanation is committed by those who attribute *Divine* things to themselves.

285². The *Divine* cannot be appropriated to man as his, but it can be adjoined to him, and thereby appear as if it were his.

324. Man is able . . . thus to receive the *Divine*; and he who is able to receive the *Divine*, so as to see and perceive it in himself, cannot but be conjoined with the Lord, and by this conjunction live to eternity. What would the Lord [do] with the whole creation of the universe, unless He had created images and likenesses of Himself, to whom He could communicate His *Divine*? . . . What would there be *Divine* in these things, unless they were for the sake of the end that they might be of service to subjects which might receive the *Divine* more nearly, and might see and feel it? And as the *Divine* is of glory inexhaustible, would He keep it to Himself, and could He do so?

R. 21. The *Divine* is one and indivisible . . . T.364.

54². The Lord so moderates and tempers His *Divine*, that man is able to endure His presence, and this by coverings.

758². The *Divine* can be with man, but not in his proprium, for the proprium of man is nothing but evil; wherefore, he who attributes the *Divine* to himself as his Own, not only defiles it, but also profanes it. The *Divine* is exquisitely separated by the Lord from the proprium of man, and is elevated above it, and never immersed in it.

946. That there is nothing *Divine* in the Angels. Sig.

961³. That which is from God is not called God, but is called *Divine*.

T. 6. Nothing can proceed from God but what is Himself, and is called *Divine*.

[T.] 8°. All the **Divine**, taken both universally and singularly, is God; and as all the **Divine** coheres as one, there cannot but be inspired to man the idea of one God.

23. See BE at this ref.

109°. (Thus) His natural body was, by glorification, made **Divine**.

123. That redemption was a work purely **Divine**.

210. In everything **Divine** there is a first, a middle, and an ultimate . . . See S.27.

301. A day of instruction in **Divine** things.

D. 342°. What is truly good, what is truly spiritual and celestial, that is, what is **Divine**; for true happiness, true peace, true innocence, are entirely **Divine**.

1692. Frequent **Divine** worships.

4593°. Evil Spirits . . . feel aversion at the first approach of that which is truly **Divine** . . .

5669. See DENY at these refs. 6029.

5692°. Such are against the **Divine** . . .

5696. They do not trust in the **Divine** . . .

5811. On the idea of the **Divine**. The idea of the **Divine** conjoins, because it enters Heaven, where everything is **Divine**; and the idea of the **Divine** is obtained from **Divine** truths implanted in affection . . . in proportion to the number of **Divine** truths implanted, is the idea of the **Divine** fuller; and without **Divine** truths in the idea of man, the idea of the **Divine** itself has no existence.

E. 24. The **Divine** in Heaven. Sig.

30°. The **Divine** passing through the Heavens . . .

195⁴. That which is **Divine** in itself is able to become **Divine** with man, if he applies it to life. Sig.

309. The **Divine** that was in Him from conception was His own **Divine** . . . —.

328⁴. The **Divine** operates from primes through ultimates . . .

—7. Conjunction with the **Divine** is effected by . . .

422¹³. To whom the **Divine** had not before reached . . .

632¹⁰. Such are all they who deny the **Divine**.

635². For it is the **Divine** which bears witness concerning the **Divine** . . .

650³. Hence it is that they are able to think and reason ingeniously against the **Divine**.

954°. (The thought that) the inmost of nature is what is called **Divine**.

Ath. 3. As there is one **Divine**, there is the same **Divine**; thus not equal to the Father, but the same. 195.

De Verbo 6°. They who do not believe the Word from the Word, can never believe anything **Divine** from nature. Sig.

11°. The **Divine** let down by the Lord into the world . . .

D. Wis. i. The **Divine** is spiritual and not natural.

C. 102. As life is God, the **Divine** cannot be appropriated to man who is finite and created, but it can flow in and be adjoined to a receptacle.

Inv. 56. The Lord made the natural man in Himself **Divine** . . .

Divine a quo.

L. 30°. See DIVINE at these refs. 46°.

R. 6. See DIVINE ITSELF at these refs. 961.

Divine Celestial. *Divinum Coeleste.*

A. 1728. 'A king' = holy truth; 'a priest,' holy good; the former is the **Divine** Spiritual; the latter is the **Divine** Celestial.

1950. By 'Abram' is represented the Lord's internal man, or, what is the same, His **Divine** Celestial and Spiritual.

2441². It is the **Divine** Celestial of His love, which thus appears (as a Sun) before their eyes.

2569. When the **Divine** Spiritual was adjoined to the **Divine** Celestial. Sig.

2576¹⁷. By 'Judah' is represented the Lord's **Divine** Celestial. 6363. 6368. 9052².

2616. The presence of the **Divine** Celestial in the **Divine** Spiritual. Sig.

—'. 'Jehovah' = the **Divine** Celestial, that is, **Divine** good, or being itself.

2618. A state of union of the Lord's **Divine** Spiritual in His **Divine** Celestial. Sig. and Ex.

2619. The perception . . . was from the **Divine** Celestial; but the thought . . . was from the **Divine** Celestial through the **Divine** Spiritual. Ex.

2621. The **Divine** Rational from the union of the **Divine** Spiritual with the **Divine** Celestial of the Lord. Sig. 2622. 2629.

2622. 'Abraham' = the **Divine** Celestial or **Divine** good. Refs.

2629. Birth or manifesting is from the **Divine** Spiritual; and conception or being is from the **Divine** Celestial.

2830°. 'The flock of Kedar' = **Divine** Celestial things; 'the rams of Nebaioth' = **Divine** spiritual things.

3235. Abraham and Sarah represented the Lord as to the **Divine** Celestial; Abraham and Keturah, as to the **Divine** Spiritual.

—². The **Divine** Celestial and the **Divine** Spiritual are so circumstanced relatively to those who receive the **Divine** of the Lord . . .

4237. In the supreme sense, 'two camps' = the **Divine** Celestial and the **Divine** Spiritual of the Lord.

4677³. As the chief priests represented the Lord as to the **Divine** Celestial or **Divine** good . . .

6417°. The Lord is nothing but **Divine** good; that which proceeds from His **Divine** good and inflows into Heaven, in the Celestial Kingdom is called the **Divine** Celestial, and in the Spiritual Kingdom, the **Divine** Spiritual; thus the **Divine** Spiritual and the **Divine** Celestial are so called relatively to reception.

6435¹¹. In the supreme sense, by 'Mount Zion' was represented the **Divine** good of the Lord's **Divine** love; and, in the relative sense, the **Divine** Celestial and the **Divine** Spiritual in His Kingdom.

8665. A mutual **Divine** Celestial state. Sig.

—^e. The state of such is called **Divine Celestial**.

8827. Hence the Divine in the Third Heaven is called the **Divine Celestial**; and the Divine in the Second Heaven, the **Divine Spiritual**.

8828. Conjunction with the **Divine Celestial**, that is, with the Divine of the inmost Heaven. Sig.

9804. By the priesthood discharged by Aaron with his sons, was represented the Lord as to the **Divine Celestial**, which is the Divine good in Heaven; and by his garments was represented the **Divine Spiritual**, which is the Divine truth thence proceeding. 10098.

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

9813. 'The sons of Aaron' = the things which proceed from the **Divine Celestial** . . .

10092. 'The flank of uplifting' = the **Divine Celestial** which is of the Lord alone perceived in Heaven and the Church.

10213. 'The holy of holies is this to Jehovah' = as it is from the **Divine Celestial**.

H. 24. From the **Divine Celestial**, the Lord in the world was called 'Jesus;' and from the **Divine Spiritual**, 'Christ.'

R. 49. In the Lord and thence from the Lord, there are the **Divine Celestial**, the **Divine Spiritual**, and the **Divine Natural**; the **Divine Celestial** is meant by 'the head' of the Son of Man; the **Divine Spiritual**, by His 'eyes' and by His breast that was 'girt with a golden girdle;' and the **Divine Natural**, by His 'feet.' As these three are in the Lord, they are also in the angelic Heaven; the Third Heaven is in the **Divine Celestial**, the Second Heaven is in the **Divine Spiritual**, and the first Heaven is in the **Divine Natural**. In like manner the Church on earth. For, before the Lord, the universal Heaven is as one man, in which they who are in the **Divine Celestial** constitute the head, they who are in the **Divine Spiritual** the body, and they who are in the **Divine Natural** the feet . . .

373. The **Divine Celestial** things of the Lord. Sig.

466. The Lord is with men in His **Divine Natural**, with the Angels of the **Spiritual Kingdom** in the **Divine Spiritual**, and with the Angels of the **Celestial Kingdom** in the **Divine Celestial**; yet He is not divided, but appears to everyone according to his quality.

959. When the Word 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 man, it became **Divine Natural** . . . T.6. E.593². De Verbo 5. 11.

T. 195. From the Lord proceeds the **Divine Celestial**, the **Divine Spiritual**, and the **Divine Natural**, one after the other. Whatever proceeds from His **Divine love** is called **Divine Celestial**, and the whole of it is good; whatever proceeds from His **Divine wisdom** is called the **Divine Spiritual**, and the whole of it is truth. The **Divine Natural** is from both, and is their complex in the ultimate. The Angels of the **Celestial Kingdom** . . . are in the **Divine** which proceeds from the Lord which is called **Celestial** . . . The Angels of the **Spiritual King-**

dom . . . are in the **Divine** . . . which is called **Spiritual** . . . And the Angels of the **Natural Kingdom** . . . are in the **Divine** . . . which is called the **Divine Natural**. E.69². 448². 696¹⁷. Sig.

E. 283. The appearance of the **Divine Spiritual** on every side around the **Divine Celestial**. Sig.

—². The **Divine Celestial** is the good of love to the Lord, and the **Divine Spiritual** is the good of charity towards the neighbour.

Coro. 51^e. Thus He conjoined into one in Himself the **Divine Celestial**, the **Divine Spiritual**, and the **Divine Natural**.

Divine Essence. See under **DIVINE HUMAN**, and **ESSENCE**.

Divine Good. *Divinum Bonum, Bonum Divinum.*

A. 1728. The Lord as a King governs each and all things in the universe from **Divine truth**; and as a Priest, from **Divine good**. **Divine truth** is the order itself of His universal Kingdom, all the laws of which are truths, or eternal Truths; **Divine good** is the essential itself of order, all things of which are of mercy. Both are predicated of the Lord: if only **Divine truth** were, no mortal could be saved; for Truths condemn everyone to Hell: whereas **Divine good**, which is of mercy, elevates from Hell to Heaven. 2015¹⁰. 4839². 7995⁶.

1935. This affection was from **Divine good** itself.

2063². See ABRAHAM at these refs. 2822. 3236. 3239². 3703.

2069⁵. The Lord's **Divine good** can only flow in with the celestial man, because it inflows into his voluntary part, as with the Most Ancient Church; but the Lord's **Divine truth** flows in with the spiritual man, because only into his intellectual part, which in him is separated from his voluntary part . . .

2093. **Divine truth** conjoined with **Divine good**. Sig.

2258. That **Divine good** cannot do this according to truth separated from good. Sig.

— . The priests who were also judges, as priests represented **Divine good**, and as judges, **Divine truth**.

—². **Divine good** judges all to Heaven; but **Divine truth** condemns all to Hell.

—³. That the evil are condemned to Hell, is not from the fact that **Divine good** is separated from **Divine truth**, but because the man separates himself from **Divine good** . . . In this, also, **Divine good** is conjoined with **Divine truth**, that unless the evil were separated from the good, the evil would inflict injury on the good . . .

2397^e. As all **Divine truth** goes forth from **Divine good**, the expression 'to be sent' is properly predicated of **Divine truth**.

2524. **Divine good** and **Divine truth** are united with each other as in a marriage.

— . The Rational as to truth is conceived by the influx of **Divine good** into the affection of knowledges; but rational good, by means of the influx of **Divine good** into that truth. . . (Thus) the good of the Rational is

from good Divine, but its truth is not from truth Divine . . .

[A.] 2554. **Divine good**, which is here called celestial good, is united as it were in marriage with Divine truth, which is here called spiritual truth ; and although **Divine good** is thus united solely with Divine truth, still it inflows into lower truths, and conjoins itself with them, but not as in marriage . . . It was in order that **Divine good** might thus be conjoined with them . . . that the Lord came into the world . . . 3086, Tr.

2616. See **DIVINE CELESTIAL** at these refs. 2622. 6417^e. 6435¹¹. 9804.

2665^e. He united the Human to the Divine by means of Divine truth, and the Divine to the Human by means of **Divine good**.

2719^e. **Divine good** is able to have a kind of receptacle in appearances.

2803. That Divine truth is the son, and **Divine good** the father . . .

—³. As **Divine good** can never be and come forth without Divine truth, nor Divine truth without **Divine good**, but one must be in the other mutually and reciprocally, it is manifest that the Divine marriage existed from eternity, that is, the Son in the Father, and the Father in the Son. Sig.

2813. The Lord's Divine Rational as to **good** could not suffer, or undergo temptations ; for no Genius or Spirit inducing temptations can approach **good Divine** ; but it was truth Divine bound that could be tempted . . . For some idea can be formed of truth Divine, but not of **good Divine**, except by those who have perception, and are celestial Angels. It was truth Divine that was no longer acknowledged when the Lord came into the world, wherefore it was this by virtue of which the Lord underwent and endured temptations. Truth Divine in the Lord is what is called 'the Son of Man ;' but **good Divine** in the Lord is what is called 'the Son of God' . . .

2832^s. See **ALTAR** at these refs. 9388. 9714². —³. 10001². 10047. 10052.

—¹⁰. 'Bethel' = **good Divine**.

3004^e. 'Jesus' = **Divine good** ; and 'Christ,' Divine truth. 3005, Ex. 5502.

3021^s. 'Thigh' = the **Divine good** which is of His love, from which He is also called 'Lord of lords.' 4973².

3043^s. When He adjoined Divine truth to the **Divine good** of the Rational . . . 3072.

3088. Exploration by **Divine good**. Sig.

3094^e. The light of Heaven is from the Lord's **Divine good** through His Divine truth ; and as it is through the Divine truth in His Human, it penetrates not only to the celestial, but also to the spiritual . . . This is the reason it treats so much in the internal sense of the **Divine good** and the Divine truth in the Human of the Lord.

3095. The separation of the affection of truth which was being initiated in **good Divine**. Sig.

3103. 'An ornament of gold' = **Divine good** . . . because the Lord is treated of.

3128^s. The **Divine good** with man inflows into his

Rational, and through the Rational into His Natural, and in fact into his scientifics or Knowledges and doctrinal things there . . . and there by inaptation forms to itself truths, by means of which it then enlightens all things in the natural man . . .

3132. When He perceived **Divine good** and Divine truth in the power of the affection of truth. Sig. —^e, Ex.

—². The conjunction of **Divine good** and Divine truth in the Lord is the Divine marriage itself, from which is the heavenly marriage . . .

3141. See **DIVINE RATIONAL** at this ref.

3154^s. Things discordant in which **good Divine** is. Sig.

3192. That **Divine good** natural initiated it . . . to the **Divine good** in the Rational. Sig. and Ex.

3194. **Divine good** rational born from Divine truth itself. Sig. 3261.

—². 'He that liveth and seeth me' = **Divine good** rational, which is there called the Lord's interior man, from Divine truth. (For) in the very Divine itself there is **good** and truth ; the Lord as to the Divine Human went forth from **Divine good**, and was born from Divine truth ; or, what is the same, the being itself of the Lord was **Divine good**, and the manifesting itself was Divine truth ; from this was the **Divine good** rational of the Lord, with which He conjoined Divine truth from the Human. 3210.

3195. That **Divine good** rational, being born from Divine truth, was in Divine light. Sig.

—³. The **Divine good** itself, and the Divine truth, from which comes light, is the Lord.

—⁹. 'His face as the sun' = the **Divine good**.

3209. That **Divine good** rational perceived from the Divine Natural how the case was. Sig. and Ex.

3210². It was the veriest **Divine good** and truth in the Divine Human with which truth from the human was conjoined, that was signified by the Holy of Holies in the tabernacle . . .

3246². The spiritual are from the same father (as the celestial), but not from the same mother, that is, from the same **Divine good**, but not from the same Divine truth. Ex.

3283². The influx into the Natural must be from the **Divine good** of the Rational through Divine truth there.

3286. See **DIVINE NATURAL** at this ref.

3300². 'Wine and the blood of grapes' = the **Divine good** and the Divine truth of the Natural.

—³. 'Edom' = the **Divine good** of the Lord's Divine Natural. 3322². —³.

3301⁴. Before He put on **Divine good** and truth, as to the natural man also.

3313. The **Divine good** of the Divine Rational loved the good of truth. Sig.

3358. That **Divine good** and truth cannot be comprehended, thus not received, unless they are in appearances. Tr.

3387. That he could not open Divine truths themselves, for thus **Divine good** would not be received. Sig.

— For **good** from the Lord or **Divine good**, can only inflow into truths. . . Truths or appearances of truth are given to man, in order that **Divine good** may form his Intellectual, thus the man himself. . .

3390. See ISAAC at these refs. 3392. 4108.

3394². The celestial perceive **Divine good** and truth in the Rational. . .

—³. It treats here of the regenerate spiritual man, who, by regeneration, receives **Divine good** in the new will, and Divine truth in the new understanding. . .

3398². Therefore it is most carefully provided by the Lord, that **Divine good** and truth be not profaned.

3402. That Divine truth and **Divine good** are not to be opened, and are not even to be approached in faith, on account of the danger of eternal damnation if they are profaned. Sig.

3510. That the **Divine good** of the Divine Rational willed the affection of good. Sig.

3538. (Genuine truths of good) which were from the **Divine good** through the Divine truth of the Divine Rational. Sig.

— 'House,' here, = **Divine good**, because predicated of the Lord.

3576^e. See ESAU at these refs. 4639. 4641.

3579. 'Of the fatnesses of the earth' = from the **Divine good**.

3579⁴. See MANNA at this ref.

3600. That life is from **Divine good**. . . and from Divine truth. Sig.

3619. As **Divine good** is being itself, and Divine truth is life thence, the Lord is the Lord principally by virtue of **Divine good**.

3704. As everything relates to good and truth, the Divine of the Lord is distinguished into **Divine good** and Divine truth, and the Lord's **Divine good** is called 'the Father,' and the Divine truth 'the Son;' but the Divine of the Lord is nothing but **good**, yea, **good** itself; whereas the Divine truth is the **Divine good** so appearing in Heaven before the Angels. . . That the Lord as to **Divine good** is represented by the sun; and that the Lord as to Divine truth is represented by the light. Refs. Thus, in His own essence, the Lord is nothing but **Divine good**, and this as to both the Divine itself and the Divine Human. But Divine truth is not in **Divine good**, but from **Divine good**; for so the **Divine good** appears in Heaven. And as **Divine good** appears as Divine truth, for the sake of man's apprehension, the Divine of the Lord is distinguished into **Divine good** and Divine truth. . . This is why the Lord so often speaks of the Father as if He were distinct and as it were another than Himself, and yet elsewhere says that He is one with Himself. 3969¹⁶. 7499. 8241.

—¹¹. They who are in Divine truth are 'they who have His precepts and do them;' and they who are in **Divine good**, are they who 'love.' Hence it is said, 'We will come and make our abode with him,' to wit, the **Divine good** and the Divine truth will do so.

— Before He was glorified, the Lord was the Divine truth which is from the **Divine good**, whereas when He had been glorified, He was the **Divine good** itself as to

both essences, from Whom is all **Divine good** and Divine truth.

3720. In the supreme sense, 'the House of God' = the Lord as to **Divine good**; and 'the Temple,' the Lord as to Divine truth.

3734. See BREAD at these refs. 9393^e.

3736. To return to the **Divine good** itself. Sig.

3813. See FLESH at these refs. 4735. 7850^c. 8409³. 9127². 10283¹⁴. E. 1082³.

—². 'Bread' = the Lord's **Divine good**; and 'wine,' His Divine truth.

3921. The Lord judges from justice, because from Divine truth; and He hears from mercy, because from **Divine good**; from justice, those who do not receive **Divine good**; and from mercy, those who do receive it; but still. . . in all Divine justice there is mercy, as in Divine truth there is **Divine good**.

3952². (Thus) the Divine marriage itself of the Lord is not between **good Divine** and truth Divine in His Divine Human; but between the **good** of the Divine Human and the Divine itself. . .

3954. The **Divine good** comes from the Divine love.

3956. See REWARD at this ref.

3975^e. The Lord acquired **Divine goods** and Divine truths by His own power. Refs.

4069. That now He would betake Himself nearer to **good Divine**. Sig.

4133. No longer **good Divine** with Him as before. Sig.

4145. A longing for conjunction with **good Divine** directly inflowing. Sig.

4180. The **Divine good** as to each essence. Sig.

— With those who are not in good, Divine truth is attended with fear, dread, and terror; but not **Divine good**; this terrifies no one. Ex.

—². The Holy which is from the Lord has in it **Divine good** and Divine truth: these continually proceed from the Lord. . . They who are in evil do not receive **Divine good**; for they are in no love and charity. . . But Divine truth can be received even by the evil; yet only by their external man. . .

—⁴. (Thus) the fear, dread, and terror with the evil are not from **Divine good**, but from Divine truth; and they exist when they do not receive **Divine good**, and yet receive Divine truth; also, Divine truth without **good** cannot penetrate towards the interiors; but merely sticks in the extremes. . .

—⁶. For **Divine good** cannot be received by man, or Angel; but only by the Divine Human of the Lord (Sig.); but Divine truth can be received. . . and in this **Divine good** can dwell, with a difference according to the reception.

4193. Appropriation from **good Divine**. Sig.

4234. See JACOB at these refs. 4641². 4645.

4247². **Divine good** cannot be applied to any vessels except genuine truths. . .

4253. Conjunction with **Divine good** and truth. Sig.

4341. Conjunction of **Divine good** with Divine truth in the Natural. Sig.

[A.] 4350. **Divine good** flows in through the internal man, and comes to meet the truth which is insinuated through the external man, in order that they may be conjoined. Sig.

4358. **Divine good** at once acknowledges the truths which it conjoins with itself. Sig.

4576. See CANAAN at this ref.

4577². After the Lord was glorified as to the Human, He became **Divine good**, and then from Him, as from **Divine good**, there proceeded and there proceeds **Divine truth**, which is 'the spirit of truth' which He said He would send. —^e. 4973⁵. 5307².

4606. The essentials of external **Divine goods** and truths. Sig.

4641². He afterwards conjoined this Human . . . with the **Divine good** which He had from birth.

4642². In what follows, it treats of the **Divine good** natural of the Lord; but its derivations are described by names; for the derivations of this good go beyond the understanding of any man, or Angel. . . Still, the derivations are represented to the Angels . . . by an influx of **Divine love** . . . and the influx, by a celestial flame which affects them with **Divine good**. 4646.

4644^e. The Lord alone was born into **good**, and into the **Divine good** itself, so far as from the Father. The **Divine good** in which the Lord was born, is what is here treated of; its derivations are the things which came forth in the Lord's Human, when He made it **Divine**; and are the things by means of which He glorified it.

4677². As the chief priests represented the Lord as to the **Divine Celestial** or **Divine good**, Aaron was clad with garments which represented the **Divine truth** which is from the Lord's **Divine good**; for **Divine good** is in the Lord, whereas **Divine truth** proceeds from Him. In like manner, when the Lord was transfigured . . . the **Divine good** appeared as the sun; and the **Divine truth** was presented by garments which appeared as the light. S.44. 48.

4763². Mourning over the **Divine truth** and the **Divine good** lost. Sig.

4931. In the proper sense, Heaven is the **Divine good** and **Divine truth** which are from the Lord.

4973⁶. As by 'Lord' is meant **Divine good**; and by 'King,' **Divine truth**, 'dominion' (in relation to the Lord) is predicated of **Divine good**; and 'Kingdom,' of **Divine truth**. Ill.

4980². See CELESTIAL at this ref.

5075. Nothing that comes forth in the universe is anything, that is, is a thing, unless it is from **Divine good** through **Divine truth**. Sig.

5076. **Divine order** itself is **Divine truth** from **Divine good** . . .

5145⁴. Conscience is the interior plane in which is terminated the influx of **Divine good** . . .

5157^e. The Voluntary in the Lord was **Divine** from conception, and was the **Divine good** itself; but the Voluntary from the mother was evil, and therefore . . . a new one was to be acquired in its place from the **Divine Voluntary** through the **Intellectual**, or from the **Divine good** through the **Divine truth** . . .

5313¹². See CELESTIAL KINGDOM at this ref.

5576⁵. When predicated of the Lord, 'meat' = the **Divine good** of love to save the human race.

5704². The Lord is nothing but **Divine good**, and **Divine truth** is not in the Lord, but proceeds from Him: according to this **Divine truth** under **Divine good** are ordained all the Societies in the Heavens.

5920². The influx of **Divine good** and truth from the Lord progresses by continual mediations, and thus successions . . .

6013^e. To the end that man may be a recipient of **Divine good** from the Lord in particular, as Heaven is in general . . .

6032. See HEAT at these refs. 7381⁴. 8329^e. 9682².

6135⁵. 'The temple of His body' = **Divine truth** from **Divine good**,

6148³. See PRIEST at these refs. —⁴. —⁵. 8625. 8770. 9809.

6179. See MARRIAGE at this ref.

6280². As to His essence, the Lord is not **Divine truth**; for this is from Him as light is from the sun; but He is the **Divine good** itself, one with Jehovah.

6367⁴. The omnipotence of **Divine truth** from **Divine good**. Sig.

6378. That His **Intellectual** is **Divine good** from His **Divine love**. Sig.

—². In the supreme sense, 'grapes' = the Lord's **Divine good**, which is with those who are in His **Spiritual Kingdom**.

6380^e. His whole Human is the **Divine good** of the **Divine love**.

6685. In its first origin, the **Spiritual** is the **Divine truth** proceeding from the Lord's **Divine Human**, which truth has **Divine good**, in it, because **Divine truth** goes forth from the Lord's **Divine Human**, which is **Divine good**. This **Divine truth**, in which is **Divine good**, is the **Spiritual** itself in its own origin, and is the very life which fills Heaven, yea, the universe. Where there is a subject, there it flows in; but it is varied in the subjects according to their form . . .

6716². When the Lord was in the world, He caused His Human to be **Divine truth**; but afterwards, when He was fully glorified, He caused it to be **Divine good**, thus one with Jehovah. 6753^e. 6864.

6788. That which proceeds from the Lord's **Divine Human** is **Divine truth** from **Divine good**.

6830. ('Horeb') = the **Divine good** of love shining forth through the truth which is of the **Divine law**.

6832⁵. The **Divine good** of the Lord's **Divine love** was here also seen as 'a flame of fire.'

—⁷. In order that the **Divine good** itself might be represented, it was commanded that there should be perpetual fire upon the altar.

6834. 'The bush was not consumed' = **Divine truth** united to **Divine good** in the Natural. Ex.

—². The **Divine good** of the **Divine love** is the solar fire itself in the other life . . .

6864. The difference between **Divine truth** and **Divine**

good is such as is that between the light from the sun and the fire in the sun.

6905^e. See JEHOVAH at these refs. 7311. 7499. 7590. 8241. 8765. 8988^s. 10646. S.88.

6993. After the Lord became Jehovah, that is, **Divine good**, even as to the Human, which was after the resurrection, He was no longer Divine truth, but this proceeded from His **Divine good**. 8127^e. 8573^s. 9670^a.

6997^e. In its inmost bosom, the Word has stored up in it **Divine truth** itself, which proceeds immediately from the Lord, thus also the **Divine good**, that is, the Lord Himself.

6998. See AARON at these refs. 9670^s. 9806. 9946. 9952. 9959^e. 10067. 10082. 10118. 10198. 10239.

7014^e. As the Lord thus successively put on the Divine, He first made Himself truth from the Divine, afterwards **Divine truth**, and at last **Divine good**. These were the degrees of the Lord's glorification which are here described in the internal sense.

7167^e. The **Divine law** is truth **Divine** proceeding from the Lord; and that which proceeds from the Lord is **Divine good** and truth; and **Divine good** is love and charity, and **Divine truth** is faith.

7206. The Word is **Divine truth** proceeding from the **Divine good** of the Lord's **Divine Human**.

7268. The **Divine** which is above the Heavens is **Divine good**, but the **Divine** in the Heavens is **Divine truth**; for from the **Divine good** there proceeds **Divine truth**, and makes Heaven, and disposes it . . . 7873^e. 8328^s.

7273^s. See CONDEMN—*dummare*—at this ref.

7343. **Divine truth** flows in with all, but is varied with everyone according to his state . . . Hence the infernals turn it into falsities, just as they turn **Divine good** into evil . . .

7679. In its origin, the good of love and charity, being **Divine**, is most gentle . . . but when it falls down to the Hells, it becomes ungentle and rough, being turned so by them; therefore the influx and presence of this **Divine good** not only torments, but even devastates them. 8823^s.

7796^s. See BE at these refs. 8267^s.

7873^e. See **DIVINE ITSELF** at these refs. 10052^e. 10067^s. 10125^s.

8215^s. 'The Ancient of Days' = the Lord as to **Divine good**. . . His 'garment' = truth **Divine** in the external form; 'the hair of his head' = good **Divine** in the external form.

8309^e. 'The sanctuary' = where there is **Divine truth** in which is **Divine good**.

8470^e. The universal that forms and ordains each and all things, is the **Divine good** of **Divine love** from the Lord.

8472^s. The **Divine good** which proceeds from the Lord is communicated to all in Heaven universally and singularly, but everywhere according to the power of receiving . . .

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

8641. That truths are ordered by good **Divine** . . . and the good **Divine** from which is the ordination, is represented by 'Jethro.' 8643.

8644. As in what follows it treats of the conjunction of **Divine good** with **Divine truth**, in order that from it there may be effected ordination with the man of the Church, it is to be known, that between **Divine good** and **Divine truth** there is this difference, that **Divine good** is in the Lord and **Divine truth** is from the Lord; they are circumstanced as is the fire of the sun and the light thence derived; fire is in the sun, and light is from the sun: in the latter there is not fire, but heat . . . In the Sun which is the Lord there is **Divine fire**, which is the **Divine good** of the **Divine love**; from that Sun there is **Divine light**, which is **Divine truth** from **Divine good**; in this **Divine truth** there is also **Divine good**, but not such as there is in the Sun; it is accommodated to reception in Heaven . . . How the **Divine good** of the Lord's **Divine love** is accommodated to reception cannot be known to anyone, not even the Angels; because the accommodation is that of the infinite to the finite . . . That the Sun is the **Divine good** of His **Divine love**, and the light thence is **Divine good**, from which is intelligence. Refs.

8647. See JETHRO at these refs. 8657. 8661. 8662. 8672, etc.

—. 'Zipporah the wife of Moses' = good **Divine** (conjoined with truth **Divine**).

8666. It treats in this verse of the union of **Divine good** with truth **Divine**; and all union is first effected by the influx of the one into the other, and consequent perception; then by application, and also by immission; and afterwards by conjunction.

8682. The appropriation of these things from **Divine good**. Sig.

8724. The **Divine truth** which proceeds from the Lord does nothing from itself; but from the **Divine good**, which is the **Divine** itself; for **Divine good** is being, but **Divine truth** is the manifesting therefrom . . . When the Lord was in the world, He was **Divine truth**, and then the **Divine good** in Him was 'the Father'; but when He was glorified (and went out of the world), He became **Divine good** even as to the Human; and the **Divine truth** which then proceeds from Him is called 'the Comforter' or 'the spirit of truth.' 8861. 10258^a. 10730. Ath. 79, Ex.

8753^s. See SINAI at these refs. 8805^s. 8916.

8758. Arrangement with those of the Spiritual Church by **Divine celestial good**. Sig. . . By **Divine celestial good** is meant the **Divine good** in Heaven; for good **Divine** in itself is far above Heaven.

8760^s. The **Divine** itself is far above the Heavens, not only the **Divine good** itself, but also the **Divine truth** itself which proceeds immediately from **Divine good** . . . The **Divine good** itself in itself is an infinite flame of ardour, that is, of love . . . The light, too, from the flame of the **Divine love**, which is **Divine truth**, if it were to flow in from its own fiery splendour without remission, would blind all who are in Heaven. From this may be evident what the difference is between the **Divine good** and **Divine truth** above the Heavens, and the **Divine good** and **Divine truth** in the Heavens.

[A.] 8761. The union of the **Divine good** in Heaven with the **Divine truth** there. Sig.

— Whether you say the **Divine good** in Heaven, or Heaven, is the same, because Heaven comes forth from it. . . There, **Divine good** united to **Divine truth** is all in all, thus the life or soul of Heaven.

8764⁴. 'The wings covering their bodies' = that the **Divine truth** covers the **Divine good** from which it proceeds; for **Divine good** is flame, and **Divine truth** is the light thence. . . The flame itself does not appear in Heaven, but only the light. . .

8770². See **KINGDOM** at this ref.

—³. In the **Spiritual Kingdom** there reigns **Divine truth**; in the **Celestial Kingdom**, **Divine good**. 10090². 10151.

8797. 'Mount,' here, = the **Divine good** of the **Divine love** in the inmost Heaven.

8875. For they who are in the opposite perceive **Divine truth** as falsity, and **Divine good** as evil. . . They rush into the sphere where **Divine truth** and **Divine good** are, with the endeavour to destroy those who are there, and then the **Divine truth** of the **Divine good** operates with them, and causes them to feel torments like those of Hell.

8897². In the supreme sense, 'mother' = the Lord as to **Divine truth**, thus His **Kingdom**; for the **Divine truth** which proceeds from the Lord makes Heaven; (because) the Lord as to **Divine good** is the Sun in the other life, and as to **Divine truth** is light. . . **Divine good** is in **Divine truth**, as the heat of the sun is in the light in spring and summer time.

8918. Distance from the veriest good which proceeds from the **Divine** causes the appearance of distance in Heaven.

9050⁵. 'Heart' is said from the **Divine good** which is of love or mercy; and 'soul' from the **Divine truth** which is of faith with man.

9144¹¹. See **JUDAH** at this ref.

9167². Hence, 'Lord' = the Lord as to **Divine good**; and 'God,' 'King,' and 'Master,' the Lord as to **Divine truth**. III.

9262². Therefore, the good of innocence is good **Divine** itself from the Lord with man. . .

9264. See **DENY** at this ref.

9473³. The internal good in the good of love to the Lord or in the good of innocence, is the good **Divine** itself proceeding from the Lord's **Divine Human**, thus is the Lord Himself; this good must be in every good for it to be good.

9491. 'Shittim wood' = the good itself proceeding from the Lord's **Divine Human**.

9493. 'Four rings of gold' = **Divine truth** conjoined with **Divine good**.

9498⁸. The heat proceeding from the Lord as a Sun is the **Divine good** of His **Divine love** accommodated to the reception of the Angels; and the light proceeding from the Lord as a Sun is the **Divine truth** of His **Divine good**; both, however, are called the **Divine truth** proceeding from the Lord. 10106². 10809. H. 117.

9499. The **Divine good** conjoined with the **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. . .

9533. The termination of the sphere of good from the Lord's **Divine good**. Sig. 9535.

9534. The sphere of **Divine good** encompasses Heaven. . . and thus protects. (Refs.) This **Divine** sphere extends also into the Hells, and guards them also; but with this difference, that the **Divine** sphere which encompasses and protects Heaven is the sphere of **Divine truth** conjoined with **Divine good**; but that which guards Hell is the sphere of **Divine truth** separated from **Divine good**. The reason why this sphere is in Hell, is that all who are there reject **Divine good**, thus the Lord's mercy. Such a sphere reigns in Hell in the external form; yet a sphere of **Divine truth** conjoined with **Divine good**, in the internal form. . . (Thus) the sphere of **Divine good** in the external form, ceases where Heaven ceases; and the sphere of **Divine truth** separated from **Divine good**, begins where Hell begins; and in the interspace is the conjunction. Sig.

9537. Firmness is from the conjunction of **Divine truth** with **Divine good** in ultimates. Sig.

9569. The **Divine good** of the **Divine love** is what sanctifies.

9571. (The light of the **Spiritual Heaven**) from the **Divine good** of the Lord's **Divine Human**. Sig.

9636⁶. The good of merit is the **Divine good** itself which constitutes the Heavens and supports them.

9639. The **Divine good** proceeding from the Lord is that which conjoins all in Heaven; for that which reigns universally in **Divine truths** is **Divine good**, and that conjoins which reigns universally.

9667⁶. The Lord's **Divine love** is **Divine good**; for all good is of love. . .

9670⁴. **Divine good** is the holy of holies.

—^e. The veil between the holy place and the holy of holies = the medium which unites the **Divine truth** and **Divine good** in the Lord.

9684². **Divine good** becomes spiritual good through the reception of **Divine truth**, as of light from the moon.

9727⁶. The good which is here signified (by the brass), is the **Divine good** of His **Divine love**: all things of the Lord's **Divine Human** are from that good.

9735. The power of the sphere of **Divine good**. Sig.

9809. There is **Divine good**, and there is **Divine truth**; **Divine good** is in the Lord, thus is His being, which in the Word is called 'Jehovah;' but **Divine truth** is from the Lord, thus is the manifesting from that being; this in the Word is meant by 'God;' and as that which comes forth from Him is also Himself, the Lord is also **Divine truth**, which is His **Divine** in the Heavens. . . The celestial Angels are receptions of the **Divine good** which is from Him; and the spiritual Angels of the **Divine truth** which is thence derived. . .

—⁴. Conception from the **Divine good** itself, from which he had **Divine truth**. Sig.

9812². **Divine good** celestial, which makes the Third Heaven, is the good of love to the Lord; **Divine good**

spiritual, which makes the Second Heaven, is the good of charity towards the neighbour; and **Divine good** natural, which makes the First Heaven, is the good of faith and of obedience. To **Divine good** natural pertains also civil good . . . and also moral good . . . These three goods follow in order, as end, cause, and effect . . .

9818²². 'The Angel of faces'=the Lord as to **Divine good**. . . 'To make the Angels spirits'=receptions of Divine truth; 'to make them a flaming fire'=receptions of **Divine good** or Divine love.

9877². The **Divine good** proceeding from the Lord creates this heavenly form.

9882. The sphere of **Divine good** through which there is conjunction at the higher part of Heaven. Sig.

9883^e. The conjunction of the sphere of **Divine good** in the extremes of Heaven. Sig.

9896. The conjunction and preservation of all things of Heaven by means of the sphere of **Divine good** in the externals of the Spiritual Kingdom. Sig.

9930. Enlightenment from the Lord's **Divine good**. Sig.

—². A crown is a representative of **Divine good**. Ex.

—³. Government from **Divine good** was represented by a crown; and government from Divine truth, by a sceptre.

—⁵. After this last temptation (of the cross) the Lord put on **Divine good**; and thus united His Divine Human to the Divine itself which was in Him.

9954¹¹. When the Lord was in the world, He was Divine truth itself as to the Human, and He was **Divine good** itself as to the very being of His life . . . The anointing of the Lord as to the Divine Human was effected by means of the **Divine good** itself of the Divine love . . .

10001. 'The door of the Tent'=the conjunction of **Divine good** and Divine truth from the Lord in Heaven. Ex.

10010. See ANOINT at these refs. 10011. 10066. 10100. 10125. 10258³.

10033⁸. By (the Holy Supper) is signified the appropriation of **Divine good** and Divine truth from Him, (which) can only exist with those who acknowledge the Divine of the Lord . . .

10047². The Glorification of the Lord's Human was effected by the union of Divine truth with **Divine good**: the **Divine good**, which is Jehovah, was in the Lord as the soul from the father is in man . . . 10125².

—⁴. The sprinkling of the blood upon the altar round about, represented the union of Divine truth and **Divine good** in every way, in both the internal and the external man; and the sprinkling of the blood at the foundation of the altar, represented the union of Divine truth and **Divine good** in the external man only. 10064.

10053. The sacrifices=the casting out of evils and falsities from His human from the mother, and the implantation of Divine truth from the **Divine good** which was in Him; and the burnt-offerings=the union of Divine truth with **Divine good**, which union is what

is meant by the Glorification; for, while He was in the world, the Lord made His Human Divine truth, and, successively also, through union with the **Divine good** which was in Him, and which was the being of His life, He made His Human **Divine good**, thus one with Jehovah.

10057. The following state, which is one of Divine truth proceeding from the Lord's **Divine good** in the Heavens. Sig.

—⁵. (Thus) the first state of His Glorification was to make His Human Divine truth, and to unite it with the **Divine good** which was in Him; and the second state was to act from **Divine good** through Divine truth; for Heaven is built and the Church is built by means of the Divine truth proceeding from the Lord's **Divine good**. 10060. 10076. —⁵.

10064. When **Divine good** is mentioned, Divine love is also understood; for all good is of love . . .

10068. The reciprocal union of the **Divine good** and Divine truth from the Lord's Divine Human in the lower Heavens. Sig.

10084. Union with the **Divine good** of the Divine love. Sig.

10153. The presence and influx of the Lord through **Divine good** in Heaven and the Church. Sig.

10188. 'Two rings of gold'=the sphere of **Divine good**, through which there is conjunction and preservation.

—². The sphere of **Divine good** fills the universal Heaven, and also extends itself into Hell. Ex.

10190^e. Thus the sphere of **Divine good** in the midst is like an axis, and the sphere of Divine truth thence proceeding is on both sides, right and left.

10196². As to the Divine itself which is called 'the Father,' and as to the Divine Human which is called 'the Son,' the Lord is Divine love, thus **Divine good** itself; but as to Heaven, which is below the Lord as a Sun, the Lord is Divine truth; but this Divine truth has in it **Divine good** accommodated to the reception of Angels and Spirits; this Divine is what is called 'the spirit of Jehovah,' and 'the Holy.' The reason this is called Divine truth, and not **Divine good**, is that Angels and Spirits are created, and therefore are receptions of Divine truth proceeding from **Divine good** . . . their understanding is formed to receive Divine truth, and their will, to receive **Divine good**; the understanding is of service to them for reception, and thus for perception.

10252. See OIL at these refs. 10261. 10283.

10261. It is called **Divine celestial good** of the Lord, because all good in the Heavens which is essentially good, is from the **Divine** of the Lord. But it is to be known, that in itself the Lord's **Divine good** is only one; for it is infinite . . . The reason it is distinguished into celestial and spiritual, is owing to its reception by Angels . . . and men: as received by Angels and men of the Celestial Kingdom, it is called **Divine good** celestial; and as received by Angels and men of the Spiritual Kingdom, it is called **Divine good** spiritual.

—^e. 'The Mount of Olives'=the **Divine good** of the Divine love; for from this He fought and conquered.

[A.] 10262. The Lord's **Divine good** celestial is the Conjective itself of all things, because it is the being itself of the life of all things; for it vivifies all things by means of the Divine truth proceeding from that **Divine good** . . .

10285. Whether you say, the **Divine good** of the Divine love, or the Divine Human, it is the same.

10528°. He is called 'the Lord' from **Divine good**; and 'Angel' from Divine truth.

10579°. 'The faces of Jehovah' . . . in the universal sense = Divine truth; for in Divine truth is all good; and, with man and Angel, there is **Divine good** in Divine truth; and without the latter, there is not the former . . .

10617°. As to the Divine itself and as to the Divine Human, the Lord is **Divine good**; and as to the Divine proceeding He is Divine truth.

H. 9°. From the Lord nothing proceeds but **Divine good** and Divine truth, and these affect everyone according to the reception . . .

13°. The **Divine good**, which is compared to heat, is the good of love with the Angels; and the Divine truth, which is compared to light, is that by which and from which is the good of love.

33. The interiors are opened by the reception of **Divine good** and Divine truth . . .

107. The **Divine good** which proceeds from the Lord makes Divine order . . .

133. There are two things which proceed from the Lord as a Sun, Divine truth and **Divine good**; Divine truth is presented in the Heavens as light, and **Divine good** as heat; but Divine truth and **Divine good** are so united that they are not two, but one; yet with the Angels they are separated; for 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 Celestial Kingdom; they who receive Divine truth more, are in the Spiritual Kingdom; the most perfect Angels are those who receive both in a like degree. Life 32. E. 22. 204⁴. 448⁵. 1042³. 1073.

139. The **Divine good** and the Divine truth which are in the Heavens from the Lord as a Sun, are not in the Lord, but from the Lord; in the Lord there is only Divine love . . .

232. The Angels are receptions of Divine truth in proportion as they are receptions of **Divine good** . . .

282. See INNOCENCE at this ref.

370. See MARRIAGE LOVE at these refs. 374.

371. From the Divine love proceeds **Divine good**; and **Divine good** is received by Angels and men in Divine truths . . .

539. The Divine itself in Heaven is **Divine good** and Divine truth.

N. 304. That the Lord united Divine truth with **Divine good**, thus His Human with the Divine itself. Refs.

— That when the Lord went out of the world, He made His Human **Divine good**. Refs.

S. 19. From the Lord there proceed **Divine good** and Divine truth; **Divine good** from His Divine love, and Divine truth from His Divine wisdom; and both are in the Word; for the Word is the Divine proceeding.

80. The things in the spiritual sense relate to Divine truth; and those in the celestial, to **Divine good**.

P. 172⁴. How the Lord is the Divine truth of the **Divine good**. Ex.

R. 17. 'He is the First-begotten from the dead' = that He is **Divine good** itself.

46. The Divine proceeding and at the same time conjoining, which is **Divine good**. Sig. E. 65.

49. 'His feet like fine brass burning in a furnace' = the **Divine good** natural. 126.

170. That those are to be received who are in **Divine good** and in Divine truths from the Lord, thus who have the life of Heaven in them. Sig.

193°. When the Lord was in the world, He made His Human Divine truth, which also is the Word; and when He went out of the world, He fully united Divine truth to **Divine good** which was in Him from conception; for the Lord . . . made His Human Divine as He makes man spiritual; He first implants in him truths from the Word, and afterwards unites them to good . . . E. 419⁵. 594².

254. Whether it is said **Divine good** and Divine truth, or Divine love and Divine wisdom, it is the same . . .

266. That the Lord conquered the Hells, and reduced all things into order by means of **Divine good** united to Divine truth in His Human. Sig. E. 310.

288. See DIVINE HUMAN at these refs. E. 293.

689. The **Divine good** of the Word confirming this Divine truth. Sig.

739. That the Word is **Divine good** itself, and that it is Divine truth . . . In its celestial sense it is **Divine good**; and in its spiritual sense it is Divine truth. Sig. — e.

821. The Lord as to the Word, that He is **Divine good** and Divine truth itself; from both of which He effects judgment. Sig.

854². For **Divine good** and Divine truth cannot be appropriated to any Angel or man so as to be his, but only so as to appear as if they were his . . .

882°. 'The temple' = the Lord's Divine Human as to Divine truth or Divine wisdom; and 'the tabernacle,' as to **Divine good** or Divine love.

M. 86. The preservation of the universe is nothing but the perpetual influx of **Divine good** and Divine truth into the forms created by them.

115³. In the Lord the Creator there are **Divine good** and Divine truth in their own substance itself; the being of His substance is **Divine good**, and the manifesting of His substance is Divine truth; in Him also they are in their very union; for in Him they make infinitely one; and as these two are one in the Creator Himself, they are also one in each and all things created by Him . . .

T. 85. That Jehovah God descended as Divine truth,

which is the Word, and yet did not separate **Divine good**. Gen.art.

86. To subjugate the Hells, etc., **Divine good** does not avail, but **Divine truth** from **Divine good**: regarded in itself, **Divine good** is like the round hilt of a sword . . . but **Divine truth** from **Divine good** is like a sharp sword . . .

686. They who have been regenerated by . . . the **Divine truth** of faith, are distinguished in the Heavens from those which have been regenerated by . . . the **Divine good** of love. (The former) go in white garments of fine linen, and are called spiritual Angels; whereas (the latter) go in crimson garments, and are called celestial Angels. Sig.

E. 30. The Lord in Heaven is **Divine truth** united to **Divine good**.

146. That which proceeds from the Lord is **Divine good** united to **Divine truth**: both are of love, and also are the Lord in Heaven.

205. The Lord has all power . . . from **Divine good** through **Divine truth** . . . Sig.

254³. Heaven is Heaven from the **Divine** which proceeds from the Lord; and this **Divine** is called **Divine truth**; but it is **Divine good** united to **Divine truth**. . . The **Divine love** appears to the Angels as the solar fire: from Him as a Sun proceed light and heat; the light . . . is **Divine truth**, and the heat . . . is **Divine good**; this latter, namely, **Divine good**, is meant by 'the Father in the Heavens.' 297.

272. All truths disposed into order by **Divine good**. Sig.

274. See **DIVINE LOVE** at these refs. D.Wis.ix.

279. The appearance in ultimates of **Divine good** as to protection. Sig.

288⁷. From the Lord proceeds **Divine good** united to **Divine truth**; but in Heaven and the Church . . . **Divine truth** is received, and is united to **Divine good**.

—¹. 'The glory of Lebanon'=the **Divine truth**; 'the honour of Carmel and Sharon'=the **Divine good**, which they receive.

290. In this and the following verses, it treats of the reception of **Divine truth** and **Divine good** by the Angels of Heaven and the men of the Church . . . It is to be known, that the reception of **Divine truth** and **Divine good** . . . exists only with those who are in truth from good. Ex.

295. That they *are* through **Divine good**, and that they come forth through **Divine truth**. Sig.

297. **Divine good** judges no one, but **Divine truth** . . . Still, the Lord Himself does not judge anyone from the **Divine truth** which proceeds from Him; for this is united to **Divine good**, so that they are one; but the man Spirit judges himself; for it is the **Divine truth** received by him which judges him. 907³.

298. All intelligence and wisdom are from **Divine good** through **Divine truth**.

339. 'Honour and glory'=**Divine good** and **Divine truth**.

340¹¹. The **Divine love** from which the Lord flows in, is meant by 'The faces of Jehovah;' the **Divine truth** with which He flows in, is meant by, 'May Jehovah make His face shine upon thee;' and the **Divine good** with which He flows in, is meant by, 'May Jehovah lift up His faces upon thee.' Ex.

343. 'He that sat upon the throne'=the **Divine good** proceeding; and 'the Lamb'=the **Divine truth** proceeding.

349⁵. The **Divine good** which proceeds from the Lord is the source of order; and **Divine truths** are the laws of order.

374¹⁴. 'The Holy Spirit'=the **Divine truth** proceeding from Him; and 'fire'=the **Divine good** of His **Divine love**.

409⁶. 'Servants'=those who receive **Divine truth**, and those who teach it; for **Divine truth** serves, and thereby effects **Divine good**; and 'the chosen'=those who receive **Divine good**, and lead.

412. Lest they should suffer direful things from the influx of **Divine good** united to **Divine truth** proceeding from the Lord. Sig.

418². Into the eastern and western quarters the Lord flows in with **Divine good** more strongly than with **Divine truth**; and into the southern and northern quarters with **Divine truth** more strongly than with **Divine good** . . .

434⁶. The light of Heaven is **Divine good** in form.

458². **Divine good** united to **Divine truth** proceeding from the Lord, is received in the Third Heaven as the **Divine Providence**; in the Second Heaven, as **Divine wisdom**; and in the First Heaven, as **Divine intelligence**.

466. The **Divine good** which proceeds from the Lord, in the three Heavens. Sig.

— There are two things which proceed from the Lord, from which are all things in the Heavens and earths, namely, **Divine truth** and **Divine good**; **Divine truth** is the source of all intelligence and wisdom with Angels and men; and **Divine good** is the source of all charity and love with them; these two proceed united from the Lord; thus in their very origin they are one; but with the Angels and men who receive, they are two, because there are two receptacles of life with them, which are called the understanding and the will; the understanding is the receptacle of **Divine truth**, and the will is the receptacle of **Divine good** . . . and, in proportion as these two, **Divine truth** and **Divine good** . . . are one with Angels and men, they are in conjunction with the Lord; but in proportion as they are not one, they are not in conjunction.

479. The influx of **Divine good** into the truths with them. Sig.

—^c. **Divine good** can only flow into truths . . .

—^c. They in whom truths have been implanted by the Lord through temptations, are constantly kept in them by the influx of **Divine good** into them. Sig.

684. That then **Divine good** and **Divine truth** is received. Sig.

[E.] 701^o. 'Levi' = the Lord as to **Divine good** . . .

710³¹. In the Word, which is **Divine truth**, there is everywhere the marriage of **Divine good** and **Divine truth**; and **Divine good** united to **Divine truth** is the **Divine** proceeding from the Lord, which is called 'the Holy Spirit.'

780⁶. That the **Divine good** proceeding from the Lord's **Divine love** conjoins those in Heaven and the Church who are in love to Him; and that the **Divine truth** proceeding from Him conjoins those who are in love towards the neighbour. Sig.

926². This light is **Divine wisdom**, and is called **Divine truth**; and this heat is **Divine love**, and is called **Divine good**. 944². 997². 1076². 1093⁴. 1124³. 1141².

944². The heat proceeding, which is **Divine good**, is **Divine love** in its extension; and the light proceeding, which is **Divine truth**, is the modification or interior action in the substances which are outside of Him . . . which are the spiritual atmospheres.

907. The **Divine good** girded for judgment. Sig.

—². **Divine good** does not judge anyone; but **Divine truth**. The reason is, that **Divine good** loves all, and draws to Heaven in so far as man follows it; but **Divine truth** separated from **good** condemns all, and judges to Hell. Lest, therefore, all should be judged and condemned to Hell, **Divine good** moderates and elevates to Heaven as far as possible; therefore there was 'a golden crown upon the head,' by which is signified **Divine good** girded for judgment, namely, to moderate it.

984². As **Divine good** and **Divine truth** proceed united from the Lord, they must be united in an Angel of Heaven and a man of the Church.

997². The heat, which is **Divine good**, does not flow in with Angel and man as does the light which is **Divine truth**; because man is born in evils of every kind, and evils obstruct; wherefore these are first to be removed, before the heat, which is **Divine good**, can flow in . . . In proportion, therefore, as man thus receives **Divine good**, he comes into the light of understanding **Divine truth**; for the way of **Divine truth** into the man who is being reformed, is through the good of the will . . . But when man is not in **Divine good**, but is in evil, he nevertheless is in the capacity of . . . understanding **Divine truth**, but only so far as he is in a separated state . . . But in this state the man is not being reformed, because . . . **Divine truth** is not being implanted. But . . . in a state not separated, man does not . . . understand **Divine truth**, unless, as to the affection of the will, he is at the same time in **Divine good** . . .

1026³. In these ten commandments are contained all things of **Divine good** and all things of **Divine truth**; and in them there is also the conjunction of these . . . **Divine good** is of love to the Lord, and **Divine truth** is of love towards the neighbour; for when man lives according to **Divine truth**, that is, loves the neighbour, the Lord flows in with **Divine good**, and conjoins Himself.

1069². As to His being, Jehovah is **Divine love**; and

as to His manifesting, He is **Divine good** united to **Divine truth**.

1077². The **Divine** proceeding from the Lord is **Divine good** and **Divine truth** reciprocally united.

—³. From this reciprocal union of the **Divine** and the **Human** in the Lord, proceeds the reciprocal union of the **Divine good** and **Divine truth** which proceeds from the Lord's **Divine love**.

Ath. 156. The **Divine good** of the **Divine love** . . . was in Him from conception, from which He made His **Human** **Divine truth** while he was in the world, thus, such as is Heaven; but afterwards it successively became the **Divine good** of the **Divine love** through union with the Father . . .

Can. Redeemer ii. 6. **Divine good** (could not fight against the Hells, or be tempted, or suffer). vi. 5.

iv. 6. **Divine good** made His soul, and **Divine truth**, His body. 'The Holy Spirit,' and 'the power of the Highest' = **Divine truth** and **Divine good**; the latter making the soul, and the former, the body.

Divine Human. *Divinum Humanum.*

Divine and Human. *Divinum et Humanum.*

See SON OF GOD, and under HUMAN, ISAAC, and TRINITY.

A. 32^e. The inmost things are signified by the Lord's 'face' (at the Transfiguration), and the things which thence proceed, by His 'garments'; thus His **Divine** by 'the sun' or love; and His **Human** by 'the light' or wisdom from love.

1402. That the Lord's **Human** essence might be conjoined with the **Divine** one. Tr.

1414^e. The Lord's **Human** was made **Divine**. With Him alone was there an infinitely perfect correspondence of all things of the body with the **Divine**; hence there was a union of bodily things with **Divine** celestial ones; and of sensuous ones with **Divine** spiritual ones. Thus is He the perfect Man, and the only Man.

1426. Here commence the progressions of the **Human** essence to the **Divine** one. 1440.

1432. All things come forth and subsist from the Lord, and from the union, as it were in marriage, of His **Human** essence with the **Divine** one . . .

1461^e. The **Human** essence was only an addition to His **Divine** one, which was from eternity.

1469^e. For the Lord conjoined the **Divine** essence with the **Human** one, in order that His **Human** things might also become **Divine**.

1493^e. There is here described the order in which the Lord advanced to intelligence, and thus to wisdom; so that He might become wisdom itself, even as to the **Human** essence, as He already was as to the **Divine** one.

1502³. How the Lord's **Human** essence was conjoined with His **Divine** one, or, what is the same, how the Lord became Jehovah as to His **Human** essence also; and that He was inaugurated from childhood. Tr.

1535. It treats in this chapter of the external man with the Lord, which was to be conjoined with His

internal man. The external man is the **Human** essence; the internal man is the **Divine** one: the former is represented by 'Lot;' the latter by 'Abram.' 1584^e. 1587.

1539. A promise that when . . . His **Human** essence was conjoined with the **Divine** one, all power should be given Him. Tr.

1557^e. As the Lord would conjoin **Human** things to **Divine** ones, He advanced according to order, and now first comes to that celestial state, such as He had when a child, in which state there are present worldly things; thence progressing 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** one.

1568^e. Before He conquered evil, and thus became celestial, **Divine**, and Jehovah, as to the **Human** essence also. Des.

1573⁷. Otherwise . . . the Lord could have assumed the **Human** essence without birth, as He had already sometimes done . . . But He came into the world in order that He might put on evil, and then fight against and conquer it; and thus conjoin in Himself the **Divine** essence with the **Human** one.

1607². By 'the Son of Man' is meant His **Human** essence, which, when united to the **Divine** one, was also Jehovah . . . 1729².

1616². (Thus) His external man or **Human** essence was conjoined with the **Divine** essence by degrees, according to the multiplication and fructification of Knowledges . . .

1661⁵. For it was according to Divine order that His **Human** essence should be introduced to the **Divine** essence and united to it by means of continual combats and victories. . . His **Divine** essence thus introduced the **Human** one to conquer by its own power. 1737.

1738^o. These remains . . . are the celestial things of love which the Lord acquired by the continual combats and victories through which He was continually united to the **Divine** essence, until His **Human** essence was in like manner made love, or the being of life, that is, Jehovah. 1906⁴.

1864^e. This covenant (made with Abram) . . . was a representative of the conjunction of the Lord's **Human** essence with His **Divine** one, that is, with Jehovah.

1893^e. As, by His own power, He made **Divine** all the **Human** things that were with Him; so did He also the Rational.

1894^e. Wherefore, by being born like any other man, the Lord deigned to assume the **Human** nature and to make it **Divine** . . .

1919⁴. After the Lord's **Human** essence had been united to His **Divine** one . . . the Lord was above that which is called perception . . .

1990². The Infinite . . . can only be manifested through the **Divine Human**.

2003. The union of the **Divine** essence with the **Human** one. Sig.

2004. The union of the **Human** essence with the **Divine** one. Sig.

— . Thus do the Angels perceive these words, and at the same time, the reciprocal union of the Lord's **Divine** essence with the **Human** one, and of the **Human** one with the **Divine** one. Ex. and Sig. —³.

—⁴. In these words are the same arcana, namely, concerning the union of good with truth, and of truth with good, or, what is the same, of the Lord's **Divine** essence with the **Human** one, and of the **Human** one with the **Divine** one. 2011.

2016². In this verse, it treats of the Lord's **Human** essence to be united to the **Divine** one: and that everything good and true would thus come to man from the **Divine** essence through His **Human** one, is a **Divine** arcana which few believe . . . for they suppose that **Divine** good could reach man without the **Human** of the Lord united to the **Divine**; but . . . there never could have been any influx of the **Divine** into the Rational of man's mind, except through the **Human** which the Lord united in Himself to the **Divine**: through His **Human** the communication is effected; for thus the Supreme **Divine** could come to man. . . This, then, is what is here said,—that from Him, to wit, from the **Human** united to the **Divine**, is everything good and true.

2021. That a more distinct idea may be had of the union of the Lord's **Divine** essence with the **Human** one . . . it is allowable to call it union (not conjunction); for there is union of the Lord's **Divine** essence with His **Human** one; but there is conjunction of the Lord with the human race . . . For His **Human** essence was also made life . . .

2025⁵. From the good, which is of Jehovah, He united the **Divine** essence to the **Human** one; and from the truth, He united the **Human** essence to the **Divine** one . . . Nay, His **Human** was left to itself, in order that He might fight from Himself against all the Hells . . .

2033². The union of the Lord's **Human** essence with His **Divine** one was not effected at once; but through the whole course of His life . . .

2034⁵. That conjunction of the Infinite or Supreme **Divine** with the human race was effected through the **Human** of the Lord made **Divine** . . .

—⁸. When the **Human** was made **Divine**, and the **Divine Human**, in the Lord, then was effected the influx of the Infinite or Supreme **Divine** with man . . .

2083². From His own power, the Lord made **Divine** all that was **Human** with Him; thus not only the Rational, but also the interior and exterior Sensuous, thus the very body; so He united the **Human** to the **Divine**. . . (For) He alone rose from the dead as to the body; and He sits at the right hand of Divine power, both as to all the **Divine**, and as to all the **Human** . . .

2095. When the Rational of the Lord's **Human** essence would be united to the **Divine** one; and that truth conjoined with good would effect this. Sig.

2102². It has treated in the whole of this chapter of the union of the Lord's **Divine** essence with His **Human** one; and of the conjunction of the Lord with man through His **Human** essence made **Divine** . . . For the union of the **Divine** essence with the **Human** one in the Lord has been effected to the end that the **Divine** might

be conjoined with man. But the conjunction of the Divine with man cannot be effected, unless man is purified from these loves. As soon, however, as he is thus purified, the **Divine Human** of the Lord flows in, and thus conjoins man to itself.

[A.] 2106. The state and time before the union of the Lord's **Divine** essence with His **Human** one. Sig.

2112. That when the Lord conjoined His **Human** essence with His **Divine** one, He also conjoined with Himself, and saved, the rest who become rational from truth. Sig.

—^c. 'To be circumcised,' when predicated of the Lord, = to be glorified, thus to put off the **Human**, and to put on the **Divine**.

2136. The state of the Lord's perception in the **Human**, and of communication at that time with the **Divine**, before the perfect union of His **Human** essence with the **Divine** one. Tr.

2137. That He perceived the **Divine**, which manifested itself before His **Human**; at which He rejoiced; and that He wanted the **Divine** to approach nearer to His **Human**, by putting on something natural; and His **Human** nearer to the **Divine**, by putting on the Celestial. . . Hence the conformation and communication of the **Divine** with the **Human**, and of the **Human** with the **Divine**. Tr.

2138. On the Lord's perception in that state concerning the Rational with Him, that it should put off the **Human**, and become **Divine**. Tr.

2149. 'Three men standing over him'=the **Divine** itself, the **Human** **Divine**, and the Holy proceeding. —^c.

2159. 'Servant'=the **Human** with the Lord before it was made **Divine**; (for) the **Human** with the Lord was nothing else before He put it off and made it **Divine**. The **Human** with Him was from the mother, thus infirm . . .

—². When the Lord had put off this human, he put on the **Divine Human**; from which He called Himself 'the Son of Man' . . . and also 'the Son of God'; and by 'the Son of Man' He signified the truth itself; and by 'the Son of God' the good itself, which belonged to His **Human** essence when made **Divine** . . .

2213. That then the Lord would put off the **Human** Rational, and would put on the **Divine** Rational. Sig.

— . When Abraham entered 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**.

2245^o. The thought was from the **Human** conjoined with the **Divine** . . . But the perception from which came the thought, was from the **Divine** . . . And when the **Human** had been conjoined with the **Divine**, the proceeding was together [therewith].

2249. The Lord's thought from the **Human** which adjoined itself more nearly to the **Divine**. Sig.

— . That so much should be said of the state of the conjunction of the Lord's **Human** with His **Divine** . . . is a matter of the greatest importance . . . For thus are the Angels confirmed more and more concerning the

union of the Lord's **Human** essence with the **Divine** one . . .

—⁴. Therefore, in order to dispel such (ideas about the Lord), it treats so much in this chapter, in the internal sense, of the conjunction of the Lord's **Human** with His **Divine** . . .

2265². Relatively to the **Divine**, the **Human** is as 'dust and ashes' . . . By the **Human**, here, is not meant the **Divine Human**, but the **Human** which He derived from the mother, and which He completely expelled, and in its place put on the **Divine Human**.

2288². His state of humiliation existed when He was in the **Human** which He derived hereditarily from the mother; His state of glorification, when in the **Divine** which He had from Jehovah His Father; the former state, to wit, the **Human** from the mother, the Lord completely put off; and put on the **Divine Human**, when He passed out of the world, and returned to the **Divine** itself in which He was from eternity; together with the **Human** made **Divine**; from both of which is the Holy which fills the universal Heaven. Thus, from the **Divine** itself and the **Divine Human**, through the Holy proceeding, He rules the universe.

2299. They represented the Lord rising from the sepulchre, and at the same time the union of His **Human** with the **Divine**. H.335. M.412.

2319. 'Two Angels'=the **Divine Human** and the Holy proceeding of the Lord, to which appertains judgment. 2320. 2321, Ex. 2397, Ex.

2320. 'The Son'=the **Divine Human**. 2628. 2658.

2326². That those who are in the good of charity within the Church acknowledge the **Divine Human** and the Holy proceeding of the Lord; but not those who are not in the good of charity. Sig.

2329. Interior acknowledgment and confession of the **Divine Human** and Holy proceeding of the Lord. Sig.

—². That the **Divine** itself, the **Divine Human**, and the Holy proceeding are Jehovah . . .

2341^o. The cohabitation and first conjunction of the **Divine** of the Lord with His **Human** Rational. Sig.

2343². At first, the men of the Church perceive something of temptation; but when they persist and conquer, the Lord has His abode with them, and confirms them in good, introduces them to Himself in His Kingdom, and dwells with them, and there purifies and perfects them, and at the same time appropriates to them good and happy things, and this through His **Divine Human** and Holy proceeding. Sig.

—⁹. That it is the **Divine Human** and the Holy proceeding of the Lord through which and from which come life and salvation, is manifestly known from the words of the Holy Supper: 'This is My body,' and 'This is My blood,' which is the **Divine Human** of the Lord . . . Whether you say the **Divine Human**, or 'the body,' or 'the flesh,' or 'the bread,' or the **Divine** love, it is the same; for the **Divine Human** of the Lord is pure love; and the Holy is of love alone; but the Holy of faith is thence derived.

2352. The denial of the **Divine Human** and the Holy proceeding of the Lord. Sig. 2353. 2354.

2354². They who are against the good of charity are

in no faith, and especially are they in no acknowledgment of the **Divine Human** and the Holy proceeding of the Lord; this is denied at heart by all those who are in a life of evil. . . .

2357. Lest they should do violence to the good of charity, and deny the **Divine Human** and the Holy proceeding of the Lord. Sig. 2359.

2359^e. The **Divine** cannot flow in except into the **Divine**, nor be communicated to man except through the **Divine Human** and the Holy thence proceeding. 2520³. 2531².

2447^e. 'Jehovah,' as first mentioned, means the **Divine Human** and the Holy proceeding of the Lord. . . .

2529. Truth was insinuated in the Lord through the **Human** of His birth; but good from the **Divine** alone.

2571². Because the Lord adjoined the **Human** to the **Divine** by means of the truths which are of faith, although at the same time by means of the **Divine** goods which are of love, in the truths; according to the order by which man becomes spiritual and celestial.

2574². As the Lord implanted rational truth in rational good, thus spiritual truth in celestial good, so He continually implanted the **Human** in the **Divine**; in order that in each particular there might be the marriage of the **Human** with the **Divine**, and of the **Divine** with the **Human**. Sig.

2576^e. 'The rending of the veil of the temple' . . . = that the Lord opened an approach to the **Divine** itself through His **Human** made **Divine**.

2628². The first arcanum is, that the Lord's **Divine Human** came forth from the **Divine** itself; which is further treated of in this verse. The second is, that the Lord's **Divine Human** was not only conceived, but was also born from Jehovah; hence the Lord as to the **Divine Human** is called 'the Son of God,' and 'the Only Begotten.' The third is, that the Lord's **Divine Human** is 'the name of Jehovah,' that is, His quality. 2798.

2636. A full state of union of the **Divine** of the Lord with His **Human**, or, what is the same, with the **Rational**; for the **Human** begins in the inmost of the **Rational**. Sig. and Ex. 2827.

—³. When the Lord . . . had acquired so much of the **Divine** in the **Human**, that is, in the **Rational**, thus on the He could unite the **Divine** itself to the **Divine** acquired in the **Rational**. Sig.

2643. That by His own power the Lord implanted the **Human** in the **Divine**. Sig. . . (For) the **Divine** truth is the same as the **Divine Human**.

2649. From the first verse (of Gen. xxi.) it has treated of the union of the Lord's **Divine** essence with His **Human** one, in this order: On the presence of the **Divine** in the **Human**, for the sake of union (ver. 1). On the presence of the **Human** in the **Divine**, thus on the reciprocal union (ver. 2). That from this union, the **Human** was made **Divine** (ver. 3). And this successively and continually while the Lord lived in the world (ver. 4). 2667.

2657^e. For the merely **Human** and the **Divine** cannot be together.

2658⁴. In this verse, where by 'Isaac' is represented the **Divine Rational** or **Divine Human** of the Lord, ('to inherit') is a term of possession by hereditary right, because the Lord's **Divine Human** is the sole Heir Possessor, as He teaches in the parable (Matt. xxi).

2665^e. That the Lord concluded from the **Divine Human**, and acted according thereto, thus from His own power; for it was **Divine** truth by which He united the **Human** to the **Divine**, and **Divine** good by which He united the **Divine** to the **Human**,

2666. That from the Lord's **Divine Human** is all salvation to those who are in good. Sig. 2670.

2714. 'Paran' = enlightenment from the Lord's **Divine Human**. (See **PARAN**.)

2715. The second arcanum is, that the obscurity of the spiritual man is enlightened by the Lord's **Divine Human**. 2716, Ex. 2718.

2765. The union of the **Human** essence with the **Divine** one, by means of these most grievous temptations. Tr. 2767. 2776. 2966. 3381. 3382.

— On the salvation of the spiritual by virtue of the Lord's **Divine Human**. Tr. 2807. 2833. 2848.

2776². The passion of the cross was the last of the Lord's temptation, by means of which He fully united the **Human** to the **Divine**, and the **Divine** to the **Human** . . . It is this very union through which they can be saved who have the faith of charity in Him . . . (For) in order that the Supreme **Divine** might descend to such men the Lord came into the world, and united the **Human** to the **Divine** in Himself . . . Hence it is, that, from the **Divine Human**, the Lord can illumine minds even more remote from the celestial things of love, provided they are in the faith of charity. T. 126.

—³. It is the Lord's **Divine Human** which illumines both the sight and the understanding of the spiritual, which would not be effected, unless the Lord had united the **Human** essence to the **Divine** one . . .

—^e. The light of Heaven from the Lord's **Divine Human** can reach only those who live in the good of faith, that is, in charity. . . .

2795². Neither the **Divine** itself, nor the **Divine Human** can be tempted.

2798². The union of the **Divine** and the **Human** essence was effected mutually and reciprocally, so that He united the **Divine** essence to the **Human** one, and the **Human** one to the **Divine** one. Refs.

2803. The union of the **Divine** essence with the **Human** one, and of the **Human** one with the **Divine** one, is the marriage of **Divine** good with truth, and of truth with good, from which is the heavenly marriage. 3211.

—⁴. But the **Divine Human** which was born from eternity, was also born in time. Sig.

2805^e. That the **Divine Human** will provide those who are to be sanctified. Sig. 2807.

2807^e. When both 'Jehovah,' and 'God' are mentioned, 'Jehovah' means the same as 'the Father;' and 'God' the same as 'the Son,' thus, here, the **Divine Human**.

2811. 'Abraham built an altar there' = the preparation

of the Lord's **Human Divine** . . . for the Lord's **Divine Human** is all worship and all doctrine; insomuch that it is worship itself and doctrine itself, as may be evident from the Holy Supper, which succeeded altars . . . and is the primary thing of external worship, because it is the Lord's **Divine Human** which is there given. . . It treats in this verse of the last preparation of the Lord's **Human Divine** to undergo the last degrees of temptation.

[A.] 2813⁵. 'The Son of God' or the Lord as to good in the **Human Divine** could not be tempted.

2814. In the **Human Divine** to which justice [was the adjoined]. Sig.

— The truth **Divine** in the Lord's **Human Divine**, which underwent temptations, is not the **Divine** truth itself, for this is above all temptation; but is rational truth . . . consisting in the appearances of truth . . . But the **Divine** truth in the Lord's **Divine Human** glorified is above appearances. . . (The former) may be called truth **Divine** in the Lord's **Human Divine**; (but the latter,) **Divine** truth in the Lord's **Divine Human**.

2816. It is according to the internal sense, that the Lord's **Divine** led the **Human** into the most grievous temptations. . . The case is this, that the Lord admitted temptations into Himself, in order to expel everything that was merely human, and this until nothing remained but what was **Divine**.

2822. An idea must be formed of the Lord's **Divine Human** from the Knowledge of a number of things . . .

2826. The Lord's **Divine** . . . was united with the **Human Divine** by temptations. Refs.

— It is love **Divine** whereby the Lord united the **Human** essence to the **Divine** one, and the **Divine** one to the **Human** one; or, what is the same thing, glorified Himself. Refs.

2827. The union of the **Human** with the **Divine** by the last of temptation. Sig. 2844.

2830. The burnt-offerings and sacrifices . . . signified the Lord's **Divine Human** . . . as may be evident from the Holy Supper, which succeeded them; and in which the bread and wine = the Lord's **Divine Human**; the bread, His **Divine Celestial**; and the wine, His **Divine Spiritual** . . .

2833. See ABRAHAM at these refs. 3016. 3246. 3248. 3251. 3263. 3381. 3419. 3441. 6804.

2838°. 'Manna' = the Lord's **Divine Human**; and, as it = the Lord's **Divine Human**, it = heavenly food . . .

2842°. 'The right hand of Jehovah,' 'the great name of Jehovah,' 'the soul of Jehovah,' 'the holiness of Jehovah,' 'the height of Jacob,' = the Lord's **Divine Human** . . .

2854. (The salvation of all who are in good) by the union of the Lord's **Human** essence with His **Divine** one. Sig.

— See ADVENT at this ref.

2858. See BEERSHEBA at this ref.

2894°. The internal sense teaches that the Lord as to the **Divine Human** is meant by 'the Word;' for it is said that 'the Word was made flesh.' And as the **Divine Human** is meant by 'the Word,' there is also

meant all the truth which is about Him and from Him in . . . the Heavens and the Church.

3038. See CANAAN at these refs. 4108. 4112.

3043°. He willed to make His **Human Divine** by the common way . . . 3138².

3061. Communication of His **Divine** which is 'the Father' with His **Divine Human**, which is 'the Son.' Sig.

—². I have heard from the men of the Most Ancient Church, that Jehovah Himself was the Lord as to the **Divine Human** when He descended into Heaven, and flowed in through Heaven . . . The **Divine** itself in Heaven, or in the Grand Man, was the **Divine Human**, and was Jehovah Himself thus clothed with the **Human**. But when the human race became such that the **Divine** itself clothed as the **Divine Human** could no longer affect them . . . then Jehovah, who is the Lord as to the **Divine** essence, descended and took the **Human**, by conception **Divine**, and by birth from a virgin like that of another man; but this He expelled; and, by **Divine** means, made **Divine** the **Human** that was born, from which everything Holy proceeds. Thus, the **Divine Human** came forth an essence *per se*, which fills the universal Heaven, and causes those to be saved who before could not be saved. This, now, is the Lord, who, as to the **Divine Human**, alone is Man . . .

3063. 'To do mercy' = the influx of love, because from the Lord's **Divine** itself into His **Divine Human**; for it was the **Divine** love . . . through which He made His **Human Divine**; for love is the very being of life . . .

3141. In order that the Lord might make His **Human Divine**, both as to good and as to truth, and this in the ordinary way . . .

3154°. The **Divine Human** as to good, and as to truth. Sig.

3161. While the Lord lived in the world, He made the **Human** in Himself **Divine** by His Own power; the **Human** begins in the inmost of the Rational. It is here described how He made this **Divine**, to wit, as before in respect to good, so now in respect to truth; for the Rational consists of good and truth: the good therein was from His veriest **Divine** . . . but the truth was to be acquired in the ordinary way . . .

3187. The Lord's **Spiritual Kingdom** from the marriage of good and truth in the **Divine Human**. Sig.

3189°. The form of the Lord's **Spiritual Kingdom** comes forth according to the ordination of the affection in His **Divine Human**. Tr.

3194°. As to the **Divine Human**, the Lord came forth from **Divine** good, and was born from **Divine** truth . . . 3210.

3195°. The **Divine Human** which was from eternity (John xvii. 5), was that light itself; and as that light could no longer affect the human race . . . the Lord willed to put on the **Human** itself by means of birth; for thus He could illumine not only the rational but also the natural things of man; for He made both the Rational and the Natural in Himself **Divine**, in order that those who were in such dense darkness might also have light.

—4. 'The Word' was the Divine truth, (thus the Lord Himself as to the **Divine Human**; of which it is said that 'the Word was with God, and God was the Word.'

—6. From these passages it is evident that the Lord as to the Divine Good and Divine truth in the **Divine Human** is called 'the Light.'

3210. The sanctuary of truth in the **Divine Human**. Sig. . . (For) 'his mother Sarah'=truth Divine, from which was born the **Divine Human**, the Rational of which is represented by her son Isaac.

—2. In the veriest Divine there is good and truth, and the Lord as to the **Divine Human** came forth from Divine good, and was born, to wit, as to the Divine itself, from Divine truth . . . (This only can be said), that it was the veriest Divine good and truth in the Lord's **Divine Human** to which there was conjoined truth from the **Human**. Sig.

3212². That the Lord as to the **Human** was made new, that is, glorified, or, what is the same, was made **Divine**, can never be apprehended by anyone who is in worldly and bodily loves . . .

—e. That this (appearance of the Lord at the Transfiguration) was His **Divine Human**, is evident from the voice which came out of the cloud, saying, 'This is My beloved Son.' 'The Son' is the **Divine Human**.

3245². There are two things which properly constitute the **Human**,—the Rational and the Natural; the Lord's Rational is represented by 'Isaac,' and His Natural, by 'Jacob;' the Lord made both **Divine**. . . The Natural could not be made **Divine** until the Rational was made **Divine**; for the former was made **Divine** through the latter.

3248. That the Spiritual have life from the Lord's **Divine Human**. Refs.

3296^o. In regeneration, as in a certain image, it appears how the Lord glorified His **Human**, or, what is the same, made it **Divine**; for, as the Lord completely changed His **Human** state into a **Divine** one, so, when He regenerates man, He completely changes his state . . .

3300³. The Nazarites represented the Lord as to the **Divine Human**, especially as to the Divine Natural. 3301³.

3314^o. The Angels see these things in clear light . . . whenever it is given them to think of the Lord's **Divine** as to the **Human** . . . But he who is not in good feels weariness when he thinks of such things, and the more so in proportion as he thinks of them as applied to the **Divine** which appertains to the Lord's **Human**; therefore it is better for such people to remove their mind therefrom . . .

3325⁵. That the Lord as to the **Divine Human** is 'the First-born.' Ill.

3382. It cannot be signified that He observed these things; but that He revealed them to Himself when He was in a state of union of the **Human** with the **Divine**.

—2. The union of the Lord's **Divine** with the **Human** by means of continual revelations from Himself. Sig.

3441. (That there would be an increase of good and truth) from the Lord's **Divine Human**. Sig.

— . The reason 'servant'=the **Divine Human**, is not that the **Divine Human** is a servant, because it also is Jehovah; but because the Lord is thereby of service to the human race . . . (for) unless the Lord had united the **Human** to the **Divine**, so that man could mentally view and adore the **Human** of the Lord, and thus approach the **Divine**, he could never be saved. The conjunction of man with the Divine itself which is called 'the Father,' is through the **Divine Human** which is called 'the Son;' thus through the Lord, by whom the spiritual man means the **Human**; but the celestial man the Divine itself.

—2. 'Abraham My servant'=the Lord as to the **Divine Human**. In like manner, also, the Lord as to the **Divine Human** is meant in the supreme sense by 'Israel My servant,' by 'Jacob My servant,' by 'David My servant.' Ill.

3454. See INTERNAL SENSE at this ref.

3490. (The history of Isaac and Rebekah) treats of how the Lord made the Rational **Divine** in Himself. (Here, the history of Esau and Jacob) treats of how the Lord made the Natural **Divine** in Himself; for, when He was in the world, the Lord made the whole **Human Divine** in Himself, both the interior, which is the Rational, and the exterior, which is the Natural, and also the very Corporeal; and this according to Divine order; according to which also the Lord regenerates man.

3624. The universal Heaven is so formed as to correspond to the Lord; to His **Divine Human**. 3637.

3704². See DIVINE GOOD at these refs. 4180^o. R. 266.

—7. His **Human** is a stumbling-block to many, because they distinguish the **Human** from the **Divine**, and do not believe it to be **Divine**. . . Moreover, no one can be justified, still less sanctified, except from the Divine, and, in fact, from the Lord's **Divine Human**, which is represented and signified in the Holy Supper, where it is openly said that the bread is His body and the wine His blood.

3720. See HOUSE at this ref.

3813. See FLESH at these refs. 8409. E. 1082².

3952². (Thus) the Lord's Divine marriage itself is not between good Divine and truth Divine in His **Divine Human**; but between the good of the **Divine Human** and the Divine itself, that is, between the Son and the Father . . . 6179.

3960. 'To dwell together'=the Lord's Divine itself and His **Divine Human** . . . because the Divine itself which is called 'the Father' is in the **Divine Human** which is called 'the Son of God' mutually and reciprocally. . . This union is the Divine marriage itself. This union is not dwelling together, but is so expressed in the sense of the letter . . .

3994⁶. See PASSOVER at this ref.

4180⁵. As Divine truth proceeds from the **Divine Human**, but not from the Divine itself, it is the **Divine Human** which is here signified by 'the dread of Isaac' . . . As to Divine truth proceeding from the **Divine Human** and from the Divine itself, the case is this. Before the Lord came into the world, the Divine itself

flowed into the universal Heaven, and . . . produced the light which was in the Heavens. But after the human race had removed themselves from the good of love and charity, that light could no longer be produced through Heaven . . . so as to penetrate to the human race; wherefore it was necessary . . . for the Lord to come into the world, and make the **Human** in Himself **Divine**, in order that He Himself, as to the **Divine Human**, might become the Divine Light. He had been the Light itself from eternity . . . and the Divine itself was what took the **Human**, and made it **Divine**; and, when it was made **Divine**, He could illumine from it not only the Celestial Heaven, but also the Spiritual Heaven, and the human race too, who had received and do receive Divine truth in good. Sig.

[A.] 4208. Oaths were taken by the Lord's **Divine Human**. Ref.

4211². The conjunction of man with the Lord is not with His Supreme Divine itself, but with His **Divine Human**; for man cannot have any idea whatever about the Lord's Supreme Divine . . . but he can have an idea about His **Divine Human** . . . When the Lord's **Human** is thought of, if there is holiness in the idea, the Holy which fills Heaven from the Lord is also thought of, thus, also, Heaven is thought of. . . Hence it is that no conjunction is possible with the Lord's Supreme Divine, but with His **Divine Human**, and, through the **Divine Human**, with His Supreme Divine. Sig.

—³. But men think variously about the Lord's **Human** . . . They who are within the Church are able to think that His **Human** is **Divine** . . . whereas they who are outside the Church are not able . . .

4219. Heaven is named the Grand Man because it corresponds to the Lord's **Divine Human**.

4240². 'Seir'=the Lord's **Divine Human**, and, in special, the Divine Natural as to good therein. . . 'To arise and go forth out of Seir'=that He would make the Natural **Divine**, in order that there might be light from it . . .

4318. It is the chief of the intelligence the Angels have, to know and perceive . . . that the universal Heaven corresponds to the Lord's **Divine Human**, and, consequently, that all Angels, Spirits, and men correspond to Heaven.

4558. See ALTAR at these refs. 9388. 9395. 9714². 10028. 10052. 10273. R.325. E.391.

4575. Truths from the Divine marriage are those which proceed from the Lord's **Divine Human**, and are called holy; for the Lord's **Divine Human** is the Divine marriage itself.

4606². In the supreme sense, 'Zebulon'=the Divine itself of the Lord and His **Divine Human**.

4642. 'Edom'=the Lord's **Divine Human** as to the Natural and the Corporeal. 4645^e. 4647^e. 4650. 4651^e.

4665. It treats in (Gen.xxxvii.) of the truths Divine which are from the Lord's **Divine Human**, that, in process of time, they are rejected in the Church . . . In special, it treats of those who are in faith separated from charity, that they are against the Lord's **Divine Human**. 4680² From experience.

4669. 'Joseph'=the Lord's Spiritual **Divine Human**. . . (For) 'Joseph'=the Divine Spiritual, which proceeds from His **Divine Human** . . . and which is the Divine truth that is from Him in Heaven and the Church.

4682. As the dream treats of Joseph, it=to preach about the Lord's **Divine Human**.

4687. 'My sheaf arose and stood upright'=the doctrinal about the Lord's **Divine Human** . . . and that it will reign supreme and be adored. 4689.

—^e. Hence it is evident, that the supreme of truth Divine is the Lord's **Divine Human**; and that therefore the supreme among the doctrinal things of the Church is that His **Human** is **Divine**.

4689². Not a single one from the Christian world knew that His **Human** is **Divine** . . . still less that His **Divine Human** is the all in Heaven. That this is so could not be openly revealed, because it was foreseen by the Lord that the Christian Church would turn away from charity to faith . . . and thus would not only reject but profane the Holy which is from His **Divine Human**; for faith separated from charity cannot do otherwise. 4692², Ex. 4727², Ex.

4692. Still greater contempt and aversion on account of the preaching of the truth about the Lord's **Divine Human**. Sig.

—². It is the supreme among truths, which the Church that has separated faith from charity chiefly despises . . . that the **Human** of the Lord is **Divine**.

—⁴. The Christian Church does indeed adore in external worship the **Human** of the Lord as **Divine**, especially in the Holy Supper. . . But they do not make His **Human Divine** in doctrine; for they distinguish between the **Divine** nature and the **human** nature; this also is because the Church has turned away from charity to faith; and as they acknowledge the **Human** of the Lord to be not **Divine**, many cause themselves to stumble, and at heart deny Him; when yet the case is, that the Lord's **Divine Human** is the Divine manifesting from the Divine being . . . 4731^e.

—^e. The Lord was indeed born as another man, and had an infirm **human** from the mother; but He completely expelled this **human** . . . and made the **Human** in Himself **Divine** . . . and He also showed Peter, James, and John that He was a Divine Man when He was transfigured.

4700. Indignation on account of the preaching of the truth about the Lord's **Divine Human**. Sig.

4715². In the Lord and in His **Divine Human** everything is infinite.

4723. Perception of the Lord's **Divine Human** remotely. Sig.

—^e. The reason it is the Lord's **Divine Human** which is here meant by Joseph, is that this is the supreme of Divine truth. There are two essentials which constitute the Church, and thus two principal things of doctrine; one, that the **Human** of the Lord is **Divine**; the other, that love to the Lord and charity towards the neighbour make the Church.

4724. That they wanted to extinguish the Divine Spiritual which is from the Lord's **Divine Human**. Sig.

—². The case is this. All the Divine truth that is

in the universal Heaven is from no other source than the Lord's **Divine Human**. What is from the Divine itself can never flow in immediately with any Angel . . . but mediately through the Lord's **Divine Human**. Sig.

—^e. Hence, too, the Lord as to the **Divine Human** is called 'Mediator.'

—³. This, too, was from eternity ; for, without influx through Heaven, and thus being made the Divine manifesting, the Divine being could not be communicated to any Angel ; (and) as to the Divine itself the Lord is the Divine being, and as to the **Divine Human**, the Divine manifesting. Neither could the **Human** itself of the Lord have received any influx from the Divine being, unless in Him the **Human** had been made **Divine** ; for that which receives the Divine being must be **Divine**.

—^e. But they who live the life of faith, adore the Lord with bended knees and humble hearts as God the Saviour, thinking nothing at that time about the distinction between the **Divine** and the human nature ; in like manner do they in the Holy Supper. Hence it is evident, that, with these, the Lord's **Divine Human** is in their hearts. 473^r. 475^e.

4727. The extinction of the essential of doctrine concerning the Lord's **Divine Human**. Sig.

—^e. The Church which acknowledges faith alone has extinguished this essential truth . . . for who among them believes the Lord's **Human** to be **Divine** ?

—^e. From His **Divine Human** proceed all wisdom, intelligence, and all light in Heaven . . .

4733. The acknowledgment and adoration of the Lord's **Divine Human** is the life of religion . . .

—^e. (For this reason) the Divine itself willed to assume the **Human**, and make it **Divine**.

4735. Everything holy in Heaven proceeds from the Lord's **Divine Human**, and thence everything holy in the Church ; wherefore, to prevent its violation, the Holy Supper was instituted by the Lord, and there it is said in express words, that the bread therein is His flesh, and the wine His blood, thus that it is His **Divine Human** from which comes the holiness on that occasion. . . Thus the proprium which He acquired in the **Human** was **Divine** ; and this **Divine** proprium in the **Human** is what is called 'the flesh and blood.'

—². The Lord's **Human**, after it was made **Divine**, cannot be conceived as human, but as the Divine love in a human form . . . For the Lord made His **Human Divine** from Divine love ; as by celestial love a man becomes an Angel after death. . . Thus it is evident, that by the Lord's **Divine Human** in the celestial sense is signified the Divine love itself . . .

—¹. In the rituals of the Jewish Church, 'blood' = the Holy proceeding from the Lord's **Divine Human**. III.

4738. That which he would claim for the Church, is the Divine truth about the Lord's **Divine Human**. Sig.

—². After the papal chair had grown to the pitch of domination over human souls . . . the **Divine** was taken away from the Lord's **Human**, or a distinction was made between His **Divine** and His **Human**. How this was decreed in a certain Council has also been revealed to me. There appeared . . . some of those who

were together in the Council, when the decree was made about the Lord's two natures, **Divine** and **human**. . . They said . . . they concluded that both a **Divine** and a **human** should be attributed to the Lord, chiefly because otherwise the papal chair would not subsist. Ex. . . They added . . . that to the Lord was given 'all power' . . . which could not be attributed to any vicar, if the **Human** also were acknowledged to be **Divine** . . . D.4551. E.52^e. 1050.

4754. They who are in simple good acknowledge that the **Human** of the Lord is **Divine** . . . and the distinction between the **Human** and the **Divine** of the Lord they call sophisms . . .

5005^e. That the Lord made the **Human** in Himself **Divine** by His own power. Refs.

5256. 'Not to me' = that it was not from the **Human** alone . . . but from the **Divine** ; for the **Divine** foresees . . . For, when He was in the world, the Lord had foresight and providence, and this in the **Human** ; but from the **Divine** ; whereas afterwards, when He was glorified, He has them from the **Divine** alone ; for the **Human** glorified is **Divine**. Regarded in itself, the **Human** is nothing but a form which receives life from the **Divine** ; but the glorified **Human** of the Lord or His **Divine Human**, is not a form which receives life from the **Divine**, but is the very being of life ; and that which thence proceeds is life. Such is the idea the Angels have of the Lord.

5257. 'God will answer peace' = from the **Divine Human** by conjunction.

5321. (Thus) the doctrine that treats of good and truth . . . proceeds from His **Divine Human**. No doctrine can possibly proceed from the Divine itself, except through the **Divine Human**, that is, through the Word, which, in the supreme sense, is Divine truth which proceeds from the Lord's **Divine Human**. That which proceeds from the Divine itself immediately cannot be apprehended even by the Angels in the innermost Heaven . . . Whereas that which proceeds from the Lord's **Divine Human** they can apprehend ; for it treats of God as a Divine Man, about whom some idea can be formed from the **Human** ; and an idea which is formed about the **Human** is accepted, of whatever kind it may be, provided it flows from the good of innocence, and is in the good of charity. Sig.

5335^e. The remains the Lord had He Himself had acquired, and they were from the Divine ; by these He united the **Human** essence to the **Divine** one and made it **Divine**.

5585². The Lord's Divine itself never appeared in any face, but the **Divine Human** ; and through it, as in it, the Divine love. Sig.

5620¹. 'The manna' = truth Divine which descends from the Lord through Heaven, thus the Lord Himself as to the **Divine Human**, as He teaches in John vi. 51, 58 ; for it is the Lord's **Divine Human** from which comes all truth Divine, nay, about which is all truth Divine.

5663. 'Your God, and the God of your father' = the Lord's **Divine Human** . . . and in fact as to the Divine Natural.

—². By 'Jehovah,' and 'God,' the ancient Churches

understood no other than the Lord . . . as to the **Divine Human**. They knew about the Divine itself which is in the Lord . . . but could not think about it ; but about the **Divine Human** . . . For, when the Divine itself is thought of, the thought falls as it were into an unbounded universe, and so is dissipated, consequently there is no conjunction. It is otherwise when the Divine itself is thought of as the **Divine Human** . . . Therefore, it was the **Divine Human** that the ancient Churches adored. Jehovah also manifested Himself among them in the **Divine Human** ; and the **Divine Human** was the Divine itself in Heaven ; for Heaven constitutes a man, which is called the Grand Man. This **Divine** in Heaven is nothing but the Divine itself ; but, in Heaven, as a Divine Man. It is this Man that the Lord took upon Him, and made Divine in Himself, and united to the Divine itself, as He had been united from eternity . . . and this because the human race could not otherwise be saved ; for it could no longer suffice that the Divine itself through Heaven, thus through the **Divine Human** there, could flow into human minds ; wherefore, the Divine itself willed to unite to itself the **Divine Human** actually by means of the **Human** taken up in the world. The latter and the former are the Lord.

[A.] 592². (At the Transfiguration) the Lord showed His **Divine Human** to Peter, James, and John, such as it was and as it appeared in Divine light ; and the form in which He was then seen, presented to view the Word as it is in the internal sense, thus such as is the Divine truth in Heaven . . .

—⁷. The tabernacle represented the Lord's **Divine Human**, thus the Divine truth which proceeds from Him . . .

600⁷. Jehovah's being one, and His name one = the Lord as to the **Divine Human**, which will be one with the Divine itself . . . Before the Lord's Advent, the **Divine Human** was Jehovah in the Heavens ; for, by passage through the Heavens, He presented Himself as a Divine Man before many on earth. At that time the **Divine Human** was not so completely one with the Divine itself . . . as when the Lord made it completely one in Himself. That before they were as it were distinct. Sig.

6135³. It is the Lord's **Divine Human** which thus appears (as the Sun) . . .

6279. 'The Angel who redeemeth me from all evil' = the Lord's **Divine Human** from which there is deliverance from Hell. 'Angel' = the Lord's **Divine Human**. 6280, Ex. and III.

6280. Before the Lord's Advent into the world, the **Divine Human** was Jehovah Himself flowing in through Heaven when He spoke the Word ; for Jehovah was above the Heavens, and that which passed through the Heavens from Him was then the **Divine Human** ; for by the influx of Jehovah into Heaven a man was reproduced—*retulit hominem*, and the Divine itself thence was a Divine Man. This, then, is the **Divine Human** from eternity, and is what is called 'the Sent,' by which is meant the proceeding. But, as Jehovah could no longer flow in with men through this His **Divine Human**, because they had removed themselves so far from that Divine, He assumed the **Human** and made it **Divine** ;

and so, by influx therefrom into Heaven, He was able to reach those of the human race who would receive the good of charity and the truth of faith from the **Divine Human** thus made visible, and thus deliver them from Hell ; which otherwise could never have been done. This deliverance is what is called Redemption, and the **Divine Human** itself which delivered or redeemed, is what is called 'the Redeeming Angel.' But it is to be known, that, as to the **Divine Human**, as well as as to the Divine itself, the Lord is above Heaven ; for He is the Sun which illuminates Heaven . . . The **Divine Human** which is in Heaven is the Divine truth which proceeds from Him . . . As to His essence, the Lord is not Divine truth ; for this is from Him like light from the sun ; but He is the Divine good itself, one with Jehovah.

—⁴. It is the Lord's **Divine Human** which is called 'the Angel of Jehovah' (at the burning bush) . . . and that Jehovah was there in the **Divine Human**, is evident from the fact, that the Divine itself could only appear through the **Divine Human**. Sig.

6281. As the Lord delivered man by making the **Human** in Himself **Divine**, it is His **Divine Human** which in the Word is called 'the Redeemer.' III.

— In these passages, the Divine itself which is called 'Jehovah,' is distinguished from the **Divine Human**, which is called 'the Redeemer, the Holy One of Israel.' But that it is Jehovah Himself in the **Divine Human**. III.

6330. See JUDAH at this ref.

6332. See JOSEPH at this ref.

6343². In the inmost sense of the Word, there is in every particular the marriage of the Lord's **Divine Human** with His Kingdom and Church, nay, in the supreme sense, there is the union of the Divine itself and the **Divine Human** in the Lord.

6371². When the Lord made the **Human** in Himself **Divine**, He put on that very [transflux] that there was with the Angels of the Celestial Kingdom ; for the Divine transflux through that Heaven had before been the **Human Divine** . . . But this **Human Divine** ceased when the Lord made the **Human** in Himself **Divine** . . . The Angels of that Kingdom have still great Power, but only in proportion as they are in the Lord's **Divine Human** by love to Him.

6373². Thus at that time none could be saved except the celestial ; and at last scarcely they, unless the Lord had assumed the **Human** and made it in Himself **Divine** . . . (So) the Lord came into the world, and made the **Human** in Himself **Divine**, in order that the Divine truth might proceed from the Lord's **Divine Human** itself, and thus save the man who would receive good through truth.

6374. That from His **Divine Human** there should proceed truths which can be received. Sig.

6425. 'By the hands of the mighty Jacob' = by the omnipotence of the Lord's **Divine Human**.

6427. See SPIRITUAL at this ref.

6437. See NAZARITE at this ref.

6502⁹. 'Sanctuary' = celestial love ; in the supreme sense, the Lord's **Divine Human**, from which is that love. 9594⁵. Refs.

6674^f. Hence the **Divine Human** is the origin, and also the object, of all Divine worship . . .

6685. Divine truth goes forth from the Lord's **Divine Human**, which (latter) is Divine good.

6716^g. As the inmost of the Lord was the Divine itself, could not this, more than with any man, make the external which was from the mother its own image . . . thus the **Human**, which was the external from the mother, **Divine**? and this from His own power, because the Divine which was inmost, and from which He operated upon the **Human**, was His own . . . And, as the Lord advanced according to Divine order, He made His **Human** Divine truth while He was in the world; but afterwards, when He was fully glorified, He made it Divine good, thus one with Jehovah. Tr.

6717^h. The reason the origin of truth is good, is that the Divine which was the inmost of the Lord . . . produced it in His **Human**.

6720. When the Lord made His **Human Divine**, He did it from the Divine by transflux through Heaven: not that Heaven contributed anything from itself, but that in order for the Divine itself to be able to flow into the **Human**, it flowed through Heaven. Before the Lord's Advent, this transflux was the **Divine Human**. The Divine which flowed through Heaven was the Divine truth or the Divine law, which Moses represented . . .

6723ⁱ. The ark was most holy because it represented the Lord's **Divine Human** as to the Divine law; for the Divine law or the Divine truth proceeds from the Lord's **Divine Human** . . .

6788. That which proceeds from the Lord's **Divine Human** is Divine truth from Divine good; hence it is that the Holy Spirit is the Holy which proceeds from the Lord . . .

6804. On account of conjunction with the Church through the Lord's **Divine Human**. Sig.

—¹. The Lord as to the **Divine Human** is the Mediator . . . Thus the Lord as to the **Divine Human** is conjunction. Who can by any thought comprehend the Divine itself . . . But everyone can comprehend in thought the **Divine Human**, and be conjoined with it in love.

6831. See ANGEL OF JEHOVAH at this ref.

—². The Lord is Jehovah Himself in the **Divine Human**.

6832^f. 'The appearance of a Man upon the throne' = the Lord as to the **Divine Human**.

6834^g. When the Lord was in the world, and united the **Human** essence to the **Divine** one, He received the fire of this love in His **Human**, and united it to the truth therein when He made Himself the Divine law.

6846^h. The God who was worshipped in the Ancient Church was the Lord as to the **Divine Human** . . . and many of them knew that the Lord was about 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 . . .

6849ⁱ. Hence it may be very evident that the **Human** of the Lord is **Divine**; for unless it were **Divine**, it

could never have been so united to the Divine itself . . . as to be one with it.

— . That the Father does not appear, except in His own **Divine Human**. Sig.

6854^g. The **Divine** passing through Heaven, which, before the Lord's Advent, was the **Divine Human**, could not reach the spiritual . . . But after the Lord had made the **Human** in Himself **Divine**, He delivered those who were in the pits . . .

6869. 'I will be with thee' = that the **Divine** would be in the **Human**.

6872. The perception and acknowledgment of the **Divine** in the **Human**. Sig.

—². Thus His **Human** was made **Divine** when He received in the **Human** the love of His Father, which was the being of His life.

6876^h. The Divine of the Ancient Church was the Lord as to the **Divine Human**: the Ancient Church had this from the Most Ancient one; and also from the fact that Jehovah was seen by them in a human form; wherefore, when they thought of Jehovah . . . they thought about the **Human Divine**, into which they were able to determine their thought . . . They who were of the Ancient Church, and especially they who were of the Most Ancient one . . . could not think otherwise about Jehovah than as about a Man whose **Human** was **Divine** . . . The Angels themselves . . . cannot think otherwise about the **Divine**, for they see the Lord in the **Divine Human** . . .

—³. That in ancient times they adored Jehovah under the **Human Divine**, is manifest from the Angels seen. Ill.

6880. See BE at this ref.

— . The **Divine Human** cannot communicate itself to anyone except through the Divine truth, which is the Holy Spirit.

6887. 'This is My name to eternity' = that the **Divine Human** is the quality of the Divine itself. Ill.

—^e. In the Lord's Prayer, also, by 'Our Father in the heavens, hallowed be Thy name' is meant the Lord as to the **Divine Human**.

6945. The **Divine** which is in the Lord's **Human**. Sig. . . That Jehovah's 'being seen' = the appearance of the Lord's **Divine** in His **Human**, is evident from the fact, that His Divine cannot appear to any man or Angel, except through the **Divine Human**; nor the **Divine Human**, except through the Divine truth which proceeds from Him.

—². (They of the Spiritual Church) do not at all apprehend how the Lord's **Human** can be **Divine**.

6947. The power of the Lord's **Divine Human**. Sig.

6956. That they may have faith concerning the Lord's **Divine Human**. Sig.

6982. In order to be heard, the **Divine** must first become **Human**, and it becomes **Human** when it passes through the Heavens; and when it has passed through the Heavens it is presented in a human form and becomes speech, which speech is uttered by Spirits, who, in that state, are called the Holy Spirit.

6984. The **Divine** inflowing into the **Human**. Sig.

[A. 69S4]^e. 'Servant' = the **Human** of the Lord while as yet not made **Divine**; whereas when it was made **Divine**, being one with Jehovah, it was the Lord. S241^e. E. 409, III.

6993. The **Divine** in each and all things which proceed from the **Divine Human**. Sig.

— The **Divine** truth, which is called the Holy Spirit, proceeds from the Lord's **Divine Human**. Sig. 6996.

7004. That the things which he utters proceed from the **Divine Human**. Sig.

— The Word which is uttered by a Spirit or Angel, proceeds from the Lord's **Divine Human**.

7005. That truth **Divine** must proceed through the **Divine Human** from the **Divine** itself. Sig.

7091. 'Thus saith Jehovah the God of Israel' = an exhortation from the Lord's **Divine Human**. . . The reason 'the God of Israel' = the Lord as to the **Divine Human**, is that those who are of the Spiritual Church have natural ideas about everything spiritual and celestial, and also about the **Divine** . . .

7193. The Lord as to the **Human**, that is, the **Human** before it was made **Divine** is here signified; by 'Abraham' is signified the Celestial in that **Human**, by 'Isaac' the Spiritual, and by 'Jacob' the Natural. The reason they here signify the Lord as to the **Human** and not as to the **Divine Human**, is that temptations are treated of; and the Lord could be tempted as to the **Human** before it was made **Divine**, but not as to the **Divine Human** . . .

7195. The conjunction even then existing through the **Divine Human**. Sig.

— The proximate sense of these words is, that the union of the **Divine** itself is with the **Divine Human**; and, from this, is the subsequent sense, that, with those of the Spiritual Church, there is conjunction of the **Divine** itself through the **Divine Human** . . . For they who are of the Spiritual Church are saved through the Lord's **Divine Human**.

7206. According to the laws of order from the Lord's **Divine Human**. Sig.

7211. Elevation from the **Divine** power to Heaven, where the **Divine Human** is all. Sig. and Ex.

7499². When the Lord was in the world, He made His **Human** **Divine** truth . . . but after He was fully glorified, He made His **Human** **Divine** good also, that is, Jehovah, and from it the **Divine** truth itself proceeded from His **Divine Human**. R. 193. E. 594².

7847⁴. See TEMPLE at these refs. S. 47. R. 191. S82^e. 918.

7914. The man of the Spiritual Church . . . can scarcely believe that the Lord is the only God, and that His **Human** is **Divine**.

7931². By order, is here meant that order which there was in Heaven from the time when the Lord began to dispose all things in Heaven and earth from His **Divine Human**, which was immediately after the resurrection (Matt. xxviii. 18). Ex.

8099³. 'The arm of Jehovah' = the Lord as to the **Divine Human**.

S137. That they would see a **Divine** effect from the Lord's **Divine Human** in the dissipation of falsity. Sig.

S159². They of the Spiritual Church could not undergo temptations until after the Lord had glorified His **Human** . . . For they of the Spiritual Church are saved only by means of the Lord's **Divine Human**.

S226. The destruction of the evil . . . and the salvation of the good . . . is from the presence of His **Divine Human**. —².

S264. 'In exalting He hath exalted' = that He has manifested His **Divine** in His **Human**.

—⁸. This Song treats about the Lord, that after He had made His **Human** **Divine** He cast the evil into the Hells, and elevated the good into Heaven; and this by His mere presence.

S273. The **Divine** passing through Heaven, which before the Lord's Advent was the **Divine Human**, was not strong enough against the evils and falsities which had so vastly increased . . .

S301. That all the truth of good proceeds from the Lord's **Divine Human**. Sig.

— The reason the **Divine Human** is here meant by 'Jehovah,' is that in this Song it treats of the salvation of those who are of the Spiritual Church by the Lord's Advent into the world, and by means of His **Divine Human**. Refs.

S495. In the supreme sense, the Sabbath represented the union of the **Divine** and the **Divine Human** in the Lord; and, in the relative sense, the conjunction of the Lord's **Divine Human** with the human race. S886. S887².

S668. Perception from truth **Divine** concerning the power of the Lord's **Divine Human** against those who were in falsities, and who infested. Sig.

S705⁴. See MEDIATION at these refs. T. 135⁵.

—⁵. They who do not think about God from themselves . . . but from the spirit, think about Him determinately, that is, they present to themselves the idea of the **Divine** under a **Human** appearance . . . So thought the wise ancients, to whom the **Divine** itself appeared as a **Divine** Man, for the **Divine** passing through Heaven is a **Divine** Man . . . The intelligent of the world remove from themselves a **Human** idea; hence between their minds and the **Divine** there is no mediation, and consequently they are in thick darkness; whereas the intelligent of Heaven have the idea of the **Divine** in the **Human**; thus the Lord is their mediation, and consequently their minds have light.

S864. 'I am Jehovah thy God' = the Lord as to the **Divine Human** reigning universally in each and all things of what is good and true.

— The reason it is the Lord's **Divine Human** which is here meant by 'Jehovah God,' is that the Lord as to that is meant in the Word by both 'Jehovah' and 'God;' the **Divine** good which He is even as to the **Human**, by 'Jehovah;' and the **Divine** truth which He is because it proceeds from Him, by 'God.' 9388 and 9389, Rep.

—². The reason the Lord's **Divine Human** is meant by 'Jehovah God,' is that the **Divine** itself which is in the Lord cannot be seen in Heaven, nor even perceived,

thus cannot be received in faith and love; but only the **Divine Human** . . .

—³. In both these (internal truths and external truths) the Lord must reign as to the **Divine Human**, because they are from Him, and are Himself . . . That the Lord as to the **Divine Human** who is to reign in each and all things of faith, is also known in the Churches . . .

8878. 'To them that hate Me' = those who completely reject the Divine of the Lord . . . The reason they do so, is that those who are in evil . . . are in natural light . . . and from this light they cannot at all see the **Human** of the Lord otherwise than as **human**; for they are not able to perceive what the **Divine Human** is . . .

9263². The Lord's being made justice, consisted in His making His **Human Divine** by His Own power.

9303. 'Behold, I send an Angel before thee' = the Lord as to the **Divine Human**.

— By 'the Angel of Jehovah,' is meant the Lord as to the **Divine Human**, because this proceeds from Jehovah as a Father. Ex.

—⁴. The Angels think . . . that the **Human** is the **Divine** itself in form.

9306². The reason the Lord as to the **Divine Human** is called the 'Angel of the faces of Jehovah,' is that the **Divine Human** is the **Divine** itself in face, that is, in form, as the Lord teaches in John xiv. 7-11.

9310. As this is effected from the **Divine** itself through His **Divine Human** and from it, the Lord as to the **Divine Human** is called 'the name of Jehovah.' Refs.

—³. For the Lord as to the **Divine Human** is Jehovah or the Father in a visible form.

9315². At that time, His **Divine Human** appeared as an Angel, of which the Lord speaks in John viii. 56, 58; xvii. 5.

—³. The reason it pleased the Lord to be born a Man, was that He might actually put on the **Human** and make it **Divine**, to save the human race.

9394⁶. The Lord's **Divine Human** treated of.

9396⁸. The union of the **Divine** itself and the **Divine Human**. Sig.

—⁶. Restoration through the **Divine** truth proceeding from the Lord's **Divine Human**. Sig.

9398. Reception of the truth proceeding from the Lord's **Divine Human**. Sig.

—². **Divine** truth does not proceed from the **Divine** itself, but from the **Divine Human**. Sig.

9400. 'The blood of the covenant' = conjunction thereby of the Lord as to the **Divine Human** with Heaven and earth.

9486². The Lord as to the **Divine Human** has merit and justice from Himself. Ex.

9491. 'Shittim wood' = the good itself proceeding from the Lord's **Divine Human**.

9571. From the **Divine** good of the Lord's **Divine Human**. Sig.

— The Lord's **Divine Human** is the source of light in Heaven, as the **Divine** can only be seen under a **Human** form. Sig.

9594⁴. It is the **Divine** things which proceed from the Lord's **Divine Human** which are properly called 'habitations.' Ill.

— 'The Mighty One of Jacob' = the Lord as to the **Divine Human**.

—⁶. The Lord as to the **Divine Human** is the Sun which is the source of heat and light in the Heavens . . .

9644. This good is the good of merit, thus that of the Lord's **Divine Human**. Refs.

9654. Where there is good from the Lord's **Divine Human** in every way. Sig.

9684. The illumination of the **Spiritual Kingdom** by the **Divine** truth proceeding from the Lord's **Divine Human** to those who are in good. Sig.

—². Light in the Heavens is the **Divine** truth proceeding from the Lord's **Divine Human** . . .

—³. 'The Son of Man' = the Lord as to the **Divine** truth from His **Divine Human**. Refs. 9807², Ill.

9726². 'The grate, the work of a net, about the altar' = the **Sensuous** of the Lord's **Divine Human**. 9727.

9727². All things of the Lord's **Divine Human** are from the **Divine** good of the **Divine** love.

9806. The conjunction of **Divine** truth with **Divine** good in the Lord's **Divine Human**. Sig.

9809². 'Lord' = the Lord as to the **Divine Human**.

—⁵. ('Melchizedek') = His **Divine Human**.

9930⁵. After this last temptation, the Lord put on **Divine** good, and thus united His **Divine Human** to the **Divine** itself that was in Him.

9932. 'Holiness to Jehovah' = the Lord's **Divine Human**, and thence all celestial and spiritual good.

9933. In that sphere of Heaven where there is the truth of celestial love, no other **Divine** is perceived than the **Divine Human** of the Lord . . . In that sphere, the **Human** of the Lord is perceived as being the **Divine** itself in the Heavens; wherefore, as soon as an Angel is elevated into that sphere . . . this perception flows in from the Lord; for the Lord's **Divine Human** makes Heaven. Sig.

9937³. He who once conquers the Hells, conquers them to eternity, and in order that this might be done by the Lord He made His **Human Divine**. 10659².

9954¹¹. 'Jehovah's anointed' = the Lord as to the **Divine Human** . . . The anointing of the Lord as to the **Divine Human** was effected by means of the **Divine** good itself of the **Divine** love . . .

—¹³. 'Messiah the Prince,' or 'the Anointed' = the Lord as to the **Divine Human**.

—¹⁶. The Lord as to His **Divine Human** is here meant by 'David, the anointed of Jehovah.'

9956. 'Thou shalt sanctify them' = thus a representative of the Lord as to the **Divine Human** . . . for this is what alone is holy, and the sole source of holiness in Heaven and earth. 9988. 10359.

— The **Divine** of the Lord in the Heavens, accommodated to the reception of the Angels . . . is in their perception the Lord's **Divine Human**.

9987². The Lord as to the **Divine Human** is order in the Heavens.

[A.] 10009. 'Thou shalt put the coronet of holiness upon the mitre' = the Lord's **Divine Human**.

10053⁶. The union of the **Human** with the **Divine** in Him is here described by 'all things that the Father hath being His;' and elsewhere, that 'the Father and He are one;' and that 'the Father is in Him, and He in the Father.'

10054. The reason the burnt-offering is called 'an odour of rest to Jehovah,' is that by the burnt-offering was represented the union of the Lord's **Divine Human** with the **Divine** itself.

10067². The reason it is the **Divine Human** which is the source of these things, is that in the Heavens no other **Divine** is acknowledged and worshipped than the **Divine Human** of the Lord. Ill.

—³. This is also evident from the fact that no one can be conjoined by love and faith with the **Divine** itself without the **Divine Human**. Ill.

—⁴. But that the **Divine** itself which is the Father is comprehensible in the Lord by means of His **Divine Human**. Ill.

— Hence it is evident that the **Divine** in the Heavens is the **Divine Human** of the Lord.

—⁵. The union of **Divine** truth with **Divine** good, and of **Divine** good with **Divine** truth with the Lord's **Divine Human**. Sig. and Ex.

— Hence the reciprocal union of **Divine** truth and **Divine** good in the Lord's **Divine Human**. Sig.

10125³. So it is said in the Athanasian Creed: As the soul and body are one man, so the **Divine** and the **Human** in the Lord are one Christ. He, therefore, who knows the union of the soul in the body, and the image of the former in the latter, can in some measure know the union of the **Divine** and the **Human** in the Lord, and the image of the one in the other; and thus might know that the **Divine** which is called 'the Father' and the **Human** which is called 'the Son' are one, and that the one is in the other. . . . But as it is not known what the soul is . . . and that the body is its image . . . man has separated the **Divine** from the **Human** in the Lord, and has distinguished them into two natures . . .

10152³. Unless the Lord had made His **Human Divine** . . .

—⁴. The **Divine** itself which is called 'the Father,' without the **Divine Human** which is called 'the Son,' could not effect this; as the **Divine** itself without the **Divine Human** cannot reach man, nor even Angel . . .

—⁵. That the **Divine** itself effects this by means of the **Divine Human**. Ill.

— That the Lord subjugated the Hells from the **Divine Human** . . . and that the **Divine** itself . . . effected this through the **Divine Human** . . .

— Here, the Lord as to the **Divine Human** is that which is called 'the Word.'

—^e. From these things, it may now be evident what the work of salvation and redemption is, and that it is from His **Divine Human**.

10157². Hence it is that the whole Heaven relates to the Lord as to His **Divine Human**.

10159⁶. That Heaven in its whole complex relates to one man, is from the Lord's **Divine Human** . . .

10177⁴. The Lord as to the **Divine Human** is the **Divine** love itself.

10196². As to the **Divine** itself which is called 'the Father,' and as to the **Divine Human** which is called 'the Son,' the Lord is **Divine** love itself, thus **Divine** good itself; but as Heaven, which is below the Lord as a Sun, the Lord is **Divine** truth . . .

10252⁶. The reason the wise men from the east offered these things to the newly-born Lord, was that they signified His **Divine** in the **Human**.

10253³. See ANOINT at these refs. 10264. 10268. 10269². 10276². R. 779². E. 31⁵. 684². —¹⁰.

—⁴. Hence by 'garments' is signified His **Divine Human**; for whether you say the Lord's **Divine Human**, or **Divine** truth, it is the same . . .

10267. 'The oil of anointing of holiness' = a representative of the Lord as to the **Divine Human** . . . for this is the Holy itself in the Heavens; as the Angels do not know nor acknowledge any **Divine** but the **Divine Human** of the Lord; for they can think about this, and love it . . .

—². The incomprehensible **Divine**, which is called 'the Father,' is worshipped when the Lord as to the **Divine Human** is worshipped. Ill.

—^c. That the Lord's **Divine Human** is the all in all of Heaven, and that it is the Holy itself there. Refs.

10270². See CELESTIAL GOOD at this ref.

10285. Whether you say the **Divine** good of the **Divine** love, or the **Divine Human**, it is the same.

10359. The **Divine** in Heaven and the Church proceeds from the Lord's **Divine Human**, thus it is the Lord's **Divine Human** which alone is holy and makes holy.

10360. 'Thou shalt keep the Sabbath' = that the Lord's **Divine Human** is to be worshipped.

—⁶. They who reverently worship the Lord's **Divine Human** shall be in the **Divine** truths of Heaven and the Church. Sig.

—⁷. As by the Sabbath is signified the Lord as to the **Divine Human**, in which there is union . . .

10370. The essential itself of the Church is the acknowledgment of the union of the **Divine** itself in the Lord's **Human**, and that this must be in each and all things of worship. Sig. . . (For) 'to do the Sabbath' = reverently to worship this union, thus the Lord as to the **Divine Human**; for therein is this union.

10528. 'Angel,' in the supreme sense, = the Lord as to the **Divine Human**. Ill.

10579². (Thus) the Lord as to the **Divine Human** is Jehovah who is seen, and thus is the face of Jehovah.

—⁴. When Jehovah appeared (before the Lord's Advent) He appeared in the form of an Angel; for He clothed Himself with that form, which was the **Human** form . . . Thence, at that time, was the **Divine Human** . . .

—⁶. (Thus) the Lord even as to His **Human** is Jehovah; so that His **Human** is **Divine**. Sig.

10617. See JEHOVAH at this ref.

— As to the **Divine** itself and the **Divine Human**, the Lord is **Divine** good; and as to the **Divine** proceeding, He is **Divine** truth.

1073⁸⁴. Such is the idea the Angels have about the soul and the body. Hence they know that the Lord made His **Human Divine** from the **Divine** in Himself, which was His soul from the Father.

1078⁵. (The angelic Spirits from the Sixth Earth said that what had disturbed them was) the idea of the **Divine** without the **Human** in God . . . when yet they perceive that He is a Man.

1082⁰. All who are of the Church and are in light from Heaven, see the **Divine** in the Lord, and this in His **Human**; but they who are not in light from Heaven, see nothing but the **Human** in the Lord; when yet the **Human** and the **Divine** in Him are so united that they are one, as the Lord taught: 'Father, all Mine are Thine, and all Thine are Mine' (John xvii. 10).

1082⁵. (Thus) even the **Human** in the Lord is **Divine**.

H. 78. That Heaven in the whole and in the part relates to a man, is from the Lord's **Divine Human**. Gen. art. 250.

—². All these (propositions) lead to the conclusion, that, as the **Divine** makes Heaven, it is **Human** in form.

79. The Angels never perceive the **Divine** under any form than the **Human** one; and those in the higher Heavens cannot think otherwise about the **Divine**. Ex. . . . Hence it is that all there acknowledge the Lord, because the **Divine Human** exists only in Him. . . . The wiser the Angels are, the more clearly they perceive this; and hence it is that the Lord appears to them; for He appears in a **Divine** angelic form, which is the **Human** one, to those who acknowledge and believe in a visible **Divine**; but not to those who acknowledge and believe in an invisible **Divine**; for the former can see their **Divine**, but the latter cannot.

84. That the ancients had an idea of the **Human** in respect to the **Divine**, is evident from the appearances of the **Divine** to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others . . .

84. Appendix. Refs. to passages about the Lord and His **Divine Human**. N. 305.

—⁸. All who are in good as to life, when they think about the Lord, think about the **Divine Human**; and not about the **Human** separated from the **Divine**. Refs.

101. The correspondence there is with Heaven is with the Lord's **Divine Human**, because Heaven is from Him, and He is Heaven; for, unless the **Divine Human** flowed into all things of Heaven, and, according to correspondences, into all things of the world, no Angel or man would exist. Thus it is again evident why the Lord became a Man, and clothed His **Divine** with the **Human** from first to last, namely, because the **Divine Human** which was the source of Heaven before the Lord's Advent, no longer sufficed to support all things . . .

187 (z). 'The house of God,' in the supreme sense, = the Lord's **Divine Human** as to Divine good; 'the temple,' as to Divine truth.

227^e. The essential of all doctrines is to acknowledge the Lord's **Divine Human**.

250. To speak with the Angels is granted only to

those who . . . are in the acknowledgment of the **Divine** in His **Human**, because this is the truth in which the Heavens are.

286. Divine peace is in the Lord, coming forth from the union of the **Divine** itself and the **Divine Human** in Him.

297². Immediate influx, which is of the Lord Himself, is from His **Divine Human** . . .

534². By the stone at the head of the two ways . . . upon which the evil fell, and from which they afterwards ran into the way leading to Hell . . . was signified the Lord's **Divine Human**.

N. 1². 'God and the Lamb' = the Lord as to the **Divine** itself and the **Divine Human**.

287. (Thus) the body or **Human** of the Lord was as the **Divine** itself . . .

288. That the **Divine** and the **Human** of the Lord are one Person (is evident from the Athanasian Creed). L. 29.

305². That the **Divine Human** from eternity was the **Divine** truth in Heaven, thus the **Divine** manifesting, which afterwards in the Lord became the **Divine** being, from which is the **Divine** manifesting in Heaven. Refs.

C. J. 74². I heard a certain presbyter saying that no one can have an idea of the **Divine Human**; and I saw him carried to various nations . . . and at last to the Christian Heaven . . . and he found that they had no other idea of God than the idea of a Man, which is the same as the idea of the **Divine Human**.

75⁰. When He was in the world, His **Divine** essence . . . rejected the finite nature and the life thereof from the mother, and thus made **Divine** his **Human** that was conceived and born in the world.

L. 3². That the Lord would come into the world to glorify His **Human**, that is, unite it to the **Divine** that was in Him from conception. Ill. 12, Gen. art.

19. That the Lord as to the **Divine Human** is called 'the Son of God;' and as to the Word, 'the Son of Man.' Gen. art.

—². That the **Human** of the Lord which was conceived from Jehovah the Father, and born from Mary the virgin, is 'the Son of God.' Ill.

20. As by 'the Son of God' is meant the Lord as to the **Human** which He took in the world, which is the **Divine Human** . . .

21. They think only of His **Human**, and not at the same time of His **Divine**; when yet His **Divine** and **Human** cannot be separated . . . Lest, therefore, man should hereafter in thought separate the **Divine** and the **Human** in the Lord, let him, I pray, read these passages. Ill.

29. That the Lord made His **Human Divine** from the **Divine** in Himself, and thus became one with the Father. Gen. art.

—². (Thus) the **Divine** cannot be separated from the **Human**, nor the **Human** from the **Divine**; for to separate them would be like separating soul and body. . . . As His soul was the **Divine** itself of the Father, it follows that His body or **Human** also became **Divine**.

30^e. By 'Lord' and also 'Jehovah,' after His **Human**

was glorified, is meant the **Divine** and the **Human** together, as one; and by 'the Son,' alone, is meant the **Divine Human**.

[L.] 32. That the Lord made His **Human Divine** from the **Divine** in Himself. . . successively. Ill.

—². That the **Divine** operated through the **Human**, as the soul through the body. Ill.

—³. That the **Divine** and the **Human** operated unanimsously. Ill.

—⁴. That the **Divine** is united to the **Human**, and the **Human** to the **Divine**. Ill. 35⁸.

—⁵. That the **Divine Human** is to be approached. Ill. . . The reason is, that no one can see the **Divine** itself; but [they can] the **Divine Human**. Ill.

—⁶. As the Lord made His **Human Divine** from the **Divine** in Himself; and as this is to be approached; and as this is the Son of God; we are to believe in the Lord, who is both the Father and the Son. Ill.

—⁷. The **Human** itself from this **Divine** is 'the Son of God.' Now, as this also was made **Divine**, therefore, lest man should approach the Father alone . . . the Lord teaches that we are to believe in Him . . .

—^e. That the **Human** was made **Divine** in the Lord, cannot be apprehended . . . by many in Christendom, chiefly because they think about man from his material body . . . When yet all the **Divine** which proceeds from Jehovah God, from its primes in Heaven, to its ultimate in the world, tends into the **Human** form.

33. That the Lord made His **Human Divine** by means of temptations admitted into Himself, and then by means of continual victories. Gen.art.

34. That the full union of the **Divine** and the **Human** in Him was effected through the passion of the cross, which was the last of the temptations. Gen.art.

—³. From these passages it may be seen, that the **Divine** of the Lord, which is called 'the Father,' and here, 'Jehovah' and 'God;' and the **Divine Human**, which is called 'the Son,' and here, 'the Redeemer' and 'Saviour,' and also 'the Former,' that is, the Reformer and Regenerator, are not two, but one. . . From which it is evident, that the **Divine** and the **Human** in the Lord are one Person, and that the **Human** also is **Divine**; for the Redeemer and Saviour of the world is no other than the Lord as to the **Divine Human**, which is called 'the Son.' For redemption and salvation are an attribute proper to His **Human** . . . for it was His **Human** which endured temptations and the passion of the cross; thus He redeemed and saved by means of His **Human**. Now as after the union of the **Human** with the **Divine** in Himself, which was like that of the soul and body with man, they were no longer two, but one Person . . . it follows that the Lord is Jehovah and God as to both. Ill.

35. That the Lord successively put off the **human** taken from the mother, and put on a **Human** from the **Divine** in Himself, which is the **Divine Human** and the Son of God. Gen. art. T.102. 103^e.

— That the Lord was **Divine** and **Human**, **Divine** from Jehovah the Father, and **Human** from Mary the virgin, is known. Hence it is, that He was God and Man, having a **Divine** essence and a **Human** nature, a **Divine** essence from the Father, and a **Human** nature

from the mother; and hence was equal to the Father as to the **Divine**, and less than the Father as to the **Human**: further, that this **Human** nature from the mother was not transmuted into the **Divine** essence, neither commingled with it, as the Athanasian doctrine teaches, (and as, indeed, is impossible). Moreover, from the same is our doctrine, that the **Divine** took the **Human**, that is, united it to itself, as the soul is united to its body; so that they were not two, but one Person. From this it follows, that the Lord put off the **human** from the mother, which in itself was like the **human** of another man, and thus material; and put on a **Human** from the Father, which, in itself, was like His **Divine**, and thus substantial; from which the **Human** also was made **Divine**. Ill. —⁷.

—⁶. The quality of His glorified **Human**, He showed . . . when He was transfigured . . .

—⁷. That the Lord's **Human** was glorified. Ill.

—⁹. As the Lord's **Human** was glorified, that is, made **Divine**, He rose with His whole body . . .

—¹¹. As the Lord ascended into Heaven . . . with the **Human** and the **Divine** united into one, it follows that His **Human** substance or essence is as His **Divine** one. Ex. and Ill.

59. The Lord assumed in the world a **Human** conceived of Jehovah . . . and born from the virgin Mary; hence He had both a **Divine** and a **Human**, a **Divine** from His **Divine** from eternity, and a **Human** from Mary in time; but this **Human** He put off, and put on the **Human Divine**. This is the **Human** which is called the **Divine Human**, and is meant by 'the Son of God.' (Agreement of this doctrine with the Athanasian one.)

S. 49. This power the Lord took even as to His **Divine Human** . . .

F. 35². It is a universal of faith that the Lord came into the world in order to glorify the **Human** which He took in the world, that is, to unite it to the **Divine a quo**. R.67. B.116. T.2.

W. 12. They who approach the Lord alone, think of the **Divine Human**, thus of God as a Man.

221². The second arcanum (which is explained by the doctrine of degrees) is that the Lord came into the world, and took a **Human**, in order to put Himself in power to subjugate the Hells, and to reduce all things into order . . . This **Human** He superinduced upon His former **Human**. The **Human** which He superinduced in the world was as the **Human** of a man in the world; yet both were **Divine**, and therefore infinitely transcending the finite **humans** of Angels and men. And, as He fully glorified the natural **Human** even to its ultimates, He rose with the whole body . . .

233. See DEGREE at this ref.

P. 255¹. The Orientals were not able to comprehend that He came into the world, and assumed the **Human**; as neither do Christians comprehend it, who, therefore, in their thought separate His **Divine** from His **Human**, and set the **Divine** near the Father in Heaven, and His **Human** they know not where.

262³. Who thinks that God and Man in Him, or His **Divine** and **Human**, are one Person; and that they are one as the soul and body are one? . . . when yet it is from . . . the creed of Athanasius . . .

—4. If you ask further, What is your idea of the Lord's **Divine**, and of His **Human**? they will say that His **Divine** is from the essence of the Father, and the **Human** from the essence of the mother; and that His **Divine** is with the Father. And if you then ask, Where is His **Human**? they will make no reply; for in idea they separate His **Divine** and His **Human**, and make the **Divine** equal to the **Divine** of the Father, and the **Human** like the **human** of another man . . .

—5. From this idea impressed about the Lord's **Human** . . . it has come to pass, that a Christian can scarcely be brought to think of the **Divine Human** . . .

—7. In the doctrine of all the Churches, it is stated that His **Divine** and **Human** are not two, but one Person, united as the soul and the body. But the first cause of their dividing the **Human** and the **Divine**, 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 fell away into Babylonia, which transferred the Lord's **Divine** power to itself, and in order that it might be called not **Divine** but **human** Power, they made the Lord's **Human** like the **human** of another man. And afterwards, when the Church was reformed, and faith alone was received . . . the Lord's **Human** could not be regarded differently, because 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 precepts. E.315³.

R. 6. They who from the heart, and thus in light, receive **Divine** truth from the Word, and acknowledge the Lord's **Human** to be **Divine**. Sig. E.10.

— By 'Jesus Christ,' and by 'the Lamb,' in the Apocalypse, is meant the Lord as to the **Divine Human**; and by 'God,' the Lord as to the **Divine** itself *a quo*. 15. E.26.

17⁶. The Lord is 'the First-begotten from the dead,' because, as to His **Human** also, He is truth itself united to **Divine** good . . .

29. 'I am Alpha and Omega, etc.' = who is the Self and Sole from primes 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 Enlightener from Himself, and thence all in all of Heaven and the Church. These things and still more which are contained in these words . . . were said of the Lord, and, in fact, of His **Human**. E. 41.

59. 'And was dead' = that He was neglected, and His **Divine Human** not acknowledged.

— His **Divine** from eternity is indeed acknowledged . . . but His **Human** is not acknowledged to be **Divine**, although the **Divine** and **Human** in Him are as soul and body . . . When, therefore, His **Divine** is separated from His **Human**, by saying that His **Human** is not **Divine**, but like the **human** of another man, He is then dead among men. 93.

93⁶. It is the primary falsity of those who are signified by this Church (of Smyrna), that they do not acknowledge the Lord's **Divine Human**, and therefore do not approach Him.

97³. He who is in this falsity, that he believes that

the **Divine** in the Lord's **Human** is not as the soul in the body, cannot do good from Him. Sig.

193⁶. For the Lord . . . made His **Human Divine** as He makes man spiritual; He first implants in him truths from the Word, and afterwards unites them to good . . . T.105.

256, Preface. That the Lord in the **Divine Human** will effect judgment from the Word and according to it, because He is the Word; and that this is acknowledged by all in the three Heavens. Tr. 273, Sig. and III. E.319.

256. See **DIVINE ITSELF** at this ref.

269. 'A Lamb standing as if slain' = the Lord as to His **Human** not acknowledged in the Church to be **Divine**. E.315.

276. Confession of the Lord's **Divine Human** from spiritual truths. Sig.

277. Confession of the Lord's **Divine Human** from spiritual goods. Sig.

281. Jehovah is the Lord from eternity; consequently, the Lord's **Divine Human**, with which there must be conjunction, is the **Divine Human** of Jehovah Himself. 743².

288. That the Lord as to His **Divine Human** has omnipotence, omniscience, **Divine** good and **Divine** truth. Sig.

291. That in the Lord from eternity, and thence in His **Divine Human**, is the all of Heaven and of the Church, **Divine** good and **Divine** truth, and **Divine** power; and from Him in those who are in Heaven and the Church. Sig.

294¹. It was further said to them, that from thought about the Lord's **Human**, they should say **Divine Human**; but none of the clergy were able; but some of the laity were able. . . The following passages were then read to them: 'the Father hath given all things into the hand of the Son' (John iii.35). 'The Father hath given to the Son Power over all flesh' (John xvii.2). 'All things are delivered unto Me by My Father' (Matt. xi.27). 'All Power is given unto Me in Heaven and in earth' (Matt. xxviii.18): and it was said to them, Keep in mind from these, that not only as to His **Divine**, but also as to His **Human**, Christ is the God of Heaven and earth, and so utter **Divine Human**. But still they could not . . . Afterwards was read to them from Luke i.32-35, that the Lord as to His **Human** was the Son of Jehovah God; and that as to His **Human** He is everywhere in the Word called 'the Son of God,' and also 'the Only-begotten:' and they were requested to keep this in the thought . . . and to utter **Divine Human**. But they said, We cannot, because our spiritual thought . . . does not admit into the thought next the speech any ideas but what are similar to it . . . Then were read to them these words of the Lord to Philip (in John xiv.); and other passages; that the Father and He are one . . . and it was said to them that they should keep this in the thought, and so say **Divine Human**. But as that thought was not rooted in the acknowledgment that the Lord was God even as to His **Human**, they could not. They twisted their lips . . . even to indignation, and wanted . . . to force it out; but were not able . . .

Further, there was read to them (from the Athanasian Creed) that the **Divine** and the **Human** in the Lord are not two, but one, yea, one Person, being united altogether as the soul and the body. And it was said to them, From this you can certainly have the idea from acknowledgment that the Lord's **Human** is **Divine**, because His soul is **Divine** . . . They retained this idea, and from it wanted to utter **Divine Human**; but they could not; for the interior idea about the Lord's **Human** expunged this new idea . . . Again, there was read to them, 'The Word was with God, and God was the Word; and the Word was made flesh;' and, 'In Jesus Christ dwelleth all the fulness of the Godhead bodily;' and it was said to them, that they should think firmly that God who was the Word was made flesh; and that all the **Divine** dwells in Him bodily; and perhaps they might thus utter **Divine Human**. But still they could not; saying openly that they could not have the idea of a **Divine Human**, because God is God, and man is man; and God is a Spirit, of which we can only think as of wind . . . At last it was said to them, You know that the Lord said, 'Abide in Me and I in you: he that abideth in Me and I in him, beareth much fruit; for without Me ye can do nothing' (John xv.4,6). And as some of the English clergy were present, this was read to them out of one of their exhortations before the Holy Communion: *For, when we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us.* If now you think that this cannot be unless the Lord's **Human** is **Divine**, utter **Divine Human** from acknowledgment in the thought. But still they could not; so deeply was the idea impressed upon them, that the Lord's **Divine** was one thing, and His **Human** another; and that His **Divine** was like the **Divine** of the Father, and the **Human** like the **human** of another man. They afterwards turned to the Lutherans, saying that the Augustan Confession and Luther taught that the Son of God and the Son of Man in Christ are one Person; and that He, even as to His **Human** nature, is the true, omnipotent, and eternal God . . . thus that in Christ God is Man and Man God. On hearing this, they answered, Is it so? . . . We did not know this before, and therefore we cannot . . . We have read it, and written it; but still, while we thought about it in ourselves . . . they were only words, of which we had no interior idea. At last, turning to the Papists, they said, Perhaps you can say **Divine Human**, because you believe that in the bread and wine . . . is the entire Christ; and you also adore Him as God when you carry round the host; also because you call Mary the mother of God . . . And they wanted to utter it from these ideas of their thought about the Lord; but could not, on account of their material idea of His Body and Blood; and on account of their declaration that the **Human** Power, and not the **Divine**, was transferred by Him to the Pope. And one of the monks said that he could think of a **Divine Human** in relation to the virgin Mary . . . and also in relation to the saint of his monastery. And another monk . . . From the idea of my thought I can say **Divine Human** of the Pope . . . After this, Heaven was seen to be opened, and there were seen tongues like little flames descending and flowing in with some; and these then celebrated the Lord's **Divine Human**, saying,

Remove the idea of three gods, and believe that in the Lord dwells all the fulness of the Godhead bodily; and that the Father and He are one, as the soul and body are one; and that God is not wind or ether, but that He is Man; and then you will be conjoined with Heaven, and will thereby be able from the Lord to speak the name Jesus, and to say **Divine Human**. T.711.

[R.] 325. That those who were hated and rejected . . . on account of . . . their acknowledgment of the Lord's **Divine Human**, were guarded by the Lord lest they should be led astray. Sig. 329.

383. 'The Lamb in the midst of the throne'=the Lord as to His **Divine Human** in the inmost, and so in all things of Heaven.

464. Preface. The exploration (of the Reformed) as to what they believe . . . about the Lord's **Human** being **Divine**: and that this is not received there, and can with difficulty be received so long as . . . justification by faith alone is seated in their hearts. Tr.

464. In Rev.x. and xi., it treats about the Lord . . . that He is God even as to the **Human**. 469.

465°. (In the Sun above the Heavens) He is in His **Divine** from eternity, and at the same time in His **Divine Human**, which are one, as soul and body.

468. The reason His feet were seen as pillars of fire, is that the Lord's **Divine** Natural, which, in itself, is the **Divine Human** that He begot in the world, supports His **Divine** from eternity, as the body does the soul . . .

469°. That 'the brazen serpent'=the Lord as to the **Divine Human**. Sig.

481. That the Lord is the Saviour is agreeable . . . but that His **Human** is **Divine** is disagreeable and difficult, owing to falsifications. Sig. and Ex.

485. Preface. (The first essential of the New Church, is) that the Lord is the God . . . and that His **Human** is **Divine**. Tr. (See under ESSENTIAL.)

504. 'Where our Lord was crucified'=the non-acknowledgment of the Lord's **Divine Human**. . . They who deny His **Human** to be **Divine** are like the Jews . . . And he who regards His **Human** as being equal to the **human** of another man cannot then think of His **Divine** . . . In that state, he is therefore as if he denied it; for he denies that His **Human** is the Son of God . . .

520. Celebration by the Angels, that Heaven and the Church . . . have now also become the kingdom of His **Divine Human**. Sig.

— . By 'our Lord' is meant the Lord from eternity; and by 'Christ,' His **Divine Human**, which is 'the Son of God.'

—². That the Lord will reign even as to His **Divine Human**. III.

— . Add to this, that unless the Lord's **Human** is acknowledged to be **Divine**, the Church perishes; as the Lord cannot then be in man and man in the Lord . . .

—³. The reason the Lord's **Divine Human** is meant by 'Christ,' is that Christ is Messiah, and the Messiah is the Son of God whom they expected.

548². By 'Gabriel' is meant the ministry of those who teach from the Word that Jehovah came into the world, and that the **Human** which He there begot is the Son of God, and **Divine**.

565. Those who believe themselves wise on account of confirmations in favour of the mystical union of the **Divine** and the **Human** in the Lord. Sig. and Ex. —².

571. 'Upon his heads the name of blasphemy' = the denial of the Lord's **Divine Human**. 584.

— The reason it is blasphemy to deny the **Divine** of the Lord in His **Human**, is that he who denies this is against the faith received in the whole Christian world . . . where it is plainly said, that in Jesus Christ God and Man, that is, the **Divine** and the **Human**, are not two, but one . . . Wherefore, they who deny the **Divine** in His **Human** are not far from the Socinians and Arians . . .

589. 'Slain from the foundation of the world' = the Lord's **Divine Human** not acknowledged from the first establishment of the Church. E. 807.

613. 'Having His Father's name written in their foreheads' = the acknowledgment of the Lord's **Divine** and **Divine Human** from love and faith; (for) they are one and one Person, united like soul and body. Ex. . . Consequently, the Lord as to the **Divine Human** is to be approached; and in this way, and no other, the **Divine** called the Father is approached. Ill.

618². The Lord glorified His **Human**, that is, united it to the **Divine** of the Father, that is, to the **Divine** that was in Him from conception, in order that the human race might be united to God the Father in Him and through Him. Ill.

—⁴. Who cannot see that all these things were said by the Lord concerning Himself in His **Human**; and that He never would have said . . . that He was in men and men in Him, and that we must believe in Him in order to have eternal life, unless His **Human** was **Divine**?

—^e. That 'the name of the Father' is the Lord as to the **Divine Human**. Refs. 839⁶.

662. 'The Song of the Lamb' = confession . . . from faith in the **Divinity** of the Lord's **Human**. E. 936.

664. The Lord is called 'King' in His **Divine Human**, because this is the Messiah, the Anointed, the Christ, the Son of God.

692. That on account of the delight of self-love originating from grievous concupiscences of evils, they did not acknowledge the **Divinity** of the Lord's **Human**. Sig. 693.

738². By the other king who is not yet come, and who when he cometh must remain but a short time, is signified the **Divine** truth which has not yet come into question, and when it does, will not remain with them, that the Lord's **Human** is **Divine**. Ex.

—³. (The **Divine Human** as acknowledged in the Eucharist by them.) Fully Ex.

743. See LAMB at this ref.

812². When the Lord's **Human** is acknowledged to be **Divine**, there is a full marriage of the Lord and the Church . . . Before the Lord's **Human** is acknowledged to be **Divine**, there is indeed a marriage of the Lord with the Church, but only with those who approach the Lord, and think of His **Divine**, and not at all whether His **Human** is **Divine** or not. The simple do this . . . but rarely the learned.

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820². The **Human** He . . . made **Divine** was the natural **Human**, which He could make **Divine** only by taking to Himself a **Human** in a virgin . . . to which He then united His **Divine** which He had from eternity.

839⁶. We in Heaven . . . think of Him in His **Divine Human**, because in this He is visible; and in this He is called by you Christ, but by us the Lord.

882. 'The tabernacle of God is with men' = (the Lord evangelizing from love,) that He will now be present with men in His **Divine Human**.

954. 'I am the Root and the Offspring of David' = that He is that Lord who was born in the world, and thus the Lord in His **Divine Human**.

960. The Lord . . . testifying this Gospel,—that in His **Divine Human** which He took up in the world, and glorified, He comes as the Bridegroom and Husband . . . Sig.

961³. In Him is the **Divine** being itself . . . to which the soul in man corresponds; the **Divine Human**, to which the body in man corresponds; and the **Divine** proceeding, to which the activity in man corresponds. This Trine is a one, because from the **Divine a quo** is the **Divine Human**; and thence from the **Divine a quo** through the **Divine Human** is the **Divine** proceeding.

962². The first question discussed was, Who assumed the **Human** in the virgin Mary? That it was Jehovah. Ill.

—³. (Thus) we see that the Lord's **Human** is **Divine**, because it is the **Human** of Jehovah . . . Ill.

—¹⁰. See HOLY SPIRIT at this ref.

B. 89. This draconic faith, which is a faith hatched from the idea of three gods, and from no idea of the **Divinity** in respect to the **Human** nature of Christ . . .

108. With the Roman Catholics, there is the idea of **Divine** majesty in the Lord's **Human**, more than with the Reformed; as is evident from the most holy reverence of the host.

T. 40. As the **Divine** itself . . . lives in itself, so also the **Human**, which it assumed in time, lives in itself. Sig.

73³. God could not . . . make His **Human** **Divine**, unless His **Human** were at first as the **human** of an infant, and afterwards as the **human** of a boy; and unless the **Human** afterwards formed itself into a receptacle and dwelling into which its Father might enter; which was done by fulfilling all things of the Word . . .

81. By the Lord the Redeemer, we mean Jehovah in the **Human** . . .

93². 'The Holy One of Israel' = the Lord as to the **Divine Human**. Ex.

94². By this fiction (of a Son of God born from eternity) the Lord's **Human** is indeed . . . elevated to the **Divine**; but not with those who by the hypostatic union understand a union as between two of whom one is above and the other below.

98. That the Father and the Son, that is, the **Divine** and the **Human** in the Lord, are united like soul and body, is indeed according to the faith of the present Church . . . yet hardly five in a hundred know it. Ex.

—². First, it shall be demonstrated, that the union of the Father and the Son or of the **Divine** and the **Human** in the Lord, is as the union of soul and body; and afterwards, that this union is reciprocal. 99.

P

[T.] 109. The Glorification of the Lord is the Glorification of His **Human** which He assumed in the world, and the glorified **Human** of the Lord is the **Divine Natural**. (For) the Lord rose with His whole body. . . consequently, He took with Him the natural **Human** itself from primes to ultimates. . . (Thus) His natural body was made **Divine**. . . Hence . . . in the universal Spiritual World, the Lord alone is a full Man.

112⁴. 'Father, all Mine are Thine, and all Thine are Mine' (evidently means) that the **Divine** of the Father belongs to the **Human** of the Son, and the **Human** of the Son to the **Divine** of the Father . . .

—⁵. (Thus) the **Divine** of the Father is the soul of the Son, and the **Human** of the Son is the body of the Father . . .

136⁴. 'To sit at the right hand' means the omnipotence of God through the **Human** He assumed in the world . . .

154⁶. The soul acts in the body and into the body, but not through the body; but the body acts of itself from the soul . . . It is like this with the **Divine** and the **Human** of the Lord; for the **Divine** of the Father is the soul of His **Human**; and the **Human** is His body; and the **Human** does not ask its **Divine** to tell it what to speak and do. Sig.

170⁶. From this every man may be convinced if he will, that the **Human** of the Lord is **Divine**; consequently, that in Him God is Man, and Man God.

299. 'The blasphemy against the Holy Spirit' means blasphemy against the **Divinity** of the Lord's **Human**, and against the holiness of the Word.

538². He was conceived from the power of the Highest through the Holy Spirit, and His **Human** was born thence of the virgin Mary; whence it follows, that His soul was the **Divine** itself . . . and that the **Human** born thence is the **Human** of God the Father.

581⁶. Unless He had glorified His **Human**, that is, made it **Divine** . . .

619⁶. One (of the spheres from modern Christendom) is that respecting the Lord . . . Wherever it goes, it secretly enters the ideas, and with many takes away faith in the **Divinity** of the Lord's **Human**, with many weakens it, and with many makes it foolishness . . .

716. That the Lord is in the Holy Supper wholly, both as to His glorified **Human**, and as to the **Divine** from which is the **Human**. Sig. —.

777². Since the Lord ascended into Heaven He is in the glorified **Human**, and in this He cannot appear to any man unless He first opens the eyes of his spirit, and this cannot be done with anyone who is in evils and thence in falsities. Sig. . . Neither did the apostles see the Lord in the glorified **Human** before His resurrection with the eyes of the body, but in spirit . . . as is evident from His Transfiguration . . .

795⁶. They who, like the Arians, have denied the **Divinity** of the Lord's **Human**, come among these (in Hell) after death.

Ad. 3/2551. (The **Divine** and the **Human** essence mentioned.) 2554. 3744.

D. 4442. I was let into the sublime idea that these

three are one. . . The **Divine** was for the celestial, the **Human** for the rest who were beneath, and the **Divine** too, but applicable to them; and the Holy proceeding was all the sphere thence derived.

4629. The influx into the universal Heaven is from the Lord's **Divine Human**: hence, as the **Divine Human** there is all in all, the universal Heaven represents a man, and all the particular things with man correspond to the Societies there.

4829. (The present action of the **Divine Human** upon men shown by withdrawing it.)

4844. On the Lord's **Divine Human**, that it is everywhere acknowledged in Heaven.

—. Every man who has not destroyed His Rational . . . has an idea about the **Divine Human** . . . This **Divine Human** exists nowhere else than with the Lord . . .

4845⁶. That the **Divine Human** is in Heaven, is the fundamental of wisdom, because of thought . . . Hence it is evident, that the Lord as to the **Divine Human** is the all of Heaven and the all of the wisdom of the Angels there.

4846. The **Divine** in Heaven before the Lord's Advent was the Lord's **Divine Human** . . . wherefore everything proceeding from the **Divine** was at that time in a **Human** form . . . Hence follows the necessity . . . that He should put on the **Human** actually.

4847. By means of the Lord's **Divine Human**, order was restored even to the ultimate of life, which is the Sensuous . . .

5032. On the Lord's **Divine Human** in the Heavens from this Earth.

—. The **Divine Human** is everywhere acknowledged in Heaven, except in the Heaven which originated from Christendom in this Earth. But this is the case only in the ultimate Heavens. . . Therefore, those from this Earth who are of such a character that they can be elevated into the Third Heaven, at once come into the perception that God exists under a **Human** form . . . The inmost ones also in the Spiritual Heaven . . . are also in this perception when they turn themselves towards the Celestial Kingdom.

5244². Thus it is evident that the Lord's **Human** could not do otherwise than become **Divine** to the likeness of its Father.

5775. The **Divine Human** is what inflows into Heaven, and makes it. Before the Lord's Advent, the **Divine Human** which is the Lord from eternity was this form of Heaven . . . Hence is it everywhere implanted in men . . . to worship the **Divine** under a **Human** form . . . And hence, too, it is, that the Angels who are in the interior Heaven, and especially those who are in the inmost, or as soon as they are elevated into the higher sphere, cannot do otherwise than think about the **Divine** under a **Human** form.

5811³. Dahlborg said that he had sought, but had not found anyone who had not an idea of the **Divine Human**; he was then carried to those who were chiefly from the converted gentiles, who had an idea of the **Divine Human**, and from the Africans, who had so just a one as to exceed belief. . . J.(Post.)122.

5819. All are preserved in Heaven who in the world have acknowledged the Divine of the Lord, and have lived well ; most especially those who have acknowledged the **Divine Human** . . .

D. Min. 4609. (Danger of getting an idea of the **Divine Human** from the bodily things in ourselves.)

E. 10. Those who at heart acknowledge the **Divine** of the Lord in His **Human**. Sig.

— For the **Divine** in His **Human** is as the soul in the body ; wherefore, to think of the Lord's **Human**, and not at the same time of His **Divine**, is like thinking of a man abstractedly from his soul or life, which is not to think of a man.

—². That the **Divine** of the Lord is in His **Human**, and that together they are one person, is taught by (the Athanasian Creed).

23°. The **Divine** which makes Heaven is the **Divine Human**, which is the **Divine** manifesting from the **Divine** being. 69°.

26. 'From Jesus Christ'=the Lord as to the **Divine Human** ; as is evident from the fact, that this was the Lord's name in the world, thus the name of His **Human** . . . It is said the **Divine Human**, because the Lord made His **Human Divine** when He was in the world ; for He united it to His **Divine** that was in Him from conception, and which was His soul from the Father . . . and the body, which is the **Human**, lives therefrom ; wherefore, when the **Divine** was united to the **Human** in the Lord, as the soul is united to the body, it is called the **Divine Human**. . . Therefore, they who think of the Lord's **Human**, and not at the same time of His **Divine**, do not at all admit the term **Divine Human** ; for they think separately of the **Human**, and separately of the **Divine** . . .

—^e. From which it will appear in what light the Church would be in respect to the **Divine** . . . if it were to acknowledge and believe in the **Divine Human** of the Lord.

27. 'The faithful witness,' when said of the Lord, = the acknowledgment of the **Divine Human**, from which is all truth in Heaven. Ex.

— The Angels of the interior Heaven cannot think otherwise of the **Divine** than as under a **Human** form, thus of the **Divine Human** ; because the Lord's **Divine Human** fills the universal Heaven and forms it, and the thoughts of the Angels flow according to the form of Heaven. Hence it is, that 'the testimony of Jesus Christ'=the acknowledgment of the Lord's **Divine** in His **Human**. 52.

—². 'To bear witness of the Light'=the acknowledgment of His **Divine Human** from which **Divine** truth proceeds.

30°. They have thought of the Lord's **Human** as of the **human** of another man, and not at the same time of the **Divine** in His **Human**, rejecting the term **Divine Human** ; and they who so thought of the Lord's **Human**, could not but think materially of His flesh and blood . . .

43. 'The Word'=the **Divine** truth in the Heavens . . . and that this is the Lord as to the **Divine Human** is evident, because it is said 'the Word was made flesh' . . .

—^e. That the Lord's **Divine Human** is, lives, and has ability from itself, equally with the **Divine** itself. Sig.

45°. The **Divine** which has revealed itself is the **Divine Human** ; and without the acknowledgment of the **Divine** in the Lord's **Human** there is no salvation . . .

48°. 'The Kingdom of God' . . . in the supreme sense, = the Lord as to His **Divine Human**.

49. 'In the expectation of Jesus Christ'=where there is the Knowledge of the Lord's **Divine** in His **Human** . . . (For) the Church will know the Lord when it acknowledges the **Divine** in His **Human**. . . The modern Church indeed knows that the **Divine** is in the Lord's **Human** ; for it knows according to the received doctrine that the **Divine** and **Human** are not two but a single Person . . . Still, it does not know that the Lord's **Human** is **Divine**, for it separates the one from the other, as is evident from the fact that it does not admit the term **Divine Human** ; and also that it approaches the Father . . . when yet the **Divine** itself in Heaven is the **Divine Human**. 52.

63°. 'The Son of Man'=the Lord as to the **Divine Human**. —⁶. 77°. 146°. 151.

64°. 'The beloved Son'=His **Divine Human**.

—³. That the Lord's **Divine Human** was thus seen (at the Transfiguration) is evident, because the **Divine** itself cannot appear to anyone except through the **Divine Human**. Sig.

66°. His **Divine** in ultimates was His **Human**, which He made **Divine** even to the flesh and bones, which are the ultimates. 513¹⁹. 619¹⁵.

70°. A serpent of brass was made ; and it=that if they looked to the Lord's **Divine Human** . . . they would have eternal life.

77°. That the Lord as to the **Divine Human** was He who was seen by Daniel and Ezekiel . . .

96. The reason why the Lord as to His **Divine Human** is described by representatives in Rev.i., is that something might thence be taken to be prefixed to the description of each Church, for a testimony and a memorial that the all of the Church is from the Lord, and, in fact, from His **Divine Human** ; for from this proceed every good of love and truth of faith which constitute the Church . . . 151, Ex. —⁶.

102. 'The name of Jehovah,' or of 'the Lord,' in the supreme sense, = His **Divine Human** ; and, in the relative sense, all the things of love and faith through which the Lord is worshipped ; because these are the **Divine** things which proceed from His **Divine Human**. —⁵.

—⁵. 'Hallowed be Thy name'=that the Lord's **Divine Human** is to be held in reverence, and worshipped.

113. 'The First and the Last'=the Lord, who, from primes through ultimates, rules all things from the **Divine Human**. (For) it is the Lord as to the **Divine Human** who here speaks to the Angels of the Churches.

—³. As 'the Son of Man'=the Lord as to the **Divine Human**, it follows that all things written to the Churches are from the Lord's **Divine Human** ; and hence it also follows that the **Divine Human** is the all in all of the Church, as it is the all in all of Heaven.

—^e. This I can assert, that no one who is within the Church, and does not acknowledge the **Divine** of the Lord in His **Human**, can enter into Heaven. To acknowledge the **Divine** of the Lord in His **Human**, is to think

of His **Divine** when thinking of His **Human**. The reason we are to think thus, is that the whole Heaven is from His **Divine Human**,

[E.] 114. The Lord is said to be rejected . . . when He is approached and worshipped only as to His **Human**, and not at the same time as to the **Divine**. 114⁷.

—². But the Lord's **Divine Human** falls into the idea of the thought and thus into faith, and thence into the . . . love.

—³. (Thus) the Lord is rejected by those within the Church who immediately approach the Father . . . for these cannot but think of the Lord's **Human** as of the **human** of another man, and not at the same time of His **Divine** in the **Human**, and still less of His **Divine** being conjoined with His **Human** as the soul is conjoined with the body . . .

—⁴. The men of the present Church do indeed think of the **Divine** of the Lord in His **Human** while they are speaking from doctrine; but quite differently when they are thinking and speaking with themselves without doctrine . . .

77³. The presence of the Lord's **Divine Human** with a man who is in humiliation of heart, is of such a character that he falls on his face, and is raised up on his feet by the touch of His hand. Sig.

115². The spiritual affection of truth, which is to love truth because it is truth, is granted only to those who are conjoined with the Lord by the acknowledgment of and faith in His **Divine** in the **Human**; as all the truth of Heaven and the Church is from no other source than the Lord's **Divine Human** . . .

135. 'Thou holdest fast My name' = the acknowledgment of the **Divine** in the Lord's **Human**.

— (These goods and truths) cannot flow in with man unless he thinks of the Lord's **Divine** at the same time as he thinks of His **Human**; His **Divine** is not separated from the **Human**, but is in the **Human**. I can assert from all my experience in connection with the Spiritual World, that no one is in the truths of faith and the goods of love, but he who thinks of the Lord's **Divine** at the same time as he thinks of His **Human**; and also that no one is spiritual, or is an Angel, unless he had been in this thought and consequent acknowledgment in the world. In order to be saved, man must be conjoined with the **Divine** in his faith and love; and all conjunction is with the Lord; and to be conjoined only with His **Human** and not at the same time with the **Divine**, is not conjunction; for the **Divine** saves, and not the **Human** without the **Divine**.

137. 'The days wherein Antipas was My faithful martyr' = in that time and state wherein all are hated who profess the Lord's **Divine Human**. Ex.

—³. That such are hated by all those who do not think of the Lord's **Divine** at the same time as they think of His **Human**, (only appears) in the other life, where they burn with hatred against them . . . The reason is, that all in the Hells are against the Lord . . . and they who are of the Church, and do not acknowledge the **Divine** of the Lord in His **Human**, act as one with the Hells.

138^o. None are let into spiritual temptations but those who acknowledge the Lord's **Divine** in His **Human**, and

are in the spiritual affection of truth. All others are natural men.

146. 'The hidden manna' = the Lord as to the **Divine Human**.

—³. This (delight of celestial love) no one can receive but he who acknowledges the Lord's **Divine Human**; for from this it proceeds.

—^e. It is the same thing whether you say the Lord's **Divine Human**, or the **Divine** love . . .

148. None are in love to the Lord but those who acknowledge the **Divine** in His **Human** . . . with those who live according to the Lord's precepts, and acknowledge the **Divine** in His **Human**, the interior mind is opened, and then the man becomes spiritual; but they who do not so live, nor acknowledge, remain natural.

—². As the **Divine** under a **Human** form is the Lord's **Divine Human**, the Lord bends and determines to Himself the thoughts and affections of those (who think about God under a **Human** form). And as this is the primary of the Church, it continually flows in with man from Heaven, and therefore it is as it were implanted in everyone to think of the **Divine** under a **Human** form . . . Hence . . . after death . . . they who have worshipped the **Divine** under a **Human** form turn to the Lord . . . But they who have not worshipped the **Divine** under a **Human** form are turned to the loves of their natural man . . .

—³. All who lived in ancient times and worshipped the **Divine**, in thought saw the **Divine** under a **Human** form . . . and the **Divine** under a **Human** form, even then, was the **Divine Human**. But as this **Divine Human** was the **Divine** of the Lord in the Heavens and passing through them, when Heaven became weak from the fact that the men from whom Heaven is become more and more external . . . it pleased Him to put on the **Divine Human**, and to glorify it or make it **Divine**, that thus He might . . . save those who acknowledge and worship His **Divine** in the **Human**.

—⁴. The Lord as to the **Human** is meant by 'the Word' (in John i.); and that He made His **Human Divine**, by the words, 'the Word was with God, and God was the Word,' and this 'was made flesh,' that is, man. And as all **Divine** truth proceeds from the Lord's **Divine Human** . . . 'the Word' also = **Divine** truth . . . 852^d.

—⁵. 'To believe in the Lord's name' = to acknowledge His **Divine Human**, and to receive from Him love and faith.

183¹⁰. As **Divine** truth proceeds from the Lord's glorified **Human**, and not immediately from His **Divine** itself . . . it is said, 'The Holy Spirit was not yet, because Jesus was not yet glorified.' 343.

—¹¹. As the **Divine** and **Human** of the Lord . . . are united like soul and body, it may be known that the **Divine** which is called the Holy Spirit proceeds from His **Divine** through the **Human**, thus from the **Divine Human**; for nothing can proceed from the body except as from the soul through the body . . .

— The reason they distinguished the **Divine** and **Human** of the Lord into two natures, and said that the Lord is God from the nature of the Father, and Man from the nature of the mother, was that they did not know that when the Lord fully glorified His **Human**, He

put off the **human** from the mother, and put on a **Human** from the Father. 205⁶.

209. 'Not to deny My name'=to acknowledge the **Divine** of the Lord in His **Human**.

—². There are two principal things of the Church: to acknowledge the Lord's **Divine** in His **Human**, and to make truths from the Word of one's life. No one can be in the one unless he is at the same time in the other; for all truths which become of the life are from the Lord, and this with those who acknowledge the **Divine** in His **Human**. For the Lord flows in with all . . . from His **Divine Human**; and not from the **Divine** separate, nor from the **Human** separate; wherefore, they who in their thought separate the **Divine** of the Lord from His **Human**, and look to the **Divine** of the Father . . . as being above it . . . do not receive any influx from the Lord . . .

—⁴. These things were said to Peter when he acknowledged the **Divine** of the Lord in His **Human**; by which is also meant that they have power who acknowledge the **Divine** of the Lord in His **Human**, and, from Him, are in the good of charity and thence in the truths of faith.

220⁵. 'The veil of the temple rent' . . . =the union of the Lord's **Divine Human** with the **Divine** itself. 400⁴.

224. 'My new name'=that they will acknowledge the Lord's **Divine Human**.

— . They who will be of the New Jerusalem will all acknowledge the Lord's **Divine Human** . . .

228. See **DIVINE TRUTH** at these refs. 748.

293. 'Thou art worthy, etc.'=the merit and justice which appertain to the Lord's **Divine Human**, that from it are all **Divine** truth and **Divine** good, and salvation.

314⁹. As 'a lamb'=innocence, by 'the Lamb' in the supreme sense is signified the Lord as to the **Divine Human**; for the Lord as to it was innocence itself.

315. The Lord Himself is indeed acknowledged in the Church, and also His **Divine**, but, as to the **Human**, as another man . . . Hence it is that His **Divine Human** is not acknowledged.

316¹⁶. 'The habitation of His sanctuary was cast down'=the denial of the Lord's **Divine Human**, and the consequent vastation of the Church. 'The Prince of the army'=the Lord as to the **Divine Human**, because from it proceed all the truths and goods which make the Church.

319. That these things are from His **Divine Human**, Sig.

321. The acknowledgment that the **Human** of the Lord is **Divine**, and that it has omnipotence and omniscience. Sig. 322. 327.

326. 'They sang a new song'=the acknowledgment and confession that the Lord as to the **Divine Human** has all Power in the Heavens and on earth.

328⁶. Wherefore, to acknowledge the **Divine** in the Lord's **Human** or the **Divine 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. . . (Therefore) the Lord so often asked whether they believed, and said, 'According to your faith be it unto you;' in order

that they might first believe that He had **Divine** omnipotence from His **Divine Human** . . .

337. 'Worthy is the Lamb that was slain, etc.'=acknowledgment in heart that everything **Divine** is from the Lord's **Divine Human** not acknowledged and by many denied.

349⁷. 'The Son'=the Lord's **Divine Human**, which in like manner is life itself . . .

—¹⁰. That His **Human** was equally **Divine** with the **Divine** itself that assumed the **Human**, is evident from the fact that they are both called 'God;' for it is said, 'the Word was with God, and God was the Word;' and 'in Him was life.'

365⁶. The union of His **Divine Human** with the **Divine** itself that was in Him from conception. Tr.

401⁹. 'Until there be no moon'=the Lord as to His **Divine Human**, that this will be the **Divine** good of the **Divine** love.

422¹⁵. The New Church . . . when everything **Divine** will proceed from His **Divine Human**. Sig. —¹⁶.

649³. At the end of the Church the Lord is indeed preached, and, from doctrine, the **Divine** is ascribed to Him like the **Divine** of the Father; yet hardly anyone thinks of His **Divine**, because they set it above or outside of His **Human** . . . (For) while the **Divine** is separated from His **Human**, His **Divine** is not acknowledged interiorly . . .

684²⁸. 'Arise O Jehovah to Thy rest, Thou and the ark of Thy strength'=the union of the **Divine** itself with the **Human** in the Lord, and thence peace to all in Heaven and the Church. 'The rest of Jehovah'=that union.

696¹⁶. 'Levi,' here, =the Lord as to the **Divine Human**.

701⁸. 'Because He hath set for me a covenant of eternity'=that from the union of His **Human** with the **Divine** He has conjunction with the men of the Church.

735. See **MICHAEL** at this ref.

— . The reason they who are in faith separated from charity are against the **Divine Human**, is that most of those who have confirmed themselves in faith alone are merely natural and sensuous; and the natural and sensuous man separated from the spiritual cannot have any idea of the **Divine** in the **Human**; for they think naturally and sensuously about the Lord's **Human** . . . and hence in the idea of their thought they set the **Divine** of the Lord above His **Human**, and thus completely separate the **Divine** and the **Human** of the Lord . . . 749⁹.

741¹². That the Lord has glory and Power from the **Human** which He united to His **Divine**. Sig.

749. 'By the word of their testimony'=by the confession and acknowledgment of the **Divine** in His **Human**. . . . They who are in this acknowledgment, are also in the acknowledgment that the **Human** of the Lord is **Divine** . . .

759⁴. They who . . . do not acknowledge the **Divine** in the Lord's **Human** . . . cannot have the understanding enlightened . . .

803¹⁰. That neither is there in (that faith) . . . and acknowledgment of the **Divine** in His **Human**. Ex.

[E.] 808³. 'He that hath an ear, let him hear' especially means that they should believe that the **Divine** of the Lord is in His **Human**, that is, that His **Human** is **Divine**. Who cannot but wonder that the idea of the **Divine Human** is completely destroyed in the Christian Churches . . . and that it is only with the simple that there remains anything of it? . . .

—⁴. That in primeval times, the inhabitants of this Earth had an idea of the **Divine Human**, is evident from their idols . . .

—⁶. Hence it is, that even from the first establishment of the Church they separated the **Divine** of the Lord from His **Human** . . .

852⁹. As the **Human** of the Lord was **Divine** from the **Divine** in Himself . . .

864. They who are adjoined to the Lord by the acknowledgment of His **Divine Human**. Sig.

—². The reason why to acknowledge the Lord's **Divine Human**, and to do His precepts, is to 'follow' Him, is that no others can be conjoined with the Lord. Ex.

865. They who are received into the New Church acknowledge the Lord's **Divine Human**, and live according to His precepts; no others are received into the New Church . . .

— Hence it is, that those who do not acknowledge the Lord's **Divine Human**, and do not live according to His precepts in the Word, cannot be consociated with the Angels . . .

899¹⁴. The Lord willed to die and rise again, in order that He might put off all the **human** He had from the mother, and put on the **Divine Human**; for all (the former) **human** He rejected by temptations and at last by death, and, by the putting on of a **Human** from the **Divine** itself that was in Him, He glorified Himself, that is, made His **Human Divine**. Sig.

956⁶. As, from the general influx from Heaven, man in his spirit sees that God is a Man, it follows that if those who are of the Church . . . shun evils as sins . . . they see the **Divine** in the Lord's **Human** . . .

1077³. From this reciprocal union of the **Divine** and the **Human** in the Lord, proceeds the reciprocal union of **Divine** good and **Divine** truth . . . also the reciprocal union of the Lord with Heaven and the Church; and, in general, the reciprocal union of good and truth with an Angel of Heaven and a man of the Church . . .

1091. At the end of the articles of this chapter, I will show that the Lord as to His **Human** was God, that is, that His **Human** was **Divine**. 1107³. —⁵. 1108².

1104². The Athanasian doctrine teaches that in the Lord there are two essences, **Divine** and **Human**; and in that doctrine the idea is clear that the Lord has a **Divine** and a **Human**, or that He is God and Man; but the idea is obscure, that the Lord's **Divine** is in His **Human** as the soul is in the body. Shown.

—³. As a clear idea prevails over an obscure one, most . . . think of the Lord as a common man . . . if they think of His **Divine**, they separate it from the **Human** . . . If they are asked, Where is His **Divine**? they reply, In Heaven with the Father. The reason is, that it is repugnant to think that the **Human** is **Divine** . . . not

being aware, that when they thus separate the Lord's **Divine** from His **Human**, they are not only thinking contrary to their own doctrine, which teaches that the Lord's **Divine** is in His **Human** as the soul is in the body . . . but also that they are charging that doctrine with fallacy, to the effect that the Lord's **Human** together with the rational soul was from the mother alone; when yet every man is rational from the soul, which is from the father. . . Reader, you may suppose that you have never in thought separated the Lord's **Divine** from His **Human**, thus neither the **Human** from the **Divine**; but pray consult your thought, when you have determined it to the Lord, as to whether you have ever thought that the Lord's **Divine** is in His **Human** as the soul is in the body . . . Are you not thinking of His **Human** and of His **Divine** as being separate from each other? And when you think of His **Human**, do you not think of it as being like the **human** of another man; and when of His **Divine**, that it is with the Father? I have asked great numbers, even primates of the Church, and they all answered that so it is; and when I have said, that it is from the doctrine of the Athanasian faith . . . that the Lord's **Divine** is in His **Human** as the soul is in the body, they answered that they were not aware of it . . . 1114³.

—⁵. That the **Divine** is in the Lord's **Human** as the soul in the body. III.

1115⁵. The Angels acknowledge the **Divine** itself, see the **Divine Human**, and are in the **Divine** proceeding.

De Dom. 19. All are allotted places in the Heavens according to the idea of faith concerning the Lord's **Divine Human** . . .

21. When this (infirm) was cast out, He united the **Human** to the **Divine** . . .

23. We read (in the Athanasian Creed) that the **Divine** took to itself the **Human**; but it is according to the Lord's words that the **Divine** took to itself the **Human** and the **Human** took to itself the **Divine**; for He says, 'Believe Me that the Father is in Me and I in the Father.'

28. All the Angels acknowledge the **Divine Human** from perception.

29. All who at heart acknowledge the Lord's **Divine** in His **Human** are received into Heaven; and the rest cannot be received.

34. No one comes into the New Jerusalem unless he acknowledges the Lord's **Divine Human**.

40. It was His own **Divine** which assumed the **Human** . . .

41. The Lord glorified His **Human** from the **Divine** in Himself. Ath. 220, Ex.

43. Wherefore, the **Divine Human** is to be approached and worshipped from faith and love.

Ath. 22. The **Divine** which is life itself made the **Human** a resemblance of itself, and thus also **Divine** . . . If this were not so, would not the idea of thought be that the Lord's **Divine** was as it were outside of the **Human** . . .

27. That some idea may be gained concerning the **Divine Human** from the Father; namely, that the

Divine clothed itself with the Human according to Divine order from primes to ultimates . . .

30. No one denies that the Divine which took upon itself the Human was His Divine . . .

—². The Divine of the Lord took upon itself the Human; and if the Divine is one, it follows that the Divine itself . . . took it upon itself . . .

—³. (Thus) according to our symbolic faith, the Divine and the Human in the Lord are together in one Person; and the Divine is not outside the Human . . .

33. The learned set the Lord's Divine outside of Him, because they think of the Divine of the Father, and only think of the Lord's Human separated from the Divine, and do not think of the Divine of the Lord Himself in the Human.

34. And as they separate the Divine from the Human, and set the Divine outside His Human . . . it follows that they think that the Human with the rational soul and the perfect body came forth from the mother alone.

42. That the Human of the Lord is equal to His Divine. III.

49. The Divine could not subjugate the Hells and restore all things to order . . . except from the Divine by means of an assumed Human . . .

62. That the Son from eternity was the Divine Human from eternity . . .

68. They consider that as the Divine of the Father created the universe, it cannot be in the Human; and . . . that it cannot be conceived of as in a Human body . . .

73. Let those who have an idea of the Lord's Divine as being above the Human, weigh well the idea which they have concerning Him in Heaven; whether, there, the Human is where the Divine is; whether the Divine is separate with the Father, and the Human in Heaven; and whether, thus, the Lord is two.

96. In the other life all are examined . . . by means of influx from Heaven concerning the Lord's Divine Human . . .

102. It was from the Papists that the Lord's Human was made less than the Divine of the Father, and thus less than His own Divine.

103. That the Lord's Human is Divine, is manifest from (the expression) 'Jehovah your Redeemer;' and this, then, is the Divine Human; for the Lord was the Redeemer in respect to that.

III. That there has been a Divine Human from eternity, is evident from the fact, that the Lord said that Abraham saw Him, etc. These things cannot be said of the Divine itself, for this can appear to no one; but they can of the Divine Human.

116. That the Lord from eternity was the Divine proceeding, and thus the Divine Human, may be seen from the fact, that the whole Heaven is a Grand Man, and the Divine proceeding effects this. . . That this was the Divine Human, is evident from those places where it is said that the Father had not been seen, etc.

118. The Father can be in no other Human than that which is from Himself, and thus in His own Divine Human.

119. From the first creation, He was in a Human, and in a Human from Himself, to wit, in the universal Heaven, which in the complex relates to one man; but this was not His own proper [Human], because it was in the Angels of Heaven; but in the Divine Human He is in His own proper [Human].

121. By 'the Father' the Lord means His own Divine; this, therefore, assumed the Human . . . The Divine cannot be in any other body than its own; thus it must be Divine.

129. On the Divine Human from eternity . . . 138.

134^e. Wherefore, the Protestants believe with the Papists that the Human is not Divine; whence they set the Divine above the Human, near the Father.

141. It may be said that it is contrary to perception, that the Divine which is the Father took on the Human, but not that the Divine which is the Son did so; when yet it is the same thing; (for otherwise) three Divines as to persons, which are one as to substance, assumed the Human; or else they would be separated, and one would be the soul in the Human and not the other.

144. Moreover, the idea of man is that the Divine which is the Father did not take on the Human, because this Divine fills the universal world . . . The case would be the same if the Divine which is called the Son took the Human . . . And it is not denied that the Lord's Divine assumed the Human.

154. In pictures, God is represented as a Man, and this from the general idea about God which comes from Heaven. But still, the idea of the Divine as in a Human form has at this day been lost; because they draw conclusions from space . . .

156. The Lord is 'the Anointed of Jehovah,' 'the Messiah,' etc., as to the Divine Human, from the fact that the Divine good of the Divine love . . . was in Him from conception; from which His Human was made Divine truth while He was in the world, thus such as is Heaven; but afterwards it was successively made the Divine good of the Divine love by union with the Father . . .

157. The Divine Human is 'the Holy thing,' the 'Holy of Holies,' etc.

162. In the sepulchre . . . the Lord rejected all the human from the mother, and dissipated it . . . and so assumed a Human from the Father; thus the Lord thoroughly and clearly glorified, rose with the Human.

175. Before the Lord's Advent . . . the Divine proceeding was 'the Son'; and this was at that time the Divine Human . . . But afterwards the Lord was made the Father as to the Divine Human also.

188. In the Creed of Athanasius it is said that the Divine took upon itself the Human. Hence it follows that the Human is the Divine Human; otherwise the Human could not be taken on by the Divine, since they are as soul and body. Consequently, there is not commixture, but union, like that of soul and body.

194. That the Lord made His Human Divine, is also evident from this, that He subjugated all the Hells . . .

198. The idea of Europeans, especially of the learned . . . comes from this; that it is impossible to think that

... what is human can be **Divine**; when yet they who are in the Third Heaven are utterly unable to have any other idea . . .

[Ath.] 203. All the little children in Heaven are led to the idea of the Lord's **Divine Human**; and all adults who have lived in the life of charity are instructed concerning this; and they who receive, come into Heaven. . . No one in Heaven can think otherwise, because the whole Heaven is the **Divine Human**, and all thought goes according to the form of Heaven.

208. From the words to Peter it is evident that those who are in the doctrine of faith alone will not acknowledge the Lord's **Divine Human**, but only they who are in the good of charity.

209. Christians can hardly think and have a perception of the **Divine Human** . . . because they think of an ordinary man, and not of the **Human** essence, which is love . . .

Q. vi. Before the incarnation there was not any **Divine Human**, except a representative one by means of some Angel, whom Jehovah the Lord filled with His spirit . . . The representative **Human**, in which Jehovah was then manifested in the world . . . was not of such efficacy that it could spiritually enlighten men . . .

De Just. 63. Luther (there) acknowledged the Lord's **Human** to be **Divine** . . .

Can. Redeemer iii. 5. 'The Word' . . . = the **Divine Human** which Jehovah assumed in time.

viii. After the completion of the unition, He returned into the **Divine** in which He was from eternity, together with and in the glorified **Human**,

1. Jehovah God from eternity had a **Human** like that of the Angels, but of infinite essence, thus **Divine**; and had not a **Human** like that of men on earth.

3. He thus united this **Human** with His **Divine** from eternity . . .

6. By the union of this **Human** with His **Divine**, Jehovah God exalted His own omnipotence, which is meant by 'sitting at the right hand of God.'

7. In this **Human** Jehovah God is above the Heavens, illuminating the universe . . .

ix. Jehovah God successively put off the **human** from the mother, and put on the **Human** from the Father, and thus made the former **Human Divine**.

x. The **Divine** from eternity and the **Human** in time, united like soul and body, are one Person, which is Jehovah.

9. These (persons) are receptacles of His **Divine Human**.

Trinity iv. 4. The **Divine** truth which is the Word, in which is the **Divine** good, was the seed from the Father from which the **Human** was conceived . . .

Divine Itself. *Divinum Ipsum.*

Supreme Divine. *Divinum Supremum.*

See under **FATHER**, and **TRINITY**.

A. 1440^e. In celestial things there is the **Divine** itself, that is, Jehovah Himself.

2149. See **DIVINE HUMAN** at these refs. 2288. 2329. 3038. 3061³. 3063. 3441. 3952². 3960. 4180³. 4211². 4606. 4724². 5321. 5585². 5663². 6716³. 6720. 6804⁴. 6849². 6887. 6945. 7005. 7195. 8495. 8705^e. 9306³. 9396³. 9398. 10196². 10370. 10617. 10738⁴. H.286. N.I. L.32². R.359. 584. 613. —². 961³. Ath.30.

2171². When He was in the **Human**, it was thus made known to Him how in Himself there would be united the **Divine** itself, the **Divine Human**, and the **Holy** proceeding . . .

2198. Jehovah was the Lord's **Divine** itself, and not separated from Him, although in the historical representatives it is presented as separated . . .

2329⁴. There is no access to the **Divine** itself which is called 'the Father,' except through the Son.

2447⁶. 'Jehovah,' as mentioned the second time, means the **Divine** itself which is called 'the Father.'

2523³. There was this difference (between the Lord and other men), that the **Divine** itself was in Him, because He was conceived from Jehovah. 7058³.

2576⁵. The veil of the temple being rent = that having dispersed all appearances, the Lord had entered into the **Divine** itself; and had at the same time opened an approach to the **Divine** itself through His **Human** made **Divine**.

2628. That the **Divine Human** came forth from the **Divine** itself, Sig.

2630. 'Abraham' represented the **Supreme Divine**; 'Isaac,' the **Divine Rational**; and 'Jacob,' His **Divine Natural**.

2632. See **DIVINE RATIONAL** at these refs. 3279.

2636³. (Thus He was able) to unite the **Divine** itself to the **Divine** acquired in the **Rational**.

2776². For the **Supreme Divine** itself could no longer reach mankind . . . Therefore, in order that the **Supreme Divine** might be able to descend to such a man, the Lord came into the world . . .

2795². The Lord could never be tempted when He was in the **Divine** itself; for the **Divine** is infinitely above all temptation; but He could as to the **Human** . . .

2821. 'The Angel of Jehovah cried to him out of Heaven' = consolation then from the **Divine** itself. 2841.

2833. See **ABRAHAM** at these refs. 3017. 3251. 3419. 3670. 4180. 4615. 5095.

3017. 'Jehovah' = the Lord as to the **Divine** itself. Refs.

3035. 'Jehovah the Lord of Heaven' = the Lord's **Divine** itself. 3061. 3119.

3140. Good is the **Divine** itself, and truth is the **Divine** thence derived.

3161³. From the **Divine** itself He not only begot the **Rational** as to good, but also, through this, the **Natural** as to truth . . .

3194^e. To the **Veriest Divine** there appertains good and truth . . . 3210².

3404². As the **Divine** itself is infinite and eternal, all things which are from the **Divine** are also infinite and eternal . . . and are therefore presented before the Angels in appearances . . .

3405. As the Lord put off the maternal human He also put off these appearances, and put on the infinite and eternal Divine itself.

3439. The Divine itself is in the supreme sense of the Word, because there is the Lord . . .

3539⁴. The happiest life is from love to the Lord and charity towards the neighbour, because the Divine itself flows into it.

3657. In order that He might conjoin each and all things to the First, that is, to His own Divine itself. Tr.

3700. In the supreme sense, 'Heaven'=the Divine itself.

3736. 'The house of my father,' when predicated of the Lord,=the Divine itself in which the Lord was from conception.

— By 'His coming forth from the Father,' is meant that the Divine itself assumed the Human.

4180⁵. Before the Lord came into the world, the Divine itself inflowed into the universal Heaven . . .

4207. 'The God of their father'=from the Supreme Divine . . . Divine good is the Supreme Divine . . .

4235. In the Lord was the Divine itself which is called 'the Father.'

4615^e. As the Divine itself, the Divine Rational, and the Divine Natural are one in the Lord . . .

5110³. This Divine, or this Jehovah in Heaven, is the Lord from eternity; and the Lord took on the same when He glorified the Human in Himself . . . Hence it is, that everyone is able to think of the Divine itself as of a Man, and at the same time of the Lord . . . for in the Lord the Divine itself is the Father, that Divine in Heaven is 'the Son,' and the Divine thence proceeding is 'the Holy Spirit.'

5331^e. The Celestial of the Spiritual . . . was the Human in which the Divine itself was able to be (while He was in the world), and which He could put off when He had made all the Human in Himself Divine.

5459. 'God'=the Divine itself that was in the Celestial of the Spiritual, or the Divine that was in truth.

5689². The Lord's internal Human was the Celestial of the Spiritual, and this was truth from the Divine, or the proximate clothing of the Divine itself in the Lord.

6674⁴. The Divine Human is what is to be worshipped, for thus is worshipped the Divine itself, to which otherwise no thought reaches, and if no thought, neither is there conjunction.

6849. 'Because he feared to look upon God'=lest they should be injured by the presence of the Divine itself.

— The Divine itself is pure love, and pure love is like fire more ardent than the sun of this world . . .

6880. See BE at this ref.

6887. As the Divine itself cannot be worshipped, because it cannot be approached in either faith or love, for it is above every idea, according to the Lord's words in John: 'No one hath seen God at any time . . . Ye have neither heard His voice at any time, nor seen His

shape,' it is the Divine Human which can be approached and worshipped, because it is the quality of the Divine itself. 8705⁴.

7058^e. In proportion as the Lord was in the infirm human, Jehovah or the Divine itself that was in Him appeared to be absent; but in proportion as He was in the glorified Human, Jehovah or the Divine itself was present, and that in the Human itself.

7211². Not even an Angel of the Third Heaven can have any idea of the Divine itself; according to the Lord's words: 'No one hath seen God at any time.'

7270². The truth which immediately proceeds from the Lord, being from the infinite Divine itself, cannot possibly be received by any living substance which is finite . . .

7499. Divine good is the Divine itself.

7796². All things which are done by the Divine itself are done through the truth proceeding from it; the Divine itself is the being of all things.

7873^e. Truth proceeds from the Divine itself . . . The Divine itself is Divine good, and that which proceeds from it is Divine truth . . .

8127. The Divine itself does not instruct and speak with men or even Angels immediately, but mediately through Divine truth.

8705. 'To bring the matters to God,' when said of Divine truth,=to mediate with the Divine itself and intercede.

8724. See DIVINE GOOD at this ref.

8732. '(Jethro) went to his own land'=to the Divine itself. . . Jethro represented Divine good, thus the Divine itself.

8760². The Divine itself is far above the Heavens; not only the Divine good itself, but also the Divine truth itself which proceeds immediately from the Divine good. The reason they are far above Heaven, is that the Divine in Itself is infinite.

8824. 'Moses spake, and God answered him in a voice'=through the influx of truth from the Divine, in which was the Divine itself.

8864². The Divine itself which is in the Lord cannot be seen nor even perceived in Heaven, thus not received in faith and love; but only the Divine Human . . .

8878². If it is said to them that the Divine itself is Divine love, which is the being of all life . . .

8989⁶. 'To open the doors before him'=to give access to the Divine itself.

9303⁴. His Human is the Divine itself in form.

9398^e. The Divine itself under a human form actually taught Divine truth; for the Lord is the Divine itself under a human form.

9818^e. 'The Father'=the Divine itself; 'the Son,' that Divine itself under a human form.

10052². The inmost of the Human, which with man is called the soul from the father, was the Divine itself; for He was conceived from Jehovah. The Divine itself is the Divine good of the Divine love. 10125².

[A.] 10067³. That the **Divine itself**, which is 'the Father,' is incomprehensible. Ill.

—⁵. The arcanum is, that there was a reciprocal union of Divine good and Divine truth, thus of the **Divine itself** which is called 'the Father,' and the Divine truth which is called 'the Son.' Sig. and Ill.

10125². The **Divine itself** which is the being of all things was in the Lord alone; for He was conceived from Jehovah . . .

10265. 'The work of the ointment-maker'=from the influx and operation of the **Divine itself** that was in the Lord from conception.

—². The Lord's Human is the **Divine itself** with the Angels.

10356. 'Ye shall keep My Sabbaths'=holy thought constantly about the union of the **Divine itself** with the Lord's Human. 10730.

10372². That the **Divine itself** is in His Human. Sig.

10579. 'No man seeth Me and liveth'=that the **Divine itself** cannot be seen, such as it is in itself, but such as it is through the Lord in Heaven. Ex.

10617. See JEHOVAH at this ref.

10730. When He went out of the world, He made His Human Divine good by union with the **Divine itself** that was in Him.

—². When the Lord had united His Human to the **Divine itself**, He had peace.

—³. The universal of all is that the Lord united His Human to the **Divine itself**, and that thence man has peace and salvation.

10738³. The being of His life was the **Divine itself** . . .

10823³. The body or Human of the Lord was as the **Divine itself**, which was the being of His life or the soul from the Father.

H. 118 (u). That the Lord's **Divine itself** is far above His Divine in Heaven. Refs.

W. 148. As the **Divine itself** is present through spiritual heat and light in Angel and man . . .

R. 6. 'God'=the Lord as to the **Divine itself** *a quo*.

222³. The **Divine** of the Father is not adjoined but united to the Lord's Human, as the soul is to its own body.

256. 'He that sat upon the throne'=the Lord as to the **Divine itself** from eternity . . . from which is His Human.

T. 82³. As the Divine cannot be divided, (it follows) that the **Divine itself** of the Father was His soul and life . . .

641². The **Divine itself** immediately encompassing the Lord makes that Sun.

718². As man is finite, His **Divine itself** cannot be conjoined with him, but only adjoined. Examps.

D. 4847². It was also perceived that the **Divine itself** which is the first essence was man, in endeavour, or in becoming-*feri*; whence it was as man; thus man reflexively . . .

E. 96². That which proceeds immediately from His **Divine itself** does not reach man, because His **Divine**

itself is invisible, and therefore does not fall into the thought; and that which does not fall into the thought does not fall into the faith. 151.

239³. That the **Divine itself** would assume the Human. Sig.

295². The **Divine itself** from which are all things, is Divine love.

1069². That the **Divine itself** which is called Jehovah and the Father, which is Divine love, was in the Lord from conception. Sig.

1073². The reason the Word is of such a quality, is that in its origin it is the **Divine itself** proceeding from the Lord, which is called Divine truth . . .

De Dom. 18. Anyone can see that the soul which was the **Divine itself** could not dwell in an infirm body, such as it is from its own nature. Ath.22.

38. That the Lord was conceived from the **Divine itself**. Sig. Ath.150.

70. The Lord alone was born with an appetite for good and a longing for truth, because His soul from the Father was the **Divine itself**, thus the affection of Divine love, or the Divine love, from which He mastered the external which was from the mother.

Ath. 68. The **Divine itself** is not to be thought of from the idea of extension or space; for thus, instead of God, the purest of nature and of the visible universe is thought of . . .

71. The **Divine itself** as a soul can only dwell in life . . .

145. The idea to be held of the **Divine itself** is the idea as of a Man, whose Divine love appears as a Sun . . .

J. (Post). 311. Above these six degrees there ascend infinite degrees up to the **Divine itself**; for the **Divine itself** cannot flow in with any Angel or man from itself except through discrete degrees . . .

D. Love ii. What is uncreate and infinite is the **Divine itself** in itself; from this man cannot be formed, for thus he would be the **Divine in itself** . . .

Divine Love. *Amor Divinus.*

The Lord's Love. *Amor Domini.*

See under DIVINE GOOD, FATHER, AND LOVE.

A. 1799². From **Divine love** or mercy the Lord wills to have all near Himself . . . and if it were possible, not only with Himself, but in Himself: such is **Divine love** or the **Lord's love**.

1803. The Lord's life is **Divine love**, that is, love towards the whole human race, consisting in the will, if possible, to save all to eternity. They who have not the **Lord's love**, that is, who do not love the neighbour as themselves, never have the Lord's life . . .

1813. The Lord alone fought from **Divine love**, to wit, from love towards the universal human race . . .

1820. Temptation against the **Lord's love**, which will be assured. Sig.

—⁵. The fearfulness of the temptation is in proportion to the greatness of the love. The **Lord's love** was the most ardent love for the salvation of the universal

human race ; thus was all affection of good and affection of truth in the highest degree. Against this love all the Hells fought with the most malignant wiles and venom.

1865². The salvation of the human race was the only comfort He had ; for He was in **Divine** and celestial love ; and became, even as to His Human essence, **Divine** and celestial love itself, in which alone love for all is regarded and kept at heart. That **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 . . . This can only be from the Lord . . . His love being such, that He loves all as a father does his sons, and wills to make all heirs . . .

2222. The Lord's love towards the universal human race was so great, that He willed to save all to eternity by the union of the Human essence to the Divine . . .

2227². See LOVE TO THE LORD at these refs. H.399.

2250. The Lord's grief from love towards the human race. Sig.

2253. His intercession from love. Sig. . . With the Lord, while He was in the world, there was no other life than the life of love towards the universal human race . . . This life is the very Celestial itself, by which He united Himself to the Divine and the Divine to Himself. Being itself, or Jehovah, is nothing but the mercy which is of love towards the universal human race ; and that life was the life of pure love, which is never possible with any man. 2261².

2343². See DIVINE HUMAN at these refs. 2826. 3063. 4735². 10196².

2500². As to the Lord's love, it was infinitely above the love in which the Angels are ; for it was the **Divine** love itself, wherefore it had in it all pre-eminence of wisdom and intelligence . . .

2520². These things are said from the zeal of affection or love towards the universal human race ; this love directed the Lord's thoughts while He was still in the maternal human.

2571². The Lord's perception and thought were always from the **Divine** love in every particular of faith.

2572. To be in everything where there is good, is to be in the omniscience of all things Divine, celestial, spiritual, rational, and natural, and this from **Divine** love ; for in **Divine** love there is the omniscience of all these things.

2732. The Lord's love and mercy can flow in with blessedness and happiness into such a oneness (as exists in love truly conjugal).

2777. ('Offer Isaac) upon one of the mountains' = **Divine** love. . . . As it was **Divine** love from which the Lord fought and conquered in temptations, and from which He sanctified and glorified Himself, it is here said to Abraham that he should offer Isaac for a burnt-offering upon one of the mountains in the land of Moriah.

2826. 'Now I know that thou fearest God' = glorification from **Divine** love. Ex.

3084². **Divine** love inflows into the affection of good, and thence into the affection of truth, and vivifies and

enlightens those things which are in the natural man, and then disposes them into order. Sig.

3138². The Lord was made new through the **Divine** love which was in Him, and which was His.

3212⁴. He was not regenerated . . . but made Divine, and this from the veriest **Divine** love ; for He was made the **Divine** love itself . . . 4727².

3325⁷. The Lord's **Divine** celestial love is relatively so to the Celestial Church ; the Lord's **Divine** spiritual love is relatively so to spiritual love, or to those who are of this Church . . . The Lord's **Divine** love is towards all ; but as it is variously received by men . . . it is said to be relatively so.

—⁹. See AARON at this ref.

3339. The heats which are perceived by the Angels are from the Lord's **Divine** love.

3539⁵. Man's humiliation . . . is for the sake of the **Divine** love . . . 10646³, Ex.

3735³. The Lord's 'body' = His **Divine** love, and the reciprocal with man, such as is the love with the Celestial Angels ; and the Lord's 'blood' in like manner = His **Divine** love, and the reciprocal with man, such as is the love with the Spiritual Angels.

3742². 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 own to everyone ; and that He actually does give in proportion as they receive . . .

3880. 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.

3934. Omnipotence is predicated from infinite good, or, what is the same, from **Divine** love ; thus from the **Divine** will ; but omniscience, from infinite truth . . .

3954. 'God heard Leah' = the **Divine** love. Ex.

4007². 'Judah' = the Lord as to His **Divine** love.

4217. See BREAD at this ref.

4220. They who have received . . . the Lord's love towards the universal human race . . . are there gifted with intelligence and wisdom, and with happiness ineffable . . . But they who have not received . . . the Lord's love towards the universal human race . . . are there deprived of all intelligence . . . and are among the stupid infernals.

4320. The reason life . . . appears with everyone as if it were in himself, is from the Lord's love or mercy towards the universal human race, to wit, that He wills to appropriate to everyone what is His own, and to give eternal happiness to everyone. Ex.

4735². This love . . . is represented in the Holy Supper ; the **Divine** celestial love, by 'the flesh' or 'the bread ;' and the **Divine** spiritual love, by 'the blood' or 'the wine.' 5120⁵.

5042. 'He inclined mercy to him' = **Divine** love in every particular.

—^e. See MERCY at these refs. 5480. 8676². 9219. 9528. P.337.

[A.] 5097. The heat of that light is the **Lord's Divine love**, which is warm to the sense . . .

5377². It is the **Lord's love** towards the universal human race to which the flame and heat (of the sun) correspond.

5576^e. See **FOOD** at this ref.

5585. 'The face of Jehovah'=the **Divine love** . . .

5696. The **Lord's love** and mercy does not appear until conjunction has been effected through a medium; for it is so disposed as not to appear; otherwise, regeneration would not be possible.

6135³. Love pours forth from the Angels 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. . . . What, therefore, must be the case with the **Lord** . . . whose **Divine love** appears as a Sun . . . 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 signified by the **Lord's 'body'** in, 'He spake of the temple of His body.'

6645². From **love**, which is infinite because **Divine**, the **Lord** wills to draw man even to Himself, and thus to bless him with all glory and happiness. **Sig.** . . . This may also be evident from the fact that in the other life the **Lord** appears as a Sun . . . and the flame of that sun is nothing but the **Divine love**; and the light thence is the Holy of **love**, which is **Divine truth**. Hence it may be evident how great the **Lord's love** is.

6829. 'He came to the mount of God'=that the good of **Divine love** then appeared.

6832. 'In a flame of fire out of the midst of a bush'= **Divine love** in scientific truth.

6834. 'Not to be consumed by the fire'=not to be dissipated by the good of **Divine love**. . . In the other life, the **Divine good** of the **Divine love** is the solar fire itself, which is of such ardour, that if it were to fall upon anyone without intermediate tempering . . . he would perish. Such is the ardour of the **Lord's Divine love**. When He was in the world, the **Lord** . . . received the fire of this **love** in His Human, and united it to the truth therein . . .

6872². He in whom the **Divine love** is . . . is God. Thus His Human was made **Divine** when He received into it the **love** of His Father, which was the being of His life.

8409. See **FLESH** at this ref.

8644². No Angel can endure the flame from the **Divine love**; he would be consumed in a moment.

8820. 'Fire,' here, =**Divine celestial love**, that is, **Divine love** such as it is in (the Celestial Heaven).

8878². See **DIVINE ITSELF** at this ref.

9263². The **Lord** is in the good of **love**, and thereby in the truth of faith; because He is **Divine love** itself.

9434. 'Fire,' here, =the **Divine love** itself.

—³. With those who are in heavenly **love**, fire or

the **Divine love** continually creates and renovates the interiors of the will, and illumines the interiors of the understanding; but with those who are in infernal **love**, fire or the **Divine love** continually injures and vastates. **Ex.** and **Sig.**

9528. That the **Lord** fought from **Divine love**, to save those who receive Him in **love** and faith. **Refs.**

9667^e. The **Lord's Divine love** is **Divine good**; for all good is of **love**. The **Divine love** itself, thus the **Divine good**, is the being itself which is called **Jehovah**, and also is the **Lord** . . .

9780^e. 'His feet shall stand upon the Mount of Olives'=that the **Lord** was about to fight against the Hells from **Divine love**.

9798. The fire of Heaven is the **Divine love** proceeding from the **Lord**: to be kindled by it is to will good.

9902. 'To carry upon his heart'=to preserve to eternity by virtue of the **Divine love**.

9936. 'It shall be upon Aaron's forehead'=from the **Lord's Divine love** . . . For by the **Lord's** face are signified all things which are of **Divine love**; as mercy, peace, good, wisdom. **Refs.** 9939.

— . The reason the forehead specifically =the **Divine love** itself, is that the interiors have their provinces allotted in the face; the interiors which are of **love**, in the province of the forehead.

10034. 'Thou shalt burn them on the altar'=from the **Lord's Divine love**. 'To burn'=the kindling of the **Divine love** . . . because the fire upon the altar =the **Divine love**.

10055. 'This is an offering by fire to Jehovah'=all things from the **Divine love**. **Ex.**

10177⁴. **Love** makes the whole man . . . Hence the Angels are **loves** and **charities** in form: the form which they have from this is the human form, since the **Lord** who is in them and forms them as to the **Divine Human** is **Divine love** itself . . .

10178. 'With Shittim wood thou shalt make it'=from **Divine love**. . . The reason 'Shittim wood' also =**love**, is that when the **Lord** was in the world He fought from **Divine love** against all the Hells . . . and thus saved the human race . . . Wherefore, the good of the **Lord's** merit is this **Divine love**.

10188³. The Sun of Heaven, which is the **Lord**, is the **Divine love** itself; for this so appears . . . Hence 'sun' = **Divine love**.

10308. That worship is to be applied to **Divine love**. **Sig.** and **Ex.**

—². By **Divine love** is meant **love** to the **Lord** and **love** towards the neighbour: the reason the latter **love** is also **Divine**, is that it, too, proceeds from the **Lord** . . .

10606. 'Thou shalt stand . . . upon the head of the mount'=from the inmost Heaven where there is the **Divine love**. **Ex.**

10809. Both **Divine good** and **Divine truth** proceed from **Divine love**, which is the fieriness appearing around the **Lord** in that Sun.

H. 13. This **Divine truth** flows into Heaven from the **Lord**, from His **Divine love**. **Divine love** and the

Divine truth therefrom are like the fire of the sun and the light thence derived.

117^e. The reason the Lord appears in Heaven as a Sun, is that it is the **Divine love**, from which all spiritual things come forth, and, by means of the sun of the world, all natural things. It is that **love** which shines as a Sun.

120. The greatness and the quality of the **Divine love** may be evident by comparison with the sun of the world . . . The ardour of His **love** is tempered on the way by means of degrees.

139. See **DIVINE GOOD** at this ref.

143. As the Lord Himself is in His own **love** with the Angels . . .

268. His **Divine love** is of this character . . .

285^d. Hence it follows, that these two inmost things, innocence and peace, proceed from the Lord's **Divine love**, and affect the Angels from the inmost.

350^e. Hence it is evident, that man is **loved** by the Lord in proportion as his will is formed from good, and his understanding from truth. To be **loved** by the Lord is also to love the Lord; for love is reciprocal; for the Lord gives to him who is **loved** that he should love.

371. The conjunction of good and truth derives its origin from the Lord's **Divine love** towards all in Heaven and on earth. From the **Divine love** there proceeds Divine good, (which) is received by Angels and men in Divine truths.

L. 1^a. 'The life' = the **Divine love**; and 'the light' = the **Divine wisdom**.

—^e. For all things were created from the **Divine love** through the **Divine wisdom**.

51³. The breathing of the Angels is according to the reception of **Divine wisdom** from the Lord; and the beating of the heart is according to the reception of **Divine love** from the Lord.

S. 3². There are two things which proceed from the Lord, **Divine love** and **Divine wisdom**; or, what is the same, **Divine good** and **Divine truth**; for **Divine good** is of His **Divine love**, and **Divine truth** is of His **Divine wisdom**: the Word in its essence is both of these.

—⁶. That is called celestial which proceeds from His **Divine love**, and it is **Divine good** . . .

67. By 'father' a celestial Angel understands the Lord's **Divine love**; by 'mother,' His **Divine wisdom**; and by 'to honour,' to do good from both.

Life 102. The Lord loves man . . . but He cannot love him . . . unless He is reciprocally loved . . .

W. Title. Angelic Wisdom concerning the **Divine Love** and the **Divine Wisdom**.

5. As the Lord is **love** in its own essence, that is, **Divine love**, He appears before the Angels in Heaven as a Sun . . .

—². This Sun itself, or the **Divine love** . . . cannot create anyone immediately from itself; for so he would be **Love** in its own essence . . .

28. That the **Divine essence** itself is **love** and **wisdom**. Gen.art.

34. That the **Divine love** is of the **Divine wisdom**, and that the **Divine wisdom** is of the **Divine love**. Gen.art.

— . As the **Divine being** is **Divine love**, and the **Divine manifesting** **Divine wisdom**, (the **Divine love** and the **Divine wisdom**) are in like manner distinctly one. They are said to be distinctly one, because **love** and **wisdom** are two distinct things, but are so united, that **love** is of **wisdom** and **wisdom** is of **love**; for **love** is in **wisdom** and **wisdom** comes forth in **love**; and as **wisdom** derives its manifesting from **love**, the **Divine wisdom** also is being; from which it follows, that **love** and **wisdom** taken together are the **Divine being**; but taken distinctly **love** is called the **Divine being**, and **wisdom** the **Divine manifesting**. Such is the angelic idea about the **Divine love** and the **Divine wisdom**.

35. Since there is such a union of **love** and **wisdom** and of **wisdom** and **love** in God Man, the **Divine essence** is one. For the **Divine essence** is **Divine love** because it is of **Divine wisdom**, and **Divine wisdom** because it is of **Divine love**. And as there is such a union of these, the **Divine life** is one. The reason the **Divine love** and the **Divine wisdom** are one, is that the union is reciprocal.

36. There is also in every **Divine work** a union of **love** and **wisdom**; from this comes its perpetuity . . . If there were more of **Divine love** than of **Divine wisdom**, or if there were more of **Divine wisdom** than of **Divine love** in any created work, it would not subsist, except in so far as the two are equal in it; that which is in excess passes off.

37. The **Divine Providence** . . . partakes equally of the **Divine love** and of the **Divine wisdom**. From more of **Divine love** than **Divine wisdom**, or from more of **Divine wisdom** than **Divine love**, man cannot be reformed, regenerated, and saved. **Divine love** wills to save all, but it can save only through **Divine wisdom**; to **Divine wisdom** belong all the laws through which salvation is effected; and these laws **love** cannot transcend, because **Divine love** and **Divine wisdom** are one, and act in union.

38. **Divine love** and **Divine wisdom** are meant in the Word by 'righteousness' and 'judgment.' Ill.

40. That **Divine love** and **Divine wisdom** is substance and is form. Gen.art.

44. That **Divine love** and **Divine wisdom** are substance and form in itself, thus the **Very** and the **Only-*Ipsum et Unicum***. Gen.art.

45². As this substance and form itself is **Divine love** and **Divine wisdom**, it follows that it is the **very** and **only love**, and the **very** and **only wisdom**; consequently, that it is the **very** and **only essence**, as well as the **very** and **only life**; for **love** and **wisdom** is life.

47. That **Divine love** and **Divine wisdom** must necessarily *be* and come forth in others created by itself. Gen.art.

48². (Thus) **Divine love** must necessarily *be* and come forth in others, whom it **loves**, and by whom it is **loved**.

49^e. In order that this may be possible, there must be infinite **wisdom** which makes one with infinite **Love**; that is, there must be **Divine love** of **Divine wisdom**, and **Divine wisdom** of **Divine love**.

[W.] 52. That all things in the universe have been created by the **Divine love** and Divine wisdom of God Man. Gen.art.

— So full of **Divine love** and Divine wisdom is the universe in its greatest and least, and first and last things, that it may be said to be **Divine love** and Divine wisdom in an image . . .

55. That all things in the created universe are recipients of the **Divine love** and the Divine wisdom of God Man. Gen.art.

67². Every spiritual degree with man is opened according to the reception of **Divine love** and Divine wisdom from the Lord . . .

83. That the **Divine love** and the Divine wisdom appear in the Spiritual World as a Sun. Gen.art.

84^e. Everything spiritual . . . must originate from **Divine love** and Divine wisdom ; for all good is of love, and all truth of wisdom.

86. That Sun is not the Lord, but is from the Lord. It is the **Divine love** and Divine wisdom proceeding which appear as a Sun in that World. And as **love** and wisdom in the Lord are one, it is said that that Sun is **Divine love** ; for Divine wisdom is of **Divine love**, thus it too is **love**.

87². **Divine love** is felt as fire by spiritual beings . . .

89. That from that Sun which comes forth from the **Divine love** and Divine wisdom there proceeds heat and light. Gen.art.

—^c. Love is alive ; the **Divine love** is life itself.

93. That this Sun is not God, but is the proceeding from the **Divine love** and Divine wisdom of God Man ; so also are the heat and light from that Sun. Gen.art.

— The highest of spiritual heat is spiritual fire, which is the **Divine love** and Divine wisdom in their first correspondence . . .

98. 'The sun' (in the World) means the Lord as to the **Divine love** and Divine wisdom together ; 'fire,' the Lord as to **Divine love** ; and 'light,' the Lord as to Divine wisdom.

108. That the distance between the Sun and the Angels . . . is an appearance according to the reception of the **Divine love** and Divine wisdom by them. Gen.art.

109. The Sun is the first proceeding of the **Divine love** and Divine wisdom of the Lord.

110. The **Divine love** and Divine wisdom is received by them in an adequate degree of heat and light . . .

114. The Lord can only dwell in the Angels in what is His own . . . which is **love** and wisdom . . . The angelic itself of Heaven is **Divine love** and Divine wisdom. This Divine is called the angelic when it is in the Angels.

146. That **Divine love** and Divine wisdom, which proceed from the Lord as a Sun, and make heat and light in Heaven, are the Divine proceeding, which is the Holy Spirit. Gen.art.

— From that Sun there proceeds heat which in its essence is **Divine love**, and light which in its essence is Divine wisdom.

151. That the Lord created the universe . . . by means

of the Sun which is the first proceeding of the **Divine love** and Divine wisdom. Gen.art. 154. 174. 176^e.

170. They must be recipients of His **love** and wisdom as of themselves . . .

221³. By the assumption of the natural Human, the Lord is Divine good and Divine truth itself ; or, what is the same, He is **Divine love** and Divine wisdom itself, in both primes and ultimates . . .

296. There are three things in the Lord which are the Lord : the **Divine of love**, the Divine of wisdom, and the Divine of use ; and these three are presented in appearance outside of the Sun of the Spiritual World, the **Divine of love** by heat, the Divine of wisdom by light, and the Divine of use by the atmosphere which is the containant. Gen.art.

335. The essence of spiritual love is to do good to others, not for the sake of self, but for their sake ; infinitely more is this the essence of **Divine love**.

358. That two receptacles and habitations for Himself were created by the Lord with man . . . the will for His **Divine love**, and the understanding for His Divine wisdom. Gen.art.

— 'The image of God' = the Divine wisdom ; and 'the likeness of God,' the **Divine love** . . .

376. Heaven strives to come into such forms from the influx of **love** and wisdom from the Lord.

400. The reason there is an endeavour and a striving after the human form, is that God is a Man, and the **Divine love** and Divine wisdom is His life, which is the source of all life.

P. 1. That the Divine Providence is the government of the **Divine love** and Divine wisdom of the Lord. Gen.art.

3. That the universe with each and all things of it was created from the **Divine love** through the Divine wisdom. Gen.art.

4. That the **Divine love** and Divine wisdom proceed as one from the Lord. Gen.art. M.60.

7. It is of the Divine Providence . . . that in every created thing there may be something from the **Divine love** and at the same time from the Divine wisdom ; or, what is the same, that in every created thing there may be good and truth, or the conjunction of good and truth.

27². Spiritual love is such that it wills to give what is its own to another ; and in proportion as it can do this, it is in its being, its peace, and its blessedness ; this it derives from the **Lord's Divine love**, which is such infinitely. From this it follows, that the **Divine love**, and hence the Divine Providence, has for its end a Heaven . . . 324².

43². The reason he appears to himself to be more distinctly his own, is that the **Divine love** is such, that it wills what is its own to be another's . . .

61^e. As all good and truth is from the Lord, and the Lord is **love** itself and wisdom itself, it follows that the angelic Heaven is His image ; and as the **Divine love** and Divine wisdom in its own form is a Man, it also follows, that the angelic Heaven must necessarily be in such a form.

89. As all willing is from love, and all understanding from wisdom, it follows that the power to will is from the **Divine love**, and the power to understand from the **Divine wisdom**; both, therefore, are from the Lord, who is **Divine love** itself, and **Divine wisdom** itself.

92². (Thus) if only the Lord loved man, and was not loved by man in return, the Lord would approach, and man would recede . . .

123⁴. For the Lord is not only **Divine love**, but is also **Divine wisdom**, and **Divine love** does nothing except from its own **Divine wisdom** and according thereto. (Now this) is according to His **Divine wisdom**; and whatever is according to the Lord's **Divine wisdom** is also of His **Divine Providence**.

157. This only essence, substance, and form, is the **Divine love** and **Divine wisdom**, from which are all things that relate to love and wisdom with man . . .

158. The Angels of the Third Heaven perceive the influx of the **Divine love** and **Divine wisdom** from the Lord . . .

324. Man . . . is able to understand such things as are of **Divine wisdom**, and to will such things as are of **Divine love**, thus to receive the **Divine** . . .

—6. All love wills the good of another . . . What then does not will the **Divine love** will ?

—11. That the **Divine love** cannot do otherwise than will (that man should come into Heaven); and that the **Divine wisdom** cannot do otherwise than provide it. Ex.

— The **Divine essence** is **Divine love** and **Divine wisdom** . . . And in every human embryo the Lord forms two receptacles, one for the **Divine love**, and the other for the **Divine wisdom**; the receptacle of the **Divine love** for the man's future will, and the receptacle of the **Divine wisdom** for his future understanding; and thus He has implanted in every man the faculty of willing good, and the faculty of understanding truth . . . D. Wis.ii., Gen.art.

330. That any predestination except to Heaven is contrary to the **Divine love**, which is infinite.

—2. Hence it is evident, that the **Divine love** is in every man, both evil and good; consequently, that the Lord, who is **Divine love**, cannot deal otherwise with them than as a father with his children, and infinitely beyond it; because the **Divine love** is infinite.

—3. The reason there are some who are not saved, is that the **Divine love** wills that man should feel the happiness and blessedness of Heaven in himself . . . and this could not be effected, unless it appears to man that he thinks and wills from himself . . . The **Divine Providence**, which is of the **Divine wisdom** from the **Divine love**, is for the sake of this.

331. That the Lord cannot act against the laws of the **Divine Providence**, because to act against these would be to act against His **Divine love** and against His **Divine wisdom**, thus against Himself. Gen.art.

R. 21. 'To God and His Father'=thus images of His **Divine wisdom** and of His **Divine love**. . . There are two things in the Lord, **Divine wisdom** and **Divine love**, or **Divine truth** and **Divine good**; in the Old Testament these two are meant by 'God and Jehovah;' here, by 'God and the Father.'

29. 'I am the Alpha and the Omega, the Beginning and the End'=Him who is the very and only love, and the very and only wisdom . . . For 'Alpha and Omega' relate to His **Divine love**; and 'Beginning and End' to His **Divine wisdom**.

47. 'His head and His hairs were white as wool, as white as snow'=the **Divine love** of the **Divine wisdom** in primes and ultimates.

53. 'His face was as the sun shining in its power'=the **Divine love** and the **Divine wisdom**, which are Himself, and which proceed from Him. E.74. 596.

231. 'He that sat was in aspect like a jasper and a sardine stone'=the appearance of the **Divine wisdom** and **Divine love** in ultimates.

254. 'Thou hast created all things'=that all things of Heaven and the Church have been made and formed from the Lord's **Divine love** through His **Divine wisdom**, or from the **Divine good** through **Divine truth** . . . and that they are being reformed and regenerated. . . Whether you say **Divine good** and **Divine truth**, or **Divine love** and **Divine wisdom**, it is the same, because all good is of love, and all truth is of wisdom. 663.

615. 'As a voice of great thunder'=the Lord speaking through the New Heaven from **Divine love**. . . When the Lord speaks through Heaven, He speaks from the Third Heaven through the Second, thus from love through **Divine wisdom**; for the Third Heaven is in His **Divine love**, and the Second in His **Divine wisdom**.

643. 'Having upon his head a golden crown, and in his hand a sharp sickle'=the **Divine wisdom** from His **Divine love**, and the **Divine truth** of the Word.

875². The Heavens are from the **Divine love**, and they come forth from the **Divine wisdom**; wherefore, the one is of the other.

933. 'In the midst of the street of it and of the river . . . was the tree of life'=that in the inmost things of the truths of doctrine and thence of life in the Church is the Lord in His **Divine love**. . . 'The tree of life'=the Lord as to **Divine love**.

961⁵. The Lord Himself is not a Sun, but the **Divine love** and **Divine wisdom** proximately going forth from Him and round about Him, appear before the Angels as a Sun. . . It is our Lord Jesus Christ both as to the **Divine a quo** and the **Divine Human**; since the Itself, which is love itself and wisdom itself, was His soul from the Father.

M. 183². See MARRIAGE LOVE at this ref.

222. There proceed from the Lord love and wisdom; or, what is the same, good and truth . . . These two in marriage proceed continually from the Lord, because they are Himself, and from Him are all things; and the things which proceed from Him fill the universe . . .

380³. As the centre of life, which is the Sun of the angelic Heaven, is the **Divine love** proximately proceeding from the Lord . . .

I. 5. See SUN at this ref.

8. These two: heat and light, or love and wisdom, inflow conjointly from God into the soul of man; and through this into his mind, its affections and thoughts;

and from these into the senses of the body, the speech, and the actions. Gen. art.

T. 36. On the Divine essence, which is **Divine love** and Divine wisdom. Chapter.

— The **Divine love** is infinite . . .

37. That God is **love** itself and wisdom itself, and that these two make His essence. Gen.art.

— As God is the . . . first substance and form, whose essence is **love** and wisdom . . . it follows that He created the universe . . . from **love** through wisdom, and that thence the **Divine love** together with Divine wisdom is in each and all created subjects. **Love**, moreover, is not only the essence which forms all things, but also that which unites and conjoins them, and thus holds them together in connection.

—². Heat and light are there, because they correspond to the **Divine love** and Divine wisdom . . .

— Wherefore, the will and understanding correspond to the **Divine love** and Divine wisdom, from which they originate.

—³. The universal angelic Heaven is disposed into its form, and held together in it, from the **Divine love** through the Divine wisdom.

— They who deduce the creation of the world from any other source than the **Divine love** through the Divine wisdom, and do not know that these two make the Divine essence, descend from the sight of reason to that of the eye . . .

39. That as God is **love** itself and wisdom itself, He is life itself which is life in itself. Gen.art. It is said in John: 'the Word was with God . . . By 'God' is here meant the **Divine love**, and by 'the Word,' the Divine wisdom; and Divine wisdom is properly life . . . **Divine love** forms life, as fire forms light.

41. That **love** and wisdom in God make one. Gen.art.

43. There are two things which make the essence of God: **love** and wisdom; but there are three things which make the essence of His **love**: to love others out of itself, to will to be one with them, and to bless them from itself: the same three things also make the essence of His wisdom, because **love** and wisdom, in God, make one . . . But **love** wills these things, and wisdom produces them. Ex. 44, Des.

50. That omnipotence, omniscience, and omnipresence, are of the Divine wisdom from the **Divine love**. Gen.art.

— These (attributes) do not pertain to the **Divine love** through the Divine wisdom . . .

76⁴. That the universe . . . was created from the **Divine love** through the Divine wisdom, everything in it witnesses. . . But the **love** and wisdom which in God make one, are not **love** and wisdom in an abstract sense, but are in Him as a substance.

308. From the Lord there continually proceeds a Divine celestial sphere of **love** towards all who embrace the doctrine of His Church, and obey Him . . .

364. That the Lord inflows with every man with all His **Divine love**, with all His Divine wisdom, thus with all His Divine life. Gen.art.

471. Life is not creatable; for what is life but the inmost activity of the **love** and wisdom which are in God, and are God . . .

691. The reason man cannot see God and live, is that God is **love** itself, and **love** itself or **Divine love** in the Spiritual World appears before the Angels as a Sun . . . Wherefore, there are perpetual temperatures which modify and moderate the ardour of that **love** . . .

E. 69. 'His feet like fine brass, as if they burned in a furnace'=the Natural full of **Divine love**. . . 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; for the Divine is in its fullness when in its ultimate.

146^e. It is the same whether you say the Lord's Divine Human, or whether you say the **Divine love**; for the Lord is **Divine love** itself; and that which proceeds from Him is Divine good united to Divine truth; and both are of **love**.

254³. The **Divine love** appears to the Angels as the solar fire . . .

274. 'Seven lamps of fire burning before the throne' = Divine truth itself united to Divine good proceeding from the Lord's **Divine love**.

295². 'Will,' when said of the Lord, = the **Divine love**; for the Divine itself, from which are all things, is **Divine love** . . .

328⁸. His **Divine love** from which He did these things. Sig.

340¹. From **Divine love** the Lord inflows with Divine truth and with Divine good with those who receive; the **Divine love** from which the Lord flows in, is meant by 'the faces of Jehovah' . . .

405²⁴. As the Mount of Olives = the **Divine love** . . . the Lord was wont to stay on it . . . and by this is meant, that He did all things from **Divine love**.

422. 'I saw another Angel ascending from the rising of the sun' = the **Divine love** going forth from the Lord. . . 'The rising of the sun' or 'east' = the Lord's **Divine love**. Ex. 423.

496⁵. 'The fire of the altar' = the Lord's **Divine love**; which **love** in Heaven is called **Divine love** celestial, and **Divine love** spiritual; **Divine love** celestial that which is in the Celestial Kingdom, and **Divine love** spiritual that which is in the Spiritual Kingdom . . . But the Lord's **Divine love** in the Heavens is called celestial and spiritual merely from the reception of it by the Angels . . .

504⁵. When the **Divine love** descends out of Heaven, and falls down into the Societies where the evil are, it is turned into love contrary to **Divine love** . . .

580⁴. 'A coal from the altar' = the **Divine love**, from which is all purification.

678³. The Lord's **Divine love** is what appears to the Angels as a Sun; hence it is evident, that the light of Heaven, which in its essence is Divine truth and Divine wisdom, is the **Divine love** proceeding . . .

944². The heat proceeding, which is Divine good, is the **Divine love** in its extension.

1076². The Lord Himself is **Divine love** . . . and the Lord's **Divine love** appears as a Sun . . .

1124². An abstract idea . . . about the life which is

God, is that it is **love** itself and **wisdom** itself; and that the **love** is of **wisdom**, and the **wisdom** of **love** . . . The **Divine love** which in the **Divine wisdom** is the **life** itself which is **God**, cannot be thought of in its own essence, because it is infinite . . . but it can be thought of in its appearance. The **Lord** appears before the eyes of the **Angels** as a **Sun**; and from that **Sun** there proceed **heat** and **light**; the **Sun** is **Divine love**; the **heat** is the **Divine love** proceeding, which is called **Divine good**; and the **light** is the **Divine wisdom** proceeding, which is called **Divine truth** . . .

1131². It is from a spiritual idea, that the **Divine love** is infinite, and that the **Divine Wisdom** is infinite; and as the **Divine love** and **Divine wisdom** are the **life** which is **God**, the **Divine life** is also infinite; hence, now, **God** is infinite. **Ex**.

—⁴. The **Lord's Divine wisdom** is also **light**, and His **Divine love** is also **heat**; but they are spiritual **heat** and **light**, because they proceed from the **Lord** as a **Sun**, which is **Divine love** and at the same time **Divine wisdom**.

1134³. From the **Lord's Divine love**, which appears as a **Sun**, there proceed **light** and **heat**; the **light** is the **life** of His **Divine wisdom**, and the **heat** is the **life** of His **Divine love** . . .

1138⁵. For the **Divine love** consists in this, that it wills what is its own to be man's . . .

1228². As the **Lord** is **Divine love** and **Divine wisdom**, He has **Divine omnipresence** and **Divine omniscience** from both; but **omnipresence** is chiefly from the **Divine love**, and **omniscience** is chiefly from the **Divine wisdom**. **Ex**.

— **Love** and **wisdom** in the **Lord** are not two, but one, and this one is the **Divine love**, which appears . . . as a **Sun**; but the **love** and **wisdom** proceeding from the **Lord** as a **Sun** appear as two distinct things; **love** appears as **heat**, and **wisdom** as **light**.

De Dom. 21. As to the soul or life, the **Lord** was **Divine love** . . .

Ath. 69. The **Lord's life** is **Divine love**, and this alone has **life** . . . And as the **Divine love** is such that it wills what is its own to be another's, it has been granted that **life** should be perceived as if it were man's.

190. This **love**, or **Sun**, is His **Divine love** proximately proceeding from Him. The radiant circles are the devolutions of the infinite . . . for an **Angel** cannot otherwise bear the presence of the **Divine love**, than a man can the presence of the sun's fire.

D. Love iii. That the **life** which is the **Divine love** is in a form. **Gen.art.** The **Divine love**, which is **life** itself, is not simply **love**, but is the **Divine** proceeding, and the **Divine** proceeding is the **Lord** Himself. The **Lord** is indeed in the **Sun** . . . from which proceeds **love** as **heat**, and **wisdom** as **light**; but still **love** with **wisdom** is also Himself outside the **Sun**; the distance is only an appearance . . . The reason why distance appears, is that the **Divine love**, such as it is in the **Lord**, cannot be received by any **Angel**, for it would consume them . . . Since therefore the **love** proceeding from the **Lord** as a **Sun** is the **Lord** Himself, and that **love** is **life** itself, it follows that the **love** itself which is **life** is a **Man** . . .

viii. The **Divine love** which is **life** itself, and which is
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the **Lord**, is in the form of forms of all uses, which form is a **Man** . . .

xx. The reason **love** produces **heat**, is that **love** is **life** itself, and is the living force of all things in the universal world; there is no other origin of all the endeavours, forces, activities, and motions therein than the **Divine love** which is the **Lord**, and which appears . . . as a **Sun** . . .

xxi. That the **Divine love** which is **life** itself, by means of **heat** produces spiritual animal forms, with each and all things in them. **Gen.art.**

—². The **Divine love** which is **life** itself, from its Author the **Lord**, bears nothing in its bosom than to create and form images of itself, which are men . . . also to cover with a corresponding body affections of every kind, which are animals; all these forms, both perfect and imperfect, are forms of **love** . . .

D. Wis. i. In the **Lord** there is **love** and there is **wisdom**; **love** in Him is being, and **wisdom** in Him is manifesting; yet these two in Him are not two but one; for the **wisdom** is of **love** and the **love** is of **wisdom**; from which union, which is reciprocal, there is effected a one, and this one is the **Divine love**, which appears . . . as a **Sun**. The reciprocal union of the **Divine Wisdom** and the **Divine love** is meant by, 'Believest thou not Philip that I am in the Father and the Father in Me; believe Me that I am in the Father and the Father in Me; and by, 'I and the Father are one.' Still, these two, which in the **Lord** are one, proceed from Him as a **Sun** as two distinct things; the **wisdom** as **light**, and the **love** as **heat**; but they proceed distinct in appearance, yet in themselves are not distinct . . .

—². As **wisdom** and **love** in appearance proceed from the **Lord** as a **Sun** as two distinct things . . . they are received by the **Angels** as two distinct things; by some, more of the **heat** which is **love**, and by others more of the **light** which is **wisdom**; wherefore the **Angels** of all the Heavens are distinguished into two Kingdoms . . .

ii². All creation is from the **Lord** as a **Sun**, which is **Divine love** and **Divine wisdom** . . . Hence it follows, that the first forms, especially with man, are receptacles of **love** and **wisdom**.

— **In** the end there is, in endeavour and in idea everything that follows; in endeavour in **Divine love**, and in idea in **Divine wisdom**, which are the end of ends.

ix. That the **Divine love** is **Divine good**, and the **Divine wisdom** **Divine truth**, is because all that **love** does is good, and all that **wisdom** teaches is true. Hence it is evident, that from the effect which is use, **Divine love** is called **Divine good**; and also from the effect which is use, **Divine wisdom** is called **Divine truth** . . . but the one effect is of **love**, and the other of **wisdom** . . .

—³. As man is a recipient of **Divine love** and **Divine wisdom**, there are given to him a will and an understanding; a will into which he may receive the **Divine love**, and an understanding into which he may receive the **Divine wisdom**; the **Divine love** into the will by means of **life**, and the **Divine wisdom** into the understanding by means of doctrine.

xi. 7a. When the **Lord's Divine love** comes forth with

man in charity, which is to will and do truths, the Lord's Divine wisdom comes forth with man in faith, which is to know and think truths. Gen.art.

[D. Wis.] xii. That by His **Divine love** and Divine wisdom the Lord animates all things in Heaven and the world even to their ultimates; some to live, and some to be and come forth. Gen.art.

4. But the life itself which is the life of all things is the **Divine love** and Divine wisdom; **Divine love** is the being of life, and Divine wisdom is its manifesting; the latter reciprocally united to the former is the Lord. Both Divine being and Divine manifesting are infinite and eternal, because **Divine love** is infinite and eternal, and Divine wisdom is infinite and eternal.

Ang. Idea. The Divine proceeding is **Divine love** and Divine wisdom, of which such is the appearance at a distance . . .

Can. God v. On the **Divine love** and Divine wisdom in God.

1. **Love** and wisdom are the two essentials and universals of life; **love**, the being of life; and wisdom, the manifesting of life from that being.

2. God is **love** itself and wisdom itself, because He is being and manifesting in itself.

3. Unless God were **love** itself and wisdom itself, there would be nothing of love or wisdom with Angels or men.

5. Two things proceed from Jehovah God through the Sun in the midst of which He is: heat and light; and the heat thence proceeding is **love**, and the light wisdom.

8. Angels and men are alive in proportion as they are in wisdom and **love** from God.

10. **Love** and wisdom are inseparable and indivisible . . .

vi. On the creation of the universe by the one and infinite God, from **Divine love**, through Divine wisdom.

1. Enlightened reason may see, that the first origin of all things of the world is **love**, and that the world has been created from it through wisdom.

3. There are three things which follow in order and proceed in indivisible companionship; to wit, **love**, wisdom, and use.

4. **Love** through wisdom comes forth and subsists in use.

5. These three are in God; and these three proceed from God.

6. The created universe consists of infinite receptacles of these three.

7. **Love** and wisdom come forth and subsist in use; and the created universe is a receptacle of uses, which, from their origin, are infinite.

9. That creation took place from the **Divine love** through the Divine wisdom, is meant by, 'In the beginning was the Word . . .'

5a. The **Divine love**, which is **love** itself, and God Himself, wills to be in a subject which is an image and likeness of itself . . .

Redeemer i. In Jehovah God there are two things of

the same essence: **Divine love** and Divine wisdom, or Divine good and Divine truth.

Divine Love and Wisdom. *The Work.*

L. Preface. The **Divine Love and Wisdom** referred to. 32^e. 36. 65^e. S.83. Life 36. W.338. P.3. 4. 5. etc. R.44. 48. 49. etc. M.314. L.16^e. T.20. etc. C.92. 197.

R. 875¹⁵. The Work seen in the Spiritual World.

Divine Man. *Divinus Homo.*

See DIVINE HUMAN.

A. 5110³. Therefore it pleased Jehovah to present Himself such as He is and such as He appears in Heaven; to wit, as a **Divine Man**.

5663³. This Divine in Heaven is nothing else than the Divine itself; but in Heaven as a **Divine Man**; it is this **Man** which the Lord took up, and made Divine in Himself. . . 6371².

8705⁴. No one can think of the Divine itself unless he presents to himself the idea of a **Divine Man**; still less can anyone be conjoined by love with the Divine itself except through such an idea. If anyone thinks of the Divine itself without the idea of a **Divine Man**, he thinks indeterminately—*interminate*, and an indeterminate idea is none at all.

—⁵. To the wise ancients, when the Divine itself appeared, it appeared as a **Divine Man**; for the Divine passing through Heaven is a **Divine Man**. The reason is, that Heaven is a Grand Man.

8943². The Word is like a **Divine Man** . . .

9694. (The Spirits of the First Earth) said that they worship a certain Angel who appears to them as a **Divine Man** . . .

H. 59^e. Therefore, they call Heaven the Grand Man and the **Divine Man**.

P. 164⁵. Every man from infancy is let into this **Divine Man**, whose soul and life is the Lord.

T. 32^e. All there are so conjoined, that the universal angelic Heaven represents one **Divine Man**; and the universal Hell, one monstrous devil.

Divine Natural. *Divinum Naturale.*

See under ESAU, and JACOB.

A. 1950. By 'Jacob' is represented the Lord's exterior man, or the **Divine Natural**. 2630. 4189. 4286⁷. 4295.

2830². 'A bullock for sin' = the Lord's **Divine Natural**. 3204. Exploration from the **Divine Natural**. Sig.

3206. Acknowledgment through the **Divine Natural**. Sig.

— . Initiation is effected through the **Divine Natural**. 3209. Perception from the **Divine Natural** how the case was. Sig.

—^e. The elder servant of Abraham's house who administered all things that belonged to him = the **Divine Natural**. Refs.

3232. The conception and birth of the **Divine Natural**; as to good, which is 'Esau,' and as to truth, which is 'Jacob.' Tr. 3279. 3289. 3293. 3314. 3576.

3245. See DIVINE RATIONAL at these refs. 3279. 3705. 4211³. 6947.

3286. (Rebekah barren) = the **Divine Natural** not yet.

— The **Divine Natural** came forth from the **Divine good** of the **Rational** as a father, and from the **Divine truth** there as a mother: when as yet there was no **Divine Natural**, it is said that rational truth was 'barren.'

3288. The first beginning of the **Divine Natural** as from a mother. Sig.

3300^o. '(Judah) washed his garments in wine, and his clothes in the blood of grapes: here, 'garments,' and 'clothes'=the Lord's **Divine Natural**.

—³. 'Who is this that cometh from Edom?' here 'Edom'=the **Divine good** of the Lord's **Divine Natural**.

— The **Nazarites** represented the Lord as to the **Divine Human**, especially as to the **Divine Natural**. 5247⁴.

3301⁵. (The priests were not to shave their heads) in order that they might represent the Lord's **Divine Natural** as to the truth which is from good.

—⁶. 'His hairs like clean wool'=the **Divine Natural** as to truth.

3302. 'Esau'=the Lord's **Divine Natural** as to **Divine good** when first conceived . . . 'Edom'=the **Divine Natural** as to good to which there are adjoined the doctrinal things of truth. 3313. 3322². —³.

3674. 'Isaac sent Jacob'=the beginning of the coming forth . . . of the Lord's **Divine Natural**.

3737. 'Jehovah shall be to me for a God'=that the **Divine Natural** was also Jehovah. Ex.

4189. The conjunction of the **Divine Natural** with the goods of works. Sig.

4198. The presence of the **Divine Natural** in the good which is now represented by Laban. Sig.

4211. The appropriation of good from the Lord's **Divine Natural**. Sig. and Ex.

4214. The enlightenment of (gentile) good by the Lord's **Divine Natural**. Sig.

4240^e. Enlightenment is from the Lord's **Divine Natural**.

4262. 'Esau'=the **Divine Natural** as to good; here, as to celestial good, because the **Natural** was not yet made **Divine**.

4564. 'Bethel'=the **Divine Natural**.

4568. 'God said to him, Thy name is Jacob'=the quality of the Lord's external **Divine Natural**. . . (For) 'Israel'=the Lord's internal **Divine Natural**. 7091.

4583. 'And Jacob called the name of that place where God spake with him, Bethel'=the **Divine Natural** and its state. . . 'Bethel'=the **Divine Natural**.

4585. 'To journey from Bethel'=what is continuous of the progression of the **Divine** from the **Divine Natural**. —⁶.

4603. 'The sons of Jacob were twelve'=the state of all things now in the **Divine Natural**.

— We have spoken of the Lord's **Natural**, how He made it **Divine** in Himself . . . But now the conjunction of the **Divine Natural** with the **Rational** is treated of, which conjunction is represented by the coming of Jacob to Isaac. 4610^e.

4614^e. The **Divine Natural** is conjoined through good to the good of the **Rational**. Sig.

4618. 'Isaac died'=resuscitation in the **Divine Natural**. Ex.

4619. 'And was gathered to his people'=that it was now among those things which are of the **Divine Natural**.

4667. That the Lord's **Divine Natural** was concordant under **Divine rational good**. Sig. and Ex.

— 'Jacob'=the Lord's **Divine Natural**. Refs.

4680. 'Their father loved him more than all his brethren'=that it was conjoined with the **Divine Natural**.

4715. 'He sent him from the valley of Hebron'=from the **Divine Natural** and **Sensuous**.

—². The lower things of the Church are said to be from the Lord's **Divine Natural** and **Sensuous**; not that these are lower in the Lord; for in Him and His **Divine Human** all is infinite.

5663. See **DIVINE HUMAN** at these refs. 7091.

6380. 'His teeth white with milk'=that the **Divine Natural** is nothing but the good of truth. 9052².

— The reason the Lord's **Divine Natural** is said to be the good of truth, is . . . that they who are of the external Church cannot raise their thought higher than the Lord's **Divine Natural**; whereas they who are of the internal Church raise it above the **Natural** to the internal . . . Hence it is that the Lord's **Divine Natural** is called the good of truth, when yet the whole of His **Human** is the **Divine good** of the **Divine love**.

6437. The **Nazarites** represented the Lord as to the **Divine Natural**, which is the external **Divine Human**.

6948. The influx of the power of the Lord's **Divine Natural** into what is **sensuous**. Sig.

7091². That [the Lord as to the **Divine Natural** is meant by 'the God of Israel.' Ill.

9811^e. See **ELEAZAR** at these refs. 9812.

S. 6. Men of the Church in the world are in the **Divine Natural**, which also proceeds from the Lord. (Compare T. 195.)

99^e. In the world He put on the **Divine Natural** also, in which He is present with men. . . The glorified **Human** of the Lord is the **Divine Natural**. T. 109.

R. 49. See **DIVINE CELESTIAL** at these refs. 959. T. 195. Coro. 51^e.

466. See **DIVINE SPIRITUAL** at this ref.

468. 'His feet as pillars of fire'=the Lord's **Divine Natural** as to **Divine love**, which supports all things. . . The reason His feet were seen as pillars of fire, is that the Lord's **Divine Natural**, which in itself is the **Divine Human** that He took up in the world, supports His **Divine** from eternity as the body supports the soul . . .

T. 109². After He came into the world, these representations vanished; the interior reason of which was, that the Lord in the world put on the **Divine Natural** also, and from this He enlightens not only the internal spiritual man, but also the external natural . . . —^e.

Q. 2. The Lord from eternity . . . had a **Divine Celestial** and a **Divine Spiritual**, but not a **Divine Natural** before He assumed the **Human**.

Divine Natural Good. *Divinum Bonum Naturale.*

A. 4350. 'Esau ran to meet him'=the influx of Divine natural good.

4370. The Divine things which are to be adjoined to Divine natural good. Sig.

4387. 'Esau returned in that day to his way to Seir'=the state of Divine natural good at that time, to which have been adjoined the goods of truth.

Divine proceeding. See under PROCEED.

Divine Providence. See under PROVIDE.

Divine Providence. *The Work.*

P. 2. (Scope of the Divine Providence.)

R. 31. The Divine Providence referred to. 59. 949°. C.197. 201. (Seen in the Spiritual World. R.875¹⁵.)

Divine Rational. *Divinum Rationale.*

See ISAAC.

A. 1950. By 'Isaac' is represented the Lord's interior man, or His Divine Rational. 2610, Tr.

2621. That the Divine Rational was and came forth from the union of the Lord's Divine Spiritual with His Divine Celestial. Sig. 2625⁴.

2623. 'A son'=the Divine Rational . . . because truth is the chief thing in the Rational; but in the Divine Rational there is chiefly good, which Isaac, who is here 'the son,' also represents.

2632°. (After the expulsion of the worldly and hereditary things from the Lord's Rational,) then was born the Lord's Divine Rational, which is represented by Isaac; and this not by an external way, which is that of sensuous things, as the former Rational was; but by an internal way from the Divine itself. Sig.

2643°. The quality of the Lord's Divine Rational when first born is described by these words: 'God hath made me to laugh.'

2654. 'Mocking'=not agreeing with and favouring the Divine Rational.

2658. That the merely human Rational could not have a common life with the Divine Rational either as to truth or as to good. Sig.

2720. The state in which the Lord was when He made His Rational Divine. Sig.

2772. As the Lord made His Rational Divine by His own power, it is here said, the Divine Rational begotten by Him.

2793. The Divine Rational in a state of truth girded for the most grievous and the inmost combats of temptations. Sig.

2798°. It was the merit of righteousness which was adjoined to the Divine Rational while it was undergoing the inmost temptations from which it then fought, and against which the evil Genii fought, even until He had glorified it also. Sig.

2813. The state of the Divine Rational as to truth about to undergo the last degrees of temptation. Sig.

— The Lord's Divine Rational as to good could not suffer, nor undergo temptations . . .

2856. The former or merely human Rational was to serve the Divine Rational. Sig.

3012. The process of the conjunction of truth with good in the Lord's Divine Rational. Tr. 3048².

3017°. His Divine Rational . . . was now disposed into such order, that Divine truths from the Human itself could be conjoined with it. Tr.

3024. That the Divine Rational was not to be conjoined with any affection which disagrees with truth. Sig. 3154³.

3141. The Lord's Divine Rational was born from Divine truth itself conjoined with Divine good. Sig. 3154².

— The Divine Rational of the Lord alone was thus born, and in fact from Himself, because the veriest being of the Lord was Jehovah or Divine good itself, and the veriest being of the Lord thence derived was of Jehovah, or Divine truth itself. Divine good in the Rational was thus born, which was not good separated from truth, but was Divine good with Divine truth; and both taken together are called Divine good in the Rational; to which there was to be conjoined truth from the natural man, which truth is 'Rebekah' . . . It was that Divine good through the Divine truth in the Rational which inflowed into the natural man and enlightened all things there. This very process is here described . . .

3245°. The Natural could not be made Divine until the Rational was made Divine; for the former was made so through the latter. 3283.

3279. The Lord's Divine Rational from which was the Divine Natural. Sig. . . The Divine Rational was born from the Divine itself, and the Divine Natural from the Divine Rational. Sig.

3314. The Divine good of the Divine Rational loved the good of the Natural, and the Divine truth of the Divine Rational loved the truth of the Natural. Sig. and Ex.

3372. The Lord's Divine Rational is nothing but good, even the truth there is good, because Divine.

3387. 'Woman,' here Rebekah=the Lord's Divine Rational as to Divine truth.

3508. The endeavour of the affection of good to procure truth which might be conjoined with the Divine Rational. Sig.

3517. Longing and delight perceived by the Divine truth in the Divine Rational towards natural truth. Sig.

— Rebekah=the Divine truth of the Divine Rational.

3589. Desirable and delightful things for the Divine Rational. Sig.

3705. In the supreme sense, 'heaven'=the Lord as to the Divine Rational; and 'earth,' as to the Divine Natural.

3973. Longing of the Natural . . . for a state of conjunction with the Divine of the Rational. Sig.

4211³. They who are in the most holy idea about 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; but they 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; and they who have a still grosser holiness, are conjoined with the Lord as to His Divine Sensuous.

4612. The Divine Natural conjoined with the **Divine Rational**. Sig.

4715². They who are celestial men, and thence are truly rational, perceive interior things; of them it is said that they are taught from the Lord's **Divine Rational**.

6947. The power which is here signified by 'the hand,' is the power proceeding from the Lord's **Divine Rational**; but the power which is signified by 'the rod,' is the power proceeding from the Lord's **Divine Natural**. Ex.

Q. ii. As the Rational is predicated only of the celestial and spiritual Natural, Jehovah the Lord, by the assumption of the Human, did also put on the **Divine Rational**. Before the assumption of the Human, He had a **Divine Rational**; but it then existed by influx into Heaven; and when He manifested Himself in the world, He had it by an Angel whom He filled with His Divine . . .

Divine Sensuous. *Divinum Sensuale.*

A. 4211². See **DIVINE RATIONAL** at this ref.

4715. See **DIVINE NATURAL** at these refs. —².

Divine Spiritual. *Divinum Spirituale.*

See under **DIVINE CELESTIAL**, **ISRAEL**, **JOSEPH**, and **SARAH**.

A. 1904⁴. The Lord alone . . . thought from intellectual truth, because that was His Divine conjoined with good, or the **Divine Spiritual** conjoined with the **Divine Celestial**.

2569. 'He restored to him Sarah his wife' = when the **Divine Spiritual** was adjoined to the **Divine Celestial**.

2616. 'Jehovah visited Sarah' = the presence of the **Divine Celestial** in the **Divine Spiritual**.

—^e. 'Sarah' = the **Divine Spiritual**, that is, Divine truth. 2622.

2621. See **DIVINE RATIONAL** at this ref.

2629. Birth or manifesting is from the **Divine Spiritual**; and conception or being, from the **Divine Celestial**.

2830². 'A bullock for sin' = the Lord's **Divine Natural**; and 'a ram,' the **Divine Spiritual**.

3235. Abraham and Keturah represented the Lord as to the **Divine Spiritual**. —³.

— . See **DIVINE CELESTIAL** at these refs. 6417.

3969. 'She called his name Joseph . . .,' in the supreme sense, = the Lord as to the **Divine Spiritual**. —⁴.

—⁶. In these prophetic words (from the blessing of Joseph by Israel) there is contained in the supreme sense a description of the Lord's **Divine Spiritual**.

—¹⁵. The Lord's **Divine Spiritual** is that which is also called His Royalty; for the Lord's Royalty is **Divine** truth.

—¹⁶. As to the Lord's **Divine Spiritual** or the **Divine** truth which in the supreme sense is represented by Joseph, it is not in the Lord, but from the Lord; for

the Lord is nothing but **Divine** good; but from **Divine** good there proceeds **Divine** truth . . .

—¹⁷. The **Divine Spiritual** which proceeds from the Lord is called in the Word 'the spirit of truth,' and is the holy truth . . . of the Lord sent through a Spirit from the Lord. Sig.

4286⁷. 'Jacob' = the Lord as to the **Divine Natural**; 'Israel,' as to the **Divine Spiritual** . . .

4401^e. Interior worship from the **Divine Spiritual**. Sig.

4402. 'He called it El Elohe Israel' = (interior worship) from the **Divine Spiritual**.

—⁴. The altar was called 'El Elohe Israel,' because in the supreme sense, 'El Elohe' is the same as the **Divine Spiritual**; and so also is 'Israel' . . .

—⁵. Hence it is that by 'El' and 'Elohim' in the supreme sense, is signified the **Divine Spiritual**, for this is the same as **Divine** truth; but with this difference, that by 'El' is signified truth in the will and in act, which is the same as the good of truth . . .

4675. 'Israel loved Joseph more than all his sons' = the conjunction of the **Divine Spiritual** of the **Rational** with the **Divine Spiritual** of the **Natural**. (For) 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**.

4677. The light which appears there is from the **Divine** truth which is from the Lord, or is the **Divine Spiritual** from Him; or, what is the same, it is **Divine** intelligence and wisdom.

—². In the Jewish Church, 'kings' represented the Lord as to the **Divine Spiritual** or **Divine** truth.

—⁴. 'A coat of fine linen' = the **Divine Spiritual** in special.

4708. Perception from the **Divine Spiritual**. Sig.

4724. 'They conspired against him to put him to death' = that they wanted to extinguish the **Divine Spiritual** which is from the Lord's **Divine** Human.

5444. 'And one is not' = that the **Divine Spiritual** *a quo* does not appear. Joseph = the **Celestial** of the **Spiritual**; or, what is the same, the **Divine Spiritual**, or truth from the **Divine**. And as all conjunction of truth in the **Natural** proceeds from the **Divine Spiritual**, it is said the **Divine Spiritual** *a quo*.

9548. 'The candlestick' = the **Divine Spiritual** in Heaven and the Church from the Lord. . . The **Divine Celestial** is the good of love, and the **Divine Spiritual** is the truth of faith thence; both proceeding from the Lord.

9567. That the scientifics of good, and also the powers, shall be from the **Divine Spiritual**. Sig.

9811. 'Nadab and Abihu' = as to the **Divine Spiritual** thence derived. . . The **Divine Spiritual** is **Divine** truth proceeding from the **Divine Celestial**, thus the **Divine** of the Lord received in the Second Heaven; this is represented by the two first-born sons of Aaron, because it proceeds and is as it were born from the celestial good which is in the inmost Heaven, as a son from a father.

R. 372. 'Blessing, and glory, and wisdom, and thanksgiving' = the Lord's **Divine** spiritual things.

466. 'Encompassed with a cloud, and a rainbow was

over his head' = His Divine Natural and **Divine Spiritual**. 'The cloud' by which he was encompassed = the Divine Natural; wherefore the Word in its natural sense, which is also from Him, thus of Him and Himself, is signified by 'a cloud.' 'A rainbow' = the **Divine Spiritual**; and as this is above the Natural, the rainbow was seen over his head. The Lord in His Divine Natural is with men; in His **Divine Spiritual** with the Angels of the Spiritual Kingdom; and in the Divine Celestial with the Angels of the Celestial Kingdom . . .

E. 700³⁴. 'The wings' of the cherubs = the **Divine Spiritual**, which descends from the Divine Celestial . . . into the Second Heaven, and is there received; wherefore the wings touched each other in the midst of the house, and thence were stretched out to the wall on each side.

Divine Trinity. See TRINITY.

Divine Truth. *Divinum Verum.*

Truth Divine. *Verum Divinum.*

Truth from the Divine. *Verum a Divino, Verum ex Divino.*

See under DIVINE GOOD, and DIVINE SPIRITUAL; also CHRIST, GOD, HOLY SPIRIT, REBEKAH, SARAH, SON, SON OF MAN, TRUMPET, and WORD.

A. 1936. How the Lord thought about the appearances which at first withheld the Rational with Him, that they are not to be trusted, but **Divine truths** themselves, however incredible they might appear before the Rational. Sig. This is the case with all **truths Divine**; if the Rational is consulted about them they can never be believed, for they transcend all its apprehension. Examps.

2015¹⁰. 'Kings' represented His **Divine truth**; and 'priests,' His **Divine good**.

2053. There does not exist with man any pure intellectual truth, that is, **truth Divine**; but the truths of faith which are with man are appearances of truth . . .

2063. See SARAH at these refs. 2069². 2075. 2093. 2616. 2901. 2904. 2906.

2139^e. That the Lord put off human rational truth, and in its place put on **truth Divine**. Sig.

2531². The doctrine of faith is **truth Divine** from good Divine, thus is wholly Divine. What is Divine is incomprehensible . . . but still this Divine which in itself is incomprehensible, is able to inflow into man's Rational through the Lord's Divine Human . . .

—³. As the Lord is Divine good, so He is **Divine truth**, thus is doctrine itself . . .

2545^e. The Lord's thought was from intellectual truth, above the Rational . . . But the perception from which He thought was from **Divine truth**.

2553. 'The fear of God' = respect for **truth Divine** or spiritual.

2571². When the marriage of **Divine truth** and good, and of good and **truth** was effected in the Lord, which is signified by Abimelech's restoring to Abraham his wife Sarah . . .

2584². The quality of the state of the doctrine of

faith when it is regarded from **truths Divine**, and when it is regarded from the Rational; namely, that when it is regarded from **truths Divine**, that is, from the Word, everything both rational and scientific confirms it . . . Sig.

2761². 'Horses' here, = **Divine truths** which are in the Word.

2769. '(God) said to Abraham' = the Lord's perception from **Divine truth** . . . That His perception was from **Divine truth**, may be evident from the fact that 'God' is mentioned . . .

2813². Whether you say **truth Divine**, or the Lord as to **truth Divine**, it is the same, for the Lord is the **truth** itself.

—³. That the Lord rose on the third day, also involves that **truth Divine** or the Word as to the internal sense . . . will be resuscitated in the consummation of the age; wherefore it is said that then will appear the Son of Man, that is, **truth Divine**.

2814. The **truth Divine** in the Lord's Divine Human which underwent temptations . . . is not the **Divine truth** itself, for this is above all temptation; but it is rational truth, such as exists with the Angels; consisting of appearances of truth; and is what is called 'the Son of Man,' but before the Glorification: whereas the **Divine truth** in the Lord's glorified Human is above appearances; nor can it ever come to any understanding, and still less to any apprehension of man . . . or Angel; thus never to [anything of temptation: it appears in the Heavens as light which is from the Lord. This **Divine truth**, or the Son of Man glorified, is spoken of in John xiii. 31, 32.

—^e. In order that there may be a distinct idea of this very deep arcanum, we may call the **truth** with the Lord which could be tempted . . . **truth Divine** in the Lord's Human Divine; but the **truth** which could not be tempted . . . **Divine truth** in the Lord's Divine Human: which rule has been observed throughout in what has gone before. 2817.

2902. It here treats of **truth Divine**, that it had expired.

2928⁴. 'Prince' = the **truth Divine** which is from the Lord.

3007. 'Christ' = the same as 'the Messiah,' 'the Anointed,' and 'the King,' (all of which) are the same as **Divine truth**. 3009.

3021³. 'Vesture' = **Divine truth**.

3024. It here treats of **truth Divine**, that it was to be adjoined to the Divine good of the Lord's Rational. 3072. 3086.

3038. 'To thy seed will I give this land' = the **Divine truth** which pertained to the Lord's Human.

3065. 'Behold, I stand above at the fountain of waters' = the state of conjunction of **truth Divine** in the Human.

3101. Concerning **Divine truth**, of what sort it was. Sig.

3102. The acknowledgment of **truth Divine** from enlightenment in general scientifics. Sig.

3105. 'Two bracelets' = **Divine truth**. Ex. 3132.

3131. 'Laban ran out to the man at the fountain' = the mind of the affection of good towards the truth

which was to be initiated to **truth Divine**. . . 'Fountain,' here, = **truth Divine**.

—³. The case is this: The first truth in the natural man was not **truth Divine**, but truth appearing as if it were **Divine**. Examp.

3137. 'At the fountain' = their enlightenment by **truth Divine**. . . The Word, being **truth Divine**, is called 'a fountain.'

3141. See **DIVINE RATIONAL** at these refs. 3517.

3191. 'They went after the man' = from the guidance or auspices of **Divine truth natural**.

3192. The case is this: Truth from the Natural could not be elevated to good in the Rational, except by means of **Divine truth** and **Divine good**, both natural: **Divine truth natural**, which is called 'the man,' must show the way and lead. . .

3194. **Truth Divine** was not as yet called forth out of the Natural. . .

3195⁴. The Word was **Divine truth**, thus the Lord Himself as to the **Divine Human**.

—⁹. 'His garments as the light' = **Divine truth**.

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

3237. 'Her name was Keturah' = the essence of this **Divine truth**.

3264. Hagar is called Sarah's 'handmaid,' because Sarah = the Lord's **Divine truth**, to which the affection of the knowledges and Knowledges of truth is subordinated.

3314. The **Divine truth** of the **Divine Rational** loved the doctrine of truth. Sig. and Ex.

3357. It treats (in Gen. xxvi.) of appearances of truth of three degrees, how they are adjoined to **truth Divine** so that truths and their doctrinal things may be received.

3362². **Truths Divine** themselves are of such a character that they can never be apprehended by any Angel, still less by any man. . . In order, therefore, that they may have conjunction with the Lord, **truths Divine** inflow with them in appearances. . .

3364⁹. As what is **Divine** cannot be apprehended by any created thing, the doctrinal things which are from the Lord, in so far as they appear. . . are not **truths Divine**, but are appearances of truth; but still in the appearances there are **truths Divine**; and as this is the case, the appearances also are called truths. 3365⁹.

3368⁹. **Divine truth** cannot flow in immediately into scientifics. . . but through rational things. Sig.

3376. The internal sense of these two verses is, that when **Divine truth** flows in through rational things, it presents appearances of truth, and thus fructifies itself and multiplies as to the good and truth through which the Lord conjoins Himself with Angels and men.

3385. The investigations of men about **Divine truth**. Sig.

—^e. They investigate whether it is. . . **Divine truth**.

3387. If **truths Divine** themselves were opened, they would not be received by those who are in the doctrinal things of faith, because they surpass all their Rational apprehension. . .

3394. 'How saidst thou, She is my sister?' = that if it were **Divine truth** it could not be rational. —.

— . The spiritual do not know that **Divine truth** becomes rational truth with man when he is regenerate; they indeed say that all good and truth are from the Lord; but still, when these come forth in their Rational, they suppose that good and truth are their own. . .

3398. That **Divine truth** might easily have been adulterated by some one in the Church, who would thereby have brought on himself the blame of profanation. Sig.

—². **Divine truth** cannot be at all profaned except by those who have first acknowledged it. . .

3448². 'The prince of the army' = the Lord as to **Divine truth**.

3576^e. Jacob will then represent the Lord's **Divine Rational**. . . as to **Divine truth** therein.

3579⁴. The 'dew' in which the manna descended, in the supreme sense, = **Divine truth**.

3703¹². 'The sons who are instead of the fathers' = that **Divine truths** shall be as **Divine goods**.

3704. The Lord as to **Divine truth** is represented by light; and in the other life also is the light of the universal Heaven. Refs.

3712². **Divine doctrine** is **Divine truth**; and **Divine truth** is the whole Word of the Lord. . .

— . Everything in the Lord is **Divine good**, but not **Divine truth**. . . But **Divine truth** is **Divine good** appearing in Heaven before the Angels, and on earth before men; and although it is appearing, still it is **Divine truth**, because it is from **Divine good**; just as light is the sun's because from the sun.

3735. 'A garment to put on' = conjunction with **Divine truth**.

3813². 'The blood,' and 'the wine' = His **Divine truth**.

3952². See **HEAVENLY MARRIAGE** at this ref.

4060⁶. 'Then shall appear the sign of the Son of Man in heaven' = the appearing then of **truth Divine**.

4111⁵. The teraphim were idols. . . and as the answers which they got were to them **truths Divine**, truths are signified by them. Ill. Here, 'the ephod and the teraphim' = the **truths Divine** which they got by the answers. 4162⁹.

4162. 'Teraphim' = truths from the **Divine**.

4180. 'The Son' = **Divine truth**. Refs.

4180⁶. When the Human was made **Divine**, not only the Celestial Heaven could be illuminated by Him, but also the Spiritual Heaven, and the human race too that have received and do receive **Divine truth** in good, that is, in love to Him and charity towards the neighbour. Sig.

—⁶. 'The Word' (John i.) = **Divine truth**. (See under Word.)

4197. The good (of the gentiles) so long as they live in the world is at one side, because they have not **truths Divine**.

4207. **Divine truth** is that which is from **Divine good**, and is also called 'the Son.'

4234². This conjunction itself, to wit, of **truth Divine**

with the good Divine of the Lord's Divine Natural, is now treated of in the supreme sense. 4239.

[A.]4334⁷. 'So shall the coming of the Son of Man be' = that they will not accept the **Divine truth**.

4353³. All **truth Divine** regards these two precepts; namely, to love God above all things, and the neighbour as one's self . . .

4402⁵. In the supreme sense, 'El' and 'Elohim' = the **Divine Spiritual**; for this is the same as **Divine truth** . . . 'Elohim' is used in the plural because by **truth Divine** are meant all truths which are from the Lord. Ill.

4552². When a man . . . is led by evil . . . evil with falsities is in the middle, truths are rejected to the circumferences, and **truths Divine** to the extreme circumferences; this order is infernal . . .

4577. 'To thy seed after thee will I give the Land' = **Divine truth** appropriated. . . 'Seed,' in the supreme sense, = **Divine truth**; thus 'to give the Land to thy seed,' in the supreme sense, = to appropriate **Divine good** to **Divine truth**. The reason it is **Divine truth** appropriated, is that before He was glorified, the Lord as to the Human was **Divine truth** . . .

4592. 'To sit at the right hand of God' . . . when predicated of the Lord, = omnipotence; and also the **Divine truth** which proceeds from the Lord's **Divine good**.

4665. It treats (in Gen. xxxvii.) of the **truths Divine** which are from the Lord's **Divine Human**, that in process of time they are rejected in the Church, and at last falsities are received in their stead.

4669. 'Joseph' = . . . the **Divine Spiritual** which proceeds from the Lord's **Divine Human**, (which) is the **Divine truth** that is from Him in Heaven and the Church: in its essence the **Spiritual** is nothing else. The **Divine Spiritual** or **Divine truth** is also that which is called the Lord's **Royalty**; and is also signified by 'Christ,' or 'Messiah.'

4673. 'With the sons of Bilhah and with the sons of Zilpah' = that the **Divine truth** which is 'Joseph' is rejected to the lower things which are relatively things of service. **Divine truth** is said to be rejected to lower things when faith is set before charity . . . For all **Divine truth** is from **Divine good**; thence it proceeds; if it does not do so with man, he is not in the Lord. This **Divine truth** is the **Holy Spirit** itself which proceeds from the Lord . . .

4675. 'Joseph brought to their father their evil report' = that from (**Divine truth**) it appeared of what quality they were.

—². They who are in the Church appear quite different in Heaven; for in Heaven there is **Divine truth** from the Lord; and **Divine truth** there is light. Des.

4675^e. The **Spiritual** is the **Divine truth** which is from the Lord, which, when it shines in the rational or internal man, is called the **Spiritual** of the **Rational**; and when it shines in the natural or external man, is called the **Spiritual** of the **Natural**.

4677⁶. That 'a coat' = **Divine truth** from the Lord. Ill. . . For by 'a coat' was signified the Lord's **Divine truth**, which, because it is the sole thing—*unicum*—and from good, was represented by His coat being without

seam and woven from above throughout. . . There was also represented that the Lord does not suffer **Divine truth** to be pulled to pieces, as was done by the Jews to the lower truths of the Church.

—⁸. As **Divine truth** is the only thing—*unicum*, to wit, that it is from **Divine good**; when sent forth to preach the gospel, the disciples . . . were forbidden to have two coats . . .

4680^e. Their father's loving Joseph more than all his brethren = that the Lord's **Divine truth** was conjoined with the **Ancient Church**.

4681. 'They hated him, and could not speak to him for peace' = contempt for the **Divine truth** which is represented by Joseph, and turning away from it.

4682. In Joseph's two dreams are contained in a summary all those things which were foreseen and provided . . . concerning the **Divine truth** in such a Church as is represented by Joseph's brethren, that is, such a one as begins from faith. Moreover, in ancient times, **Divine truths** were manifested either by speech, or by visions, or by dreams . . .

4687³. 'The Word' is **Divine truth**, which in its essence is the infinite manifesting from the infinite being; and is the Lord Himself as to His **Human**. This is the very thing—*ipsium*—from which **truth Divine** now proceeds and flows into Heaven, and through Heaven into human minds; consequently, which rules and governs the universe, as it has ruled and governed it from eternity; for it is the same and one with infinite being, seeing that it conjoined the **Human** to the **Divine** . . . Thus it is evident that the supreme of **truth Divine** is the Lord's **Divine Human**.

4723^e. As these are the two primary things of the Church, they also are represented by Joseph; for he who represents **Divine truth** in general, also represents the things of **Divine truth** in special.

4724². All **Divine truth** in the universal Heaven proceeds from no other source than the Lord's **Divine Human**; what is from the **Divine** itself can never flow in immediately with any Angel, because it is infinite. Sig.

4726. 'That lord of dreams cometh' = that (the preachings of **Divine truth**) are vain and empty.

—². For example, it is a **Divine truth** that the Word is holy . . .

4728^e. 'They let down Jeremiah by cords into a pit where there was no water' = that they rejected **Divine truths** among falsities in which there is nothing of truth.

4735. See **BLOOD** at these refs. —⁴. —⁷. —⁹. —¹⁰. 5147⁶. 6378². 7317. 9127. —. 9262⁴. 9393. 9410⁵. —^e. 9670⁶. 10026. 10028. 10033². 10047. 10060. S. 15^e. R. 19. 26. 379². 555. 730. 825. T. 702. E. 329, etc.

4747². They who are within the Church, and have confirmed themselves against **Divine truths** . . . not only in doctrine but also in life, have reduced themselves as to the interiors into such a state, that they cannot possibly be afterwards brought to receive them . . .

4752^e. They who are in simple good acknowledge **Divine truth** . . .

4760. 'They brought Joseph to Egypt' . . . When

the **Divine truth** is brought to scientifics, it is to consult them. . . To consult scientifics about **Divine truth**, is to see from them whether it is so. Examps.

—⁴. The reason the learned see **Divine truths** less than the simple, is that they consult scientifics . . . from the negative . . .

4763². The reason they did not rend their garments (Jer. xxxvi. 24), was that they did not mourn on account of **Divine truth** not being received.

—³. 'Kingdom'=**Divine truth**; and so do 'king,' and 'royalty.' Refs.

—⁵. See DAVID at these refs. 5313⁴. 9548⁶. 10249⁵. R. 174. 266. E. 205, etc.

—⁷. Elisha's rending his garments into two pieces, was on account of mourning that the Word, that is, **Divine truth**, was lost; for by Elijah is represented the Lord as to the Word, that is, **Divine truth**.

—⁸. As 'a garment'=**the truth of the Church**, and in the supreme sense, the **Divine truth**, it was shameful to go with their garments cut off, unless they were in such mourning.

4766. That there is no Church where there is no heavenly Joseph, that is, the Lord as to **Divine truth** . . .

4769. The truths of the external man from which are the delights of life, are truths **Divine** like those of the literal sense of the Word, whence come the genuine doctrinal things of the Church.

4788. 'The Midianites sold him into Egypt' . . . When **Divine truth** is said to be sold or estranged to scientifics by those who are in the truth of simple good . . . it is because they consulted scientifics . . .

—². Joseph, or the **Divine truth**, could not be sold by those who are in good, but by those who are in truth; for they who are in good know from good what **Divine truth** is; not so they who are in truth . . .

4809. 'When the Son of Man shall come in His glory' = when **Divine truth** will appear in its own light, which takes place with everyone when he dies . . .

—². All the influx of **Divine truth** is effected through Heaven; immediate influx cannot be received by anyone.

—³. It is **Divine truth** from which and according to which is judgment.

4884. The light of Heaven is intelligence, because it is **Divine truth** from **Divine good**.

4973². The Lord is called 'the God of gods' from the **Divine truth** which proceeds from Him.

—³. The Lord is called 'the King of kings' from **Divine truth**.

—⁴. 'The Lord's Christ'=**the Divine truth of Divine good**.

—⁵. When the Lord was in the world He was **Divine truth**; but when He was glorified . . . He became **Divine good**, from which there afterwards proceeds **Divine truth**. . . The **Divine truth** which the Lord was in the world, and which afterwards proceeds from Him . . . is also called 'the Angel of the covenant.'

4980². In its own essence, the Spiritual is the **Divine truth** which proceeds from the Lord; and the Celestial is the **Divine good** which is in this **Divine truth**. When the **Divine truth** in which is **Divine good** is received by the rational man, it is called the Spiritual in the

Rational; and when it is received by the natural man, it is called the Spiritual in the Natural.

5008⁶. All truths **Divine** can be confirmed from the literal sense of the Word; and also by means of rational or intellectual things with those who are enlightened . . .

— The merely natural man believes as **truth Divine** whatever he has confirmed . . . not knowing that falsity can be confirmed just as well as truth . . .

5044⁵. 'Asshur'=**reasoning about truths Divine** . . . III.

5044¹³. The Spiritual Kingdom is so called from the Lord's **truth Divine** . . .

5068. The Lord's Royalty is **Divine truth**, from which and according to which judgment is effected. . . The good are judged from good, thus from mercy, because they have received **Divine truth**; the evil are judged from truth, thus not from mercy, because they have not received **Divine truth**; for they have rejected it, and therefore in the other life they continually reject it. To receive **Divine truth**, is not only to have faith but also to act faith . . .

5113¹⁶. In the supreme sense, 'a vine'=**the Lord as to Divine truth**.

5247⁶. The Word has been given to man, in order that . . . the **Divine truth** which is in Heaven may affect him by influx.

5272. The Word, when predicated of the Lord . . . in the proximate sense=**the Divine truth**, from which all things, which are things, come forth . . . It is the **Divine truth** which proceeds from **Divine good**, that is, which proceeds from the Lord, from which all things have and do come forth. The **Divine truth** proceeding from **Divine good** is the veriest reality and the veriest essentiality in the universe; and this is what makes and creates . . .

5313. 'A seat' is often mentioned in the Word when **Divine truth** and judgment therefrom is treated of . . . When the Lord's **Divine** itself and **Divine Human** are meant by Him that sitteth on the seat, the **Divine truth** which proceeds from Him is meant by the seat; but when the **Divine truth** which proceeds from the Lord is meant by Him that sitteth upon the seat, the universal Heaven, which the **Divine truth** fills is meant by the seat; but when the Lord as to the **Divine truth** in the higher Heavens is meant by Him that sitteth upon the seat, the **Divine truth** which is in the lowest Heaven and also which is in the Church, is meant by the seat . . .

—³. 'The throne of glory'=**the Divine truth** which is from **Divine good** in Heaven . . . —⁵.

—⁶. The lightnings, thunders, and voices which went forth from the throne=**the terrors** which are from **Divine truth** with those who are not in good.

—⁷. The holiness of the **Divine truth** proceeding from the Lord, is described in what follows.

—¹⁰. When there is discourse in a higher Heaven about **Divine truth**, and about judgment, in the ultimate Heaven there appears a throne.

—¹². The Spiritual Kingdom is where the chief thing is **Divine truth** in which is good; but the Celestial Kingdom is where the chief thing is **Divine good** from which is **Divine truth**.

[A. 5313].⁴⁵. The Lord's Royalty, by which is signified the **Divine truth** which proceeds from Him . . .

5316^e. The Angels are in the Lord, because in the sphere of **Divine truth** proceeding from the Lord . . .

5319. 'Garments of fine linen'=truths from the **Divine** . . . and **truth from the Divine** is represented by a garment of such brightness and resplendence, because the brightness and resplendence of Heaven are from the light which is from the Lord, (which) is the **Divine truth** itself. Refs. . . It was the **Divine truth** itself, which is from the Lord's **Divine Human**, that was thus represented (by the Lord's garments at His transfiguration).

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**.

—². Nothing whatever of doctrine can proceed from the **Divine** itself, except through the **Divine Human**, that is, through the **Word**, which, in the supreme sense, is the **Divine truth** from the Lord's **Divine Human** . . .

5377². It is **Divine truth** to which the sun's light corresponds.

5400³. The light of Heaven . . . is **Divine truth** from the Lord . . .

5417. 'Joseph was ruler over the land'=that the **Celestial** of the **Spiritual**, or **truth from the Divine**, reigned in the **Natural** . . . The reason the **Celestial** of the **Spiritual** is **truth from the Divine**, is that the Lord's internal **Human** before it was fully glorified, as it was a receptacle of the **Divine** itself, was the **Celestial** of the **Spiritual** . . . This receptacle of the **Divine** is the same as **truth from the Divine**. (That Joseph is this truth, see 4723, 4727.) 5689².

5428. 'They did not recognize him'=that **truth from the Divine** did not appear in natural light not as yet illuminated by celestial light.

5459. Joseph represents the Lord as to **truth from the Divine**, which is the same as the **Celestial** of the **Spiritual** . . .

5482. **Truth from the Divine**, which is represented by Joseph, flows in through a medium into the good of faith, and, through this, into its truth . . .

5576⁴. 'Man does not live by bread alone, but by every utterance of the mouth of Jehovah'=in general, the **Divine truth** which proceeds from the Lord, thus all the truth of wisdom; in special, the **Word** . . .

5620¹⁰. 'The judgments of Jehovah'=**truth Divine**.

—¹¹. As the manna=the **truth Divine** which descends from the Lord through Heaven, it thus=the Lord Himself as to the **Divine Human** . . . For it is the Lord's **Divine Human** from which comes all **truth Divine**; yea, concerning which is all **truth Divine**.

—¹³. The delight of **truth Divine** as to the external sense is described by 'honey' . . .

—'. The roll' in Ezek., and 'the little book' in Revelation, =**truth Divine**. That in the external form this appears delightful, is signified by its taste being sweet as honey; for **truth Divine**, as the **Word**, is

delightful in the external form or in the literal sense . . . but not the internal sense . . .

5645^e. They now only ate with Joseph, and did not recognize him, by which is signified general conjunction, which is the first introduction; for at that time **truth from the Divine** flows in generally, and is not known; but when it is apperceived that **truth** flows in, there is a second conjunction, which is signified by Joseph's manifesting himself to his brethren.

5922³. See **GLORY** at this ref.

—⁴. 'The **Word**'=**Divine truth**; and as this proceeds from the Lord, it=the Lord Himself; hence 'glory' is predicated of **Divine truth**.

—⁵. The form in which the Lord was seen (at the transfiguration) presented the **Word** as it is in the internal sense, thus as the **Divine truth** is in Heaven; for the **Word** is **Divine truth** for the use of the Church . . . —⁷.

—⁸. The law, which is **Divine truth**, was promulgated from that mountain . . .

—⁹. The **Divine truth** was also represented by the resplendence as of a rainbow in the cloud round about the cherubim, and above them . . . The reason the **Divine truth** in the Heavens appears in glory . . .

—¹⁰. That the **Divine truth**, from which is all wisdom and intelligence, is 'glory.' III.

6032. From its first origin, spiritual light is **Divine truth** from the Lord's **Divine good** . . .

6115². 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 . . .

6119². 'The rod of the mouth,' and 'the breath of the lips'=**Divine truth**, from which is judgment.

6148². There are two things which proceed from the Lord, to wit, good and truth; **Divine good** was represented by the priests, and **Divine truth** by the kings . . .

—⁴. 'According to the manner of Melchizedek'=that He is both King and Priest, that is, in the supreme sense, that from Him there proceeds **Divine good** and **Divine truth** together. As a representative Church was instituted among the descendants of Jacob, the **Divine good** and the **Divine truth**, which proceed united from the Lord, were conjointly represented in one person . . . But on account of the idolatry which reigned among them, it was permitted that they should be separated, and the Lord as to **Divine truth** was represented by the kings, and as to **Divine good** by the priests . . . The reason these two were not to be separated, was that **Divine truth** separated from **Divine good** condemns everybody; whereas **Divine truth** united to **Divine good** saves; for, from **truth Divine** man is condemned to Hell; but from **Divine good** he is taken out thence and elevated into Heaven. Salvation is of mercy, thus from **Divine good**; but condemnation takes place when a man declines mercy, and thus rejects **Divine good** from himself, and is therefore left to judgment from **truth**.

6280². The **Divine Human** which is in Heaven is the **Divine truth** which proceeds from Him, which is the light from Him as a Sun. As to His own essence, the

Lord is not **Divine truth**, for this is from Him as light from the Sun . . .

6373^e. The **Divine truth** from Jehovah flowed in through Heaven into the human race; but as this did not suffice . . . the Lord made the Human in Himself **Divine**, in order that **Divine truth** might proceed from the Lord's **Divine Human** itself . . .

6377. 'He washes his raiment in wine' = that His Natural is **Divine truth** from His **Divine good**.

—⁹. As 'wine' = the good of love and of faith, in the supreme sense it = the **Divine truth** from the Lord's **Divine good**; for, from this, by influx, the man who receives has the good of love and of faith.

6419³. 'The wall' (of the New Jerusalem) = the **Divine truth** proceeding from the Lord.

6472. That which flows in from the Lord is the good of love and the truth of faith; for that which proceeds from the Lord is **Divine truth** in which is **Divine good**; but these are variously received with man.

6645^e. The flame of that Sun is nothing but **Divine love**; and the light therefrom is the Holy of love, which is **Divine truth**.

6713. In (Ex.ii) it treats of **truth Divine** (Moses); its beginnings and successive states with the man of the Church.

6720^e. The **Divine** which at that time flowed through Heaven was the **Divine truth**, or the **Divine law**, which Moses represented; and the **Divine** which flows through Heaven is good. Sig.

6723⁴. Hence the ark was most holy, because it represented the Lord's **Divine Human** as to the **Divine law**; for from the Lord's **Divine Human** there proceeds the **Divine law** or **Divine truth**, which is the same as 'the Word' in John . . .

6724². That around **truth Divine** there was good mixed with evils and falsities (Moses in the pitched ark). Ex. . . Unless this arcanum is known, it cannot possibly be known why around the **Divine truth** with man there are goods mixed with evils and falsities . . .

6726. They who are being initiated into **truth Divine** are first put among falsities (Moses laid in the flags).

6750³. That the Scientific was the first plane with the Lord when He made His Human **Divine truth**, or the **Divine law**, is signified by the Lord's being carried into Egypt when He was a little child.

6752. 'She called his name Moses' = the quality of the state at that time . . . The quality of the state which is signified, is the quality of the state of the law **Divine** in the beginning with the Lord, and the quality of the state of **truth Divine** in the beginning with the man who is being regenerated.

6753^e. Until He became the **Divine law**, that is, the **Divine truth** itself . . .

6766³. In the supreme sense, it has treated of the beginnings of the law **Divine** in the Lord's Human; and it now treats of the progress of that law. But in the internal sense, it here treats of the progress of **Divine truth** with the man who is being regenerated . . .

6772. Here now begins the fifth state of the pro-

gression of the law **Divine** in the Lord's Human; and, in the relative sense, of the progression of **truth Divine** with the man who is being regenerated . . .

6832⁵. Thus 'a flame of fire' = the **Divine truth** which is in the Word, which is from the Lord's **Divine good**. —⁶, III.

—⁶. 'The voice of Jehovah' = the **Divine truth**.

— . In order to represent the **Divine truth** proceeding from the Lord's **Divine good**, it was commanded to make a candlestick of pure gold with seven lamps . . .

6880. When the Lord even as to the Human became **Divine being** . . . the **Divine truth**, which proceeds from the Lord's **Divine human** is **Divine manifesting** from **Divine being** . . . The **Divine Human** cannot communicate itself except through the **Divine truth**, which is the Holy Spirit. Sig. . . It appears to man as if the **Divine truth** were not of such a character as that anything could come forth by means of it; for it is believed that it is like a voice . . . But . . . the **Divine truth** proceeding from the Lord is the veriest reality, and is of such a character that all things have come forth from it, and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe. Such is the **Divine truth**, which is called 'the Word, through which all things were made.'

6882. 'Moses' = the Lord as to the **Divine law**, that is, as to the **Divine truth**. The **Divine truth** is the manifesting from the **Divine Human**, because proceeding from Him.

—^e. This is the second instruction . . . which is, that the **Divine truth**, which is from Him, is to be received.

6905^e. See GOD at this ref.

6945. The **Divine Human** cannot appear to anyone except through the **Divine truth** which proceeds from Him.

6948². By the Lord's **Divine power** is here meant the **Divine truth** proceeding from the Lord; for in **Divine truth** there is power so that it is power itself. The **Divine truth** proceeding from the Lord inflows into every man, through his interiors into his exteriors even into the external Sensuous and into the Corporeal, and everywhere excites things corresponding in their order . . . But . . . the Sensuous, when in these evils only . . . when **Divine truth** flows in, cannot but turn it into falsity.

6971^e. 'Voice' = **Divine truth**, thus the Word, and annunciation therefrom.

6982. The **truth** which proceeds immediately from the **Divine** cannot be heard by anyone, not even by an Angel. In order to be heard, the **Divine** must first become human, and it becomes human when it passes through the Heavens, and when it has passed through the Heavens it is presented in a human form, and becomes speech, which speech is uttered through Spirits, who, in that state, are called the Holy Spirit . . . In the supreme sense, this is meant by Moses, who represents the Lord as to **truth Divine**, saying that he was not a man of words . . .

6993. For from the Lord's **Divine Human** itself there

proceeds **Divine truth**, which is called 'the Holy Spirit;' and as when He was in the world, the Lord was **Divine truth**, He Himself taught the things of love and faith . . .

[A.] 6996. That the **Divine truth** proceeding from the Divine Human must be uttered mediately. Sig.

—². It is said **Divine speech**, but it is meant the **Divine truth** proceeding from the Lord's Divine Human. This being the case, it may be evident that the **Divine truth** proceeding from the Lord, in order to be heard and perceived, must pass to man through mediations; the last mediation is through a Spirit who is with the man, who flows either into his thought, or by means of a living voice.

—³. That the **Divine truth** immediately proceeding from the Lord cannot be heard or perceived (shown from correspondences) . . . And as the spiritual sense of the Word is not perceivable by man . . . what must be the case with the **Divine truth** immediately proceeding from the Divine of the Lord? which is infinitely above the angelic understanding, and is not perceivable in Heaven, except so far as it passes through Heaven, and thus puts on a form adequate to the perception of those who are there; which is effected by a wonderful influx.

6997. Moses represents the Lord when He was in the world as to **truth Divine**.

—⁷. From this it may be evident . . . what is the quality of **truth Divine** in its most general [form], to wit, that it is according to appearances . . . Hence the Word in the sense of the letter is according to things which appear; but still . . . in its inmost bosom it has stored up in it the **truth Divine** itself which proceeds immediately from the Lord . . .

6998. 'Moses' = the Lord as to the **Divine truth** which proceeds immediately from the Lord; and thence 'Aaron' = the **Divine truth** which proceeds mediately from the Lord, which truth is the doctrine of good and truth. That **truth** which Moses here represents is the **truth** which can neither be heard nor perceived by man; whereas the **truth** which Aaron represents is the **truth** which can be heard and perceived by man: hence Aaron is called 'a mouth,' and Moses 'his god.'

7000. 'He cometh forth to meet thee' = the reception . . . of **Divine truth**. . . The Angels and Spirits who receive the **Divine truth** proceeding from the Lord, and advance it further, are said 'to go forth to meet' when they are presented by the Lord prepared to receive.

7002^e. What is pleasant and delightful, and also affection . . . are in doctrine when a man applies it to himself, because in doctrine there is the **truth Divine** proceeding from the Lord; and in the **truth Divine** proceeding from the Lord there is love, thus what is pleasant and delightful.

7004². The case is this: From the Lord there proceeds **Divine truth** immediately and mediately; that which proceeds immediately is above all the understanding of the Angels; but that which proceeds mediately is adapted to the Angels and also to men; for it passes through Heaven, and thus puts on the angelic quality and the human quality. But into this **truth** the Lord also flows in immediately, and thus leads Angels and men both mediately and immediately . . . For the **Divine**

truth itself is the sole substantiality, the derivatives being nothing but the successive forms thence derived . . .

7005. 'I will be with thy mouth' = that **truth Divine** must proceed through the Divine Human from the Divine itself . . . which is the same thing as that the Holy Spirit proceeds from the Son, and the Son from the Father . . .

7010. 'Thou shalt be to him for a god' = the **Divine truth** which proceeds immediately from the Lord.

7014. When Moses was on mount Horeb with Jehovah . . . he represented the Lord as to **Divine truth**; but now, when with Jethro . . . he represents the Lord as to **truth from the Divine**. . . As the Lord put on the Divine successively, He first made Himself **truth from the Divine**, afterwards **Divine truth**, and at last **Divine good**. These were the steps of the Lord's glorification, which are here and elsewhere described in the internal sense.

7206. In the supreme sense, 'judgments' = **truths Divine**, which **truths** are nothing but the laws of order from the Lord's Divine Human . . . The laws of order, or the **truths** which proceed from the Lord . . . are what are called 'the Word by which all things were made' . . . for the Word is the **Divine truth** proceeding from the Divine good of the Lord's Divine Human. Hence it is that all things in the Spiritual World, and also in the natural world, relate to **truth**.

7268. 'I have made thee a god' = the **Divine truth**, or, what is the same, the **Divine law**, and also its power.

—^e. Aaron is here called 'his prophet' (or spokesman), and in a former place 'his mouth;'; that is, one who utters in a way adapted to the understanding the **Divine truth** which proceeds immediately from the Lord . . .

7270. 'To speak' = the mediate influx of **Divine truth** into doctrine, that is, with one who is teaching; for the meaning is, that Moses, who is the **Divine truth**, should speak to Aaron what Jehovah commanded . . .

—². The **truth** which proceeds immediately from the Lord . . . cannot possibly be received by any finite living substance . . . Wherefore the Lord created successives, by which as media the **Divine truth** immediately proceeding could be communicated. But the first successive from this is too full of the Divine to be received by any . . . Therefore the Lord created another successive, by which the **Divine truth** immediately proceeding might be as to some part receivable: this successive is the **truth Divine** which is in Heaven. The first two are above the Heavens, and are as it were radiant belts from the flaming, and encompass the Sun . . .

—³. Influx is circumstanced according to these successions; for the **Divine truth** which proceeds immediately from the Divine good flows in successively; and on the way, or near each new successive, it becomes more general, thus more gross and dim, and it becomes slower, thus more sluggish and cold . . . But it is to be well known, that the **truth Divine** which inflows into the Third Heaven . . . inflows at the same time without successive formation down to the ultimates of order: and there, from the First, rules and provides each and all things also immediately: thus the successives are kept together in their order and connection.

7273². The order according to which (the evil) are explored, is the order of **truth Divine**, which is such that nothing at all is wanting. The order of **truth Divine** for the evil who are condemned differs from the order of **truth Divine** for the good who are saved. The difference is, that the order for the evil . . . is that of **truth Divine** separated from Divine good . . . But the order for the good . . . is that of **truth Divine** conjoined with Divine good . . .

7293⁶. The son whom the woman bore = the **Divine truth** at this day disclosed.

7337. Divine miracles proceed from **Divine truth** . . .

—². The **Divine truth** proceeding from the Lord has all power in it; hence it is that even in truths in the ultimate of order there is power . . .

7343. **Divine truth** flows in with all, but is varied with everyone according to the state and quality of his life; and hence it is that the infernals turn it into falsities.

—^e. 'The fountain' = the doctrine of **truth Divine**.

7381. 'Moses' = the internal law; and 'Aaron,' the external law; and the influx from the Divine takes place through what is internal into what is external. The internal law is the **truth Divine** itself such as it is in Heaven; and the external law is **truth Divine** such as it is on earth; thus the internal law is **truth** accommodated to the Angels; and the external law is **truth** accommodated to men . . . The **truth** accommodated to the Angels as to the greatest part is incomprehensible to men. Ex.

—⁴. The light which is from that Sun is **truth Divine**; and the heat . . . is good Divine: from these come forth the ideas of states with the Angels; a state of intelligence and faith from **truth Divine**, and a state of wisdom and love from good Divine.

7395. 'Have honour over me' = that **truth Divine** is to be trusted in.

7396⁶. The **Divine truth** which proceeds from the Lord introduces this order wherever it is received.

7436. 'Moses' = the truth from the **Divine** by means of which the Divine appears.

7463. 'Moses said [to Pharaoh], Behold, I go out from thee' = the removal of the appearance of **truth Divine** with them. . . As to the presence and the removal of **truth Divine** with the evil, it is to be known that sometimes **truth from the Divine** appears to them, and this through the presence of an Angel near them; but **truth from the Divine** does not flow in with them through the interiors, as with the good, for with them the interiors are closed; but it only affects their exteriors. When this is the case they are in fear, and thence in humiliation, for the presence of **truth from the Divine** dismays them . . . But when the **truth from the Divine** is removed, they return into their former state . . . This is meant by the appearance of **truth Divine**, and by its removal.

—². The reason the Divine law is the same as **truth Divine**, is that the law Divine signifies the Word, and thus **truth Divine**. Ill.

7498. 'Come to Pharaoh, and speak to him' = the appearance of **truth from the Divine** with those who are infesting.

7499. The Lord is called 'the Son of God' as to **Divine truth**; for **Divine truth** proceeds from Divine good as the Son from the Father, and is also said to be 'born.' (For) the Lord when in the world made His **Human Divine truth**; and He then called the Divine good which is Jehovah, His Father, because the **Divine truth** proceeds and is born from the Divine good. But after the Lord had fully glorified Himself . . . He made His **Human Divine good** . . . and from it the **Divine truth** itself proceeded from His **Divine Human**. This **Divine truth** is what is called 'the Holy Spirit,' and it is the Holy which proceeds from the **Divine Human**, 8127^e.

7519². The ashes being sprinkled toward heaven = the influx of Heaven . . . The reason Moses was to do this, and not Aaron, is that the **truth** proceeding immediately from the **Divine** presents this effect with the evil. . . The filthy things of cupidities with blasphemies . . . are excited when the **Divine truth** flows in, and Heaven approaches nearer.

7573. Thus **truth Divine** in Heaven is mild and gentle, but is terrible in Hell.

—². That 'the voices' which are thunders = **truths Divine**, which enlighten and perfect those who are in Heaven, and terrify and devastate those who are in Hell. Ill.

7678. 'Moses stretched out his rod over the land of Egypt' = the dominion of the power of **truth Divine** over the whole Natural of the infesters.

— Such power is there in the **Divine truth** which proceeds from the Divine good, that all things in the universe were created by it . . . Hence it is that miracles were performed by Moses, for Moses represents **Divine truth**. Most people believe that the Word or **Divine truth** is only speech from Jehovah, and a command that it is so to be done, and nothing further; but it is the essential itself from which and through which are all things. The being which proceeds from Him, and thence the manifesting of all things, is that which is meant by the **Divine truth**. From the Angels there proceeds a sphere of charity and faith which is sensibly perceived, and which also produces wonderful effects. From this, some idea may be formed about the **Divine truth** which proceeds from the Lord's **Divine good**. 8200^e.

7738^o. As (the infernals) are in a state of falsity from evil . . . they remove from themselves the **truth Divine** which is represented by Moses; therefore Pharaoh now says to Moses that he should go away from him, and that he should see his face no more . . .

7772. 'The man Moses was very great in the land of Egypt' = respect now for **truth Divine** . . . in the mind of the infesters.

7790. 'After it is so I will go forth' = that **truth Divine** will depart. . . (For) when they who have infested the upright are being damned, all **truth Divine** departs from them; for they are then in the state of their evil, and evil rejects and extinguishes all **truth Divine** . . .

7791. 'And he went out from Pharaoh in wrath of anger' = the divulsion of the presence of **truth Divine** from those who are to be damned. . . For when they

begin to feel aversion for **truth Divine**, to fear it, and at last to feel horror at its presence, they tear themselves away from it.

[A.] 7796. 'Moses and Aaron did all these prodigies before Pharaoh' = that these vastations, and thus the confirmations that they are in evil, were performed by **truth from the Divine**. . . (For) the prodigies were performed by the Divine by means of the **truth proceeding from it**, for all things performed by the Divine itself are performed by the **truth proceeding from it**: the Divine itself is the being of all things, and the **truth proceeding from it** is thence the manifesting of all things; and good itself, which is Divine being, produces all things by means of its **truth**.

— . It is said that vastations are performed by means of **truth from the Divine**; but it is to be understood that **Divine truth** is not the cause; for what is Divine vastates no one, but an evil person vastates himself by setting himself against **truth Divine**, by extinguishing, rejecting, or perverting it. . .

7912. 'Moses called all the elders of Israel' = the enlightenment of the understanding of those who are of the Spiritual Church through the influx and presence of **truth Divine**.

7944. That those who are of the Spiritual Church will obey **truth Divine**. Sig.

7955. 'He called Moses and Aaron by night' = the afflux of **truth from the Divine** in that state. . . It is said **truth from the Divine**, and not **truth Divine**, because it is predicated of those who are in damnation.

8041^e. Information from the Divine through **Divine truth**. Sig.

8048. 'Moses said to the people' = instruction through **truth Divine**.

8068. 'That the law of Jehovah may be in thy mouth' = that **Divine truth** may be in everything which thence proceeds.

8127. 'Jehovah spake unto Moses, saying' = instruction by the Divine through **Divine truth**. . . The reason it is said **through Divine truth**, is that Moses, by whom **Divine truth** is represented, spoke to the people: the Divine itself does not immediately instruct men, but mediately through **Divine truth**. This is meant by . . . 'No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath displayed Him.' 'The only-begotten Son' means the Lord as to **Divine truth**.

8128. 'Speak to the Sons of Israel' = the influx of **truth Divine** with those who are of the Spiritual Church. . . . (For) Moses = **Divine truth**; and **Divine truth** comes into perception and thought by influx.

8170. 'Moses said to the people' = elevation from a state of despair through **truth Divine**. . . It is said through **truth Divine**, because all elevation in a state of temptations is effected through **truth Divine**.

8182. 'Take thou thy rod' = the power of **Divine truth**.

8192. 'The Angel of God journeyed' = ordination by **Divine truth**.

—². The Lord Himself is called 'an Angel;' hence

'Angels' = **Divine truth**; for the **Divine truth** proceeding from the Lord makes Heaven; consequently the Angels who constitute Heaven; for in proportion as they receive the **Divine truth** which is from the Lord they are Angels. . .

8197². The **truth Divine** proceeding from the Lord appears before the eyes of the Angels as light; but to those who are in falsities from evil it cannot appear as light, but as thick darkness. . .

8200. 'Moses stretched out his hand over the sea' = the dominion of the power of **truth Divine** over Hell. . . It is said the dominion of the power of **truth Divine**, because all Divine power exists through the **truth which proceeds from the Lord**. . . By means of **Divine truth** are ordained all things in Heaven and in Hell; thence is all order on earth also; all miracles are effected by means of it; in short, **Divine truth** has all power in it, so that it is power itself. . .

8241. Divine good is in the Lord; and **Divine truth** is from the Lord. Divine good stands to **Divine truth** as the fire of the sun to the light thence derived; light is not in the sun, but from the sun.

8267. 'My song is Jah' = that everything of faith and thence of glory is from the **Divine truth** which is from Him.

—². The reason 'Jah' = the **Divine truth** proceeding from the Lord's Divine Human, is that 'Jah' is from 'Jehovah;' and it is called 'Jah' because it is not being, but manifesting from being; for the **Divine truth** is manifesting, but the Divine good being. Ill.

8281³. By 'the Lord,' in David, is meant the Lord as to **Divine truth**. . . for **Divine truth** has omnipotence from Divine good.

8302. By the Holy is meant the **Divine truth** proceeding from the Lord. (See HOLY.)

8309. Holiness is predicated of the **Divine truth** which proceeds from the Lord; and this **Divine truth** makes Heaven.

—^e. 'The sanctuary' = where there is **Divine truth** in which is Divine good.

8328^o. 'A place for Thee to dwell' = Heaven, where is the **Divine truth** proceeding from the Lord, for this makes Heaven.

— . How the case is with the **Divine truth** which proceeds from the Lord, that in Heaven it is good (is thus): in the sun there is fire; but from the sun there proceeds light; this light has heat in it. . . In the spiritual sense, this light is the **Divine truth**: the heat is the good in the **truth from Divine good**.

8345. 'Moses made Israel journey from the Red Sea' = what is successive according to the order of **truth Divine**.

8404. '(They murmured) against Moses and against Aaron' = (grieving and complaint) against **truth Divine**.

8425. 'Moses and Aaron said . . .' = information from **truth Divine**.

8427. 'Glory,' in the supreme sense, = the **Divine truth** which proceeds from the Lord; and the **Divine truth** appears before the eyes of the Angels as the light and splendence from the Sun which is the Lord. . . Ill.

8437. 'Moses said to Aaron' = the influx of the **truth Divine** proceeding immediately from the Lord through the **truth Divine** proceeding mediately.

8443. 'The glory of Jehovah was seen in the cloud' = the **Divine truth** which is not so accommodated to perception, because it is above the appearances and fallacies of the senses . . .

—². See DEGREE at these refs. 8641. 8712. E.627⁵.

— . The appearing of the Lord is through **Divine truth**; and also is **Divine truth**.

8444. 'Jehovah spake to Moses, saying' = the **truth** which proceeds from the **Divine** of the Lord, in which is the presence of the Lord. . . The presence of the Lord in **truth** from the **Divine** is signified by Jehovah speaking with Moses out of the cloud wherein the glory of Jehovah was seen . . .

8463. 'Moses said to them' = information through **truth** from the **Divine**.

8483. 'Moses was inflamed with anger upon them' = that they turned **truth Divine** away from themselves.

8535. As the Word is **truth Divine**, thus the Lord . . .

— . That 'the testimony' = the Lord as to **Divine truth** . . .

8563. 'The people did chide with Moses' = grievous complaint against **truth Divine**.

8568⁴. 'Streams of living water' = the **Divine truth** which is from the Lord alone.

8573. 'Moses cried to Jehovah' = intercession by **Divine truth**.

—³. The **Divine truth** which proceeds from the Lord intercedes in such a way continually, because it proceeds from **Divine love**; for when the Lord was in the world He was **Divine truth** . . .

8575. 'Yet a little and they will stone me' = that they are not far from offering violence to **truth** from the **Divine**.

8595. 'Moses said to Joshua' = **Divine** influx into **truth** fighting . . . 'Moses' = **Divine truth**, that is, the **truth** which proceeds immediately from the Lord; this **truth**, being purely **Divine**, inflows into **truths** of faith of every kind, and causes them to be **truths**. . . Against this (falsity), 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 is peaceful, for it is peace itself, seeing that it proceeds from the **Divine good** of the Lord's **Divine love**. But in order that it may be made fighting, it flows into such **Angels** as are in ardent zeal for **truth** and **good** . . . 8598².

—^e. 'A drawn sword in his hand' = **truth Divine** fighting in its power.

8598. 'Tomorrow I will stand upon the head of the hill' = the conjunction of **truth Divine** with the **good** of charity, and influx thence.

8603. 'Moses, Aaron, and Hur' = **Divine truths** in successive order. (For) 'Moses' = the **Divine truth** proceeding immediately from the Lord; 'Aaron,' the **Divine truth** proceeding mediately from the Lord; and 'Hur,' the **Divine truth** proceeding mediately through this again. Ex.

8604³. The Lord flows in with every man through the **truth** which is from Him; through this He gives life to man; for the light which is from the Lord is **Divine truth**. This **Divine truth** which is from the Lord inflows into the **good** with man, and through this draws the man to Himself . . .

8609. 'They took a stone' = **truth Divine** in the ultimate of order.

8625. The Lord is called 'King' from **Divine truth**. This, to wit, **Divine truth**, is involved in the name 'Christ.'

8645^e. Thus 'Moses' represents the Lord as to **Divine truth**, for from this is the **Spiritual Kingdom**.

8662. 'Moses went forth to meet his father-in-law' = the application of **truth Divine** to **Divine good**.

8685. 'Moses sat to judge the people' = the disposition (effected by) **truth Divine** with those who are of the **Spiritual Church** in the state before it is from **good**. . . The reason 'to judge' here = disposition, is that **truth Divine** does not judge anyone, but flows in and disposes so that it may be received.

8686. 'The people stood over Moses' = obedience then from **truth Divine**. . . The **truth** by which man is then led is the **Word**, for this is **truth Divine**.

8693. The people came to him alone, by which is signified that **truth Divine** was consulted in every thing.

8700². The **Divine truth** which proceeds from the Lord is that which makes order, and is order itself; hence everything which is according to **Divine truth** is possible, because it is according to order; and everything which is against **Divine truth** is impossible, because it is against order. Examps.

8701. The influx of **truth Divine** is immediate in the first state of a man while being regenerated, but both immediate and mediate in the second state, to wit, when he is regenerate. Ex. 8726².

8705. Mediation and intercession are of **Divine truth**, because this is the nearest to the **Divine good** which is the Lord Himself; (for) it proceeds immediately from Him.

—³. By 'the Son' is meant **Divine truth** . . . and mediation is effected through **Divine truth**; for through it there is given access to **Divine good**; for the **Divine good** cannot be approached, because it is like the fire of the sun, but the **Divine truth** can, because it is like the light thence derived . . .

8707^e. This light (of the internal eye) is from the **Divine truth** which proceeds immediately from the Lord.

8712. 'The princes of thousands' = the primary things which are in the first degree under the **truth** immediately from the **Divine** . . . because they were under Moses, by whom is represented **truth Divine** proceeding from **Divine good**, that is, from the Lord.

8717. 'Every great word they shall bring to thee' = that everything is from the **truth** immediately from the **Divine** . . . In the sense of the letter, it appears as if everything were to be brought to **Divine truth**; but as everything comes from the Lord through the **truth**

proceeding from Him . . . it does not signify to it, but from it.

[A. 8717]². The fact really is, that by the **truth** proceeding from Him the Lord rules all things down to the smallest particulars ; not as a king in the world, but as God in Heaven and in the universe . . . His disposition is immediate through the **truth Divine** from Himself, and is also mediate through Heaven . . .

8726. That the **truth** immediately from the **Divine**, through these (truths), might lead the man of the Church through good. Sig.

8731. 'Moses sent his father-in-law away'=the state of **truth Divine** accommodated. (For) when mediate truths are subordinated to the **truth** immediately from the **Divine**, there is an end of that state.

8748. It treats in what now follows (Ex.xix.etc.) of the revelation of **truth Divine** by the Lord out of Heaven ; and, in this chapter, of the preparation to receive it. 8786^e.

8760. 'Moses went up unto God'=the **truth** from the **Divine** which is below Heaven conjoining itself with the **Divine** truth which is in Heaven. 8828.

8761. 'And Jehovah called to him from the mount'=the union of the **Divine** good in Heaven with the **Divine** truth there.

8764³. When 'wings' are attributed to the **Divine**, by them is signified **Divine** truth to which belongs omnipotence. Ill.

—⁴. 'The sound of the wings as the sound of great waters'=the quality of **Divine** truth in Heaven ; in like manner 'its voice as the voice of wheels,' and 'as the voice of Shaddai ;' for 'sound' and 'voice' are attributed to **Divine** truth.

8768. 'Ye shall be unto Me a peculiar treasure . . . '=that then **Divine** truth will be with them more than others. Ex.

8778. 'Moses'=**truth** from the **Divine** conjoined with **truth Divine** in Heaven, which is mediant . . .

8780. 'Jehovah said to Moses'=the influx of the **Divine** through truth from the **Divine** concerning revelation.

8781. 'Moses'=the **truth** from the **Divine** which is of the **Spiritual** Church.

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

8787. 'Go unto the people'=conjunction ; as is evident from the representation of Moses now, which is the **truth** from the **Divine** that is below Heaven ; (and also because) the **truth** from the **Divine** . . . is the mediant of the **Divine** with those who are of the Church . . . Therefore by Moses is also represented the **truth** from the **Divine** below Heaven conjoined with the **truth Divine** in Heaven. 8805⁴.

8805. 'Moses went down from the mount to the people'=application and preparation through **truth** from the **Divine** to receive truths in good.

8813. 'Voices' which are the sound of thunder=

truths Divine ; and 'lightnings'=the flashing and resplendence of these **truths**, for **truths Divine** are resplendent and flash from the flaming of the light which is from the Sun of Heaven. Ill.

8814. 'The cloud' here,=**truth Divine** accommodated to the people from Jacob . . .

8815. The **truth Divine** itself in Heaven is signified by 'the voices and lightnings ;' but the heavenly or angelic truth which is adjoined to the **Divine**, and which is below or around, is signified by 'the voice of a trumpet.'

—². The **Divine** truth which passes through Heaven is also meant by the trumpets which the Angels sounded (Rev.viii.) Ill.

—^e. The **truth Divine** through the Heavens is such that it perfects the good, and destroys the evil. Sig. and Ex.

8816. 'The people in the camp'=those who were about to receive **Divine** truth.

8817. 'Moses made the people go forth to meet God'=the power of **truth** from the **Divine** to prepare them to receive the **Divine**.

8823. **Truth Divine** is revelation, and that which is manifested by the mediumship of Heaven is general relatively to the **truth Divine** itself in Heaven ; for it is outside or around.

8824. 'Moses spake, and God answered him in a voice'=through the influx of **truth** from the **Divine** in which was the **Divine** itself.

8834. 'Moses said unto Jehovah'=the thought of **truth** from the **Divine**. Ex.

8840. 'Away, get thee down'=the influx . . . of the **Divine** through truth from the **Divine**.

8841. 'And come up, thou and Aaron'=conjunction with **truth** from the **Divine**, internal and external.

8859. It treats in (Ex.xx.) of the **truths Divine** which are to be implanted in the good with those who are of the Lord's **Spiritual** Church. The ten commandments of the decalogue are these truths.

8861. 'God spake all these words, saying'=**truths Divine** for those in the Heavens and for those on earth . . . (8862,Ex.) For God speaks nothing but **truths** ; hence **truth Divine** is called 'the Word ;' and 'the Word' is the Lord in John . . . because the Lord was the **Divine** truth itself while He was in the world, and afterwards when glorified He became **Divine** good, and then all **Divine** truth proceeds from Him. This **Divine** truth is light to the Angels, which light also it is that illumines our internal sight . . . From this it can be seen in what order truths follow, and that each and all things derive their origin from **truths Divine**, which are the internal beginnings of all things : the forms too in which they are derive their origin thence . . . For **truth Divine** is the veriest essentiality, and the sole substantiality through which all things exist.

8899. The commandments of the decalogue are also for those who are in Heaven . . . for the **Divine** truth which proceeds from the Lord flows through Heaven, and reaches down to men.

8914. The perception of **truths Divine** from good. Sig. and Ex. 8915.

8916. 'The mount' (Sinai)=Divine good united to **Divine truth** in Heaven; and 'smoking' = in the external form; (for) **Divine truth** or the Word in the internal form is like light and flame, but in the external form it is like a cloud and smoke, because **truth Divine** or the Word in the internal form is such as it is in Heaven . . . but in the external form is such as it is in the world . . . **truth Divine** or the Word in the internal form is its internal sense, and in the external form is its external or literal sense.

8917. 'The people saw, and were moved' = a tremor when **Divine truths** are being received.

8920². As to the **truth** in an accommodated form (here represented by Moses), it is to be known that when **truth Divine** descends through the Heavens to men, as the Word has descended, on the way it is accommodated to all both in the Heavens and on earth; but **truth Divine** is in a completely different form in the Heavens from what it is in the world; in the Heavens it is such as is the internal sense of the Word; in the world it is such as is its sense in the letter; nay, in the Heavens themselves it exists in diverse forms; in one form in the Third Heaven, in another in the Second, and in another in the First: the form of **truth Divine**, that is, its perception, thought, and utterance, in the Third Heaven, so far transcends that in the Second Heaven, that in the latter it cannot be apprehended, so Divine and super-eminent is it; for it contains innumerable things which cannot be uttered in the Second Heaven, consisting of mere changes of state as to the affections which are of love: and the form of **truth Divine** in the second Heaven, in like manner transcends that in the First Heaven; and still more the form of **truth Divine** in the world. . . From this it is evident, that unless **truth Divine** or the Word were to appear in an accommodated form, it could not be apprehended. . . Hence it is that **truth Divine** has been given to man such as is the Word in the letter. . .

8921. 'And let not God speak with us' = **truth** in a form not accommodated. . . For by Moses is signified the **truth Divine** below Heaven conjoined with the **truth Divine** in Heaven, thus mediant between the Lord and the people; and therefore **truth Divine** in an accommodated form. . . For by 'God' is here meant the Lord as to the **Divine truth** in Heaven, thus **Divine truth** itself.

8922. 'Lest we die' = that thus the life of Heaven would perish with them. . . That **truth Divine** in a form not accommodated has this effect, is evident from what is shown above; for **truth** in a form not accommodated such as it is in Heaven, transcends the apprehension, and that which transcends the apprehension is not received, and that which is not received does not flow into any faith, thus neither into the life of faith, which is the life of Heaven; and man is regenerated. . . through the **truth Divine** which is of faith. Refs.

8928. 'Moses drew near to the thick darkness where God was' = still the conjunction of the truth of spiritual good with **truth Divine**. (For) 'Moses' = the **truth Divine** below Heaven conjoined with the **truth Divine** in Heaven, and therefore mediant; thus the truth of spiritual good, for this is the **truth Divine** below

Heaven, in which is the Spiritual Church which is represented by the Sons of Israel: Moses represented this **truth** as the head of that Church. . . The 'thick darkness' = **truth Divine** relatively to those who are of the Spiritual Church; also relatively to that people of whom Moses was the leader. The reason **truth Divine** is thick darkness to both the latter and the former, is that they are not in any light as to **truths Divine**. . . The reason they of the Spiritual Church . . . are in obscurity, yea, in thick darkness as to **truth Divine**, is that they do not know from any internal perception . . . and he who is not in internal perception concerning **truth Divine**, is in thick darkness, or, what is the same, **Divine truth** is thick darkness to him. Examps.

8932. **Divine truth** and good itself is in internals, and it is also in externals; but in the latter **Divine truth** and good is in representative types.

8941². When truths are hatched from man's own intelligence, they are dominant over truths from the **Divine**, for the latter are applied to confirm the former; when yet the contrary ought to be the case, to wit, that **truths from the Divine** are to be dominant, and those from man's own intelligence subservient.

—⁶. The temple also was to be built of whole stones . . . for by the temple of the Lord was represented the Lord as to **Divine truth** . . . because **Divine truth** was taught there; wherefore, also, it was built of stones, (which) = **Divine truth**. (Therefore the meaning is) that religion is to be formed by truths from the Lord, thus from the Word, and not from man's own intelligence.

8988³. It is the **Divine truth** proceeding from the Lord which makes order in Heaven, so much so that it is order itself; wherefore, when a man or angel receives **Divine truth** from the Lord in good, there exists with him the order which is in the Heavens; and therefore he is a Heaven or Kingdom of the Lord in particular. . . And, what is an arcanum, the Angels appear in a human form entirely according to the truths which are with them in good. . . and the men of the Church the same as to their soul in Heaven: the very **Divine truth** proceeding from the Lord induces this. Sig.

—^e. By the internal sense, as by a key, are opened **truths Divine** such as are in Heaven. . .

9093⁵. The arcanum was, that **Divine truths** had been dissipated by the Jews; for the Lord was the **Divine truth**. . . His 'garments' represented truths in the external form; and His 'coat' in the internal. . .

9127⁶. The 'water' (out of the Lord's side) = external **truth Divine**, such as is the Word in the letter.

—^e. The **truth Divine** proceeding from the Lord in Heaven has innocence in it, for it affects no others than those who are in innocence. Refs.

9144¹⁰. 'The King of the Jews' = **truth Divine**.

—¹¹. The reason the Lord, with the crown of thorns on His head, said, 'Behold the Man,' was that it = Behold **Divine truth**, such as it is at this day in the Church; for the **Divine truth** proceeding from the Lord in Heaven is man. . .

9160. Every Angel receives **truths Divine** in his own way. Sig and Refs.

9163. In the Spiritual World, each and all things are conjoined according to the reception of **truth Divine**

from the Lord, thus according to the reception of order . . .

[A.9163]⁴. 'To break the bones' = to destroy the **truths** from the **Divine** which are the last in order . . . 'A bone of Him was not broken' . . . because He was the **Divine truth** itself in both the first and the last of order.

9166². These words (about swearing) involve that **truths Divine** are to be confirmed by the Lord, and not by man . . . 'To swear by Heaven' = by **Divine truth**, thus by the Lord there; for 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. . . Hence it is that the Angels are **truths Divine**, because they are recipients of **truth Divine** from the Lord. Refs. . . 'God's throne' (also) = the **Divine truth** which proceeds from the Lord. And 'to swear by the earth' is by the Church, thus by the **Divine truth** there; for as Heaven is the Lord from the **Divine truth** which proceeds from Him, so also is the Church. . . 'A footstool' (also) = the **truth Divine** below Heaven, such as is the Word in the literal sense; for upon this rests the **truth Divine** in Heaven, such as is the Word in the internal sense. . . And 'to swear by Jerusalem' = by the doctrine . . . of **truth Divine** from the Word.

9167². 'God,' 'King,' and 'Master' = the Lord as to **Divine truth**.

— Here, He is called 'Lord' from **Divine good**; and 'Angel,' from **Divine truth**. Refs.

9198. The Lord is called 'the Bridegroom' and 'Husband' from **Divine good**; and His Kingdom and Church is called 'the wife' and 'bride' from the reception of the **Divine truth** which proceeds from Him.

—². 'No prophet is accepted in his own country' = that the Lord and the **Divine truth** which is from Him are less received and loved at heart within the Church than without it.

—³. 'Many widows were in Israel in the days of Elias' = the state at that time of the acknowledgment in the Church of **truth Divine** from the Word.

9199². By 'the Comforter' is meant the **Divine truth** which the Lord was while in the world, and which proceeds from the Lord after He glorified His Human and went out of the world; therefore He said that He would send the Comforter, and that He would come Himself.

—⁴. That by 'the Comforter' is meant the **Divine truth**, Ill.

—⁵. That the Lord was **Divine truth** while He was in the world, Ill.

—⁶. And that the **Divine truth** proceeds from the Lord after He glorified His Human and went out of the world, Ill.

9212⁴. That His garments became as the light = the **Divine truth** proceeding from Him; this also appears in Heaven as light. Refs.

9221. See BLASPHEME at these refs. 9222.

9267. The reason 'words' = truths, is that in the Original Language, 'word' means that which is something, and which really comes forth . . . From this too it is, that **Divine truth** is called 'the Word.'

9315⁴. That the **Divine truth** could not be revealed to men, except by Jehovah in a human form. Ill.

9327². All power in the Spiritual World is from truths from good, thus from the **truths** which proceed from the Lord; (for) the Lord disposes all things in Heaven, in Hell, and in the world, through the **truths** which are from Him; for the **Divine truth** proceeding from the Lord is that very reality — *ipsum* — through which all things have come forth, and through which they all subsist . . . From this it is evident, that the Angels have their power from the **truth Divine** which is from the Lord . . .

9336⁴. The **Divine truth** which proceeds from the Lord's **Divine good** disposes all things in Heaven into order; wherefore, this **Divine truth** in which there is good from the Lord, is order itself. (Refs.) . . . In order, therefore, for Heaven to come forth in a man, it is necessary that he should receive **Divine truth** in good from the Lord . . .

9338⁶. For Heaven is nothing but the **Divine truth** proceeding from the Lord's **Divine good**.

9358. In every other Earth, **truth Divine** is manifested orally through Spirits and Angels . . . but this is done within families . . . Wherefore the **Divine truth** thus revealed through Spirits and Angels is not carried far beyond the families; and unless a new revelation constantly follows, it is either perverted or perishes. It is different on our Earth, where **truth Divine**, which is the Word, remains perpetually in its integrity.

9372². In the Word there are a number who represent the Lord as to **truth Divine**, chief among whom are Moses, Elijah, Elisha, and John the Baptist . . .

—⁵. By the clothing or garment, when predicated of the Word, is signified the **truth Divine** therein in the ultimate form.

9382. 'Moses came and related to the people' = enlightenment and information by the Lord through the **Divine truth** which is from Him. (For) 'Moses' = the Lord as to the Word, thus as to **Divine truth**.

9389. 'Twelve pillars for the twelve tribes of Israel' = a representative of the Lord's **Divine Human** as to the **truth Divine** which is from Him in the whole complex.

9393. So long as **truth Divine** has not entered more interiorly (than the memory), it is indeed with man, but still is not implanted in the life and will . . . Hence it is evident what is meant by **Divine truth** being made of the life.

9395. The reason why by this half of the blood, which was sprinkled upon the altar, is signified the **Divine truth** proceeding from the Lord's **Divine Human**; and by the other half of the blood, which was sprinkled upon the people, is signified that **Divine truth** received by the man of the Church, is that a covenant was entered into, and by a covenant is signified conjunction, and the conjunction of the Lord with the man of the Church is effected when the **Divine truth** which proceeds from the Lord is received by man.

9396². The reason **Divine truth** or the Word is a covenant or conjunction, is that it is the **Divine** from the

Lord, thus the Lord Himself; wherefore, when the Word is received by man, the Lord Himself is received.

—¹². 'To cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war'=the vastation of **truth Divine** in the Church as to all the understanding of it; and 'by the blood of the covenant to send forth the bound in the pit in which there was no water'=restoration through the **Divine truth** proceeding from the Lord's **Divine Human**.

9398². **Divine truth** does not proceed from the **Divine** itself, but from the **Divine Human**. Sig.

9399. To 'sprinkle the blood upon the people'=adaptation for reception by man . . . For the **Divine truth** which is from the Lord continually flows in with man, and makes his Intellectual; and (in fact), without the continual influx of the **truth Divine** proceeding from the Lord, man cannot perceive and understand anything whatever; for the **Divine truth** proceeding from the Lord is the light which illumines the mind of man, and makes the internal sight, which is the understanding; and as this light continually flows in, it adapts everyone to receive; but they who receive are they who are in the good of life; and they who do not receive are they who are in evil of life; nevertheless, the latter, like the former, are in the capacity of receiving and understanding; and also in the capacity of receiving in proportion as they desist from evils. These things are signified by the half of the blood which Moses sprinkled upon the people. (From experience.)

9400. The reason 'the blood of the covenant'=conjunction with Heaven and with earth, is that the **Divine truth** which proceeds from the Lord's **Divine Human** passes through the Heavens down to man, and on the way is accommodated to every Heaven, and at last to man himself: **Divine truth** in our Earth is the Word . . .

—². Hence it may be concluded for certain, that without the Word on this Earth . . . the human race would utterly perish; for that which makes the interior life of man is the influx of **truth Divine** from the Lord; for this is the light itself which illumines the sight of the internal man . . . and it is the heavenly heat which is in that light . . .

9405. The Word is the **Divine truth** proceeding from the Lord, and what proceeds from the Lord is the Lord Himself; wherefore, they who read the Word, and at the same time look to the Lord . . . are enlightened . . . This enlightenment is from the light of Heaven, which light is the **Divine truth** itself proceeding from the Lord. Refs. 9905²; Refs.

9406³. 'Footstool'=the **Divine truth** in ultimates. —⁴.

—⁵. Still, in this sense (of the letter), there is **Divine truth** such as it is in the Heavens. Sig.

—⁶. 'The man clothed in linen,' in the supreme sense, = the Lord; (and therefore he =) the **Divine truth** which is from Him; for the **Divine truth** which is from the Lord is the Lord Himself in Heaven and the Church. **Truth Divine**, or the Lord in ultimates, is meant by 'his arms and feet as the brightness of burnished brass'; also, by 'the voice of his words as the voice of a multitude.'

—⁷. The successive states of the Church on this Earth as to the reception of the **truth Divine** proceeding from the Lord, are also meant by the statue seen by Nebuchadnezzar.

9407. 'The work of a sapphire'=the quality of the literal sense of the Word, when the internal sense . . . thus when the **Divine truth** proceeding from the Lord, such as it is in Heaven, shines through: for the Word is the **Divine truth** proceeding from the Lord, which, in its own origin, is **Divine**; and in its progress through the Heavens, in the inmost Heaven is celestial, in the middle one is spiritual, in the ultimate one is spiritual natural, and in the world is natural and worldly, such as it is in the sense of the letter.

—⁹. The Nazarites = the Lord as to the **Divine Natural**, thence also the **Divine truth** proceeding from Him in ultimates, which is the Word in the sense of the letter; for the hair . . . = truth in ultimates.

—¹⁰. 'The throne upon which was the appearance of a man'=the **Divine truth** from the Lord's **Divine** good.

—¹¹. The reason all things of the Word are translucent from the Lord, is that the **Divine truth** which is from the Lord is the sole thing—*unicum*—from which are all things; for that which is the first is the sole thing in the derivatives, since they *are* and come forth from it; and the **Divine truth** is the Lord. . . That the **Divine truth** is the Lord Himself, is evident from this, that whatever proceeds from anyone is himself . . .

—¹³. (Such) may believe that the **Divine truth** proceeding from the Lord is as the speech which proceeds from a man; but it is not speech, but the **Divine** filling the Heavens, as the light and heat from the sun fill the world . . . This may be illustrated by the spheres which proceed from the Angels . . . But the **Divine** sphere, which proceeds from the Lord, which is called **Divine truth**, is universal . . .

—¹⁴. This light, which is the **Divine truth** proceeding from the Lord, was described by the ancients by means of radiant circles of a golden colour around the head and body of God.

9408. The angelic Heaven is said to shine through, when **truth Divine** shines through; for the universal Heaven is nothing but a receptacle of **truth Divine**; for each Angel is the reception of it in particular . . . From this, Heaven is called 'the habitation of God,' and also 'the throne of God;' because by 'a habitation' is signified **truth Divine** proceeding from the Lord received in the inmost Heaven, which relatively is good; and by 'a throne' is signified **truth Divine** from the Lord received in the middle Heaven . . .

9410⁵. The omnipotence of the **Divine truth** which is from the Lord, is described in many places in the Word; and also in . . . 'they overcame him by the blood of the Lamb, and by the Word of their testimony: 'the blood of the Lamb'=the **Divine truth** proceeding from the Lord's **Divine Human**; and 'the Word of their testimony' = **truth Divine** received. 9503².

9419⁶. Such is the influx of **Divine truth**, that it does not fall into a human idea, unless it is enlightened by the Lord . . .

9420. 'Mount Sinai,' which is here called 'the mount

of God'=the law or **Divine truth** which is from the Lord . . . and 'the mount of God'=the **Divine truth** from the **Divine good** of the Lord's **Divine love**. Ill.

[A.]9429⁴. Here 'the glory of the Lord,' and 'the glory of God'=**Divine truth**; and 'the glory of men'=falsity.

— The **Divine truth** proceeding from His **Divine Human** is described in this whole chapter (Is.lx.); and is called 'light,' 'honour,' and 'glory.'

—⁵. 'The light of the gentiles'=the **Divine truth** which is from Him.

9430². All who are in Heaven are instructed by the Lord from the **truth Divine** which is with man, thus from the Word. Ex. . . The Word in the letter is **Divine truth** in the ultimate of order; in like manner the man of the Church, with whom is **Divine truth**, as to his Natural and Sensuous . . . They are as a house and its foundation; the house itself is Heaven, and the **Divine truth** there is such as is the Word as to its internal sense; and the foundation is the world, and the **Divine truth** there such as is the Word in the external sense. As a house rests on its foundation, so does Heaven upon the Church, and therefore the **Divine truth** in Heaven upon the **Divine truth** on earth. . . This is why it is always provided by the Lord that there should be a Church on earth, where **Divine truth** is in its ultimate.

9433. The **Divine truth** which is from the Lord can never appear to anyone in the very beam in which it is . . . for his Intellectual would be quite blinded by the light of the truth, and his Voluntary would be quite extinguished by the fire of the good, thus the whole of his life would be annihilated; hence it is that **Divine truth** is accommodated to the apprehension of everyone, and is as it were veiled over by a cloud, even with the Angels. Ill.

—^c. 'A bound that they may not pass over'=the ultimate of **truth Divine** in which interior things cease, and upon which they subsist and rest as a foundation.

9434. 'The aspect of the glory of Jehovah was as a devouring fire on the head of the mount to the eyes of the sons of Israel'=**Divine truth** in Heaven itself resplendent from the good of love, but hurting and devastating with those who are in its external separated from the internal.

9468³. The Word is the **Divine truth** proceeding from the Lord's **Divine good**; and it appears as a flaming light in the inmost Heaven, and as a bright white light in the middle one.

9493. 'Thou shalt cast for it four rings of gold'=**Divine truth** conjoined with **Divine good**, which is everywhere round about.

9498. 'Thou shalt bring the staves into the rings'=the power of the **Divine sphere**; (for) the rings=**Divine truth** conjoined with **Divine good** which is everywhere round about, thus the **Divine sphere**. . . For the **Divine truth** proceeding from the Lord's **Divine good** is not to be conceived of as speech and its influx into the ear, but as a sphere from the Sun, which, by degrees, as it recedes from the Sun, decreases in ardour and resplendence, and at last is so tempered that it is accommodated to the reception of the Angels. Within this sphere,

but far from the Sun . . . is the angelic Heaven. This sphere also extends itself . . . down into Hell; but they . . . turn it into what is contrary.

9503. 'Thou shalt give to the ark the testimony'=the **Divine truth**, which is the Lord in Heaven. . . The reason **Divine truth** is the Lord in Heaven, is that the Lord is good itself and truth itself, for both proceed from Him, and what proceeds from Him is Himself. Hence it is that the Lord is Heaven; for the **Divine truth** which is from Him, and is received by the Angels, makes Heaven. Hence it is that the more perfectly the Angels receive the **Divine truth** which is from the Lord, thus the Lord, the more perfect human forms they are . . . The reason 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.

9534. 'Thou shalt make for it a closure of a span round about'=conjunction there with **truth from the Divine**. Ex.

9548. See CANDLESTICK at these refs. 9549, 9684.—². —³.

—⁵. 'A lamp'=the **Divine truth** which is from the Lord.

9569. 'The seven lamps'=the holy spiritual things thence. . . For the **Divine truth** which is from the Lord, through which come faith, intelligence, and wisdom, is the Spiritual . . . The reason the lamps were seven in number, was that the **Divine truth** . . . is what is called 'holy,' because it proceeds from the **Divine good** of the Lord's **Divine love**, which is what sanctifies.

9684². The light in the Heavens is the **Divine truth** proceeding from the Lord's **Divine Human**, which when received by the Angels of the Spiritual Kingdom, is called the truth of faith from the good of charity. . . **Divine good** becomes spiritual good through the reception of **Divine truth** as of the light from the moon.

—⁴. That the light from the Lord as a Sun and Moon is the **Divine truth** proceeding from His **Divine Human**. Refs.

—⁵. The difference between the Celestial and the Spiritual Kingdom as to the reception of **Divine truth** . . . is as that between the light from the sun and from the moon . . .

9714². 'The temple' was a representative of the Lord as to His **Divine truth**, thus as to Heaven, for the **Divine truth** proceeding from the Lord makes Heaven . . .

9804. Aaron's garments=the **Divine Spiritual**, which is the **Divine truth** proceeding (from **Divine good**). Tr.

9806. 'Cause Aaron thy brother to approach unto thee'=the conjunction of **Divine truth** with **Divine good** in the Lord's **Divine Human**. (For) Moses=the Lord as to **Divine truth** . . . For the Lord had first made His **Human Divine truth**, and afterwards **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 of **Divine good** in Heaven.

9807. 'And his sons'=**Divine truth** proceeding from **Divine good**.

9809⁴. **Divine truths** fighting at that time. Sig.

—⁵. 'The Lord at thy right hand' = the **Divine truth** at that time from Him, by which is omnipotence.

9810. The **Divine Celestial** is the **Divine** of the **Lord** in the inmost Heaven; the **Angels** there are called **Celestial Angels**, and are receptions of the **Divine truth** in their **Voluntary** part; the **Divine truth** proceeding from the **Lord** when received in that part is called **celestial good**, but when received in the **intellectual** part it is called **spiritual good**.

9811. 'Nadab and Abihu' = the **Divine Spiritual** thence; (for) the **sons of Aaron** = the **Divine truth** proceeding from the **Divine good**. The **Divine Spiritual** is the **Divine truth** proceeding from the **Divine Celestial**, thus the **Divine good** received in the **Second Heaven**. This is represented by the two firstborn sons of **Aaron**, because this proceeds and is as it were born from the **celestial good** which is in the inmost Heaven, as a son from a father.

9814. 'The raiment' (of the **Lord** when transfigured) = the **Divine Spiritual**, or the **Divine truth** which is from Him.

9815. 'For glory and for beauty—decus' = to present the **Divine truth** such as it is in the **Spiritual Kingdom** adjoined to the **Celestial Kingdom** in its **internal** and **external form**. 9950.

9818. 'Whom I have filled with the spirit of wisdom' = those on whom **Divine truth** is inscribed. Ex.

—³. 'Spirit,' when said of the **Lord**, = the **Divine truth** proceeding from His **Divine good**. Ill.

—¹⁴. 'The streams of living water which shall flow forth from his belly' = truths **Divine**.

— The reason it is said that 'the **Holy Spirit** was not yet, because **Jesus** was not yet glorified,' is that when the **Lord** was in the world, He Himself taught **Divine truth**, but when He was glorified, which was after His resurrection, He taught it through **Angels** and **Spirits**.

—¹⁵. **Breathing** = the life of faith; therefore the **Lord's 'breathing on'** (His disciples) = the capacity bestowed of perceiving **Divine truths**, and thus of receiving that life.

—¹⁹. 'The spirit of **Jehovah**' = the **Divine truth**, and thus heavenly life for the man who receives it. Ill.

—²¹. 'The spirit of judgment' = **Divine truth**; for judgment is predicated of truth.

—²². 'The spirit of holiness,' here, = the **Lord** as to **Divine truth**, thus the **Divine truth** which is from the **Lord**.

— 'The testimony of **Jesus**' = the **Divine truth** which is from Him and about Him.

—²³. 'To make His **Angels Spirits**' = receptions of **Divine truth**.

—²⁴. 'Lamps' = **Divine truths**.

9820. 'To sanctify him' = thus a representative of the **Divine truth** in that Kingdom. (For) 'to be sanctified' = to be imbued with **Divine truth** by the **Lord**; for the **Divine truth** proceeding from the **Lord** is what is called in the **Word** 'holy.' Ill.

9822. 'These are the garments which they shall make' = **Divine truths** in the **Spiritual Kingdom** in their order.

. . . This Kingdom is called the **Spiritual Kingdom** from the **Divine truths** there . . . And as the garments of **Aaron** represented this Kingdom, and these garments were the ephod, the robe, and the coat, the **Divine truths** there in their order are signified by them.

9823. 'The breastplate' = **Divine truth** shining forth from **Divine good** . . . here, in the ultimates progressively from the inmosts in the Heavens. Ex. . . The twelve precious stones correspond to **Divine truths** thence derived. . . 'Judgment' also = the **Divine truth** proceeding from the **Lord's Divine good**. 9857. 9863². 9905.

9824. 'And the ephod' = the **Divine truth** there in the external form in which the interior things cease. Ex.

9835. 'And the robe' = the **Divine truth** there in the internal form. Ex. 9911.

9826. 'The chequered coat' = the **Divine truth** there inmostly proceeding immediately from the **Divine Celestial**. 9942.

9905³. 'Urim' means 'fire shining;' and 'thummim,' 'the shining forth thence;' 'fire shining' = the **Divine truth** from the **Divine good** of the **Lord's Divine love**; and 'the shining forth' = this truth in ultimates, thus in effect . . .

—⁴. 'Judgment' = **Divine truth** in doctrine and life.

— With those who are in truths from good . . . there is such a shining forth, by means of which **Divine truth** from Heaven is revealed in the natural man with those who are being enlightened from the **Word** . . .

9912^e. 'The robe' = **Divine truth** in the internal form in the **Spiritual Kingdom**, which is the same as the good of charity.

9917². 'The fringes' = **Divine truths** in ultimates, such as are the truths of the **Word** in the sense of the letter; and they are said 'to fill the temple' when they fill the Church. (The same is also signified by 'the smoke filling the tabernacle, and the temple.')

9926. 'The voice,' when said of **Aaron**, by whom is represented the **Lord**, = **Divine truth**; for 'the voice' = the announcement of it; and as it = the announcement, it is with those who are in the Heavens and on earth; for **Divine truth** fills all things of Heaven, and makes all things of the Church. Such an announcement was represented by 'the voice' of the golden bells when **Aaron** went in to the **Holy** before **Jehovah**, and when he went out.

—². That 'voice' = the **Divine truth** which is heard and perceived in the Heavens and on earth. Ill.

9930. Enlightenment in the Heavens is wisdom and intelligence from the **Divine truth** proceeding from the **Lord** as a Sun, for this enlightens their interiors.

—¹. 'A lamp' = **Divine truth** from which is intelligence.

—⁸. 'Beauty—decus' = the **Divine truth** of the Church.

—⁹. 'Glory' = the intelligence which is of **Divine truth**.

9942³. When the **Celestial Church** fell, which took place through reasonings from scientifics about truths **Divine**, which is signified by the serpent that persuaded . . .

[A. 9942]¹³. His coat not being divided = that **Divine truth** spiritual proximately proceeding from **Divine truth** celestial could not be dissipated, because this **truth** is the internal truth of the Word, such as is with the Angels in Heaven.

9946. 'For the sons of Aaron' = the **Divine truths** proceeding from the Lord's Divine good in the Heavens. . . . The reason it = in the Heavens is that the Divine of the Lord in the Heavens is what is represented by the priesthood of Aaron and his sons; the Divine good in the Heavens, by the priesthood of Aaron, and the **Divine truth** from the Divine good there, by the priesthood of his sons.

9954². When stones were anointed with oil, they represented truths from good, and, in the supreme sense, the **Divine truth** proceeding from the Lord's Divine good, thus the Lord Himself, who is therefore 'the stone of Israel.'

—⁹. The reason they anointed the prophets, was that the prophets represented the Lord as to the doctrine of **Divine truth**, thus as to the Word, for this is the doctrine of **Divine truth**.

—¹⁰. The reason they anointed the kings, was that they might represent the Lord as to judgment from **Divine truth**; wherefore, by 'kings' in the Word are signified truths **Divine**.

—¹⁷. An assault upon **Divine truth** by falsities and evils. Sig.

9960⁶. 'Sons of deliciousnesses' = truths **Divine**.

—⁷. 'The Angel of the Church' = truth **Divine** there.

9964. The worship representative of the Lord as to Divine good [was] at the altar; and the worship representative of the Lord as to **Divine truth** [was] in the Tent of the assembly. . . . Heaven and the Church are receptacles of the **Divine truth** proceeding from the Lord. The **Divine truth** proceeding from the Lord is the **truth** proceeding from the good of His love, and is implanted where this good also is received.

9987. In an eminent sense, 'the Word' = **Divine truth**, because everything that really comes forth, or that is anything, is from **Divine truth**. Ill.

9995. All the truths and goods which are in the Heavens are from the **Divine truth** proceeding from the Lord's Divine good. This **Divine truth** received by the Angels in the Celestial Kingdom is called celestial good, but as received by the Angels in the Spiritual Kingdom it is called spiritual good; for however the **Divine truth** proceeding from the Lord's Divine good is called **truth**, still it is good. The reason it is called **truth**, is that it appears in the Heavens . . . as light . . . But the heat in that light . . . causes it to be good.

10001. 'The Tent of the assembly' represented the Lord as to **Divine truth**.

10013. 'The coats for the sons of Aaron' = the **Divine truth** proceeding from the Divine Spiritual.

10019. 'The filling of their hands' = inauguration to represent the Divine power of the Lord through **Divine truth** from Divine good. 10076. 10101. 10106⁶.

—⁶. 'The light of faces' = **Divine truth** from Divine good.

10026. 'Blood' in the Word = the **Divine truth** pro-

ceeding from the Lord's Divine good; and through this **truth** all purification is effected; for **truth** teaches man what is good . . .

10027⁶. The reason the blood was first to be put upon the horns of the altar, was that there might be represented the very power of **Divine truth** from Divine good; for all things are effected through the power of **Divine truth** from Divine good.

10061. ('The blood on the ear') = the whole perceptivity of the **Divine truth** proceeding from the Lord's Divine good in the Heavens.

10067⁵. The blood from the second ram being sprinkled upon the altar round about, and the taking of that blood and of the oil of anointing, and sprinkling it upon Aaron and his garments = the union of the **Divine truth** with the Divine good, and of the Divine good with the **Divine truth** in the Lord's Divine Human. . . . But the arcanum hidden here is, that there was a reciprocal union of the Divine good and the **Divine truth**; thus of the Divine itself which is called 'the Father,' and of the **Divine truth** which is 'the Son.'

10076⁵. He first made His Human **Divine truth**, and, by degrees, the Divine good of love; and afterwards, from the Divine good of the Divine love, He acts in Heaven and the world, and gives life to them, which is effected through the **Divine truth** which proceeds from the Divine good of the Divine love of His Divine Human; for from it the Heavens have come forth, and from it they perpetually come forth . . .

10090. Communication with those who are in **truths Divine**. Sig.

—². **Divine truth** is received by those who are in the Spiritual Kingdom; and Divine good by those who are in the Celestial Kingdom. Sig.

10093. **Divine truth** is acknowledged in the Spiritual Kingdom, but in the Celestial Kingdom it is perceived. The reason is, that **Divine truth** in the Spiritual Kingdom is received in the intellectual part, but in the Celestial Kingdom in the voluntary part.

—³. As the Levites represented the **Divine truths** in Heaven and the Church which are of service to Divine good, they were given to Aaron in place of all the firstborn . . .

10099⁵. This opening and consequent elevation (of the interiors) is effected through **truths Divine**, which are the vessels recipient of the good of love from the Divine. . . . And there is no opening with the man who does not receive **truths Divine**, which takes place if he is in evil.

10149. 'He shall be sanctified in My glory' = what is receptive of **Divine truth** from the Lord.

10182². In the Heavens all power is from the **Divine truth** proceeding from the Lord's Divine good; hence the Angels have power, for they are receptions of **Divine truth** from the Lord.

—³. The power of **Divine truth** is also meant by 'the voice of Jehovah.' Ill.

—⁴. The power of **Divine truth** is also meant by 'the Word.' . . . Therefore, the Lord, when in the world, first made Himself **Divine truth** . . . The reason the Lord then made Himself **Divine truth**, was that He might fight against all the Hells . . . Refs.

10196. 'The testimony'=the Lord as to the Word, thus as to the **Divine truth**.

10240². 'The spirit' (as distinguished from 'water')=the **Divine truth** which flows in from the Lord through the internal of man into his external or Natural, whence the man who is being regenerated has the life of faith.

10243². 'The linen cloth' with which the Lord was girded, and with which He wiped=the **Divine truth** proceeding from Him. —³.

10258⁸. 'Thy God hath anointed thee . . . with myrrh, aloes, and cassia, all thy garments'=the **Divine truths** from Divine good which the Lord put on as to His Human. The anointing was a representative of the Divine good in the Lord's Divine Human; hence 'myrrh, aloes, and cassia'=the **Divine truths** in their order proceeding from the Divine good which was in Him; hence 'the garments'=His Divine Human; for whether you say the Lord's Divine Human, or the **Divine truth**, it is the same, since the Lord when in the world was the **Divine truth** itself, and when He went out of the world, He made Himself Divine good, from which is **Divine truth**. 10730.

10287. (To put the ointment on a stranger)=the conjunction of **Divine truth** with those who do not acknowledge the Lord. This conjunction is profanation; for profanation is the conjunction of **Divine truth** with falsities from evil . . .

10330. 'I have filled him with the spirit of God'=influx and enlightenment from the **Divine truth** which is from the Lord's Divine good. Ex.

10336³. 'To write the law upon the heart'=to impart **Divine truth** to the will; and when this takes place, **Divine truth** is no longer taken out of the memory, but is perceived from the good of love itself . . .

10355⁶. The Lord is the Word itself, since the Word is **Divine truth**, and **Divine truth** is the Lord in Heaven, because from the Lord; wherefore they who love **Divine truth** for the sake of **Divine truth**, love the Lord; and with those who love the Lord, Heaven flows in and enlightens; whereas they who love **Divine truth** for the sake of honours and gain as ends, turn themselves from the Lord to themselves and the world, wherefore with them influx and enlightenment are impossible. 10552². —³.

10376. 'Tables of stone written with the finger of God'=the **Divine truth** there from the Lord Himself. . . 'Stone'=**Divine truth** in ultimates . . . and **Divine truth** in ultimates is the sense of the letter of the Word in which is the internal sense.

10400. 'As for this man Moses . . . we know not what is become of him'=that it is utterly unknown what other **Divine truth** there is in the Word . . . except what stands forth in the sense of the letter.

10422. 'They have suddenly departed from the way which I commanded them'=that they have removed themselves from **Divine truth**.

10452². The Heavens subsist by means of the **Divine truth**, and without it they would not be . . . In order, therefore, that the Heavens may subsist, and, from conjunction with them, the human race, the Word has

been provided by the Lord, in which there is **Divine truth** for Angels and for men.

10493. 'Fill ye your hand to-day to Jehovah'=what is communicative and receptive of **Divine truth** in the Heavens.

10495. 'To give a blessing upon you to-day'=the reception of **Divine truth** from the Word, and through it conjunction with the Lord.

10508. 'Mine Angel shall go before thee'=that still the **Divine truth** will lead.

10557. 'His minister Joshua the son of Nun, a boy, removed not himself from the midst of the tent'=**Divine truth** ministering meanwhile in the holy things of the Church and of worship in the place of Moses. 'Joshua the minister of Moses'=**Divine truth** ministering in the place of Moses. . . For Moses now begins to represent the head of the Israelitish nation; wherefore, lest the series in the internal sense should be broken, Joshua remained in the tent when Moses was absent; for by 'Joshua' is represented **Divine truth** as to another function: as **Divine truth** fighting; **Divine truth** surveying and apperceiving; and here, **Divine truth** ministering, in the absence of Moses.

10565⁶. 'Way'=truth; here, **Divine truth** leading.

10574. 'Make me see Thy glory'=the apperception of internal **Divine truth** in what is external.

—². To receive the internal of the Church, is to receive **Divine truth** from Heaven, and through it heavenly love.

—⁵. That 'glory,' and 'light'=the **Divine truth** proceeding from the Lord. III.

—¹². 'Cloud,' here, =**Divine truth** as it is in the light of the world, thus such as it is with men; and 'glory,' **Divine truth** such as it is in the light of Heaven, thus such as it is with the Angels.

—¹⁴. 'Cloud'=the Divine presence; and where there is the Divine presence there is the **Divine truth**, for the Divine does not appear without it, since He is in it, and is it.

10577. That the **Divine truth** and good will be revealed to those who receive. Sig.

10579⁷. The Lord is above the Heavens, for He is the Sun of Heaven; but still He is present in the Heavens, being the **Divine truth** there, and the **Divine truth** proceeding from the Lord as a Sun is the Lord in Heaven, on which account the **Divine truth** there is His 'face.'

10605. 'Be ready for the morning, and thou shalt come up to mount Sinai'=a new rising of the revelation of **Divine truth**. . . 'Mount Sinai'=Heaven where is the **Divine truth**, thus whence there is revelation.

10607. 'There shall not anyone come up with thee'=that the Israelitish nation could not be in **Divine truth**. . . (For) 'mount Sinai'=Heaven whence is the revelation of **Divine truth** . . . and 'Moses'=the external of the Church, of worship, and of the Word, which receives **Divine truth**, and through which internal **Divine truth** shines. —³. Ex.

10608. 'There shall not anyone be seen in the whole mountain'=that they are altogether removed from it . . . (For) 'the mountain,' here mount Horeb=Heaven in

the whole complex, thus also the **Divine truth**; for whether you say Heaven, or the **Divine truth**, it is the same; for the Angels of whom Heaven consists are receptions of the **Divine truth**. The whole extent of that mountain was called Horeb, and the higher mountain in the middle of it was called mount Sinai; hence by 'Horeb' is signified Heaven, or, what is the same, the **Divine truth** in the whole complex; its internal by 'mount Sinai,' and its external, by the mountainous part around.

[A.] 10656. 'Seven days thou shalt eat unleavened things' = a holy state then and the appropriation of **Divine truth** purified from evil and from the falsities of evil.

10688. 'The ten words' = all **truths Divine** therein.

H. 1 (m). That 'a trumpet' = the **Divine truth** in Heaven, and revealed from Heaven. Refs.

13. The **Divine** proceeding from the Lord is called in Heaven the **Divine truth**. This **Divine truth** inflows into Heaven from the Lord, from His **Divine love**. The **Divine love** and the **Divine truth** thence derived are like the fire of the sun and the light thence . . . Hence it is evident, that the **Divine truth** proceeding from the Lord's **Divine love** is in its essence **Divine good** conjoined with **Divine truth** . . .

19. That love to the Lord and love towards the neighbour comprehend all **truths Divine** in them. Sig.

25. See **CELESTIAL KINGDOM** at this ref.

33. The interiors are opened by the reception of **Divine good** and **Divine truth**. They who are affected with **Divine truths**, and admit them immediately into the life, thus into the will and thence into act, are in the Third Heaven . . . But they who do not admit them immediately into the will, but into the memory and thence into the understanding, and from that will and do them, are in the Second Heaven.

127. That which proceeds from the Lord as a Sun, in the Heavens is called the **Divine truth**; yet in its essence it is **Divine good** united to **Divine truth**. From this the Angels have light and heat; from **Divine truth** they have light, and from **Divine good** they have heat.

128. The reason the **Divine truth** is light to the Angels, is that the Angels are spiritual . . . and it is the **Divine truth** from which the Angels have understanding; and understanding is their internal sight, which inflows into their external sight and produces it. . . (Therefore) the light in Heaven is varied according to the reception of the **Divine truth** from the Lord . . .

129. As the Lord in the Heavens is the **Divine truth**, and the **Divine truth** there is light, the Lord is called 'the light.' Ill.

137. That all things have been made and created through the **Divine truth**, will now be explained. In Heaven, **Divine truth** has all power, and without it there is none at all. All the Angels are called 'powers' from **Divine truth**, and they are powers in proportion as they are receptions or receptacles of it. . . A thousand enemies there cannot endure a single ray of the light of Heaven, which is **Divine truth**. As the Angels are Angels from the reception of the **Divine truth**, it follows that the whole of Heaven is from no other source . . .

That there is such great power in the **Divine truth** cannot be believed by those who have no other idea about **truth** than as of thought or discourse . . . But in the **Divine truth** there is power in itself, and such power, that by it Heaven has been created, and the world has been created, together with everything that is in them. That there is such power in the **Divine truth**, may be illustrated by two comparisons, namely, by the power of truth and good in man, and by the power of the light and heat from the sun. Ex. . . From these things it is evident how it is to be understood that all things have been made 'by the Word.' 231. ~~231.~~

140. As the Lord as a Sun is **Divine love**, and **Divine love** is **Divine good** itself, the **Divine** which proceeds from Him, which is His **Divine** in Heaven, for the sake of distinction is called the **Divine truth**, although it is **Divine good** united to **Divine truth**. It is this **Divine truth** which is called the Holy proceeding from Him.

250². From this it is evident, that to speak with the Angels of Heaven is granted only to those whose interiors have been opened through **Divine truths** even to the Lord; for into these the Lord inflows with a man. . . The reason **Divine truths** open the interiors of a man, is that man is so created, that as to the internal man he is an image of Heaven, and as to the external an image of the world; and the internal man is not opened except through the **Divine truth** proceeding from the Lord, because it is the light of Heaven and the life of Heaven.

270². As the interiors of the Angels of the Third Heaven are open to the third degree, **Divine truths** are as it were inscribed on them; for the interiors of the third degree are more in the form of Heaven than those of the second and first degree, and the form of Heaven is from the **Divine truth**, thus according to the **Divine wisdom**. Hence it is that **Divine truths** appear to be as it were inscribed on these Angels, or as it were implanted and innate. As soon, therefore, as they hear genuine **Divine truths**, they acknowledge and perceive them, and afterwards as it were see them inwardly within themselves. (They therefore) never reason about **Divine truths** . . .

—³. But the Angels of the First Heaven have not **Divine truths** so inscribed on their interiors, because with them only the first degree of life is open; they, therefore, reason about them . . .

271. The Angels of the inmost Heaven do not lay up **Divine truths** in the memory, thus neither do they make knowledge of them; but as soon as they hear them they perceive them and commit them to life; hence it is that **Divine truths** are permanent with them as it were inscribed . . . But the Angels of the ultimate Heaven first lay up **Divine truths** in the memory, and store them up for knowledge, and take them out thence, and perfect their understanding by means of them, and, without any interior perception as to whether they are **truths**, will them, and commit them to life. Thus they are in comparative obscurity.

—^e. Love to the Lord in the Third Heaven is to will and do **Divine truth**; for **Divine truth** is the Lord in Heaven.

280². (They who are in the Third Heaven) are the

very innocences of Heaven; for more than all others they love to be led by the Lord, as little children by their father; wherefore also the **Divine truth** which they hear either immediately from the Lord or mediately through the Word and preachings, they receive at once into the will, and do it.

347. They who are affected and delighted with the truth itself, are affected and delighted with the light of Heaven; and they who are affected and delighted with the light of Heaven, are also affected and delighted with **Divine truth**, yea, with the Lord Himself; for the light of Heaven is **Divine truth**, and **Divine truth** is the Lord in Heaven.

—². He who loves **Divine truths** for the sake of his own glory, regards himself in **Divine truth**, and not the Lord . . .

459. The human form of every man after death is beautiful in proportion as he has loved **Divine truths** and lived according to them . . . But they who have loved **Divine truths** more exteriorly, and have thus lived more exteriorly according to them, are less beautiful.

488⁴. They who have applied truths **Divine** to their own loves, and have thus falsified them, love unrighteous things . . .

489². They who from interior affection have loved **Divine truths** and the Word . . . in the other life dwell in the light, in lofty places . . .

522. **Divine** means are what are called **Divine truths** . . . 523.

532². Hence they who love themselves and the world above all things, at heart deny **Divine truths**, because with them the higher things of the mind are closed; and if they speak about them from the memory they do not understand them.

N. 25. That the light of Heaven, which is **Divine truth** united to **Divine good** . . . Refs.

— That **Divine truth** there is light, and **Divine good** heat. Refs.

— That the **Divine truth** proceeding from the Lord's **Divine good** forms and orders the angelic Heaven. Refs.

— That the **Divine good** united to the **Divine truth** which is in the Heavens, is called **Divine truth**. Ref.

—². That the **Divine truth** proceeding from the Lord is the only real thing. Refs.

— That by means of the **Divine truth** all things have been made and created. Refs.

—³. That of itself the Rational of man cannot perceive **Divine truth**. Refs.

303. That the Lord's Human was **Divine truth** while He was in the world. Gen.art.

— That the Lord made His Human **Divine truth** from the **Divine good** which was in Him, while He was in the world. Refs.

— That the Lord then disposed with Himself all things into the heavenly form, which is according to **Divine truth**. Refs.

J. 28 (i). That the Lord is the Word, because He is the **Divine truth** in Heaven. Refs.

38. I have been told from Heaven that there is still

good with some, but that it cannot be called spiritual good, but natural good, because **Divine truths** are in obscurity, and **Divine truths** introduce to charity; for they teach it, and regard it as the end in view . . . The **Divine truths** from which come the doctrines of the Churches, regard faith alone . . . and these cannot make a man spiritual . . .

—². In proportion as a man . . . becomes external, spiritual light is darkened with him, even until he does not see **Divine truth** from the truth itself, that is, from the light of Heaven; for the light of Heaven is **Divine truth**; but only from natural light . . . which sees **Divine truth** as it were in the night . . .

W. H. 1². 'His eyes as a flame of fire' = the **Divine truth** from the **Divine good** of His **Divine love**.

L. 51. That by 'spirit,' where said of the Lord, is meant in special the life of His wisdom, which is the **Divine Truth**. Gen.art.

—³. After the Glorification . . . the Lord was the **Divine wisdom** itself and the **Divine Truth** itself, thus the Holy Spirit.

51a². 'A dove' is the representative of purification and regeneration through **Divine truth**.

S. 1. That the Holy Scripture or the Word is the **Divine truth** itself. Gen.art.

37. That **Divine truth** in the sense of the letter of the Word is in its fulness, in its holiness, and in its power. Gen.art.

41. Such being the Word in the sense of the letter, it follows that those who are in **Divine truths** . . . while in enlightenment from the Lord they read the Word, see **Divine truths** in natural light; for the light of Heaven . . . inflows into natural light . . . and causes them to see and acknowledge **Divine truths**, where they stand forth, and where they lie concealed. These flow in with some along with the light of Heaven; sometimes when they are not aware of it.

44. 'The garments' of the priesthood or of holiness represented the **Divine truth** from the **Divine good**; and 'the ephod' represented **Divine truth** in its ultimate, thus the Word in the sense of the letter . . . Thence the twelve precious stones . . . represented **Divine truths** from **Divine good** in the whole complex.

57. The reason enlightenment exists with those who love truths because they are truths, and make them of use for life, is that they are in the Lord and the Lord in them; for the Lord is His own **Divine truth**; and when this is loved because it is **Divine truth**, and it is loved when it is made of use, the Lord is in it with the man. Sig.

98. That the Lord came into the world in order to fulfil all things of the Word, and thereby become the **Divine truth** or the Word in ultimates also. Gen.art.

99. All the Churches which existed before His Advent were representative Churches, which were not able to see **Divine truth** except as in shade; but after the Advent of the Lord into the world, a Church was instituted by Him which sees **Divine truth** in the light . . .

W. 57. The Angels are Angels . . . from conjunction with God Man; (which) is according to the reception of **Divine good** and **Divine truth**, which are God, and

appear to proceed from Him, although they are in Him ; and the reception is according to the laws of order, which are **Divine Truths** . . . By this they have a reception of Divine good and **Divine truth** as from themselves.

[W.] 221³. As, through the assumption of the natural Human, the Lord made Himself the **Divine truth** in ultimates, He is called 'the Word' . . . and the **Divine truth** in ultimates is the Word as to the sense of the letter ; this He made Himself by the fulfilment of all things of the Word about Himself in Moses and the Prophets.

427². They who are in celestial love have wisdom inscribed on their life . . . which is the reason why they do not speak about **Divine truths**, but do them. Whereas they who are in spiritual love have wisdom inscribed on their memory, wherefore they speak about **Divine truths**, and do them from beginnings or principles in the memory.

P. 231². The second kind of profanation is committed by those who understand and acknowledge **Divine truths**, and yet live contrary to them. Ex.

—³. He who confirms evil loves, does violence to Divine goods ; he who confirms false principles, does violence to **Divine truths**.

R. 6. See WORD at this ref.

14. 'And from the seven Spirits who are in sight of the throne'=from the universal Heaven, where the Lord is in His **Divine truth**, and where His **Divine truth** is received.

16. 'He is the faithful Witness'=that He is the **Divine truth** itself. E.27,Ex.

25. 'Every eye shall see Him'=that all will acknowledge Him who from affection are in the understanding of **Divine truth**.

26. 'To pierce Jesus Christ'=to destroy His **Divine truth** in the Word. This also is meant by one of the soldiers piercing His side . . . 'The blood and water'= **Divine truth** spiritual and natural, thus the Word in its spiritual and its natural sense . . .

37. 'I heard behind me a great voice as of a trumpet'=manifest perception of **Divine truth** revealed from Heaven. E.55.

45. 'Clothed with a robe-talaris'=the **Divine** proceeding which is **Divine truth**. E.64.

50. 'His voice as the voice of many waters'=**Divine truth** natural. (= **Divine truth** in ultimates. E.71.)

157. Spiritual life is not of worship alone . . . within there must be **Divine truths** from the Word ; and when the man lives them, there is life in the worship. The reason is, that the external derives its quality from the internals . . .

—². They were rejected, and when they asked why, they were answered, that they were utterly indifferent to **Divine truths** ; and yet life not according to **Divine truths** is not a life such as that of those in Heaven : and they who are not in the life of Heaven cannot endure the light of Heaven, which is the **Divine truth** proceeding from the Lord as a Sun . . .

173. 'These things saith He that is Holy, He that is True'=the Lord as to the **Divine truth**.

174. 'He that hath the key of David' . . . By 'David' is meant the Lord as to the **Divine truth**. E.205.

193. 'I will write upon him the name of My God'=that the **Divine truth** will be written in their hearts.

195. 'Which cometh down out of Heaven from My God'=which will be from the Lord's **Divine truth**, such as it is in Heaven.

223³. The conjunction of the Lord with man is through His **Divine truth** ; and this in man is of the Lord, thus is the Lord, and not at all of man . . . The man indeed feels it as his ; yet it is not his ; for it is not united to Him, but adjoined.

237. 'There were seven lamps of fire before the throne, which are the seven Spirits of God'=a New Church thence in Heaven and on earth from the Lord through the **Divine truth** proceeding from Him.

241. 'The first animal was like a lion'=the **Divine truth** of the Word as to power. Ex. and Ill. E.278.

242. 'The second animal was like a calf'=the **Divine truth** of the Word as to affection.

243. 'The third animal had a face like a man'=the **Divine truth** of the Word as to wisdom.

244. 'And the fourth animal was like a flying eagle'=the **Divine truth** of the Word as to Knowledges and thence understanding.

258. 'I saw a mighty Angel proclaiming with a great voice'=the **Divine truth** from the Lord flowing in deeply into the thought of Angels and men, and investigation.

272. 'The seven Spirits of God sent forth into all the earth'=that from (the **Divine wisdom**) is the **Divine truth** in the universal world where there is any religion.

296. 'I heard one of the animals saying, as with a voice of thunder'= [exploration] according to the **Divine truth** of the Word.

367. 'Palms in their hands'=confession from **Divine truths**. (For 'palms'= **Divine truths** ; (for) palm-trees = **Divine truth** in ultimates, which is the **Divine truth** of the sense of the letter of the Word. Ill.

414. 'Light,' in general, = the **Divine truth**, which is the **truth** from the Word ; 'the light of the sun'= **Divine truth** spiritual ; and 'the light of the moon and stars'= **Divine truth** natural ; both from the Word. The **Divine truth** in the spiritual sense is like the light of the sun in the day time ; and the **Divine truth** in the natural sense is like the light of the moon and stars in the night time.

511. 'Great fear fell upon them that saw them'= commotion of mind and consternation on account of **Divine truths** . . . For **Divine truths** have this effect with the evil . . .

614. 'I heard a voice from Heaven as the voice of many waters'=the Lord speaking through the New Heaven from **Divine truths**.

643. 'Having upon his head a golden crown, and in his hand a sharp sickle'=the **Divine wisdom** from His **Divine love**, and the **Divine truth** of the Word. 647.

649. 'And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and

gather the clusters of the vine of the earth' = the Lord's operation from the good of His love through the **Divine truth** of His Word into the works of charity and faith among the men of the Christian Church.

920. 'The nations which are being saved shall walk in the light of it' = that all who are in the good of life and believe in the Lord, will there live according to **Divine truths**, and will see them inwardly within themselves, as the eye sees objects.

—². All they who are in celestial good . . . have **Divine truths** inscribed on their life; wherefore they live righteously according to them, and also see them inwardly within themselves, as the eye sees objects . . .

B. 117. Jehovah God Himself . . . as to the **Divine truth**, which is the Word, and which was God with God, descended and assumed the Human . . . And afterwards in His Human He united the **Divine truth** to the Divine good . . . T.3. Can. Redeemer ii.

— . It is the same at this day; wherefore, unless the Lord comes again into the world in the **Divine truth**, which is the Word, no one can be saved. T.3.

T. 85. That Jehovah God descended as the **Divine truth**, which is the Word, and yet did not separate the Divine good. Gen. art.

— . 'The reason why by 'the Word,' here, is meant the **Divine truth**, is that the Word which is in the Church is the **Divine truth** itself; for it is dictated by Jehovah Himself, and that which is dictated by Jehovah is purely **Divine truth** . . . But as it passed through the Heavens down to the world, it became accommodated to the Angels in Heaven and also to men in the world. From this there is in the Word a spiritual sense in which **Divine truth** is in the light, and a natural sense in which **Divine truth** is in the shade.

—². Nor is anything but the **Divine truth** meant by 'the Messiah' or 'Christ,' 'the Son of Man,' or 'the Comforter the Holy Spirit.'

—³. That the Lord in the world was the **Divine truth**. III.

86. The reason why Jehovah God descended into the world as the **Divine truth**, was that He might perform the work of redemption . . . To subjugate the Hells, etc., Divine good does not avail, but **Divine truth** from Divine good. Regarded in itself, Divine good is like the round hilt of a sword . . . but **Divine truth** from Divine good is like a sharp sword. . . Moreover, all the strength, all the virtue, and all the power of God, are of the **Divine truth** from the Divine good . . . 224³.

87². An Angel who is in **Divine truths** from the Lord, although as to the body weak as an infant, can put to flight, pursue to Hell, and thrust into the caverns there, a troop of infernal Spirits who appear . . . like giants. . . They who are in **Divine truths** from the Lord in that world are like lions, although as to their bodies they have no more strength than sheep. It is the same with men who are in **Divine truths** from the Lord, when acting against evils and falsities . . . The reason there is such strength in **Divine truth**, is that God is good itself and truth itself, and He created the universe through the **Divine truth** . . .

124². The combat of the Lord with the Hells . . . was

a spiritual combat, which is of **Divine truth** from Divine good, which was the very vital principle of the Lord; no one in Hell can resist the influx of this through the medium of sight. There is such power in it, that the infernal Genii flee away at the mere perception of it . . . Sig. 224³.

—^e. All (the great convulsions at the Last Judgment of 1757) were effected by the Lord alone through the power of **Divine truth** from Divine good.

139². That the Lord is the **Divine truth** itself, or the **Divine Truth** . . .

142. These are the virtues . . . which the Lord operates with those who believe in Him and accommodate themselves . . . and this is done through the **Divine truth**, and with Christians through the Word . . . For the Lord is the **Divine truth** itself, and whatever proceeds from Him is the **Divine truth**; but the **Divine truth** from good is to be understood . . . Through **Divine truth** from good, that is, through faith from charity, man is reformed and regenerated . . .

144^e. To regenerate through the **Divine truth** which is of faith. Sig.

224. The reason man was made through the **Divine truth**, is that all things of man relate to understanding and will, the understanding is a receptacle of **Divine truth**, and the will of Divine good; thus the human mind . . . is nothing else than a form of **Divine truth** and Divine good spiritually and naturally organized; the human brain is this form . . .

—^d. Hence it is evident that the power of the **Divine truth** is inexpressible; and as the Word . . . is the containant of **Divine truth** in three degrees, it is evident that it is this which is meant in John i.3, 10.

—^e. (Therefore,) the Church which is in **Divine truths** from the Lord prevails over the Hells. (Sig. by the keys given to Peter.) For 'a Rock' everywhere in the Word = the Lord as to the **Divine truth**.

D. 2604. That **Divine Truths** are to be confirmed by philosophy, not the reverse. Examp.

477². The **Divine truth** proceeding from the Lord induces the human form, not only on the universal Heaven, but also on every Angel there; for the **Divine truth** in its own form is man: hence the correspondence of all things of the Heavens with man.

5363. All places, wherever situated (there), are appearances of **Divine truth** in ultimates. **Divine truth** in ultimates appears in such forms as those of nature; and all places receive **Divine truth** variously . . . Wherefore, if the evil who have been cast into Hell . . . put out their heads or arms, they fall into the **Divine truth** from the Divine good there, which they cannot at all endure.

5630^e. They wanted to betake themselves to their arts and wiles; but I said that this avails nothing, because we were speaking from truth **Divine**; and they are aware that he who attacks truth **Divine** attacks the Divine itself, and that in the other life no one dares anything against truth **Divine**.

5908. That **Divine truths** are of such a character that they are not perceived except by one who is enlightened. Shown by experience.

E. 36. See CLOUD at this ref.

55. The reason "a trumpet"=**Divine truth** to be revealed from Heaven, is that **Divine truth** is sometimes so heard when it flows down through the Heavens with a man . . . But it is thus heard only at first with those through whom **Divine truth** in the ultimate sense is to be revealed . . . Afterwards it is heard as a human voice.

63³. **Divine truth** is the all of faith and love to the Lord.

118. As they know . . . that all their intelligence . . . is from the Lord, and love it to be so, **Divine truth** continually flows in from the Lord, from which is all intelligence and wisdom, which they receive in proportion as they are affected with it.

—⁴. 'Abraham's bosom'=**the Divine truth** which is in Heaven; for they who are in it are in the Lord.

151⁴. As all **Divine truth** proceeds from the Lord's **Divine Human**, and is His **Divine** in the Heavens, by 'the Word' is signified the **Divine truth** . . .

179⁷. 'The waters going forth from under the threshold of the house towards the east'=**the Divine truth** proceeding from Him, and flowing in with those who . . . are in the good of love to Him. . . That 'everything lived whither the river came'=**that they have life from the Divine truth**. 518¹. 629⁸.

183. By 'the spirit' is meant the **Divine** which proceeds from Him, which in a general term is called the **Divine truth**.

196. He who deduces life from any other source than the **Divine** which proceeds from the Lord, which in Heaven is called the **Divine truth**, and appears there as light, is much mistaken.

198. All intelligence and wisdom are from **Divine truths**, according to the perception and reception of them in the life . . .

—². The light of Heaven, which is **Divine truth**, can enter into man through no other way than the way of his spirit . . . and a man's spirit is such as is his life.

205⁴. David is called 'My servant,' because . . . the **Divine truth** proceeding is of service and ministers to the **Divine good** from which it proceeds.

219. 'Him that overcometh will I make a pillar in the temple of My God'=**that those who persevere shall be in Divine truth** in Heaven. . . 'A pillar'=**Divine truth** supporting; (for) 'the temple'=Heaven, and Heaven is Heaven from the **Divine truth** which proceeds from the Lord; (for) the Angels are Angels in proportion as they receive the **Divine truth** which proceeds from the Lord, wherefore 'Angels'=**Divine truths**. The **Divine truths** which support are in general lower truths, because these support the higher ones; for there are **Divine truths** lower and higher, as there are Heavens lower and higher; there are degrees of them.

228. 'Witness,' when said of the Lord,=**the Divine truth** which is from Him . . . The **Divine truth** proceeding from the Lord is called 'a witness,' because it is His **Divine** in Heaven and the Church, in which He is, and which is Himself there; for it proceeds from His **Divine**

Human, and fills the whole Heaven, and forms and makes it: hence it is that Heaven in the whole complex relates to one man. As this is the source and character of the **Divine truth**, it is called 'a witness;' for it witnesses concerning the Lord's **Divine Human**, and manifests it with all who receive the **Divine truth** from Him . . .

—². That the **Divine truth** is from the Lord, is meant by 'he shall not speak from himself, but shall receive of Mine and announce it unto you.'

—⁴. That the Lord was the **Divine truth** itself while He was in the world, He Himself teaches in John: 'I am the Way, the Truth, and the Life;' 'for them I sanctify Myself, that they also may be sanctified in the truth.' 'Holy' is said of the **Divine truth**; and 'to be sanctified,' of those who receive it.

269. 'There was a rainbow round about the throne in sight like unto an emerald'=**the appearance of the Divine truth** in the Heavens around the Lord; (for) 'a rainbow like unto an emerald'=**the appearance of the Divine truth** in its circumference; for 'a rainbow round about the throne'=**the Divine truth** round about.

273. 'Out of the throne proceeded lightnings, and thunders, and voices'=**the enlightenment, understanding, and perception of the Divine truth** in the Heavens from the Lord. III.

274. 'There were seven lamps of fire burning before the throne, which are the seven spirits of God'=**the Divine truth** itself united to the **Divine good** proceeding from the Lord's **Divine love** . . . (for) 'lamps'=truths, and 'seven lamps,' all truth in the complex, which is the **Divine truth**.

283⁶. 'To cover under the wing'=**to guard through the Divine truth**, which is the **Divine Spiritual**.

—⁸. 'The light' with which Jehovah 'covers' Himself=**the Divine truth** in the Heavens, which is called 'His garment,' because it proceeds from Him as a Sun, and thus is outside of or around Him.

—'. 'He stretcheth out the heavens as a curtain'=**to fill with the Divine truth**, and, through it, to fill with intelligence Heaven and those who are there.

—¹³. 'The wings of the cherubs'=**the Divine Spiritual**, which is the **Divine truth** instructing, regenerating, and protecting.

—¹⁴. As by the wings of the cherubs and their determinations is signified the **Divine truth** heard and received from the Lord . . .

285². 'The fringes which filled the temple'=**the Divine truth** proceeding from the Lord in the ultimates of Heaven and in the Church . . . That it is the **Divine truth** which fills all things, is signified by, 'The whole earth is full of His glory.'

286. The infinite is predicated of His being, which is the **Divine good** of His **Divine love**; and the eternal of His manifesting from that being, which is the **Divine truth** of His **Divine Wisdom**: these two are **Divine** in themselves. From these two the universe is created, wherefore all things in it relate to good and truth. . . Hence it is that it is here said 'Lord God;' for 'Lord'=**the Divine good** of the **Divine love**; and 'God,' the **Divine truth** of the **Divine wisdom**. Refs.

288⁹. 'Gird Thy sword upon Thy thigh' = the **Divine truth** fighting from the **Divine good**.

294¹⁵. 'The spirit of God' = the **Divine truth** proceeding from the **Lord**; 'moving over the faces of the waters' = enlightenment; 'there was light' = the reception of the **Divine truth**.

—¹⁶. That 'creation' = reformation and the establishment of the **Church**, which is effected through the **Divine truth** that proceeds from the **Lord**, is evident (from **John i.**) By 'the **Word**,' there, is meant the **Lord** as to the **Divine truth**; that all things were created through the **Divine truth**, is meant by 'all things were made by him, and without him was not anything made that was made,' and 'the world was made by him.' And as by 'the **Word**' is meant the **Lord** as to the **Divine truth**, it is said that 'in him was life, and the life was the light of men; that was the true light:' 'the light' = the **Divine truth**; and 'the life,' all intelligence and wisdom from the **Divine truth** . . . The presence of the **Lord** with everyone with His **Divine truth**, from which there are life and light, is meant by, 'the light shineth in the darkness,' and 'lighteth every man that cometh into the world.'

297^e. They who receive the **Divine truth** in good are saved; but they who receive the **Divine truth**, which is 'the **Word**,' not in good, are not saved, since all **Divine truth** is in good, and not elsewhere; wherefore, they who do not receive it in good reject it and deny it, if not openly, still tacitly, and if not with the lips, still with the heart; for their heart is evil, and evil rejects. To receive the **Divine truth** in good, is to receive it in the good of charity; for they who are in this, receive.

329⁷. As the **Divine truth**, through which there is conjunction, proceeds from the **Lord**, the **Lord** was seen by them having under His feet as it were the work of a sapphire stone, (which) = that the **Divine truth** is such in ultimates; the **Divine truth** in ultimates is the **Divine truth** in the sense of the letter. 'The work of a sapphire stone' = its translucence from the **Divine truth** in the internal sense.

333. 'We shall reign upon the earth' = the power which belongs to the **Lord** alone through the **Divine truth** united to the **Divine good**, and the power and wisdom thence derived to those who are of the **Lord's** **Spiritual** and **Celestial Kingdom**.

395. 'White robes were given to every one of them' = the **Divine truth** from the **Lord** with them, and protection.

—². (For) 'the white robes' which were given them = the presence of the **Lord** with the **Divine truth** around them, and the **Lord** through the **Divine truth** protects His own; for He encompasses them with a sphere of light, which is the source of these white robes; and when they are thus encompassed, they can no longer be infested by evil Spirits . . . This also takes place with those who are elevated into **Heaven** by the **Lord**; for they are then clothed with white garments, which is a sign that they are then in the **Divine truth**, and thus in safety. **Ill**.

409¹⁰. That to receive the **Divine truth** in doctrine and in life is to be free. **Sig**.

411². The light of **Heaven**, which is the **Divine truth** united to the **Divine good**, and from the influx and presence of which the evil are tortured who cast themselves down. **Sig**. . . (For) as the interiors of their minds . . . are turned into a quarter opposite to that of goods and truths **Divine**, therefore, when the **Divine truth** flows in, and endeavours to retroact the interiors of their minds, and thus lead them into **Heaven**—for the **Divine truth** proceeding from the **Lord** does this wherever it flows in—and they do not want to recede from the delights of their own loves, they thus suffer torture, which ceases when they come into the **Hells** where the like loves reign.

—⁴. 'It became a great rock, and filled the whole earth' = that through the **Divine truth** the **Lord** will have dominion over **Heaven** and the **Church**. . . Whether you say the **Lord**, or the **Divine truth**, it is the same, since all the **Divine truth** is from Him, and therefore He Himself is in it.

—⁵. That 'a rock' = the **Lord** as to the **Divine truth**. **Ill**.

—¹¹. 'The house founded upon a rock' = the **Church** and the man of the **Church** who has founded his doctrine and life upon the **Divine truth** which is from the **Lord**, thus upon those things which are in the **Word**. Therefore (these words =) those who are in truths from good from the **Lord**. It is said those who are in truths from good, since the **Divine truth** is not received by anyone except the man who is in good . . .

419³. 'The wind' or 'breath' of **Jehovah** = the **Divine truth**; and 'the four winds,' the **Divine truth** united to **Divine good**. **Ill**.

—⁵. 'The Holy Spirit' = the **Divine truth** proceeding from the **Lord**, from which comes spiritual life. That they were to teach this from the **Lord**, is signified by, 'As the **Father** hath sent Me, so send I you;' for the **Lord** was the **Divine truth** itself while He was in the world, which He taught from His **Divine good** that was in Him from conception . . .

—⁶. As man is regenerated through a life according to the **Divine truth**; and as all the **Divine truth** through which man is regenerated proceeds from the **Lord**, and flows in with him while he is not aware, it is said, 'The wind bloweth whither it listeth, and thou hearest its voice, but knowest not whence it cometh and whither it goeth.'

422². **Spiritual light**, or the **Divine truth**, also (that is, as well as the heat) flows in directly from the east into the west, and likewise flows in on both sides; but with this difference: that the **Divine truth** which flows in from the east into the west is in its essence the good of love, whereas that which flows in on both sides is in its essence the truth from that good; hence they who dwell in the south and in the north, which quarters are both at the side, are in the light of truth . . .

448³. The **Divine** proceeding from the **Lord** is **Divine good** united to **Divine truth**. All in **Heaven** who receive **Divine good** more than **Divine truth** constitute the **Celestial Kingdom**; but all who receive **Divine truth** more than **Divine good** constitute the **Spiritual Kingdom**. (Yet) the **Divine good**, which, from reception, is called the **Divine Celestial**, and the **Divine truth**, which, from

reception, is called the Divine Spiritual, proceed so united that they are not two but one.

[E.] 464. 'Saying, Amen' = the Lord as to the **Divine truth** from the Divine good.

465. 'Blessing, glory, and wisdom' = that these are from the **Divine truth** which proceeds from the Lord in the three Heavens. . . The reception of the **Divine truth** in the first Heaven is called 'blessing'; the reception of the **Divine truth** in the Second Heaven is called 'glory'; and the reception of the **Divine truth** in the Third Heaven is called 'wisdom.'

469. 'Amen' = the **Divine truth** from the Lord; but here, confirmation from the Divine. . . Confirmation from the Divine, is that this is the **Divine truth**, and thus that it is so; for when anyone speaks **Divine truth** from the heart the Lord confirms it.

483. 'And shall lead them to living fountains of waters' = in **Divine truths**. III.

502³. 'The law' promulgated from Sinai = the **Divine truth**; 'the voice of a trumpet' = the deflux of it from Heaven and manifestation; 'the voice of a trumpet strengthening itself mightily' = the increasing of it towards the lower things. . . 'The people trembled,' and were warned 'not to approach nearer the mount lest they should perish' = the effect of the **Divine truth** flowing down with such as were the sons of Jacob, (who) were utterly evil inwardly.

—⁴. The reason they sounded (the silver trumpets) for the convocations and journeyings, was that the **Divine truth** calls together, gathers together, teaches the way, and leads. The reason they sounded them on days of gladness, feasts, at the beginnings of the months, and over the sacrifices, was that the **Divine truth** descending from Heaven gladdens, and makes the Holy of worship. The reason they sounded them also for war and battle, was that the **Divine truth** flowing down from Heaven with the evil. . . strikes terror of death, puts to flight, and disperses. —⁷.

518². The reason 'to fall,' when said of the stars. . . = to perish, is that when, in the Spiritual World, the **Divine truth** falls out of Heaven into the earth where the evil are, it is turned into falsity; and when **Divine truth** becomes falsity, it perishes. (From experience.)

—¹³. As all things (of the natural man, and of the rational man) live from the influx of **Divine truth** from the Lord, they are said to be 'planted by the rivers, and by the waters;' by which is signified the **Divine truth** flowing in, whence is intelligence.

—¹⁴. Where the wisdom (of the most ancients) is described, there is also described the influx of the **Divine truth** and thence of intelligence, by 'a river went out of Eden to water the garden' . . .

—¹⁹. The **Divine truth** from Him, through which is power, and through which is salvation, is signified by 'the voices of many mighty waters' . . .

—²¹. The **Divine truth** from the Lord, from the reception of which comes intelligence, is signified by the waters out of the rock in Horeb.

—²². 'Living water' = the **Divine truth** which is from the Lord alone. . . And as 'rivers of living water' = intelligence through the **Divine truth** from the Lord, it is added, 'this He said of the spirit which they that

believe in Him should receive:.' the spirit which they would receive from the Lord, is the **Divine truth** and thence intelligence; wherefore the Lord calls the spirit which they would receive 'the spirit of **Truth**.'

543⁴. The spiritual man is opened and formed only through **Divine truths** received in the understanding and the will.

593². When the Divine itself which is in the Word descends to the Third Heaven, it becomes the Divine Celestial; when it descends thence to the Second Heaven, it becomes the Divine Spiritual; and when it descends from this Heaven to the First, it becomes the Divine celestial or spiritual Natural; and when it descends thence into the world, it becomes a Divine natural Word, such as is with us in the letter. These successive derivations of the **Divine truth** proceeding from the Lord Himself, come forth from the correspondences established from the very creation between higher and lower things.

594. The universal angelic Heaven consists solely of the **Divine truth** which proceeds from the Lord; the reception of it makes the Angels. In the highest Heaven it appears as the pure aura which is called the ether; in the lower Heaven as a less pure one, almost like the atmosphere which is called the air; in the lowest Heaven it appears as a thin watery [medium], upon which there is vapour like clouds. Such is the appearance of the **Divine truth** according to the degrees in its descent. There is a like appearance (to this last) when the Angels of the higher Heavens are speaking about **Divine truths**. . . Hence it is evident why 'a cloud' = **Divine truth** in ultimates. III. (See **CLOUD** at this ref.)

596. 'His face as the sun' = the Lord's Divine love from which is all the **Divine truth**, which in Heaven and the Church is the Word.

597. 'And his feet as pillars of fire' = the **Divine truth** or the Word in ultimates. . . also full of the good of love. . . **Divine truth** natural, which is the Word in the world, supports **Divine truth** spiritual and celestial, which is the **Divine truth** in Heaven, as pillars do a house.

601. 'He cried with a great voice as a lion roareth' = a testification of bitter grief on account of the desolation of **Divine truth** in the Church. . . For 'a lion' = the **Divine truth** in its power.

—⁶. The vehement power of the **Divine truth**, and the consequent terror, is described by, 'the heavens and the earth shall tremble.'

611. 'In the days of the voice of the seventh Angel when he shall begin to sound' = the last state of the Church, and a revelation then of the **Divine truth**.

617²⁰. 'Buy wine and milk without silver and without price' = that **Divine truth** spiritual and **Divine truth** natural are procured without man's own intelligence; 'wine' = **Divine truth** spiritual; and 'milk,' **Divine truth** spiritual natural.

627⁵. (See a very important passage under **DEGREE** at this ref.)

644²⁴. 'Rain,' in the Word, = the influx of the **Divine truth** from the Lord, whence comes spiritual life.

— . 'The rock' on which that house 'was founded' = the Lord as to the **Divine truth**, or the **Divine truth** received . . . in faith and love . . . But 'the sand' = the **Divine truth** received only in the memory, and thence a little in the thought, and therefore scattered and disconnected, because intermixed with falsities, and falsified by means of ideas.

654⁴⁸. 'Jehovah rideth upon a light cloud, and cometh into Egypt' = the visitation of the natural man from **Divine truth** spiritual natural ; for visitation is inquiry into man's quality, and inquiry is effected through the **Divine truth** ; 'a light cloud' = **Divine truth** spiritual natural, from which it appears what is the quality of man as to his Natural.

665. 'The spirit of life from God entered into them' = enlightenment and the reception of the **Divine truth** from the Lord with some, to commence a New Church.

675⁹. Evils are not removed, except through **Divine truths** from the Word, to wit, through their application to uses, and thus through their reception in the life.

681. 'And the seventh Angel sounded' = the influx of the **Divine truth** through the Heavens from the Lord, and thence the last changes.

684⁸. Thus from the Divine good of the Divine love, which was in Him from conception, the Lord was as to His Human the **Divine truth**, so long as He was in the world.

685. 'He shall reign for ages of ages' = His dominion by means of the **Divine truth** to eternity. Ex.

700. 'The ark of His covenant was seen in His temple' = the **Divine truth**, through which there is conjunction with the Lord. (For) 'the ark of the covenant' = the **Divine truth** proceeding from the Lord. III.

—². That the ark containing the testimony = the Lord as to the Divine Celestial, which is the **Divine truth** in the Third Heaven. III. . . The reason the place within the veil . . . represented the Third Heaven, was that the law was there, by which is meant the Lord as to the **Divine truth**, or as to the Word . . . and the **Divine truth** proceeding from the Lord forms the Heavens : this is received very purely by the Angels of the Third Heaven . . . for all the Angels in that Heaven are in love to the Lord, wherefore they see the **Divine truth** as it were implanted in themselves, although it continually flows in from the Lord. —³⁴.

—⁷. The words addressed to the ark when it went forward : 'Arise, O Jehovah, and let Thine enemies be scattered . . . , and when it rested : 'Return O Jehovah to the ten thousands of the ten thousands of Israel' = that the Lord, through His **Divine truth**, leads men, and protects them against the falsities and evils which are from Hell, especially in temptations . . . That He leads them continually through His **Divine truth**, is signified by the ark advancing before them a journey of three days to search out a rest for them ; by the ark of Jehovah is meant the Lord as to the **Divine truth** . . .

—¹⁶. 'The priests sounding the trumpets' (at the taking of Jericho) = the preaching of the **Divine truth** from the Divine good. —.

—²¹. The reason (the Philistines were plagued) on account of the ark, was that the ark signified the

Divine truth which proceeds from the Lord, and this does not exist genuine, except with those who are in the good of love and thence in the good of life ; and when the **Divine truth** flows in with those who are not in good, it produces effects which correspond to their falsities of doctrine and evils of life ; in like manner as takes place in the Spiritual World, when the **Divine truth** flows in with such . . .

—²². The like (to that which happened to Dagon) also takes place in the Spiritual World, when the **Divine truth** flows in from Heaven with such ; for they then appear as though they were without heads and without the palms of their hands, because they have no intelligence or power.

—²⁴. The ark was deposited on a great stone . . . because a stone = the **Divine truth** in the ultimate of order.

701. The ark was called 'the ark of the covenant,' because the law was in it, and by 'the law,' which in a wide sense means the Word, is signified the Lord as to the **Divine truth**, which is the Word, thus the **Divine truth** or Word which is from the Lord, and in which the Lord is, because all the **Divine truth** proceeds from Him. When this is received by man, conjunction with the Lord is effected, and it is this conjunction which is signified by 'a covenant.'

—⁸. 'The God of Israel' and 'the Rock of Israel' = the Lord as to the **Divine truth** ; and 'He is as the light of the morning, the sun ariseth, of a morning without clouds, from the resplendence after rain grass out of the earth' describes the **Divine truth** proceeding from the Lord, from which is all germination of truth and fructification of good. 'Is not my house firm with God?' = the Church conjoined with the Lord through the **Divine truth**.

—¹¹. That the Divine proceeding, which is the **Divine truth**, thus the Word, is a covenant. III.

—¹⁵. As the Lord called His blood, by which is meant the **Divine truth** proceeding from Him, 'the blood of the new covenant,' it shall be told what is meant by the old covenant and the new covenant. By the old covenant is meant conjunction through **Divine truth** such as was given to the Sons of Israel, which was external, and thence representative of internal **Divine truth** ; they had no other **Divine truth** because they could receive no other . . . Wherefore the old covenant was a conjunction through such **Divine truth** as is contained in the books of Moses, and was called 'precepts,' 'judgments,' and 'statutes,' in which however lay hidden the **Divine truth** such as it is in Heaven, which is internal and spiritual. This **Divine truth** was opened by the Lord when He was in the world, and by this alone is there conjunction of the Lord with men ; therefore it is meant by 'the new covenant,' and also by 'His blood.' —¹⁶.

—¹⁹. The Lord is called 'a Shepherd' because He pastures them with the **Divine truth**, and through it leads to the good of love, and thus to Himself.

717. 'Upon the heads (of the dragon) seven diadems' = **Divine truths** in the ultimate of order, which are the truths of the sense of the letter ; here, adulterated and profaned.

726. 'Who shall rule all nations with a rod of iron'

... 'A rod'=power, and is predicated of spiritual **Divine truth**; and 'iron'=truth in the natural man. . . All the power which belongs to the truths in the natural man is from the influx of truth and good from the spiritual man, that is, it is from the influx of the **Divine truth** from the Lord through the spiritual man into the natural; for power belongs to the Lord alone, and He exercises it through the **Divine truth** which proceeds from Him. 727, Ill.

[E. 726]³. That the Lord has infinite power from Himself through His **Divine truth**, is because the **Divine truth** is the Divine proceeding. . . Regarded in itself, the **Divine truth** is the Divine wisdom, which extends itself on all sides, as the light and heat of our world do from the sun; for the Lord appears as a Sun from the **Divine love**, and all that which proceeds from that Sun is called the **Divine truth**; and that which proceeds is that which produces; and that which proceeds is Himself, because from Himself; wherefore the Lord in the Heavens is the **Divine truth**. In order that it may be known that the Lord has infinite power through the **Divine truth**, something shall be said about its essence and manifestation—*existentia*. . . From the sun of the world, as from their fountain, went forth the auras and atmospheres which are called the ethers and the airs. . . Nearest him is the pure ether, and further from him there are ethers less pure, and at last airs; these, and also the less pure ethers, are around the planets. When these ethers and airs are acted on in the volume they give heat, but when modified molecularly they give light. Through these the sun exercises the whole of its power, and produces the whole of its effect outside of itself, thus through the ethers and through the airs by means of heat and by means of light. From this some idea may be formed about the infinite power of the Lord through the **Divine truth**. From Himself as a Sun have in like manner emanated auras and atmospheres, but spiritual ones. . . Hence it is that there are three Heavens. . . These auras, or atmospheres. . . when acted upon generally, present heat, and when modified molecularly, present light; and this heat, which in its essence is love, and this light, which in its essence is wisdom, specifically, are called the **Divine truth**; but taken together with the auras, which also are spiritual, they are called the **Divine proceeding**. From these therefore the Heavens have been created, and also the worlds. . . Thus, as it were in a natural mirror, may be regarded the creation of Heaven and earth by means of the **Divine truth** proceeding from the Lord as a Sun. . . and also in some measure it may be comprehended that the Lord has infinite power through the **Divine proceeding**, which in general is called the **Divine truth**. This, also, is meant by these words: 'In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by him, and without him was not anything made that was made;' and 'the world was made by him.' And in David: 'By the word of Jehovah were the Heavens made.' 'The Word' = the **Divine truth**.

—⁶. The Heavens subsist upon. . . **Divine truths** in ultimates, which are **Divine truths** such as are in the sense of the letter. . . The Divine power itself resides in these ultimates. . . This was the reason of the Lord's

Advent; for at the time just before His Advent, there was not any **Divine truth** in ultimates with men in the world. . . except what was falsified and perverted; therefore there was not any basis for the Heavens. . . But now the Lord is in His fulness. . . thus He can save all who are in **truths Divine** from the Word, and in a life according to them; for with these He can be present and dwell in the ultimate truths from the Word. . .

—⁸. That Angels and men are powers in proportion as they are receptions of the **Divine truth** from the Lord. Gen.art. . . For Angels are nothing but forms recipient of the **Divine truth**, in like manner men. . .

—⁹. The Lord with the **Divine truth** does not flow into the natural man, except through the spiritual; and in proportion as the natural man receives influx thence, there is power therein.

727². 'Thy rod and Thy staff shall comfort me'=that **Divine truth** spiritual together with **Divine truth** natural will protect, because they have power; 'a rod'=**Divine truth** spiritual; 'a staff,' **Divine truth** natural, both together as to the power of protecting; for 'to be comforted'=to be protected. . . Therefore it goes on to say, 'Thou dispoest a table before me, Thou makest my head fat with oil, and my cup will run over,' by which is signified spiritual nourishment by means of the **Divine truth**. . .

—³. 'Rods of strength'=the **Divine truth** as to power; and 'sceptres,' the **Divine truth** as to dominion.

746¹¹. In ancient times, kings represented the Lord as to the **Divine truth**, and the **Divine truth** received by the Angels in the Spiritual Kingdom is the same as **Divine good** spiritual, and spiritual good is the good of charity. . .

748. All the **Divine truth** which fills the Heavens, and makes the wisdom of the Angels, proceeds from the Lord's **Divine Human**; for the Lord's **Divine Human** is united to the **Divine** itself that was in Him from conception, so that they are one. . . and as there is such a union, after the glorification of His **Human** the **Divine truth** proceeds from His **Divine Human**; (and) is what is called 'the Holy Spirit'. . . 768³.

768¹⁷. 'The seed of Jacob'=those who are in **Divine truth** natural; 'the seed of David,' those who are in **Divine truth** spiritual; and 'the seed of Israel,' those who are in **Divine truth** spiritual natural, which is the medium between **Divine truth** natural and spiritual; for there are degrees of **Divine truth**, as there are degrees of the reception of it by the Angels in the three Heavens, and in the Church.

781¹². See DAVID, at this ref.

797. '(The beast) opened his mouth in blasphemy against God'=the falsification of the **Divine truth**, thus of the Word, which is from the Lord, and which is the Lord. . . (For) the Word is the **Divine truth**, and the **Divine truth** proceeds from the Lord as a Sun; and that which proceeds is His from whom it proceeds, yea is Himself; wherefore the **Divine truth**, from which both Angels and men have all intelligence and wisdom, is the Lord in Heaven: the reason it is also the Word, such as is with us in the world, is that it is the **Divine truth** in

the ultimate of order, containing a spiritual sense, which is **Divine truth** such as it is in Heaven.

798^s. (Such) falsify all things of the Word . . . even to the destruction of the **Divine truth** in the Heavens . . . Thus destroying the **Divine truth** by arguments . . .

799^s. 'The tent of Jehovah' = the **Divine truth**; and 'the tabernacle,' **Divine good**. . . Thus 'He shall hide me in His tent' = to hold in the **Divine truth** and to protect from falsities; and 'in the covert of His tabernacle shall He conceal me' = to hold in the **Divine good**, and to protect from evils.

821^s. When the Lord was transfigured, He represented the **Divine truth**, which is the Word; wherefore Moses and Elias were seen speaking with Him.

832^s. There are three degrees of life with man . . . These degrees are opened with man according to the reception of the **Divine truth** in his life; and the **Divine truth** is received in the life from the willing and doing of the truth according to the knowing and understanding of it.

850^s. As Judgment is effected by means of the **Divine truth** . . . the Lord assumed the Human, and made it the **Divine truth** so long as He was in the world, for this reason, that He might perform a Judgment. Sig. —¹⁰.

—¹⁵. The Lord is where He reigns through His **Divine truth**. Sig.

—^e. The spiritual affection of **Divine truth** is the love of truth for the sake of truth, and a yearning towards it for the sake of the uses of eternal life.

864^s. All the Angels live according to the laws of order, which are His precepts, that is, they live in the **Divine** which proceeds from the Lord, which is called the **Divine truth**; and because they so live, they live in a heavenly aura . . .

874. 'Fear God, and give glory to Him' = that they should worship the Lord from His **Divine truth** by a life according to it.

— All these magnificent and precious things, which flash as with gold and precious stones in marvellous forms . . . are given by the Lord according to the reception of the **Divine truth** proceeding from Him.

—². They who know **Divine truths**, and from knowledge speak them, but do not live according to them . . . have no wisdom . . . But as soon as they are in their own spirit . . . they sometimes rave like fools, thinking against the **Divine truths** which they had spoken; (whereas) they who live according to **Divine truths** think wisely with themselves. (From experience.)

905. 'Behold a white cloud' = the **Divine truth** in ultimates, such as is the Word in the sense of the letter, which contains the spiritual sense.

907^s. That the **Divine good** does not judge anyone, but the **Divine truth**, is meant by, 'the Father does not judge anyone, but hath given judgment to the Son' . . . Still, it is to be understood that the Lord does not judge anyone by means of the **Divine truth**; but the **Divine truth** regarded in itself judges the man who does not receive it, but rejects it; as is very evident from . . . 'he that rejecteth Me, and receiveth not My words, hath

one that judgeth him; the Word that I have spoken, the same shall judge him in the last day.' . . . The **Divine good** does not judge anyone, but saves; and so also does the **Divine truth**, which proceeds from the Lord united with the **Divine good** . . .

—⁴. How the **Divine truth**, regarded in itself, judges man, shall also be told. The man who is in falsities from evil from contempt for and rejection of the **Divine truth**, is in hatred against it, and burns to destroy it with everyone who is in it from the Lord; and when he endeavours to do so he is like one who throws himself into the fire, or dashes his face against a rock, the cause of which is not in the fire or in the rock, but in the man himself; for the fact really is, that the **Divine truth** never fights against the falsity from evil, but the latter fights against the former.

908. 'In his hand a sharp sickle' = the **Divine truth** exquisitely exploring and separating. Ex.

914. 'Another Angel went forth from the temple which is in Heaven, he also having a sharp sickle' = manifestation by the Lord concerning the devastation of the Church as to the **Divine truth** such as it is in Heaven, after exploration.

—². It is said the **Divine truth** such as it is in Heaven, because this is falsified, and not so the **Divine truth** such as it is on the earth, or in the Church there. The **Divine truth** in Heaven is such as is the Word in the spiritual sense, but the **Divine truth** on earth is such as is the Word in the sense of the letter; this **Divine truth** is for men, and makes the Church with them; but the former **Divine truth** is for the Angels, and makes Heaven with them.

—³. The devastation of the Church as to the **Divine truth** is effected through the falsification of the Word . . . and when the Word is explained even to the destruction of the **Divine truth** in Heaven; for thus Heaven is closed, and when Heaven is closed there is not any Church with man . . . The understanding of the sense of the letter in simplicity does not do injury to any spiritual truth which is in Heaven, but explaining that sense according to falsities of doctrine, and according to the evils of the loves; for the sense of the letter is **Divine truth** natural . . . and when **Divine truth** natural is explained even to the destruction of **Divine truth** spiritual, it can no longer make one with it by correspondence, but the falsity according to which the **Divine truth** natural is explained destroys the **Divine truth** spiritual; and this is the falsification of the Word and the devastation of the Church through falsifications.

918^s. That the Lord from ultimate **Divine truth** . . . entered into interior **Divine truth** . . . even to the supreme of it. Sig. For the Lord, while in the world, was . . . the **Divine truth**, and was more interiorly so by degrees as He grew up, even to the supreme of it, which is purely **Divine**, and entirely above the perceptions of the Angels.

941. 'King of saints' = because the **Divine truth** is Himself; for 'King,' when predicated of the Lord, = the **Divine truth**; and 'saints' = those who are in **Divine truths** from the Lord. . . From the Angels there proceeds a spiritual sphere . . . But from the Lord as a Sun there proceeds the **Divine** which fills the universal Heaven, and which makes Heaven, and this **Divine** is called the

Divine truth. Hence it is evident that the **Divine truth** is Himself.

[E.] 948³. Inmost **Divine truths** were revealed to those who were of the Most Ancient Church; **Divine truths** more exterior to those who were of the Ancient Church; and outermost or ultimate **Divine truths** to the Hebrew Church, and at last to the Israelitish one, with which Church finally all **Divine truth** perished; for finally there was nothing in the Word that was not adulterated. But after its end, **Divine truths** more interior were revealed by the Lord for the Christian Church; and now **truths** still more interior for the Church which is to come: these more interior **truths** are those in the internal sense of the Word. Thus it is evident, that there has been a progression of **Divine truth** from inmosts to ultimates . . . and that now there is being effected a progression of it from ultimates to interiors.

950. 'The Angels going forth from the temple, clothed in linen clean and shining' = that the evils and falsities which have devastated the Church are manifested by means of the **Divine truth** or the Word from its spiritual sense.

—². See **SPIRITUAL SENSE** at this ref.

951². The reason they put on linen garments when they ministered holy things, was that all holy administration is effected by means of the **Divine truth**; for the priesthood . . . represented the Lord as to the **Divine good**, and this ministers all things through the **Divine truth**.

—³. The washing of the disciples' feet = purification from evils and falsities by the Lord through the **Divine truth**; for all purification from evils and falsities is effected by the Lord through the **Divine truth**: this latter is signified by 'the linen cloth' with which the Lord girded Himself, and with which He wiped the feet of the disciples.

998². It is here described how the doctrine of faith alone has extinguished the capacity of understanding **Divine truth**, which, however, is given to every man by the Lord, in so far as falsities from evil have not blocked up the influx and the approach, so that nothing from Heaven is perceived. Ex.

1067³. In the Word there is a spiritual sense, and in this a **Divine celestial sense**, which, regarded in itself, is the **Divine truth** itself which is in the Heavens, and gives wisdom to the Angels, and enlightens men: the **Divine truth** that is in the Heavens is the light proceeding from the Lord as a Sun . . . and as the **Divine truth** proceeding from the Lord is the light of Heaven, it is also **Divine wisdom**.

1071³. As it may be said of a regenerate man that he is his own truth and his own good, so it can be said of the Lord as a Man that He is truth itself or the **Divine truth**, and good itself or the **Divine good**. . . From this the Truth is evident, that the Lord as to His Human in the world was the **Divine truth**, that is, the Word, and that then everything which He spoke was the **Divine truth**, which is the Word; and that afterwards, when He went away to the Father . . . the **Divine truth** proceeding from Him is the spirit of Truth . . . 1069². 1070². Ath. 79. 156.

1076². The **Divine truth**, which is the same as the **Divine wisdom**, proceeds from the Lord as light and heat

from the Sun. . . The heat thence is the **Divine good**, and the light thence is the **Divine truth**. The reason the heat is the **Divine good**, is that all the heat of life proceeding from love is felt as what is good, for it is spiritual heat; and the reason the light is the **Divine truth**, is that all the light proceeding from love is felt as what is true, for it is spiritual light.

1088². The **Divine truth** is what is called Holy, but it is not holy until it is in its ultimate, which is the Word in the sense of the letter; wherefore the **Divine truth** there is holy, and may be called the sanctuary . . . It appears as though the **Divine truths** in the Heavens, which are called spiritual and celestial, were more holy than the **Divine truths** in the sense of the letter, which are natural; but the **Divine truths** in the Heavens, which are called spiritual and celestial, are comparatively like the lungs and heart in man, which would not make the breast unless they were encompassed by the ribs . . .

1094. 'The earth was enlightened by his glory' = the Church now in light from the influx and reception of the **Divine truth**. . . (For) when the Judgment had been performed upon them, the **Divine truth** proceeding from the Lord came into its power and into its light . . .

Ath. 145. The extension of the **Divine** into the universe is what may be predicated of the **Divine** proceeding, which is the **Divine truth**, and is called the Word . . . 191.

178. As affection and love put on that human form in every Heaven and in every degree, it follows that the Human which is put on is the **Divine truth** . . .

De Verbo 13². Leave is not given to any Spirit or to any Angel to teach any man in this Earth in **Divine truths**, but the Lord Himself teaches everyone through the Word; and He teaches them in proportion as a man, from the Lord, receives good in the will; and he receives it in proportion as he shuns evils as sins.

20². All the power of **Divine truth** consists in the sense of the letter of the Word . . .

D. Wis. i. 3. Wisdom in its own essence is the **Divine truth** . . .

ix. That the **Divine wisdom** is the **Divine truth**. Gen. art. . . The **Divine wisdom**, from the effect, which is use, is called **Divine truth** . . .

—². **Divine truths** are what are called the laws of the **Divine Providence** . . . and also the laws of **Divine order**.

Can. Redeemer vi. 4. When the Lord was in the **Divine truth** apart, He was in a state of exinanition.

Holy Spirit 8. In proportion as anyone Knows and acknowledges the **Divine truth** which proceeds from the Lord, he Knows and acknowledges God; and in proportion as anyone does this **Divine truth**, he is in the Lord and the Lord in him. vii.

Trinity iv. 4. It follows that the **Divine truth**, which is the Word, and in which is the **Divine good**, was the seed from the Father from which the Human was conceived; from the seed is the soul, and through the soul is the body.

Inv. 22. Man cannot find the one only **Divine truth**, unless he approaches the Lord immediately. Ex.

Divine Wisdom. *Divina Sapientia.*

See under DIVINE LOVE.

A. 3485. The light of life is the Divine wisdom which is from the Lord alone.

3993⁶. The Divine intelligence and wisdom from the Lord is there presented as light. Refs.

4007². 'His eyes redder than wine'=the Divine wisdom.

4677. See DIVINE TRUTH at these refs. E.726².

8427^e. 'Glory'=the Divine wisdom and intelligence which is of the Divine truth from the Lord.

L. 1. The Lord is called 'the Word,' because 'the Word'=the Divine truth, or the Divine wisdom, and the Lord is the Divine truth itself, or the Divine wisdom itself. . . As the Divine wisdom and the Divine love make one, and in the Lord have been one from eternity, it is said, 'in him was life, and the life was the light of men:' 'the life'=the Divine love; and 'the light'=the Divine wisdom.

—^e. As the Word is the Divine wisdom of the Divine love, it follows that it is Jehovah Himself, thus the Lord, by whom all things have been made that are made; for all things have been created from the Divine love through the Divine wisdom.

51³. After His Glorification . . . the Lord was the Divine wisdom itself and the Divine Truth, thus the Holy Spirit.

51b^e. 'The Holy Spirit,' in special,=the Lord as to the Divine wisdom, and thence as to the Divine Truth.

S. 6. That is called the Spiritual which proceeds from His Divine wisdom, and it is the Divine truth.

73. The light of Heaven is the Divine wisdom, which before their eyes is light.

P. 330³. That any predestination except to Heaven is contrary to the Divine wisdom, which is infinite.

R. 48. 'His eyes were as a flame of fire'=the Divine wisdom of the Divine love.

240. 'Full of eyes before and behind'=the Divine wisdom therein.

246. 'And they were full of eyes within'=the Divine wisdom in the Word in the natural sense from its spiritual and celestial sense.

271. 'Seven eyes'=His omniscience, and Divine wisdom.

E. 152. 'Having His eyes as a flame of fire'= . . . the Divine wisdom and intelligence communicated to those who are in love and thence in faith in Him.

1135⁵. As the Divine wisdom in itself is nothing but an end . . .

D. Wis. i. That the Divine wisdom in the Heavens appears before the eyes of the Angels as light. Gen.art.

—³. The Divine wisdom which appears in the Heavens as light, in its own essence is not light, but clothes itself with light, in order that it may appear before the sight also of the Angels; wisdom in its own essence is the Divine truth; and the light is its appearance and correspondence.

ix. That the Divine wisdom is the Divine truth. Gen. art.

—². The Divine wisdom is that which is called the Divine Providence, and also that which is called Divine order.

Can. Redeemer ii. Jehovah God descended as to the Divine wisdom, or the Divine truth . . .

Divine Wisdom. (*The Work.*)

D. Wis. vii. 1^e. Date of this Work.

Divinely. *Divinitus.*

A. 1886. Divinely inspired. —. 1887^e. S.18.

D. 623. It is Divinely guarded (against). See A.8542.

Diving-bell. *Campana urinaria.* T.125^e.**Divinity.** *Divinitas.*

A. 10738. Three Persons in the Divinity.

10821. They who, in respect to the Divinity, have an idea of three Persons . . . But they who, in respect to the Divinity, have an idea of one Person . . .

L. 22. When it treats of His Divinity . . .

55². They distinguished the Divinity into three Persons.

S. 4. Concerning the Divinity and holiness of the Word . . .

W. 13^e. The denial of the Divinity of the Lord . . .

R. 565². Their figments concerning the influx and operation of the Divinity into the Humanity . . .

T. 9³. They endowed them with Divinity . . . Because in each of them there was Divinity.

11. In Him dwelleth all the fulness of the Godhead bodily. 101².

23. This is wholly to abolish the idea of the unity of God, and with this all notion of Divinity.

31². By the immensity of God, they perceive the Divinity as to being; and by His eternity, the Divinity as to manifesting: also, by His immensity, they perceive His Divinity as to love; and by His eternity, His Divinity as to wisdom: the reason is, that the Angels abstract spaces and times from the Divinity.

94. Concerning the Lord the idea of Divinity is lost . . .

—². In order to vindicate the Divinity of the Lord . . .

110⁵. He thus made Himself a receptacle of the Divinity in all its fulness; wherefore Paul says, that in Jesus Christ dwelleth all the fulness of the Godhead bodily.

146³. Thou who deniest . . . the Divinity of the Lord . . .

299. Blasphemy against the Divinity of the Lord's Human. Sig.

339. They who deny the Divinity of the Lord's Human . . . 380². —³.

451. A faith in three Persons of the same Divinity in successive order . . .

457. They who, from confirmation, deny the Divinity of the Lord . . .

[T.] 636. As, if the **Divinity** of the Lord is denied, the Christian Church dies out.

D. 6093. On the three Persons of the **Godhead**.

Ath. 167. On this account, the Mohammedans have denied the **Divinity** of the Lord . . .

Can. Trinity ii. 10. From this it follows, that the **Divinity** and the soul of the Son of God, our Saviour, are not distinctly two, but one and the same.

v. A trinity of Persons in the **Godhead** is from the Nicene Council . . .

Coro. 38. The phantasy that God has transfused His **Divinity** into men . . .

Divorce. *Divortium*.

A. 10603⁵. Hence the laws relating to such marriages and **divorces**, which otherwise would not have entered the external of the Word.

M. 234. On the causes of **divorces**, etc. Gen.art.

— **Divorces** are from adulteries, because these are completely opposite to marriages . . .

255. That adultery is the cause of **divorce**. . . (For) marriages are holy, and adulteries are profane; and therefore marriages and adulteries are diametrically opposite to each other; and when opposite acts upon opposite, the one destroys the other even to the last spark of its life. This is the case with marriage love, when, from what is confirmed, and thus from set purpose, a married man commits adultery. . . Marriages are in and from Heaven, and adulteries are in and from Hell; and these two cannot be conjoined . . . Hence it is, that adultery is the cause of **divorce**; wherefore the Lord says, that 'whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery.' He says (this), because the putting away for this cause is a plenary separation of minds, which is called **divorce**; whereas puttings away for all other causes are separations: after these, if another wife is married, adultery is committed; but not after **divorce**.

468. The lawful causes of this concubinage are the lawful causes of **divorce**, the wife being nevertheless retained at home. By **divorce** is meant the abolition of the marriage covenant, and thence a plenary separation, and after this the full liberty to marry another wife. The sole cause of this total separation is whoredom, according to the Lord's precept in Matt.xix.9. To the same 'cause belong manifest obscenities, which banish decency, and fill and infest the house with flagitious allurements, from which comes a scortatory immodesty, in which the whole mind is dissolved. To these is to be added malicious desertion, which involves whoredom, and causes a wife to commit adultery, and thus to be put away, Matt.v.32. These three causes, being the lawful causes of **divorce**—the first and third before a public judge, and the middle one before the man as judge—are also the lawful causes of concubinage; but when the adulterous wife is retained at home. The reason why whoredom is the sole cause of **divorce**, is that it is diametrically opposite to the life of marriage love, and destroys it even to extermination.

469°. As these are the lawful causes of **divorce**, they are also lawful causes of concubinage; for the causes of retention at home do not take away the cause of **divorce**, when she has committed whoredom. Who but a vile person can fulfil the duties of the marriage bed and keep company there with a harlot? If it takes place here and there, it proves nothing.

D. 1794°. Among such there are strifes and **divorces**.

Divorced woman. *Repudiata*.

E. 768⁹. 'A divorced woman' (Lev.xxi.14)=good rejected by truth, thus discordant.

Divulge. See PUBLISH.

Do, Make. *Facere*.

Deed. *Factum*.

Doer, Maker. *Factor*.

See DO EVIL, DO GOOD; and under ACT and WORK.

A. 292. That God instructed them, is expressed by 'To make' and 'to clothe' (Gen.iii.21).

472. 'The day in which God created man'=when he became spiritual; and in the likeness of God He made him (Gen.v.1)=when he became celestial. . . The term 'to create' properly regards man when he is . . . being regenerated; and 'to make,' when he is being perfected; wherefore in the Word there is an accurate distinction drawn between 'to create,' 'to form,' and 'to make,' as in chapter ii., where it treats of the spiritual man being made celestial: 'God rested from all His work, which God created in making;' where 'to create' regards the spiritual man; and 'to make,' that is, to perfect, regards the celestial man. 593.

682. 'Noah did according to everything that God commanded him, so did he' (Gen.vi.22)=that it was so done. Its being twice said 'he did,' involves both (good and truth). 683. 732.

S23. Whatever a man does in the life of the body, successively returns in the other life . . . D.4109.

1080. See BIND at this ref.

1317. 'This they begin to do' (Gen.xi.6)=that now they begin to become different. . . 'To begin to do,' here, =thought or intention, thus the end. 1318.

1414. Made Divine. 1428. 1475. 1568. 1573. 1661. 1707. 1708. 1893. 1894. 1921. 2093. 2102. 2107. 2159. 2218. 2625. 2720. 4025. 4027.

1921. 'Do to her that which is good in thine eyes' (Gen.xvi.6)=command.

2169. 'So do, as thou hast said' (Gen.xviii.5)=that so it would come to pass.

2181. 'He gave to a boy, and he hastened to make it' (ver.7)=the conjunction of this (natural) good with rational good. . . 'To make'=what is ministered, or what comes to pass.

2256°. Whatever man has thought and done, from infancy to the last of his life, remains . . . so that not the least of it entirely perishes; they are inscribed in his book of life, that is, on both his memories, and on his nature . . . From them he has formed a life for himself, and, so to speak, a soul, which is such after death; but

goods are never so mingled with evils . . . that they cannot be separated . . .

2349^e. 'Then He shall render to everyone according to his deeds' (Matt.xvi.27): 'deeds'=the goods which proceed from charity.

2488^e. Deeds have their quality from thoughts, and thoughts from ends.

2618. 'Jehovah did to Sarah' (Gen.xxi.1)=a state of union. . . (For) 'to do,' when predicated of what is Divine of the Lord,=everything of effect, thus state.

2954². To will and thence do it, is what is called good.

3397. 'Abimelech said, What is this thou hast done unto us?' (Gen.xxvi.10)=indignation.

3420^e. He therefore who teaches what is to be done, and does not do, does not want to know truths, because they are against his life.

3545. 'Which (Rebekah) made' (Gen.xxvii.17)=which are from the Divine.

3603³. Meanwhile the good with man is as it were this Involuntary which is in his Voluntary, in each thing he thinks, and in each thing he does.

3701⁵. They who are being regenerated do not learn truths as knowledges, but as life; for they do these truths; but the reason they do them is from the principle of the new will, which the Lord insinuates while they are entirely unaware . . .

—7. Thus the things of the former will and understanding are separated from those of the new understanding; and this not according to the affection of knowing truths, but according to the affection of doing them.

3709^e. (These truths) are said to be conjoined with good in the natural man, when there is pleasure and delight in knowing them for the sake of doing them.

3870. The first life manifests itself by obedience . . . the second, by the affection of doing the truth . . . which exists when delight and blessedness is perceived in doing the truth.

4101. 'And now everything that God hath said unto thee, do' (Gen.xxxi.16)=the Providence of the Lord; for (these words)=to obey, and when they are predicated of the Lord, they=to provide; for He does not do from another, but from Himself, nor does God say to Himself that He should do, but He Himself says, that is, does from Himself.

4190. In their obscurity (the gentiles) have something of conscience, against which they are unwilling to act, in fact, some are unable to do so.

4247². When a man is being regenerated . . . good manifests itself; for he is then not so much in the affection of knowing what is true, but he is in the affection of doing it.

4551. The things which a man believes, he does.

4774^e. 'The rich He hath sent empty away' . . . Those are called 'the empty rich' who know these things and do not do them; for the truths with them are not truths, because they are without good.

4814. 'It came to pass at this time' (Gen.xxxviii.1)=the state of the things which follow. 'Time'=state;

and that it is the state of the things which follow, is signified by its being said, 'it came to pass at this time.'

4979. 'It came to pass' or 'it was,' which frequently occurs in the Word, involves something that is new, thus another state. 4987. 5074. 5221. 5578.

4987^e. When one state is terminated, and another succeeds which is a remarkable one, it is indicated by 'it was,' or 'it came to pass;' and a change of state less remarkable, by 'and.' 5031.

5046. 'Everything that they did there, he was the doer' (Gen.xxxix.22)=absolute Power.

5126³. In proportion as he then imbues goods through truths, that is, in proportion as he does the truths which he learns, the Rational is opened; but in proportion . . . as he does not do truths the rational is not opened . . . In proportion, however, as in the following age, he . . . acts contrary to truths . . . the Rational is closed up, and also the interior Natural.

5264. 'What God is doing He hath shown Pharaoh' (Gen.xli.25)=what is provided. . . That 'what God is doing'=what is provided, is that everything the Lord does is Providence, which being from the Divine, has in it what is eternal and what is infinite . . . and as in each and all things the Lord does, such is contained His doing cannot be expressed by any other word than Providence.

5284. 'And God hasteth to do it' (ver.32)=with the whole event. (For) 'to do,' when predicated of God,=Providence, therefore it also=the event; for that which is of the Divine Providence certainly comes to pass; and 'to hasten to do'=the whole event . . .

5368. 'What he saith to you, do' (ver.55)=provided there is obedience; (for) to do what anyone says is obedience.

5466. 'They did so' (Gen.xlii.20)=the end of this state; (for) 'to do,' or it 'came to pass'=the end of a former state, and involves the beginning of the following one. Refs.

5491. 'And he did so' (ver.25)=the effect. 8471.

5503. 'What is this that God hath done unto us?' (ver.28)=(terror) on account of so great a Providence. (For) 'God's doing'=Providence, since all that God does cannot be expressed by any other word than Providence . . .

5578. See AND at this ref.

5755. 'Far be it from thy servants to do according to this word' (Gen.xliv.7)=when it is not from the will. (For) 'to do'=to will, since every deed is of the will; the deed itself is natural, and the will is the Spiritual from which it comes.

6185. '(Joseph) said, I will do according to thy word' (Gen.xlvii.30)=that so it shall be of Providence from the Divine; (for) 'to do according to anyone's word'=that so it shall be.

6545. 'His sons did so as he had commanded them' (Gen.l.12)=the effect according to influx. . . 'They did'=the effect.

6562. 'Thus shall ye say unto Joseph'=perception from the internal what is to be done. 'Say'=perception . . . and 'thus'=what is to be done.

[A.] 6572^e. For what God intends, He does.

6573. 'In order to do according to this day' (ver.20) = that it is according to order from eternity ; (for) 'to do,' when said of the Divine, = order ; for whatever the Divine does, is order.

7007. 'I will teach you what ye shall do' (Ex.iv.15) = thus what is Divine in each and all things that shall be.

7318. Says that good contributes nothing to salvation.

7944. 'The Sons of Israel went and did as Jehovah commanded Moses and Aaron' (Ex.xii.28) = that those who are of the Spiritual Church will obey truth Divine. (For) 'to go and do' = to obey. 8015.

7945. 'So did they' (id.) = an act from the will. (For) 'they did' is repeated, and the first time it = an act from the understanding. 8016.

8043². The Lord is called 'the Maker and the Former from the womb,' because He regenerates man, and, from natural makes him spiritual.

8140. 'And they did so' (Ex.xiv.4) = obedience.

8325². The natural man cannot but fall into what is fantastical about the Divine, when he thinks from time what the Divine had been doing before the creation of the world . . . D.3476, Gen.art.

8361. 'If thou shalt do what is right in His eyes' (Ex.xv.26) = life according to these (commandments). (For) 'to do what is right' = to live according to the dictate of truth. . . 'To hear,' properly = obedience, but when it is said 'to do,' as here, then 'to hear' = faith, and 'to do,' life, as is evident from, 'Everyone that heareth My words, and doeth them, I will liken him to a prudent man' . . . 'My mother and My brethren are they that hear the word of God, and do it.' In these passages, 'to hear' = to perceive, understand, and have faith ; and 'to do' = to live according thereto. 9311^e.

8585. 'And Moses did so in the eyes of the elders of Israel' (Ex.xvii.6) = the effect through primary truths.

8638. He who knows these things is able to think them, then to will them, and at last to do them, and thus have a new life.

8777. 'They said, All that Jehovah hath spoken we will do' (Ex.xix.8) = according to the influx from the Divine.

8870². All dissemblers, hypocrites, and deceitful persons, learn to do this in the other life ; in general, all who from frequent use have contracted a habit of speaking otherwise than they think, and of doing otherwise than they will. 8885.

8881. So long as a man does not will truths, and thence does not do them, they are not alive . . .

8911. The will is the man himself ; therefore to be judged according to the deeds = to be judged according to the will ; for the will and the deed are not at variance. It is only external bonds . . . that restrain ; and meanwhile the deed is in the will, and the will is in the deed. Ex.

—^c. Man is also judged according to his deeds, but no further than according to the degree and the manner in which the deeds have proceeded from his will.

8932. 'Ye shall not make with Me gods of silver, and gods of gold' (Ex.xx.23) = that they should entirely abstain from such things as in the external form appear to be truths and goods, but in the internal form are falsities and evils. 8933.

—⁵. 'Which your Own hands have made' (Is.xxxi.7) = the things which are from man's Own intelligence.

9239. To believe in God is to know and to do ; whereas to believe the things which are from God, is to know and not as yet to do. They who are truly Christian know and do, thus they believe in God ; whereas they who are not truly Christian know and do not do. The latter the Lord calls 'fools,' but the former 'prudent.'

9245^e. They who 'do the Lord's sayings' are they who love the neighbour and who love the Lord ; for he who loves, does.

9282. As the things of life, worship, and the civil state are not anything with a man so long as they are in his understanding only, but are with him when they are in his will, it is everywhere said in the Word that they are to be 'done ;' for 'to do' is of the will ; but to know, understand, acknowledge, and believe, are of the understanding . . .

9293. The case with presents is as it is with all other deeds of man. The deeds of a man are only gestures, and, regarded abstractedly from the will, are only motions variously formed, and as it were articulated, not unlike the motions of a machine, thus inanimate : but deeds regarded together with the will are not such motions, but are forms of the will shown before the eyes ; for deeds are nothing else than testifications of such things as are of the will ; and also have their soul or life from the will ; wherefore, of deeds the like may be said as of motions, namely, that nothing lives in deeds except will, as nothing lives in motions except endeavour. That this is the case is known ; for he who is intelligent, does not attend to a man's deeds, but only to his will, from which, through which, and for the sake of which, deeds come forth. Nay, he who is wise, scarcely sees deeds, but the quality and amount of the will in the deeds. . . From this it is evident, how it is to be understood, that everyone will receive judgment in the other life according to his deeds or works (Matt.xvi.27), namely, according to those things which are of the heart and thence of the life.

9312. 'If thou shalt do all that I speak' (Ex.xxiii.22) = compliance from faith and love. (For) 'to do the things which I speak' = to live according to those things which the Lord has taught in the Word . . . To live according to them is to comply with them from faith and love. . . The case with compliance is as with every deed of man ; in a man's deed nothing lives except love and faith.

9319. 'Thou shalt not do according to their works' (ver.24) = that evils of life are not to be followed after ; 'works' = evils of life ; and 'not to do according to them' = not to follow or follow after them.

9333². Whatever a man from his earliest infancy thinks, wills, speaks, and does, adls itself to his life and makes it : these things cannot be exterminated, but only removed.

9334². All things which a man has thought, intended, and done from infancy, have added themselves to his life, and made it; and have also formed such a connection among themselves that one cannot be removed unless all are removed at the same time . . .

9385. 'They said, All the words that Jehovah hath spoken we will do' (Ex.xxiv.3)=reception then in the heart . . . 'To do'=reception by the voluntary part, thus reception in the heart.

9393. That truth is said to be received by man which becomes of his life and worship . . . or, what is the same, when he wills it, and, from will, that is, from love and affection, does it.

9398. 'They said, All things that Jehovah hath spoken we will do and hear' (ver.7)=the reception of the truth proceeding from the Lord's Divine Human, and obedience from the heart and soul . . . 'To do'=obedience in will, thus in heart; and 'to hear,' obedience in understanding, thus in soul.

9483. 'So shall ye make it' (Ex.xxv.9)=a representative certain and genuine. 'So to make,' when repeated, and bringing the words to a close,=what is certain and genuine.

9587. The Lord keeps man in the freedom of thinking, and in so far as external bonds . . . do not hinder, He keeps him in the freedom of doing.

9737^e. See BEAR—*portare*—at this ref.

9780². They who only know the things which are in the Word . . . and do not do them, are in no Knowledge of good, consequently, in none of truth.

9824². The case is the same with willing, thinking, and doing with man; to will is the first, to think is the second, and to do is the ultimate, which also is the effect, in which the prior or interior things come forth simultaneously; for in proportion as doing contains in it that which a man thinks, and that which he wills, the interior things are held together in form and in connection. Hence it is that it is said in the Word, that man is to be judged according to his deeds or according to his works, which=that he is to be judged according to his thinking and willing; for these are in the deeds as the soul is in its body.

9937². These things are not meant by 'bearing iniquity,' since the deeds remain with everyone after death; and he is then judged according to their quality either to life or to death: their quality is from love and faith; for the love and the faith make the life of the deed.

10284. 'In its quality ye shall not make like it' (Ex.xxx.33)=no imitation from the study of man.

10307. 'The incense which thou makest in its quality, ye shall not make for yourselves' (ver.37)=that worship from the holy truths of the Church is not to be applied to man's loves.

10331². See WORK at this ref.

10332. 'To make in gold, and in silver, and in brass' (Ex.xxxi.4)=interior and exterior goods and truths which are from the will . . . 'To make'=that which proceeds from the will; for that which a man does, proceeds from his will.

10337. 'They shall make (or do) all things which I have commanded thee' (ver.6)=the Divine truths which are from the Word, and which are to be represented in things external. 10352.

10373. 'For in six days Jehovah made Heaven and earth' (ver.17)=a state of combat and labour while the Church is being established . . . 'To make heaven and earth' does not mean the first creation of the visible heavens and earth, but the establishment of the Church, and the regeneration of man therein.

—². 'To create' (Is.xliiii.1)=what is new that was not before; 'to form'=the quality; and 'to make'=the effect.

10469. 'What hath this people done to thee?' (Ex.xxxii.21)=whence is it that this nation is such; for 'to do,' here, does not signify to do, since by 'Aaron' is not signified Aaron, but the external whose quality is observed by the internal.

10491. 'And the sons of Levi did according to the word of Moses' (ver.28)=the effect by those who are in truths from good.

10645³. The truths which are from good are those which a man wills and thence does, but not which he understands and does without willing; for to do without willing is hypocrisy.

10740. That which anyone does from love remains inscribed on his heart . . .

H. 358. For man is such as his affection and thought are, or such as his love and faith are; all things he does—*agit*—in externals thence derive their life; for to act is to will, and to speak is to think; for he acts from will, and speaks from thought; wherefore, by its being said in the Word, that man will be judged according to his deeds, and that he will be recompensed according to his works, is meant that it will be according to his thought and affection, from which the deeds are, or which are in the deeds; for deeds are of no account without these, and are of precisely the same character as they are. Examp.

—^e. The deeds (of both these men) appear alike in the external form, but in the internal one are entirely unlike.

471. That man will be judged and recompensed according to his deeds and works. III.

—^e. That 'works' and 'deeds' are the external life of man, and that through them his internal life and its quality are manifested, is evident.

472. But by 'deeds' and 'works' are not meant the deeds and works solely such as are presented in the external form, but also such as they are in the internal one; for everyone knows that every deed and work proceed from the man's will and thought, because unless it did proceed thence it would be only a motion such as that of automaton and images. Wherefore, regarded in itself, a deed or work is only an effect, which derives its soul and life from the will and the thought, so much so, that it is the will and the thought in effect, and therefore it is the will and the thought in an external form. Hence it follows, that such as are the will and the thought which produce a deed or work, such, also, is the deed or work; if the thought and the will are

good, the deeds and works are good, but if the thought and the will are evil, the deeds and works are evil, although, in the external form, they appear alike. It is possible for a thousand men to do alike, that is, to present a like deed, so like, that as to the external form they cannot be distinguished from each other; and yet, regarded in themselves, each may be unlike all the others, because they are from a dissimilar will. Examp. [H.472]^p. The deeds of all these are evil, although they appear good.

475. In the deeds or works, the whole man is presented, and his will and thought . . . which are the interiors of the man, are not complete, until they are in deeds or works, which are the exteriors of the man; for these latter are the ultimates in which the former things are terminated, and without terminations they are as it were unbounded things, which as yet do not come forth, thus which as yet are not in the man. Thinking and willing, without doing, when one is able, are like a flaming thing enclosed in a vessel, which is extinguished; and like seed thrown into sand, which does not grow, but perishes . . . Whereas thinking and willing, and thence doing, is like a flaming thing giving heat and light around; and is like seed in soil, which grows . . . Everyone can know that to will and not to do, when one is able, is not to will; and that to love and not to do good when one is able, is not to love, thus that it is only to think that one wills and loves, and thus that it is thought separated, which vanishes away and is dissipated. The love and will is the very soul of the deed or work, and it forms its own body in the sincere and righteous things which the man does. The spiritual body, or body of man's spirit, is from no other source, that is, it is formed from nothing else than those things which the man does from his love or will. In a word, all things of a man and his spirit are in his deeds or works.

Life 47. There are many things which appear to belong only to faith, as that there is a God . . . of which it is not said that they are to be done, but that they are to be believed: these matters of faith are also dead with the man who is in evil, but alive with the man who is in good. The reason is, that the man who is in good not only does well from the will, but also thinks well from the understanding. 48, Ex.

F. 42^p. Then, said the Angel, you will not do anything. He replied, What should I do? I am not able to do what is good, that is good, from myself.

43. The Angel said, What is charity? He replied, To do what the Word teaches. He said, Have you only believed these things, or have you also done them? He replied, I have also done them. The Angel of Heaven then looked at him, and said, My friend, come with me, and dwell with us.

W. 215^e. From a mere deed or work of a man, the Angels perceive and see the whole of the will and thought of him who does it . . . Hence it is that in the Word works and deeds are so often commanded, and it is said that a man is Known from them. 220, Ex.

266. That an evil man is able to will and do these (truths), although he does not will and do them, reason and experience testify. Reason: Who is not able to

will and to do the things which he thinks? The reason he does not will and do them, is that he does not love to will and do them: his ability to will and to do them is the freedom which every man has from the Lord; and the reason he does not will and do what is good, when he is able, is the love of evil . . . which he can resist, as many do.

P. 78. That whatever a man does from freedom according to his thought, is appropriated to him as his, and remains. Gen.art.

— That which a man does from his life's love, he does from freedom. The reason a man does from freedom according to his thought, is that what is of anyone's life or love he also thinks . . . and when it is confirmed, he does it from freedom according to his thought; for whatever a man does, he does from the will by means of the understanding. A man can also act from freedom against reason, and also according to reason but not from freedom; but these things are not appropriated to the man . . . Whereas the things which are of his spirit and heart are appropriated to the man when they become of his lips and body.

80. Nothing is appropriated to a man which he only thinks, or even which he thinks to will, unless at the same time he wills it to such a degree, that, when an opportunity is afforded, he does it. The reason is, that when he does it from this source, he does it from the will by means of the understanding, or from the affection of the will by means of the thought of the understanding; but so long as it is of the thought alone, it cannot be appropriated, because the understanding does not conjoin itself with the will . . . but the will with the understanding. This is meant by . . . 'Not that which goeth out from the mouth defileth the man; but that which cometh out from the heart' . . .

111^e. That consent is deed, is known; which is also what the Lord says: 'If anyone shall look on a strange woman, so as to lust after her, he hath committed adultery with her already in his heart.' It is the same with all other evils.

128. Who does not know from the Word that according to his deeds is a life allotted to everyone after death. (Very fully ill.) E.785³.

168². From interior enlightenment man perceives, that whatever a man loves he wills, and whatever he wills he does; and thus that to will is to do: and again, that whatever a man believes from love, he also wills and does, and thus that to have faith is also to do.

278. That evils cannot be removed, unless they appear. It is not meant that a man is to do evils in order that they may appear; but that he is to examine himself, not only his deeds, but also his thoughts, and what he would do if he did not fear the laws and disgrace; especially what evils he in his own spirit makes allowable, and does not account to be sins; for these he also does.

287. All that man thinks and wills, and thence speaks and does, is from influx . . . 292.

321⁷. Man is said to do this, but he does it as from himself, and then he does it from the Lord. When man acknowledges this . . . it lies inwardly hidden in

all that he afterwards thinks and does as from himself. . . In a word, it is like the heart and soul in all that he thinks and does.

326⁸. For the life of everyone is in each and all things which he does.

R. 463². (They affirm) that nothing which man does appears before God, whether good or evil . . . and therefore that it is allowable for man to will, think, speak, and do whatever he likes, provided he takes care of himself in so far as the world is concerned. T.462.

630. 'To make heaven, and earth, and the sea, and the fountains of waters' (Rev.xiv.7), in the natural sense, means to create them; but in the spiritual sense, it=**to make** the angelic Heaven and the Church, and all things thereof.

887. 'He said unto me, It is done' (Rev.xxi.6)=that it is the Divine truth.

M. 5³. They asked the Angel, What is heavenly joy? The Angel replied. . . It is the delight of doing anything that is of use for ourselves and others.

6⁶. There is a certain current latent in the affection of the will of every Angel, which draws the mind to be doing something: by this the mind tranquilizes itself, and satisfies itself: this satisfaction and that tranquillity make a state of mind that is receptive of the love of use from the Lord; and from the reception of this comes heavenly happiness.

12². While they were in amazement at the sight of these magnificent things, the Angel said, Marvel not, these things which you see have not been made and fabricated by any angelic hand, but they have been constructed by the Framers of the universe, and presented as a gift to our prince.

530. This scortatory love is imputed to anyone, not according to his deeds, as they appear in externals before men . . . but as they appear in internals before the Lord . . .

—^e. These things are imputed to anyone, not according to the deeds, but according to the state of mind in the deeds; for the deeds follow the body into the tomb, whereas the mind rises again.

I. 14. That . . . the will can be elevated into the heat of Heaven . . . according to the deeds of the life; but that the love of the will is not elevated, except in proportion as the man wills and does those things which the wisdom of the understanding teaches. Gen.art.

T. 313. See CONCUPISCENCE at these refs. 316. 328^e.

347³. Truths do not actually live until they are in deeds. Truths abstracted from deeds are of the thought only . . . He who learns truths and does not do them, is like one who scatters seed on a field, and does not harrow it in . . . Whereas he who learns truths and does them, is like one who sows, and ploughs over the sown surface . . .

589. (Thus) the first of the new generation is the reception of Truths in the understanding; the second of it is, that he wills to do according to the Truths, and at last he does them.

628. From arbitrary Election . . . they have fallen into . . . this abominable thing: that God does not

attend to the deeds of a man's life, but only to the faith inscribed on the interiors of his mind.

D. 1910. That the thoughts and the deeds of a man who is in faith are not his.

4324. All external things are abolished in the other life, as well as deeds themselves, both good and evil . . .

5541. They who were sent down asked me what they were to do, whether they were to do all the things in (the heavenly doctrine); and said that this they were utterly unable to do. It was granted to say to them, that it is not grievous and difficult . . .

E. 15^e. 'To do' is to will, and to will is 'to do,' because in deeds the will is everything.

98. 'I know thy works, and labour, and endurance' = all things which they will, think, and do . . .

—³. Who that is wise looks at a man from his mere deeds? Is it not from his will? If he wills well, he loves his deeds, but if he wills evilly he does not love his deeds; he sees these too, but explains them according to the intention of his will. He who is spiritual, attends still less to the deeds, and explores the will: the reason is that deeds are nothing in themselves, but everything of them is from the will; for deeds are the will in act.

—⁴. As 'works' or 'deeds' in the Word=in special those things which proceed from the will or love of a man, it is so often said in the Word that a man will be judged and recompensed according to his works; and it is meant not according to works in the external form, but in the internal one. III.

108². That it is not knowing and understanding truths Divine which makes the Church and forms Heaven with a man, but knowing, understanding, and doing, the Lord teaches openly in many places. III.

195². A man lives a moral life from a spiritual origin . . . when he thinks . . . that what is evil, insincere, or unjust is not to be done, because it is against the Divine laws. He who abstains from doing these things for the sake of the Divine laws, acquires spiritual life . . .

242⁴. (Thus) unless Knowledges are implanted in the life by thinking and willing them, and thence doing them, they are like the unmastered meats in ruminatory stomachs . . . Moreover, the circle of man's life is to know, to understand, to will, and to do; for man's spiritual life begins from knowing, then it is continued into understanding, afterwards into willing, and at last into doing: whence it is evident, that while Knowledges are in the memory they are only at the entrance to life, and that they are not fully in the man until they are in deeds; and that they are more fully in the deeds in proportion as they are more fully in the understanding and the will.

292^e. To live the life of love is to do the precepts of the Lord; for to love is to do; for what a man loves he wills and he does; whereas what he does not love he does not will, and therefore he does not do.

294^e. (Thus) 'to make' or 'create,' here=**to make** man new, or to reform him.

328⁷. Divine truth is received when it is applied to and implanted in the life through doing it; therefore

the Lord so often says, that they should **do** His words. Hence it is evident, that these two things, to wit, to believe in the Lord and to **do** His words, make a one; and that they cannot possibly be separated; for he who does not **do** the Lord's words does not believe in Him. . .

[E.] 376³⁷. 'The work of Jehovah' is said of the goods of life; and 'the deed of His hands' (Is.v.12), of the truths of doctrine; both from the Word.

391²³. The Lord is called 'Maker' (Is.xvii.7) from the fact that He leads into the goods of life; for these **make** man; and 'the Holy One of Israel,' from the fact that He teaches the truths of doctrine. 585⁷.

—³⁷. 'To **make**' is said of good; and, in the opposite sense, of evil.

411¹¹. 'To **do** the Lord's words'=the good of life; for when a man **does** the truth it becomes good; for it enters into the will and love, and that which is of the will and love is called good.

419¹³. From the reformation of man and the establishment of the Church, the Lord is called 'the Maker of the earth' (Jer.x.12; li.15); and elsewhere, 'the Former' and 'the Creator.'

440. That which a man wills, he **does** when he is able; for the **deed** is nothing but the will acting, as may be evident from the fact, that the **deed** ceases when the will does, and that it lasts as long as the will does.

644²⁴. 'The house' (which fell)=the man. . . who receives Divine truths with only one part of the mind, which is of the thought or understanding, and not at the same time with the other, which is of the affection or will. . . Hence it is evident what is meant by 'hearing the Lord's words, and not **doing** them.'

696⁶. In many places where it is said 'to fear Jehovah God,' it is also said 'to keep and **do** His words and precepts;' where 'to fear'=worship through truths; and 'to keep and **do**,' worship through the good of love; for to **do** is of the will, thus of love and of good; and to fear is of the understanding, thus of faith and of truth.

796. 'Power of **doing** was given to him forty-two months' (Rev.xiii.5)=destruction even until nothing of truth and good remained; (for) 'the power of **doing**'=the act of destroying goods and truths.

797⁴. Love in its essence is to will, and in its manifestation is to **do**; for that which a man loves he wills, and that which he wills from love he **does**; therefore the Lord says: 'He that hath My commandments, and doeth them, he it is that loveth Me' (John xiv.21).

825³. Every day he is taught by the Lord what to **do** and to speak. . . for when evils have been removed he is under the Lord's auspices, and is in enlightenment. . .

837¹³. There exists no truth with man, still less any faith, unless he wills and **does**. . .

948⁵. If these bonds did not restrain, they would **do** them.

1013. 'It is **done**' (Rev.xvi.17)=it is consummated. . .

1099³. Nothing is full until it is **done**. . .

C. 4. (A man) must not think of the things he **does**, but of those, he wills to **do**; if he believes these to be allowable, he also **does** them; and the reason he does

not **do** them is on account of the world. There is an internal and an external effect, or an internal and an external work: the external effect or work proceeds and comes forth from the internal effect or work, as act does from endeavour. Endeavour, in man, is will; therefore, although he does not **do** a thing in the body, if he **makes** it allowable, the endeavour or will remains; and this is the act itself in the spirit.

Can. Trinity viii. 4. A plurality of gods may be confirmed from. . . 'Let us **make** man in our image and likeness.'

Do Evil. *Malum facere.*

Do Harm. *Malefacere.*

A. 1327³. The man who **does evil**, but does not think evil, has not imputed to him the **evil** he **does**. . .

1864². From himself, man thinks and **does** nothing but **evil**; all the good he does is from Jehovah.

2359. (Lot said) 'I pray you, my brethren, **do** not wickedly' (Gen.xix.7)=that they should not do violence to these things. 2373.

3820². See Do Good at these refs. 4992^o. 6405³. 6477. 6703.

4078. 'God gave not to him to **hurt** me' (Gen.xxxi.7) =that he could not hinder.

4317⁵. It is believed that (hereditary evil) is to **do evil**; but it is to will and thence think evil. . . It is the endeavour itself which is within; and when he does good it adjoins itself.

5596. 'Wherefore did ye ill to me to tell the man whether there was yet a brother?' (Gen.xxxiii.6)=that they would separate from themselves the truth of good. . . 'To do ill'=to separate.

6666². All the delight of the life (of infernal Spirits), thus their very life, consists in **doing harm**; wherefore nothing else occupies their thoughts, consequently they intend nothing else; to do good they are unable, because it is repugnant; if they do good, it is for the sake of self.

7165. 'Lord, wherefore hast Thou so **evil entreated** this people?' (Ex.v.22)=that those who are in truths and goods are being too much infested by falsities; (for) 'to **entreat evil**'=to permit them to be too much infested by falsities; for, in the spiritual sense, this is 'to **entreat evil**' when it is said of those who are in truths and goods.

7168. '(Pharaoh) hath **done harm** to this people' (ver. 23)=that by the falsities which are injected, they who are in the truths and goods of the Church seem to be injured; (for) 'to **do harm**'=to injure by means of the injection of falsities.

7392². By means of reasonings from mere falsities they cannot **do harm**, because the upright laugh at mere falsities. . . Whereas by the falsities which are from fallacies and appearances. . . they could **do harm**. . . Nothing delights the infernals, except **doing evil**, in whatever way it is possible to do it; for to **do harm** is the very delight of their life, so much so that it is their life itself; wherefore, when they are not permitted to **do harm**, they are weary. This is why Pharaoh deprecated the evil of the frogs, but not that of the blood.

—³. In the other life, all those perceive delight in **doing harm**, who in the world have not done well to the neighbour for the sake of the neighbour, nor to their country for the sake of their country, nor to the Church for the sake of the Church, but for the sake of self; thus those who do not do what is true and good for the sake of what is true and good. That it is a delight to them to **do harm** does not shine forth in the world, because the external man hides it; but in the other life, when the externals are taken away, and the man is left to his own interiors, this delight manifests itself. Hence it is, that they are in Hell; for all who are there love to **do harm**; but all who are in Heaven love to impart benefits—*benefacere*.

8120. He who renders aid to a poor or needy rogue, through him **does harm** to the neighbour; for by the aid which he renders him he confirms him in evil, and furnishes him with the means of **doing harm** to others.

8910³. Man cannot desist from thinking evil, but from **doing it**; whereas, as soon as from the thought he receives evil into the will, it does not go out, but enters into him.

9093². 'To serve two lords' . . . to acknowledge truth, and **do evil**. He who does this has a divided mind; hence his destruction.

10718. They who have Hell in themselves will evil to all, and perceive delight in **doing harm** to others; if these perceive delight in imparting benefits, it is not for the sake of what is good and true, but for the sake of self and the world.

H. 319². He who does not **do harm** to the neighbour because to do so is contrary to religion, thus contrary to the Divine, he, from a spiritual origin, abstains from **doing harm**; whereas, he who does not **do harm** to another merely on account of fear of the law, the loss of reputation, or of honours and gain, thus for the sake of self and the world, he, from a natural origin, abstains from **doing harm**; and is led by self.

550. See PUNISH—*punire*—at this ref.

P. 19. An evil person can **do harm**, and also **does harm** in a thousand ways; nevertheless, he can **do harm** to the evil only from their evil; but he cannot **do harm** at all to the good; if he **does harm** to the good, as sometimes happens, it is by means of conjunction with their evil.

R. 153¹⁰. If anyone **does evil** to another, he is thrown into a corner of the cavern, upon a certain bed of damned dust, where he is miserably tormented . . .

325^e. All those who worship the Lord and live according to the truths of His Word . . . the evil in the World of Spirits continually want to kill . . . and as they cannot do this, they burn with such hatred against them, that they feel nothing to be more delightful than to **do harm** to them . . .

M. 264³. Everyone in Hell is left to his own phantasy . . . but is not allowed to do evil to another. 268^e.

T. 160⁷. We said . . . Examine these. And they turned them round, and saw that the hinder parts of their heads [were very hollow; and then they said, Depart hence, because you have the delight of the love of **doing harm** . . .

—⁸. On the way home, we spoke about the reason why the back parts of the head, with those who have delight in **doing harm**, are in this World hollowed out. Ex.

798¹¹. They said, that (in that cave) they are all enemies, and that everyone seeks a pretext of **doing harm** to another, and that they also **do it** when they get hold of any slight occasion, and that this is the delight of their life.

D. 4582. See DELIGHT—*juvandum*—at these refs. —^e. 5830^e. 5873. E.661. 991⁶.

De Verbo 4². They explained the meaning of Ps. xxxii.2, from the mere letters, and said that their meaning as a whole was, that the Lord is merciful even to those who **do harm**.

Do Good. *Bonum facere.*

Do Well, Impart Benefits. *Benefacere.*

A. 105. As no one can **do good** from himself . . .

361. 'If thou **doest well**' (Gen.iv.7)=if thou wilt well . . . 'If thou **doest not well**'=if thou dost not will well.

363. 'To **do well**'=to will well, because **doing good** flows forth from willing good.

735. If he believes in simplicity that he can **do good** from himself . . . he can easily be instructed that the good which he does is from the Lord.

1485. 'And to Abram he **did well** for her sake' (Gen. xii.16)=that matters of knowledge were multiplied with the Lord; (for) 'to **do well**'=to enrich.

1534. By favour—*beneficio*—of the light . . .

1712. They who are in ignorance can know no otherwise than that the good they do is theirs, and that the truth they think is theirs. In like manner they who attribute to themselves the goods which they do, and place merit in them; not knowing that in that case they are not goods . . . But it is otherwise if this is done from ignorance not confirmed; in this case these evils and falsities are easily shaken off; whereas, if they confirm themselves in the idea, that with their Own strength they can **do good** and resist evil, and that so they merit salvation, this remains adjoined, and makes the good evil, and the truth falsity. But still the order is such, that man is to **do good** as if from himself; and therefore he is not to hang down his hands, thinking, If I can do nothing good from myself I must await an immediate influx, and thus remain in a passive state. This, too, is contrary to order. He ought to **do good** as if from himself; but when he reflects upon the good he does or has done, he should think, acknowledge, and believe, that the Lord has operated it in him. If he hangs down his hands, thinking as we have said, he is not a subject into which the Lord can operate; He cannot flow into anyone who deprives himself of everything that is of a nature into which forces can be infused . . .

1864². See DO EVIL at these refs. 4317⁵. 6666³. 7392². 10718.

1937. See important passages under COMPEL at these refs. E.1152². —³.

1992⁵. 'Shaddai' . . . means the Tempter, and the Benefactor after temptations.

[A.]2715². When (a spiritual man, as distinguished from a celestial one) **does well** to anyone, it is for the sake of an end in the world . . . and he thinks of recompense from those to whom he **does well** . . . so that his good is defiled with what is meritorious. (Also) when he has **done anything good**, if he can mention it . . . he is in the delight of his life.

2738. Mutual love, such as prevails in Heaven . . . is such as is the love of those who are affected with **doing good—benefaciendo—on account of** . . . the joy it is to them. 5084⁸. 6388.

2882. No one ever has freedom in thinking what is true and **doing what is good** from himself . . . But the freedom of thinking the truth which is of faith, and of **doing the good** which is of charity all flows in from the Lord.

2883. In order, therefore, that a man may receive a heavenly proprium, he ought to **do what is good** from himself, and think what is true from himself; but still he ought to know, and, when he is reformed, to think and believe, that everything good and true is from the Lord . . .

2928^e. As they **do good** from the affection of truth . . .

3671^e. When a man understands what is good and true . . . but still does not love to know them, and still less to **do them**, good cannot be fructified nor truth multiplied in the Rational.

3701⁴. Such Knowledges are insinuated as are not altogether contrary . . . as that **benefits are to be imparted** to those who appear poor . . . whatever may be their inward quality.

—⁶. At last, when he is still further perfected, he studies to **impart benefits** to those who are in good, and this according to the quality of the good in them; and at last he perceives delight in **imparting benefits** to them.

3820². They who are in external truths . . . **impart benefits** equally to the evil and the good, not knowing that to **do good—benefacere—to the evil** is to do evil to the good . . . Whereas they who are in internal truths . . . **impart benefits** to everyone according to his quality.

3887. (The spiritual Angels) place the delight of their life in this: that they are able to **impart benefits** to others without recompense; this is their recompense, that they are allowed to **do good** to others; and the more they will and yearn for this, in the greater intelligence and happiness they are.

3934². The good of faith cannot exist without works; just as thinking good and willing good cannot without **doing good**; the former is the internal, the latter is the corresponding external.

—⁷. He who wills good **does good**; but he who does not **do good**, however he may say that he wills good, still does not will it when he does not **do it**.

3956. The hire to those who are in charity is that they are able to **impart a benefit**, and that the benefit is accepted; this is the delight itself, yea, the blessedness which prevails with those who are in the affection of charity.

3987². To will good to another, and thence to think good, are of the interior man; and to **do good**, and

thence to teach good, are of the external man: unless **doing good** is conjoined with willing good, and teaching good with thinking good, the man has no good; for the evil can will evil and **do good**, also think evil and teach good . . .

3993⁵. Truth without good has such merit in it; for when anyone **does good**, not from the good of truth, he always wants to be recompensed; for he does it for the sake of self; whereas, when he does truth from good, the truth is enlightened by the light which is from the Lord.

—¹¹. He who believes that a man is saved from believing well, and not from willing well; and yet wills well, and thence **does well—bene facit**; this is a falsity to which good and truth can be adjoined; but not if he does not will well, and thence **do well—bene facit**.

4001. 'The black in the lambs' = the first state of innocence, because at first there reigns the proprium of the man who is being regenerated; for he supposes that he **does good** from proprium; and he must **do it** as from proprium, in order that he may be gifted with a heavenly proprium.

4258. 'Thou hast said, In **doing good** I will **do good—benefaciendo benefaciam—to thee**' (Gen. xxxii. 12) = that still he should then obtain life. . . 'To **do good**' = to obtain life.

4368⁴. When they who are in the affection of truth from the good of genuine charity hear that heavenly blessedness is to **do good—benefacere—to others** from good will, for the sake of no end for self, they rejoice; whereas, they who are in the affection of truth from the love of self and the world do not want this, nor in fact do they apprehend it.

4721³. The Church which acknowledges faith alone . . . will wonder that anyone should say, that the happiness of the life after death and the joy in Heaven is the Divine that flows into willing well and **doing well** to others; and that the happiness and blessedness thence surpass all perception; and that the reception of this influx can never exist with anyone who has not lived the life of faith, that is, who has not been in the good of charity.

4730². Who at this day knows anything else than that love towards the neighbour is to give what he has to the poor . . . and to **impart benefits** to them in every way, without distinction as to whether he is good or evil . . .

4741². Who does not see that to will well and to **do well** is the veriest Christian life; and if it is said to him, that this is charity, he cannot but affirm it . . .

4788³. The men of the Church are distinguished into those who are in good, and those who are in truth; the former are called the celestial, and the latter the spiritual. . . They who are in good are in the affection of **doing good** for the sake of good, and this without any recompense for themselves; the recompense is that they are permitted to **do good**; for they thence perceive joy. But they who are in truth are not in the affection of **doing good** for the sake of good, but because it is so commanded, and for the most part they think of recompense; their joy is thence, and also from glorying. Hence it is evident, that those who **do good** from good

do it from internal affection, whereas they who do good from truth do it from a certain external affection; whence the difference is manifest, to wit, that the former are internal men, and the latter external.

4844⁷. As in the Jewish Church . . . all things were representative, so was imparting benefits to the fatherless and widows . . .

4992^e. To impart benefits to a friend, without regard to his quality, is natural and not spiritual; whereas to impart benefits to a friend for the sake of the good in him, and still more to hold the good itself as the friend to which to impart benefits, is spiritual-natural; and when a man is in this, he knows that he is doing wrong when he is imparting benefits to a friend who is an evil person; for then, through him, he does harm to others.

5008^s. See POOR at these refs. 5028^s.

—³. See NEIGHBOUR at these refs. 5028^s. 6704.

5071^e. In the love and zeal of imparting benefits to others.

5293. That which conduces to use, is to know good and truth; that which is of use, is to will and do them.

5354². From the new will he feels delight in doing well to the neighbour . . .

5461^e. In the same proportion the Lord flows in, and makes the affection of doing good, that is, of exercising charity towards the neighbour.

5555. From this general principle they have imparted benefits equally to the evil and the upright . . . 6405.

6208. Many enjoy natural good hereditarily, from which they have delight in imparting benefits to others; but they are not imbued with principles of doing good from the Word . . .

6388. See ISSACHAR at this ref.

6389. They who do good for the sake of recompense are indeed of use . . . but are among those in the Lord's Kingdom who are in the lowest place . . . 6393.

6393³. 'The recompense in the resurrection of the just' is the internal happiness from doing good-benefaciendo—without reward which they who perform uses receive from the Lord.

6477. I have observed a general sphere of influxes around me . . . from the perpetual endeavour of doing evil by the Hells on the one part, and from the continual endeavour of doing good by the Lord on the other; by means of these opposite endeavours I have been constantly kept in equilibrium . . .

6478. When an Angel does good to anyone, he also communicates to him his own good. (See ANGEL at this ref.)

6481². The Lord moves the evil to do good to the neighbour, to their country, and to the Church, by their evil loves . . . 6914³.

6687. 'God did well to the midwives (Ex.i.20)=that the Natural is blessed by the Divine.

6703^e. The evil, from the benefits they receive, do harm to the neighbour, but the good do good-benefaciunt.

6708^s. The evil are to be benefited in a different way.

6821. See COUNTRY at this ref.

7318. Truth is falsified when . . . he says, that as no one can do good from himself, good contributes nothing to salvation . . .

8002. 'A lodger and a hireling shall not eat it'=that those who do good from mere natural disposition, and for the sake of gain, shall not be with them.

8255. That to do good is to worship the Lord, is evident from Matt.vii.24,26.

8487³. The concupiscences into which the Angels are let down . . . are the delights of doing good-benefaciendi—in some abundance, and thence something of glory, in which, however, there is benevolence and the earnest disposition to be of service . . .

8516². It is not of charity to do good for the sake of self . . .

8546. (I said to the Spirits of Jupiter) that no one can do anything good from himself, but from the Lord . . . They modestly replied that they supposed they were able to do good from themselves . . . It was granted to reply, that the Lord leaves those to say so who live in simplicity and innocence, provided they know that nothing of good comes from themselves, but from the Lord.

8639. He who does not know that the Lord is the Saviour of mankind, cannot have faith in Him, adore Him, love Him, and thus do good for His sake.

8701². Man is not regenerated before he acts from the affection of good; for he then wills what is good, and is delighted and happy to do it.

8762. They are of the external Church who do good to the neighbour . . . from obedience of faith; whereas they are of the internal Church who do good to the neighbour . . . from love.

9174⁴. 'To lend'=to do good from the affection of charity . . .

— To love enemies, and do good-benefacere—to the evil, is the affection of charity; but enemies are loved and it does good-benefit—to them, when they are being instructed; and also when, by suitable means, they are amended.

9207. See DESIRE-desiderare—at these refs. —².

9209². The internal of charity and mercy is clearly to see who and of what quality they are to whom good is to be done-benefaciendum est, and in what way to each. They who have been at last initiated into the internal of charity and mercy know that the internal itself is to will well and to do well to the internal of man . . . and that the external is to do well to the external of man . . . but always with such prudence, that while one benefits-benefit—the external, one may benefit-benefiat—the internal at the same time; for he who does good-benefacit—to the external, and does harm to the internal, does not exercise charity. . . It is the external of charity that is described in the literal sense by 'doing good-benefaciendum—to the poor and needy.'

9210. 'A usurer'=one who does good for the sake of gain.

—². If the end is to do good for the sake of reputation, etc., the good he does is not good . . . Whereas, if the end is to do good for the sake of . . . the neighbour,

the good he does is good. . . The difference between (these two) is . . . as great as that between Heaven and Hell ; and they who do good for the sake of the neighbour and the Lord are in Heaven ; whereas they who do it for the sake of themselves and the world are in Hell ; for they who do good for the sake of the neighbour and the Lord love the Lord above all things and the neighbour as themselves . . . whereas they who do all things for the sake of themselves and the world love themselves above all things . . .

[A.] 9211. He who is led by the Lord never thinks at all about reward, and does good to the neighbour from the heart.

97807. The virgins who took the lamps and no oil, are they who hear the Word, read it, and say they believe, and yet do nothing of good ; and if they do it it is not from the love of what is good and true, but from the love of self and the world.

9975. See under GOOD at this ref.

10067⁸. That man can do nothing of good from himself. Sig.

10219. 'And there be not in them a plague in numbering them'=lest there be the penalty of evil in doing goods as from themselves. . . For the goods which a man does, he does as from himself ; he perceives no otherwise until he is in faith from love. . .

—³. So long as there is such a state in a man that he cannot perceive and feel the influx of goods from the Lord, so long he does goods as from himself ; but still he ought to acknowledge and believe that they are from the Lord.

10718. They who have Heaven in themselves will good to all, and perceive delight in doing good-benefaciendo-to others, not for the sake of themselves and the world, but for the sake of the good and truth that are so to be done.

H. 361². A rich man can in many ways benefit (his country and neighbour) more than a poor man . . .

535 (e). Charity is to do what is good, just, and right, in every work and employment. Refs.

— Unless doing good is conjoined with willing good and with thinking good, there is no salvation, nor is there conjunction of the internal man with the external.

N. 152. They who do good for the sake of reward do not do good from the Lord, but from self. . .

157. To think and believe that those come into Heaven who do good, and also that good is to be done in order that men may come into Heaven, is not to regard reward as an end, thus not to place merit in works ; for so think and believe even those who do good from the Lord . . . T.440.

C. J. 42³. (They complain that from those sermons) they do not know whether good is to be done or not . . .

Life 1. All religion is of life, and its life is to do what is good, Gen.art.

— The reason it is said that the life is to do what is good, is that doing good acts as one with thinking good . . .

2. That religion is of life, and that life is to do good. Ill.

9. No one can do good that is good from himself. Gen.art.

— The reason scarcely anyone knows hitherto whether the good he does is from himself, or from God, is that the Church has separated faith from charity . . .

11. As it concerns salvation to know whether the good which a man does is from God, or whether it is not from God, it is to be revealed.

16. In what follows, they who do good from themselves will be called natural men . . . but they who do good from the Lord will be called spiritual men . . .

17. That no one can do anything good that is good, from himself. 29, Ill.

— They who believe in the Lord, and do good from Him, are called 'sons of light,' etc.

18. In proportion as a man shuns evils as sins he does good not from himself, but from the Lord. Gen.art.

21. Hence results this general law : That in proportion as anyone shuns evils, he does goods.

24. That if a man wills and does goods before he shuns evils as sins the goods are not goods, is because he is not in the Lord. Examps. Thus, if he does good-benefaciato-to the Church, etc. J. (Post.) 347.

31. (Although) it is a Truth that no man can do good from himself which is good, by this to destroy all the good of charity which a man does who shuns evils as sins, is an enormity . . . For everyone knows that religion is to do what is good . . . Every man is able to shun evils as from himself from the Lord's power . . . and that which he afterwards does is good from the Lord.

58. In the second Table . . . it is not said that man is to do this or that good, but that he should not do this or that evil . . . The reason is, that man cannot do anything good from himself ; but when he does not do evils, he then does good, not from himself, but from the Lord. R.461^e.

P. 326⁸. If thou doest goods in all abundance, as if thou buildest churches . . . endowest hospitals, givest alms daily, succourest widows and orphans . . . and yet dost not shun evils as sins against God, all these goods are not goods, being either hypocritical or meritorious . . .

—³. To do good and not acknowledge God, is contradictory ; for the one cannot exist without the other.

R. 577. 'Its deadly wound was healed'=the cure of that 'head' of the doctrine by this reasoning, that no one can do good work from himself . . .

580. 'They adored the beast'=the acknowledgment by the general body that it is a holy Truth, that no one can do good work from himself . . .

581. 'Who is able to fight with him?'=who can deny that man cannot do any spiritual good from himself ?

601. 'That they should make an image to the beast that hath the wound by a sword and did live'=that faith is the only means of salvation, because no one can do good from himself, except it be meritorious . . .

634². To live according to (the doctrine of faith alone) . . . is to **make** nothing of good, by thinking within themselves, that no one can **do good** from himself, except it be meritorious: thus they only avoid evils for the sake of civil and moral laws . . . These are they who **do goods** merely for the sake of themselves and the world, and therefore from the love of self . . .

875³. How man can **do good** from God, and yet as from himself. (Fully ex.) T.461.

M.130⁴. The wisdom of life is . . . to shun evils . . . and to **do goods**, because they are advantageous for the soul, the commonwealth, and the body.

B. 43. Goods are to be **done**, because they are of God, and from God. And these are to be **done** by man as by himself, but it is to be believed that they are from the Lord with him and through him. 117³. T.3. Scia.10.

59^e. My friend, make your escape from such, and shun evils as sins, and **do goods**, and believe in the Lord, and saving justification will be given you.

T. 329. The First of love to God and of love towards the neighbour is not to do evil, and the Second of them is to **do good** . . . There are two opposite loves, the love of willing and **doing good**, and the love of willing and **doing evil** . . . All Hell is in the love of **doing evil**, and all Heaven is in the love of **doing good** . . . How evils are removed, and man is brought to **do goods**, will be demonstrated in the two chapters on Repentance and Reformation.

—³. That evils are to be put away, before the **goods** which a man **does** become goods before God. The Lord teaches in Isaiah: 'Wash you, purify yourselves, put away the wickedness of your works from before Mine eyes; learn to **do good** . . . (i.16,17).

330^e. To these things are to be added two canons for the service of the New Church: I. No one can shun evils as sins, and **do goods** which are goods before God, from himself; but in proportion as anyone shuns evils as sins, he **does goods**, not from himself, but from the Lord. J.(Post.)348.

374. That charity is to will well, and that good works are to **do well** from willing well. Gen.art.

404. He **does good** to the neighbour, but for the sake of returns.

409. That **good is to be done**—*benefaciendum sit*—to an adversary and enemy from charity, the Lord teaches in Matt.: 'I say unto you, Love your enemies, bless them that curse you, **do good**—*benefacite*—to them that hate you, and pray for them that injure and persecute you . . . (v.44).

410. Charity itself resides in the internal man, in which it is willing well, and is thence in the external man, in which it is **doing well** . . .

414. **Good is to be done**—*benefaciendum est*—to our Country according to its needs . . . They who love their Country, and from good will **do good**—*benefaciunt*—to it, after death love the Lord's Kingdom . . .

419. To do uses is to **do goods**; and according to the quantity and quality of the use in the goods, the goods are goods.

420. Charity and good works are two distinct things, like willing well and **doing well**. Gen.art.

428. After death, these are well discriminated, and are separated from those who have performed the **benefactions** of charity prudently; for they who have performed them from that blind idea of charity, then **do good**—*benefaciunt*—equally to the evil and the good; and the evil thereby **do evils**, and thus injure the good; wherefore, these **benefactors** are also the cause of injury to the good; for to **do good**—*benefacere*—to a rogue is like giving bread to a devil, which he turns into poison . . . It is also like handing a sword to an enemy, with which he may kill some one . . .

435. That 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.

— A man can see from reason itself, that in proportion as the evil seated in the will is not removed, the **good** which he **does** is impregnated with that evil; for the evil is then within the good, like a kernel in its shell . . .

—⁴. That a man cannot **do good** which in itself is good, before evil has been removed, the Lord teaches in many places. Ill.

437. It is believed that charity is simply to **do good**, and that then one does not do evil; consequently, that the First of charity is to **do good**, and its Second not to do evil; but this is turned completely upside down: the First of charity is to put away evil, and its Second is to **do good**; for it is a universal law in the Spiritual World, and thence also in the natural world, that in proportion as anyone does not will evil, he wills good; thus in proportion as he turns away from Hell, from which all evil ascends, he turns himself to Heaven, from which all good descends . . .

439². That **good is not to be done** with reward as the end, the Lord teaches in Luke: 'If ye **do good**—*benefacitis*—to them that **do good**—*benefaciunt*—to you, what thank have ye: rather love your enemies, and **do good**—*benefacite*—, and lend, hoping for nothing again . . . (vi.33,35).

— That man cannot **do good** which in itself is good, except from the Lord. Ill.

440². With these, the delight of **doing good** to the neighbour is the reward; this delight . . . far surpasses all natural delight; and they who are in this delight do not want to hear of merit; for they love to **do** . . . They are like those who **do good** to friends for the sake of friendship . . .

484². But my friend, shun evil, and **do good**, and believe in the Lord with all your heart, and with all your soul, and He will give the love to **do** and the faith to believe; and then you will **do good** from love . . .

535². All those who **do good** from religion avoid actual evils; and yet how very rarely they reflect upon the interior things of the will, believing that they are not in evils because they are in goods; and even that the goods cover the evils . . .

536. Still, all who **do good** from religion, not only Christians, but also pagans, are accepted by the Lord, and are adopted after death; for the Lord said, 'I was

a hungered, and ye gave Me meat, etc.' To this I will add this new thing: All those who do good from religion, after death reject the doctrine . . . of three Divine Persons . . . and also the faith applied to the three in order; and turn themselves to the Lord God the Saviour, and draw in with pleasure the things of the New Church. All others . . . have hearts of adamant . . .

[T. 536]⁷. It is not said (in the parable of the goats) that they had done evils, but that they had not done goods; and they who do not do goods from religion do evils, because 'no one can serve two lords' . . .

537. They who do good from mere natural goodness, and not at the same time from religion, are not accepted after death . . .

726². There are many who confess the Lord, and who do good to the neighbour, but if they do not do it from love to the neighbour, and from faith in the Lord, they are not regenerate; for they do good to the neighbour merely for the sake of reasons which regard themselves and the world . . . The works of these are merely natural . . . Love towards the neighbour, and faith, are from the Lord alone, and both are given to man, when he, from his free-will, does good to the neighbour naturally, believes truths rationally, and looks to the Lord; doing these three on account of the things commanded in the Word.

D. 3000. On some who want to do good from their own powers.

3025a. On a certain person who supposed that he could do good and love the neighbour from himself. 3026.

4815. One (of the Moravians) does not confer a benefit on another: if he confers a benefit, he at once becomes his enemy . . . Thus there is a deadly vindictiveness against all who do good.

6004². If they ask what it is to do good, it is answered, that it is to have as an end the good of the Church, of our Country, of society, and of a fellow-citizen, for their own sakes, and for the sake of good; thus to do good because it is commanded in the Word, which is to do it for the Lord's sake . . . This is the good of life which makes faith . . . —³.

E. 741². Man does not do good from himself, but from the Lord, when he does good from the Word, that is, because it is commanded by the Lord in the Word; for the Lord is the Word . . . and the Lord is in those things which are from the Lord with man, as He also teaches in John: 'He who keepeth My word, I will come to him, and I will make My abode with him.'

—². It is evident (from Rev. iii. 20) that the Lord is continually present, and gives the endeavour to do good, but that man is to 'open the door,' that is, receive the Lord; and he receives Him when he does good from His Word; and although this appears to the man to be done as by himself, still it is not of man, but of the Lord with him . . .

785². He who does good has faith, but he who does not do goods has not faith.

797⁵. If they do good, it is from the love of reward . . .

—¹⁰. If (a man who in both doctrine and life makes

good works of no account) still does goods, because they are commanded in the Word, he does no other goods than moral goods from the natural man, which goods are from himself, and are also meritorious goods; for all the doing of man is from his will, and is as his will; for a deed is nothing but the will in its activity; wherefore, when a man thinks, and also wills, that there is nothing of salvation in works, he is not able to do any other goods than such as are from this origin. Such are many of the learned . . .

798⁴. In (love to the Lord and charity) are all they who do goods from the Word . . .

—⁶. That to do good from obedience is from the natural man. Ex. (But) no one can do good from charity but he whose spiritual mind is opened, and the spiritual mind is opened solely by a man's abstaining from doing evils . . . because they are contrary to the Word . . . Whatever a man then does is good . . . and it follows that to do good from charity is spiritual; but to do good from obedience, because it is from the love of reward, is natural. This is the Natural in which they are who are at the entrance to Heaven . . .

802⁴. That faith has been given as the means of salvation, because man cannot do good from himself. Ex.

803². How man may be . . . in affection to do the goods which must be of his love. Ex.

— V. Hence it follows, that to shun evils is to do goods.

— VI. In proportion as man acts from (these good affections, he does goods, because he does these from the Lord, and not from himself.

—³. Many believe that they will come into Heaven, if they have faith . . . and do goods; and yet they are not averse to evils . . . But let them know that their faith is not faith . . . and their goods are not goods . . .

897. They who believe that Angels . . . are in such a state of integrity that they are able to do goods from themselves, are very much mistaken . . .

935². Everyone can see that in these eight commandments there are contained the evils which are to be shunned, and not the goods which are to be done.

946⁵. As a man thinks and wills he also does; for every deed of man proceeds from the thought of his will: hence it follows again, that when a man shuns and is averse to evils, he does goods, not from himself, but from the Lord: hence it is that to shun evils is to do goods. The goods which the man then does are meant by good works, and good works in the whole complex are meant by charity.

951⁸. To regard use in the first place and self in the second, is to do goods for the sake of the Church, our Country, a society, and the neighbour; and the goods which a man does for the sake of these are not from man, but from the Lord . . .

1167. The law of the Divine Providence, that in proportion as man can be withdrawn from evils, he does good from the Lord which is in itself good. Ex. See 1141².

J. (Post.) 217. The argument in which they place force, is that man cannot do good from himself which is good. This is true: but still unless man is in good

as from himself, it is not appropriated to him, and thus he is not conjoined with the Lord. In order to conjunction there must be reciprocation . . .

342. That to do goods and not fight against evils is to do goods from self, and not from the Lord . . . It is believed by many that they will be saved because they have done goods, as that they have given to the poor, benefited the neighbour, acted sincerely and justly in their employment and in their work; and yet have never fought against the evils opposed to these goods, believing that evils are thus removed—it does appear, too, as if goods removed evils—saying in their hearts, If I do good, then I shun evil. But still the fact really is, that he does indeed do good from obedience to the Lord's commandments, but still not from the Lord, but from himself, thus not from a spiritual law, except only apparently, but really from a moral law and a civil one; and in this case evils still remain, and although he does not do them, still he is not averse to them; wherefore when the love of evil with its delight returns, he does not resist it, and so either excuses it and does it, or for the sake of self and the world omits to do it, and then he does not even know that it is evil. It is very different when he fights against evil from a spiritual law; in proportion as he does this he arraigns it; and in the same proportion he loves good and its truth; and in the same proportion he does good from the Lord, and not from himself; and in the same proportion, through his good and his truth, the Lord removes evil.

343. I heard Spirits saying that they know no other-wise than that to do good is to shun evil: but they received for answer that still they do not shun evil further than that they do not do it at that time; but still they do not hate evil and arraign it as sin, except in proportion as they have fought against it: by means of combat, evil is removed, and then good succeeds . . . To do good and not to fight against evil, is a thing that exists only in externals, and not in internals; whereas to fight against evil and thus do good, is a thing that exists in internals. Man does not become spiritual, except through combat. Some of those who have been sincere, just, chaste; and have not fought against things insincere, unjust, and unchaste, are let into combats after death; and then it clearly appears how much they have done from themselves or for the sake of themselves, or how much from the Lord; and, through combats, they are reformed.

345. Man does good from obedience, and he does good from affection; he does good from obedience before he has fought against evils; this is the first state of man, and may be a state of reformation—and he who is in this state, and does not do evils, is regenerated in the other life through combats against them, or through temptations. To do good from affection exists when a man has fought against evils; this state is the state of man's regeneration; and is the inverse of the former one.

346. To do good from obedience is not from freedom, because not from affection; there is the thought of recompense in it; thus, afterwards, of merit.

347. No one can do good from himself, but the Lord
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does good in the man; and no one comes to the Lord except the man who removes evils from himself through combats against them: thus in proportion as anyone so removes them, he does good from the Lord. This good has a similar appearance to that which is done—*fiat*—by man; but still he is always thinking about the Lord, and the Angels have the perception that it is from the Lord.

C. 13. That the Second of charity is to do goods because they are uses.

17. That to will to do good to the neighbour is of charity.

— If a man does these goods (giving to the poor, etc.) before he shuns evils as sins, they are external goods, yea, meritorious, because they flow from an impure fountain; and the things which flow forth from such a fountain are inwardly evil: the man is in them, and the world is in them.

18. That to do Christian goods is of charity is known, and it is believed by many that good blots out evil . . . But it does not blot out evil if the man does not think about the evils in himself, and perform repentance from them.

20. That man is able to do good which he believes to be of charity, and still not shun evil, and yet all evil is against charity. . . That to shun evil [and do good] are two distinct things is evident; for there are those who do every good of charity . . . and yet do not know that to cherish hatred and revenge, to commit whoredom, to slander, etc., are evils. Examp. . . In a word, to shun evils as sins, and to do Christian good, are two distinct things. He who shuns evils as sins does Christian goods; but they who do good and do not shun evils as sins do no Christian good. For evil is contrary to charity, and must therefore be abolished before the good a man does is of charity. No one can do good, and at the same time will to do evil.

23. That as a man does not will to do evil to the neighbour, so he wills to do good to him; and not the converse.

27. That first evil is to be removed . . . before the good he does is the good of charity.

28. (The Decalogue) was so holy because no one can do Christian good before.

29. That good follows is clearly evident from this: A judge says, I will not judge from what is evil . . . but justly; and he does good.

31. So in a thousand other cases; when one does not do evil he does good.

32. Wherefore it may be taken as a maxim, that to shun evil as sin is to do good.

Can. Trinity ix. 6. When (the laity and the clergy) were examined as to whether they had in them anything of God, of faith and of charity, it was observed that there was nothing, consequently nothing of Heaven, of the Church, and of salvation, except with those who had done goods from religion; because these are receivable in the Spiritual World of faith in the Lord God the Saviour.

Dock. Navale. A.1977. R.463. T.462.

Doctrine. *Doctrina.*

Doctrinal. *Doctrinalis.*

See BEERSHEBA, BOW, CHARIOT, CITY, HEAVENLY DOCTRINE, and SHIP.

A. 5^o. I have been instructed there . . . especially concerning the **doctrine** of faith which is acknowledged in the universal Heaven.

36. Few know that faith is the **doctrine** of faith . . . not only the Knowledge of all things that are embraced in the **doctrine** of faith, and the acknowledgment of them, but especially obedience to all things which it teaches. The primary thing it teaches is the love of the Lord and the love of the neighbour . . . as the Lord clearly teaches . . . in Mark xii. 28-35 . . . 'the law and the Prophets' are the universal **doctrine** of faith, and the whole Word.

324. It treats (in Gen. iv.) of **doctrines** separated from the Church, or heresies.

325. The **doctrine** of faith separated from love was called 'Cain.'

330. Perverted **doctrine** is called 'the curse concerning the ground.'

337. As the falsification of the **doctrine** (of the Most Ancient Church) is here treated of, and consequently heresies and sects under the names of Cain and his descendants, (it shall be explained) how the **doctrine** was falsified . . . Thus it follows that the **doctrine** was falsified in the most ancient time when they made confession of faith, and thus separated faith from love. They who thus falsified the **doctrine** . . . were called 'Cain;' and, with them, such a thing was an enormity. 442. 468.

340. Before, they had as it were been ignorant what faith is, because they had a perception of all the things of faith; but when they began to make a distinct **doctrine** about faith, they took out the things of which they had a perception, and reduced them into **doctrine**, and called it, 'I have gotten a man Jehovah,' as if they had found out something new; thus that was made a matter of knowledge which before was inscribed on the heart.

355. 'Cain'=faith separated from love, or such a **doctrine** that faith can be separated.

368. That 'a field'=**doctrine**, thus whatever is of the **doctrine** concerning faith and charity. Ill. 2936.

442. Owing to their being of such a genius, these separated **doctrines** and heresies were much more profound than they are at this day.

464. The Church called 'Enoch' . . . made **doctrine** from the things revealed and perceived in the Most Ancient Church; which **doctrine**, although of no use at that time, was preserved for the use of posterity. Tr. 519. 521.

521. Enoch reduced to **doctrine** that which was perceptive of the Most Ancient Church, which at that time was not permitted; for it is entirely different to know from perception, from what it is to learn from **doctrine**; they who are in perception have no need to know what they do know through the way of formed **doctrine**. Examp. . . To those who know from percep-

tion, it is given by the Lord to know what is good and true through an internal way; whereas to those who know from **doctrine**, it is given to know through an external way, or that of the bodily senses; the difference between which is like that between light and darkness. But, as it was foreseen that the perceptive of the Most Ancient Church would perish, and that afterwards they would learn what is good and true by means of **doctrines**, or by means of darkness would come to the light, it is here said that 'God took him,' that is, that he preserved it for the use of posterity.

530. The names in this chapter=Churches, or, what is the same, **doctrines**; for the Church is from **doctrine**, and has its name from it; thus 'Noah'=the Ancient Church, or the **doctrine** remaining from the Most Ancient one . . .

531. 'To comfort us by our work, and by the pain of our hands out of the ground which Jehovah hath cursed'=**doctrine**, by which that which was perverted would be restored.

555. That they conjoined the **doctrinal things** of faith to their cupidities, and thus confirmed themselves in evils and falsities, is signified by 'the sons of God took to themselves wives from the daughters of man.' 570.

557. They who immersed the **doctrinal things** of faith in their cupidities . . . are 'the giants.'

570. The truths of the Church are **doctrinal things**, which, as those here treated of had them by traditions from the most ancients, regarded in themselves were truths; wherefore they are called 'the sons of God.'

609. As there was no longer any communication with Heaven . . . of the Lord's Providence, **doctrinal things** of faith were preserved . . . for the use of this posterity; which **doctrinal things** were first collected by Cain, and were stored so that they might not be lost, wherefore it said of Cain that a mark was set on him, lest anyone should kill him. . . Afterwards, they were reduced into **doctrine** by Enoch, which **doctrine** was of no use at that time, but was for posterity, and therefore it is said that 'God took him.' . . 920⁴.

769. 'The sons of Noah'=**doctrinal things**. . . For a Church cannot exist without **doctrinal things** . . .

809^o. Therefore, neither does what is **doctrinal** make the Church, if that which is **doctrinal** does not regard charity both in general and in special. In that case charity is the end, and from the end is evident the quality of what is **doctrinal** as to whether it is of the Church or not.

920⁴. These **doctrinal things** (collected by Cain) consisted solely in significative things . . .

1065. 'These three sons of Noah'=these three kinds of **doctrines**, which are those of the Churches in general. There are indeed innumerable kinds of **doctrines** less universal, but there do not exist any other universal kinds; for they who acknowledge neither charity, faith, nor external worship, are of no Church.

1066. 'By them was the whole earth scattered over'=that thence have been derived all **doctrines**, both true and false.

1068. 'Noah began to be a man of the ground' = man in general instructed from the **doctrinal things** of faith.

—². The **doctrinal things** which the man of the Ancient Church possessed . . . were preserved from the revelations and perceptions of the Most Ancient Church, in which they had faith, as we at this day have in the Word. These **doctrinal things** were their Word.

1071. The man of this Church had no perception . . . but had to learn what was good and true from **doctrinal things** of faith collected and preserved from the perception of the Most Ancient Church; which **doctrinal things** were the Word of that Church. The **doctrinal things** of faith, like the Word, were in many cases of such a character that without perception they could not be believed; for spiritual and celestial things infinitely transcend human apprehension. 1151. 1152. 1154. 1156.

1141. They who are here called 'sons of Japheth' . . . knew no other **doctrinal things** except external rites.

1143^e. In the literal sense, the names mentioned here = the peoples who constituted the Ancient Church; but in the internal sense, their **doctrinal things**.

1145. 'These are the nativities of the sons of Noah' = the derivations of the **doctrinal things** and worships of the Ancient Church.

1147. 'And sons were born to them' = the **doctrinal things** thence derived . . . by which are meant both truths and falsities; for such are the **doctrinal things** of Churches.

1176. The Knowledges of interior things are what are called **doctrinal things**, and which these also distinguish from rituals. Examp.

1188. 'Nineveh' = the falsities of **doctrinal things**; and 'Rehoboth' and 'Calah,' the like, from a different origin.

1190. 'Resen between Nineveh and Calah' = that they also formed for themselves **doctrinal things** of life; and 'Resen' = the false **doctrinal things** thence derived. . . In the former verse it treated of the falsities of **doctrine**; here, of the falsities of life.

1196. 'Pathrusim and Casluhim' = the **doctrinal things** of rituals from a like origin, which are only matters of knowledge.

1198^e. 'The Philistines' . . . cannot do otherwise than pervert even the Knowledges of faith by reasonings therefrom, and thence form for themselves false **doctrinal things**.

1214. 'The sons of Ham' = the derivations of **doctrinal things** and worships from corrupt internal worship. . . (For) 'sons' = **doctrinal things**; and 'Ham,' corrupt internal worship.

1241². The internal things (of the worship of the second Ancient Church) were **doctrinal things** from the antediluvian time, especially from those who were called 'Enoch,' who collected the perceptive things of the Most Ancient Church, and thence made **doctrinal things**; these were their Word. 1409².

1280. The first state of the first Ancient Church, that there was one **doctrine** for all. Tr.

1285. 'The whole earth was of one lip' = that everywhere there was one **doctrine** in general. 1316.

—². As to the first Ancient Church, which although spread so widely through the world, was one in **doctrine** in general and in particular, when yet the worships both internal and external were everywhere diverse; as has been shown in the preceding chapter, where by every nation there mentioned is signified a diverse **doctrinal** and ritual; the case is this. (Ex. by the Heavenly Societies.)

—³. The **doctrine** is one, when in all there is mutual love, or charity. . . (Then) the varieties of **doctrinal things** and worships are like the varieties of the senses and viscera in man, which contribute to the perfection of the whole.

1288. 'Their words were one' = that they were one in **doctrine** in particular. (For) 'lip' = **doctrine** in general; 'words,' **doctrine** in particular, or the particulars of **doctrine**. For the particulars are of no account—*nihil faciunt*—, as was said, provided they regard one end, which is, to love the Lord above all things, and the neighbour as ourselves; for in this case the particulars belong to the generals.

—². That 'word' = all **doctrine** concerning charity and thence faith. Ill.

1304. The Church is such that when charity recedes, and the love of self succeeds in its place, the **doctrine** of faith is of no account, except in so far as it can be turned into the worship of self. . . These are the things which are signified by 'the city and the tower.'

1322. 'So that they may not hear a man the lip of his companion' = . . . not to acknowledge what another teaches, or his **doctrine**. . . They indeed acknowledge it with the mouth, but not with the heart. (Ex. by the case of the infernal Societies.) The case is the same with such **doctrine** and worship in the world; they acknowledge what is **doctrinal** and ritualistic well enough conjointly; but the general principle which holds them together is the worship of self . . .

1324. 'They ceased to build the city' = that such a **doctrine** was not received . . . From this it is evident, that such a **doctrine** . . . containing within it the love of self . . . was not permitted with this Ancient Church.

1330. 'These are the nativities of Shem' = the derivations of the second Ancient Church; (for) 'nativities' = the origin and derivation of **doctrinal things** and of worships.

1346. 'Begat sons and daughters' = **doctrinal things** which are rituals.

1515. Sirens in the other life seize upon . . . **doctrinal things** . . . in order to turn them into magic and claim command over others . . . Hence it is evident that what is **doctrinal** is of no account, unless the man does as it teaches . . . Besides, many are among the infernals who have been pre-eminently skilled in **doctrinal things**.

1679³. Falsities from adopted principles . . . cannot be so rooted in the voluntary part of man. Such are false or heretical **doctrinal things**: these commence from an origin outside the will, being from the imbuing of such things from infancy, and afterwards from confirmation in adult age. But as they are false, they cannot do otherwise than produce evils of life. Examp.

[A.] 1798². In a general sense, faith is every **doctrinal thing** of the Church ; but **what is doctrinal** separated from love or charity never makes the internal of the Church ; for **what is doctrinal** is only knowledge, which is of the memory, and exists also with the worst persons, even with the infernals. But **what is doctrinal**, when it is from charity, or of charity, does make the internal, because this is of the life. The life itself is the internal of all worship, and so is everything **doctrinal** which flows from the life of charity.

—⁴. These are the commandments of the Decalogue, which are the exterior **doctrinal things** of faith, and which, with those who are charity and its life, are not known by memory, but are in their hearts.

1799³. **What is doctrinal** itself does not make the external, still less the internal (of the Church) ; nor does it distinguish Churches with the Lord ; but it is life according to **doctrinal things**, all of which, when true, regard charity as their fundamental. What is the use of **that which is doctrinal**, except to teach how a man must be ?

—⁴. See CHURCH at these refs. 1844. 3305⁷. 3310. 3451². 3786². 4468. 4683. 4747². 4837². 4899².

182. By spiritual things, are meant . . . all things which are of faith, thus all **doctrinal things** ; for these are said to be of faith, although they are not of faith until they are conjoined with charity.

1834². See CHARITY at this ref.

2009⁶. 'Where I made My name dwell at the beginning' = worship, thus the **doctrine** of true faith.

—¹¹. That 'the name' of God or of the Lord = all the **doctrine** of faith concerning love and charity, which is signified by 'to believe in His name.' III.

—^e. The reason they say that there is no salvation in any other name than the Lord's, is that there is not in any other **doctrine**, that is, not in any other thing than mutual love, which is the true **doctrine** of faith.

2049. The truths of faith are all **doctrinal things** concerning the eternal life, the Lord's Kingdom, and the Lord.

—³. The law and the Prophets, that is, the universal **doctrine** of faith with all its Knowledges, consist in love to the Lord and in love towards the neighbour. . . Nevertheless, **doctrinal things** or the Knowledges of faith are in the highest degree necessary for the formation of the life of charity, which cannot be formed without them.

2116³. The **doctrinal things** and dogmas of faith are not faith, but are of faith ; for each and all are for the sake of the end that man should become such as they teach, as is evident from the Lord's declaration that in love to God, and in love towards the neighbour, consists all the law and the prophets, that is, the universal **doctrine** of faith.

2228^e. Faith . . . is charity ; for to this lead all things which are called of the **doctrine** of faith.

2231. '(Abraham) will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment' = that from Him is the whole **doctrine** of charity and faith ; (for) the signification of 'son,' 'house,' 'way,' 'justice,' and 'judgment,' when reduced into one sense = the whole

doctrine of charity and faith ; for 'sons' = all who are in truths ; 'house,' all who are in goods ; 'the way,' the **doctrine** in which they are instructed ; which **doctrine** concerning good is signified by 'justice,' and concerning truth, by 'judgment ;' the **doctrine** concerning good is the **doctrine** of charity, and the **doctrine** concerning truth is the **doctrine** of faith. In general, there is only one **doctrine**, to wit, the **doctrine** of charity ; for all things of faith regard charity . . .

—³. They then began to distinguish between charity and faith, and to refer to faith all the **doctrinal things** which belonged to their religion, and to call them by the single term faith . . .

2234. That 'a way' = **doctrine** (is because) 'a way' is predicated of truths, because truths lead to good, (and therefore) 'a way' = **doctrine**, because **doctrine** in one complex comprehends all those things which lead to good, that is, to charity.

2371. 'They said, Is one come to sojourn' = those who are of a different **doctrine** and a different life ; (for) 'to sojourn' = to be instructed and to live, thus **doctrine** and life . . . That the good of charity, in consequence of its complete secession from life, is also rejected from **doctrine** (is here signified).

2382. 'The men who were at the door of the house' = rational things and thence **doctrinal things**, by which force is put upon the good of charity ; (for) 'men' = rational things ; and 'a door,' introduction or approach, which leads either to truth or to good ; thus **what is doctrinal**.

2385^e. Then everyone would say, in whatever **doctrine**, and in whatever external worship he was, This is my brother, I see that he worships the Lord, and is good.

2417. 'Look not behind thee' = that he should not have regard to **doctrinal things** ; for the city was behind him, and the mountain before. . . What it is to look to **doctrinal things**, will be shown in what follows ; here, we shall only say what that is which is **doctrinal**. **What is doctrinal** is twofold ; first, that which is of love and charity, and secondly, that which is of faith ; every Church of the Lord at its beginning . . . has nothing **doctrinal** except what belongs to charity, and loves no other, because this is of life ; but the Church successively bends itself from this [kind of] **what is doctrinal**, beginning to undervalue it, and at last to reject it, and then it acknowledges nothing to be **doctrinal** except what is called of faith ; and when it separates this from charity, **what is doctrinal** conspires with a life of evil. (Traced through all the Churches.) Hence it is evident that **what is doctrinal** is twofold . . . although in itself it is one ; for **what is doctrinal** of charity involves all things of faith ; but when **what is doctrinal** is made solely from those things which are of faith, then **what is doctrinal** is said to be twofold, because faith is separated from charity.

—⁸. As what charity is and what the neighbour is, in such great obscurity, it follows that after **what is doctrinal** of faith had gained the ascendancy, **what is doctrinal** of charity was among the things that were lost, although this was the sole one that was cultivated in the Ancient Church . . .

—^e. In order, therefore, that what is doctrinal of charity may be restored, it shall be told in what follows . . . what charity is and what the neighbour.

2418. 'Stay thou not in all the plain' = that he should not delay in any of these (doctrinal things); (for) 'a plain' = the whole of what is doctrinal. III.

2454. 'His wife looked back behind him' = that truth turned itself away from good and looked to doctrinal things . . . (For) 'to look back behind him' = to look to doctrinal things, which are of truth, but not to a life according to doctrinal things, which is of good. Ex.

—⁴. 'Not to return back to take the garments' = not to turn away from good to the truth of what is doctrinal.

—⁵. Truth is said to turn itself away from good and look to doctrinal things, when we no longer have at heart what sort of life makes the man of the Church, but what sort of doctrine; when yet life according to doctrine makes the man of the Church, but not doctrine separated from life; for when doctrine is separated from life, as the good which is of life is laid waste, so is laid waste the truth which is of doctrine, that is, it becomes a statue of salt; as everyone may know who regards doctrine alone, and not life, by seeing whether, although doctrine teaches them, he believes in the resurrection, in Heaven, in Hell, yea, in the Lord, thus in all the other things which are of doctrine.

2496. By Abraham's sojourn in Gerar, where Abimelech was, is signified the Lord's instruction in the doctrinal things of faith. It treats here especially concerning the doctrine of charity and faith, its origin, to wit, that it is spiritual from a celestial origin, and not from a rational one. 2497².

2497. It treats of the state in which the Lord was when He first instructed Himself in the doctrinal things of charity and faith; the state itself is signified by 'Kadesh' and 'Shur'; the doctrine of faith, by 'Abimelech the king of Gerar.'

—^e. That thus doctrine is perfect. Sig.

2500. 'Abraham journeyed towards the land of the south' = a further and more interior progression, which is into goods and truths as to the doctrine of faith; (for) 'land' = the Church, for the sake of which doctrine exists.

2509^e. 'Abimelech' = the doctrine of faith, but the doctrine of faith regarding rational things. 2510, Ex.

2510. In what follows, it treats of the doctrine of faith, as to whether it derives its origin from the Rational or from the Celestial. . . Doctrine is said to regard rational things, when nothing is acknowledged as the truth of doctrine, except what can be apprehended by reason, so that the view of all things which are of doctrine is from the Rational; but that the doctrine of faith is not from a rational, but from a celestial origin, is taught in what follows, in the internal sense.

2511. The things contained in this verse involve the Lord's first thought about the doctrine of faith, as to whether it would be profitable to consult the Rational or not. . . Whatever was human . . . from the mother, He had to put off. . . So also this human thing, as to whether the Rational is to be consulted in the doctrinal things of faith.

2516. (God said to Abimelech) 'Thou shalt die on account of the woman' = that there would be no doctrine of faith if the Rational were to be consulted as to the things therein.

—². The reason there is no doctrine of faith from the Rational, is that the Rational is in the appearances of good and truth, which appearances are not truths in themselves; moreover, the Rational has fallacies under it, arising from external sensuous things confirmed by scientifics, which induce a shade on those appearances of truth. For the most part, the Rational is merely human . . . Hence it is that nothing doctrinal of faith can be begun, still less built, from it; but it must be from the Divine itself and the Divine Human of the Lord. This is its origin, and that so completely, that the Lord is doctrine itself; and therefore, in the Word, He is called 'the Truth,' 'the Light,' 'the Way,' 'the Door;' and, what is an arcanum, everything doctrinal is from the Divine good and the Divine truth, and has in it the heavenly marriage: anything doctrinal which has not this in it is not a genuine doctrinal thing of faith. Hence it is, that in each thing of the Word whence doctrine comes, there is a resemblance of a marriage. It does indeed appear, that the doctrine of faith, in the literal sense of the Word, has many things from the Rational, nay, from the Natural, but this is because the Word is for man, for whom it is thus accommodated; but still, in itself, it is spiritual from a celestial origin, that is, from the Divine truth conjoined with the Divine good.

2517. 'She is married to a husband' = that the doctrine of true faith is spiritual, and the things which are therein are conjoined to the Celestial. . . As 'Sarah' = spiritual Divine truth, the doctrine of true faith itself is also meant by Sarah as a wife; for doctrine is from truths.

2519. 'Abimelech had not approached her' = that in the doctrine of faith rational truth was not consulted in any way. . . The reason the Rational was not consulted in any way . . . is that the doctrinal things of faith are all from the Divine, which is infinitely above the human Rational. . . But as it at first appeared as if the Rational ought to be present . . . this thought at first occurred, whether it should not be simultaneously consulted; but the Lord revealed and replied to Himself, that thus there would be no doctrine. 2530.

2520. 'A righteous nation' = both good and truth; for both are of doctrine.

—². Although the Lord perceived from the Divine, that the doctrine of faith is from a celestial origin only, yet, out of regard for mankind, who receive nothing of which they cannot have some idea from the Rational, it is said, 'Wilt Thou also slay a righteous nation?' by which is signified would the good and truth of doctrine be extinguished? Ex.

2531. In order that it may be further known, how the case is with the doctrine of faith, that it is spiritual from a celestial origin, it is to be known, that it is truth Divine from good Divine, thus wholly Divine. That which is Divine is incomprehensible . . . but still it can flow into man's Rational through the Divine Human . . . and it is there received according to the truths which are there . . . Hence it is evident how

important it is that interior truths should be known and received. These truths . . . can only be received by those who are in love or faith in the Lord ; for the Lord is the Divine good, thus He is the Divine truth, and therefore He is doctrine itself ; for whatever is in the doctrine of true faith, regards the Lord . . . That the Lord is doctrine itself as to truth and good, thus that He alone is regarded in doctrine, He teaches in . . . 'I am the Way, the Truth, and the Life;' where 'the Way'=doctrine ; 'the Truth,' everything that is of doctrine ; and 'the Life,' the good itself which is the life of truth.

[A.] 2533. 'And now bring back the man's wife'=that he should restore the spiritual truth of doctrine free from what is rational ; for 'wife'=spiritual truth ; and 'the man,' doctrine itself ; for when Abraham, by whom is represented the Lord in that state, is called 'the man,' he=celestial truth, which is the same as doctrine from a celestial origin . . . And 'Abimelech'=doctrine regarding rational things, or, what is the same, the rational things of doctrine.

—². It was said above, that although in itself the doctrine of faith is Divine, and thus above all human apprehension, even angelic, nevertheless it has been stated in the Word according to the apprehension of man. Ex.

—^o. As the Lord is the Word, He is also doctrine ; for there exists no other doctrine which is Divine doctrine itself.

2534. 'A prophet'=one who teaches, also, abstractedly, the doctrine itself. And as the Lord is doctrine itself, or the Word which teaches, He is called 'a Prophet.' Ill.

2535. '(If thou dost not bring her back,) dying thou shalt die'=that there will be no doctrine of truth and good.

— (Thus the spiritual sense of this verse is,) that the spiritual truth of doctrine was to be restored free from what is rational, and that it was so to be taught and revealed to Him, and thus there would be life in doctrine ; whereas if spiritual truth were not restored free from what is rational, the doctrine of truth and good would be no doctrine of truth and good . . . The case with doctrine is this : In proportion as there is anything human, that is, sensuous, scientific, or rational, from which it is believed so to be, in the same proportion there is no doctrine ; whereas, 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 doctrine lives ; for in the same proportion what is Divine flows in : it is the things proper to the human which hinder the influx and the reception . . .

2543^o. How great the Lord's aversion was, is evident from the zeal . . . which zeal was for doctrine, that it might be uncontaminated by everything rational and scientific.

2545. 'Abimelech called Abraham and said to him'=the Lord's thought from the doctrine of faith. 2550.

2546. Self-reproof . . . because what is rational and scientific wanted to rise up and enter, and thus have something in common in the doctrine of faith, which is Divine. Sig.

2547. 'Thou hast brought upon me and upon my kingdom a great sin'=that thus the doctrine of faith and all doctrinal things were in danger.

2553. Man cannot apprehend anything doctrinal that is purely spiritual and celestial, that is, Divine ; because it infinitely transcends his apprehension, thus also his faith ; all man's thoughts are terminated in natural things . . . Wherefore, if doctrinal things were expounded before man in any other way, they would not be received at all . . .

2568. It was said above that there would be no doctrine if what is rational were consulted . . . But it is said here that the doctrine of faith was enriched with goods and truths both rational and natural. At first sight this may appear contradictory, but it is not so. How the case was with the Lord has been told ; but how it is with man, shall be told. With man, it is one thing to regard the doctrine of faith from rational things, and quite a different thing to regard rational things from the doctrine of faith. (See the whole of this important passage quoted under BELIEVE, at A.2568, and —³ ; and under BEGINNING, at 2568⁴.)

2571. 'Abimelech said, Behold my land is before thee'=the Lord's perception concerning the doctrine of love and charity . . . (For 'land,' here, =the doctrine of love and charity . . . which is the doctrine of the Church ; and which, here, is the land of Abimelech ; for by 'Abimelech' as a king, is signified the doctrine of faith . . . but by his 'land,' whence and where he was, the doctrine of love and charity, whence and where faith is.

—². The reason why the Lord's thought was hitherto about the doctrine of faith, but now about the doctrine of love and charity. Ex.

—^o. This is the reason why the doctrine of love and charity is now mentioned for the first time, although, regarded in itself, the doctrine of faith is the same thing . . . Hence it is that the doctrine of love and charity is the Divine doctrine itself, and that which was cultivated in the Most Ancient Churches ; and as this made one with the doctrine of faith, they rejected those who separated them.

2572. 'Dwell in that which is good in thine eyes'= . . . in the proximate sense, that He was in the good of doctrine ; (for) 'the eyes'=the Intellectual, which is of doctrine.

—². There exist the good and the truth of doctrine ; the good of doctrine is love and charity, the truth of doctrine is faith ; they who are in the good of doctrine, that is, in love and charity, are in the truth of doctrine, that is, in faith. But it is one thing to be in good . . . and another thing to be in the good of doctrine : little children . . . are in good, but not in the good of doctrine, and therefore not in the truth of doctrine . . . But those are in the good of doctrine who have been regenerated through the truths of faith . . .

—³. Such also is the case with those who are in the good of doctrine, relatively to those who are in the truth of doctrine separated from good, although the latter suppose that they see further than the former ; but still they see nothing of good, nor anything of truth except

very slightly and superficially, and this defiled with falsities.

2581. 'God healed Abimelech'=the soundness of doctrine as to good. . . His wife also is said to be healed, by which is signified the soundness of doctrine as to truth.

2583. 'And his maid-servants'=as to the affections of the doctrinal things thence derived.

2584. 'And they brought forth'=fertility . . . as to the things which are of doctrine.

—³. That 'God healed Abimelech, his wife, and his maid-servants, and they brought forth;' and that 'in shutting up Jehovah had shut up every womb of the house of Abimelech, on account of the word of Sarah, the wife of Abraham'=what is the state of the doctrine of faith when it is regarded from truths Divine, and what it is when it is regarded from what is rational, to wit, that when it is regarded from truths Divine, that is, from the Word, each and all things, both rational and scientific, confirm; but when regarded from human things, that is, from reason and knowledge, nothing of good and nothing of truth is conceived; for to look at it from the Word is to look at it from the Lord; whereas to look at it from reason and knowledge, is to look at it from man; from the former come all intelligence and wisdom; from the latter, all insanity and folly. 2586. 2588², Examps.

2586. All the conception of doctrine is from good as a father, whereas its birth is from truth as a mother.

2588. It here treats of the doctrine of faith, concerning which the Lord thought in His childhood, as to whether it was allowable to enter into it by means of rational things, and so form for Himself ideas concerning it . . . But He perceived from the Divine that this ought not to be done . . .

—². How the case is with the doctrinal things of faith in men, was told at 2568. . . They who are in the affirmative, that is, who believe that things are true because the Lord has said so, are continually being confirmed by means of rational things, scientific, and even sensuous things . . . for man has light from no other source than by means of rational things and matters of knowledge . . . With these, doctrine thus in living lives, and it is said of them that they 'are healed,' and that they 'bring forth;' but with the former, doctrine 'in dying dieth,' and it is said of them that 'shutting up, the womb is shut up.'

—¹⁰. Those who by means of scientific and rational things want to enter into the doctrinal things of faith and into Divine things, and who consequently become insane, are treated of in (many passages here quoted).

2613. On human rational things adjoined to the doctrine of faith which in itself is Divine. Tr.

2614. Doctrine, with these things adjoined, is 'Beersheba.'

2679. '(Hagar) went and wandered in the wilderness of Beersheba'=an erratic state (before reformation) in the doctrinal things of faith. See 2671.

2682³. But they who are being regenerated, think much about doctrine and life . . . and therefore if truth is lacking . . . they grieve at heart. Sig.

2686³. 'Wheels'=the doctrine (of natural truths).

2691^e. The Spiritual of man is born from the affection of the Knowledges of truth from doctrine . . .

2702. 'A fountain'=the Word, also doctrine from the Word, consequently, also, truth itself. Ill.

—³. The doctrine in which there are no truths is called 'a pit,' but a pit in which there is no water. Ill.

—¹⁵. '(The waters) descending into the plain'=doctrinal things which are of the Rational.

2704. They who come out of vastation . . . are easily imbued with truths . . . they who are on earth, from the Word of the Lord, or from doctrine . . .

2709. The truths by which the man of the Spiritual Church defends himself, and about which he debates, are from the doctrine which he acknowledges. That the spiritual man was formerly called 'a shooter,' and 'an archer;' and doctrine, 'a bow' and 'quiver;' and the truths of doctrine, or rather doctrinal things, 'missiles,' 'darts,' and 'arrows.' Ill.

2710. The state of the Spiritual Church is relatively obscure, and is one of combat; because the man of the Spiritual Church knows truth from no other source than doctrine; not from good itself, like the celestial man.

2718. By knowledges . . . are meant all . . . that he can imbue from doctrine, etc.

2719. It now treats of the doctrine of faith that will be of service to the Spiritual Church, to wit, that human rational things from scientific were adjoined to it, which are 'Abimelech' and 'Phicol.' . . . (For) the Spiritual Church would not comprehend doctrine without them, and therefore would not receive it. . . The man of the Spiritual Church is relatively in obscurity, wherefore doctrine is to be invested with such appearances as are of human thought and affection, and are not so discordant as that the Divine good cannot possess therein a kind of receptacle.

2720⁴. 'Abraham reproved Abimelech'=the Lord's indignation; 'by reason of a well of water which the servants of Abimelech had seized'=the doctrine of faith, which scientifics wanted to attribute to themselves.

—⁶. 'And Abraham took flock and herd, and gave to Abimelech'=Divine goods implanted in the rational things of doctrine.

—⁷. 'That I have dug this well'=that doctrine is from the Divine.

— 'Therefore he called that place Beersheba'=the state and quality of doctrine.

—⁸. 'And they struck a covenant in Beersheba'=that human rational things were adjoined to the doctrine of faith.

—^e. 'And Abimelech arose, and Phicol the prince of his army, and returned to the land of the Philistines'=that still they had no part in doctrine.

2722. '(Abraham) planted a grove in Beersheba'=the doctrine thence derived with its Knowledges and its quality.

—^e. When predicated of the Spiritual Church, 'trees'=Knowledges, because the man of the Spiritual Church has no perceptions except those through Knowledges from doctrine or the Word.

2723. 'Beersheba'=the state and quality of doctrine,

to wit, that it is Divine to which are adjoined human rational things . . . (For) 'well' = the doctrine of faith; and 'oath' = conjunction. Ill. 2767.

[A.2726.] 'Abraham sojourned in the land of the Philistines many days' = that the Lord adjoined to the doctrine of faith very many things from the knowledge of human Knowledges.

2762². The doctrine of faith is the same as the understanding of the Word as to interior things, or the internal sense.

2831². Hence men can have conscience from any doctrine whatever . . .

2858. 'They went together to Beersheba' = progression into the doctrine of charity and of faith, which was Divine, and to which were adjoined human rational things.

2859. 'Abraham dwelt in Beersheba' = that the Lord is that doctrine itself. . . 'To dwell in Beersheba' = to be in doctrine, but when predicated of the Lord, it = to be doctrine. . . That the Lord is the Word is known, thus the Lord is doctrine; for all doctrine is from the Word. All the doctrine in the Word is from the Lord, and is about the Lord; in the internal sense nothing is treated of but the Lord and His Kingdom . . . and everything of doctrine in the Word, as to man, is to worship Him, and to love Him.

2913. The doctrinal things (of the Ancient Church) were all of charity or life; they who cultivated the doctrinal things of faith were called 'Canaanites,' and were separated from the rest of the inhabitants of the Land of Canaan.

2973. Exterior Knowledges are those of the ritual and doctrinal things of the external Church; interior Knowledges are those of the doctrinal things of the internal Church.

2982. In ancient times there were many Churches all at once, and they all differed as at this day as to doctrinal things; but still they made one in this, that they acknowledged love to the Lord and charity towards the neighbour as the chief and as the essential thing; and thus doctrinal things were not for them to think by, but to live by . . .

—². Doctrinal things are for the sake of life . . . What are doctrinal things except for the sake of an end, and what is the end but the life . . .

3052^e. Scientific and doctrinal things are distinguished from each other by the fact, that doctrinal things are from scientific; the former regard use, and are procured by reflection from scientific.

3057². A holy arrangement of general knowledges, and then at the same time a removal from doctrinal things, to receive the truths of faith. Sig.

—⁴. (For) while general scientific are being arranged, doctrinal things are removed; for these are conclusions from scientific; for there flows in through the Rational as it were a dictate that this is true, and that that is not true . . . There exists no other influx as to truths; doctrinal things are indeed present before, but they are not doctrinal things before they are believed; they are only scientific; wherefore, when the man thinks about them, no conclusion is drawn from them, but it is drawn

from other things about them. This is what is meant by removal from doctrinal things . . . But this state is what is called an obscure one, and is here signified by 'the time of evening.' When, however, doctrinal things have been confirmed, so as to be believed, then comes the morning, or a lucid state.

3077. 'Rebekah came out' = the affection of truth from doctrinal things . . . because she came out of the city. . . Truths also are from doctrinal things. —^e.

3079². 'A clean vessel' = a concordant external, thus the things which are in the external, which are scientific, Knowledges, and doctrinal things.

3091. The submission of the recipients . . . is, that doctrinal things, Knowledges, and scientific, which are recipients, apply themselves.

3102². Every truth which is elevated out of the natural man, that is, out of scientific, or out of Knowledges and doctrinal things, for these are of the natural man . . .

3161². Man becomes rational by means of scientific, to wit, by means of Knowledges of many genera and species, the first of which are means to those which follow next in order; and so on in order to the last ones, which are Knowledges of the spiritual things of the Lord's Kingdom, and are called doctrinal things. That these are learned partly from the doctrine of faith, partly immediately from the Word, and thence partly from one's own study, is known. So long as these doctrinal things are only in the memory, they are only scientific truths, and are not as yet appropriated to the man as his own; but they are for the first time appropriated to him, when he begins to love them for the sake of life, and still more so when he applies them to life . . .

3167^e. Natural truth is (then) everything doctrinal and scientific which has wisdom for its end . . .

3182. Truth is separated when man no longer regards good from truth, but truth from good; or, what is the same, when he no longer regards life from doctrine, but doctrine from life. Examp.

3203². Spiritual truths at first are scientific; for when doctrinal things are learned and inserted in the memory, they are nothing else; but they are successively called out thence by the Lord, and implanted in the life . . . until at last he no longer acts from what is doctrinal or truth, but from charity or good.

3240². As there are two classes of the spiritual, to wit, those who are more in good, and those who are more in truth, they have two kinds of doctrinal things, to wit, the doctrinal things of charity and the doctrinal things of faith; the doctrinal things of charity for those who are in the good of faith, and are here signified by 'the sons of Jokshan;' and the doctrinal things of faith for those who are in the truth of faith, and are signified by 'the sons of Midian.' 'Sheba' and 'Dedan' are they who constitute the first class, that is, those in the Spiritual Kingdom who are in the good of faith, and who have doctrinal things of charity. Hence it is that by 'Sheba' and 'Dedan' are signified the Knowledges of celestial things, or what is the same thing, those who are in the Knowledges of celestial things, that is, who are in the doctrinal things of charity; for doctrinal things are Knowledges.

3241³. (In the Spiritual Church) each remains in that **doctrinal matter**, and calls it truth, which belongs to his Church . . .

— . As there are dissensions about the most essential thing of all, it is evident that the varieties and differences of **doctrinal things** are innumerable . . . but notwithstanding there being so many varieties and differences of **doctrinal things**, or so many derivations, they nevertheless all together form one Church, when all acknowledge charity as the essential of the Church . . .

3242. The life of faith remains, but not the **doctrine** of faith, except in proportion as it makes one with the life.

—². ‘The dromedaries of Midian and Ephah’ = **doctrinal things**; the **doctrinal things** of good are ‘gold’; the **doctrinal things** of truth are ‘frankincense’; both are ‘the praises of Jehovah.’

3243. ‘All these are the sons of Keturah’ = as to the **doctrinal things** and the **worships** thence derived; (for) ‘sons’ = **truths** and **doctrinal things**. . . As the worship of the Spiritual Kingdom is according to **doctrinal things**, ‘the sons of Keturah’ = **doctrinal things**, and also the **worships** thence derived.

3263³. (‘Ishmaelites’ = those who are) as to life in simple good, and as to **doctrine** in natural truth.

3266. ‘These are the names of the sons of Ishmael’ = the qualities of the **doctrinal things** of the spiritual.

3268¹⁰. The **doctrinal** and ritual things of the Ancient Church were various, but still there was one Church, because they did not make faith but charity the essential thing.

3270. The external things of the Church are rituals; the internal things are **doctrinal things**, when these are not a matter of mere knowledge, but of life.

3305. ‘They called his name Jacob’ = the **doctrine** of natural truth. . . (for) that which is represented by Jacob is the **doctrine** of natural truth. 3324.

— . There are two things which constitute the Natural . . . one of life, the other which constitute the **doctrine**; that which is of life is of the will, that which is of **doctrine** is of the understanding . . .

3309. From these (scientific truths) there may afterwards be learned and apprehended truths still more interior, which are called **doctrinal things**, and which are signified by ‘a man of the field.’

—². ‘Hunters’ = those who teach from scientific truths, and also from **doctrinal things**.

3310. ‘A man of the field’ = the good of life from **doctrinal things**.

—³. With the good of life from **doctrinal things** . . . the case is this: they who are being regenerated, first do good from **doctrinal things**; for they do not know what good is from themselves, but learn it from the **doctrinal things** of love and charity . . . But afterwards, when they are regenerate, they do not do good from **doctrinal things**, but from love and charity; for they are then in the good itself which they have learned through **doctrinal things**. Examp.

—⁴. This also is the case with spiritual truths, which are called **doctrinal things**, and are still more interior commandments; for **doctrinal things** are the

interior truths which are for the natural man. The first truths are sensuous, the second are scientific, the interior are **doctrinal**; these latter truths are founded upon scientific truths, inasmuch that man can have and retain no idea, notion, or conception of them except from scientifics . . . Thus they succeed in order with man; wherefore, until man is in adult age, and, through sensuous and scientific truths, is in **doctrinal things**, he cannot be regenerated; for he cannot be confirmed in the truths of **doctrinal things** except by means of ideas from scientific and sensuous things . . .

3314. ‘Rebekah loved Jacob’ = that the Divine truth of the Divine Rational loved the **doctrine** of truth.

3316. ‘Jacob boiled pulse’ = a mass of **doctrinal things**. (For) ‘Jacob’ = the **doctrine** of natural truth, thus the **doctrinal things** which are in the natural man; and ‘pulse’ = a mass of such things.

—². The first state of the man who is being regenerate . . . is, that in . . . his memory there are amassed the **doctrinal things** of truth, without any fixed order. The **doctrinal things** which are therein may be compared to some undigested and uncompounded mass, and to a kind of chaos . . . These are not reduced into order by themselves, but by the good which flows into them . . . When good first longs for them, in order to conjoin them with itself, it manifests itself under the appearance of the affection of truth. This is what is signified by Esau saying to Jacob, ‘Cause me to sup I pray of the red, this red.’ 3318. 3320.

3324. It treats (here) of the right of priority, as to whether it belongs to . . . the **doctrine** of truth, or to the life of good . . .

3325. ‘Sell as to-day thy birthright to me’ = that as to time the **doctrine** of truth was apparently prior.

—¹¹. In the Spiritual Church, at the beginning . . . the **doctrine** of truth is the firstborn with the external Church, and the truth of **doctrine** with the internal Church; or, what is the same thing, the **doctrine** of faith is the firstborn with the external Church, and faith itself with the internal.

— . The Church then no longer studies life, but **doctrine**; and when this takes place, it casts itself into shades . . . This was represented by Cain . . . by Ham . . . by Reuben . . . and by Pharaoh and the Egyptians . . .

3330. ‘He sold his birthright to Jacob’ = that the priority was meanwhile conceded to the **doctrine** of truth.

3332. ‘Jacob gave Esau bread and pottage of lentiles’ = the good of life endowed with the good of truth, and the good of **doctrinal things**. . . That Jacob gave these to Esau = that these goods exist through the **doctrine** of truth.

—². Here is described . . . how the case is with the spiritual man when he is being regenerated, to wit, that he first learns the **doctrinal things** of truth; then, that he is affected with them, which is the good of **doctrinal things**; afterwards, that by looking into **doctrinal things** he is affected with the truths which are in them, which is the good of truth; at last, that he wills to live according to them, which is the good of life. Thus does the spiritual man, when being regenerated, advance from the **doctrine** of truth to the good of life. But when he

is in the good of life, the order is inverted; and from this good he regards the good of truth; and from this the good of **doctrinal things**; and from this the **doctrinal things** of truth.

[A.3332]². The good of life is what flows forth from the will; the good of truth, from the understanding; the good of **doctrinal things**, from knowledge; what is **doctrinal** is that which contains these goods.

3336³. See AFFECTION at this ref.

3357. How appearances of truth of three degrees were adjoined to truth Divine, in order that truths and their **doctrinal things** might be received. Tr.

3364². It treats here about the Lord, that all the **doctrinal things** of faith are from His Divine; for there does not exist any **doctrinal thing**, not the least of it, which is not from the Lord; for the Lord is **doctrine** itself. Hence it is that the Lord is called 'the Word,' because the Word is **doctrine**. But as everything that is in the Lord is Divine, and what is Divine cannot be apprehended by any created thing, the **doctrinal things** which are from the Lord, in so far as they appear before created things, are not truths purely Divine, but are appearances of truth; yet still in the appearances there are truths Divine . . .

3365. 'Isaac went to Abimelech the king of the Philistines, to Gerar'=the **doctrinal things** of faith. . . (For) 'Abimelech'=the **doctrine** of faith looking to rational things; 'the king of the Philistines'=**doctrinal things**. . . and 'Gerar'=faith. Hence (the above words) =that from the Lord comes the **doctrine** of faith which looks to rational things; or, what is the same thing, the **doctrinal things** of faith.

—². All those things are called **doctrinal things** which are of **doctrine**, and which, in so far as they can be received and acknowledged in Heaven by the Angels, and on earth by men, are said to look to rational things; for it is the Rational which receives and acknowledges them. But the Rational . . . can never apprehend Divine things . . . therefore truths Divine are presented by the Lord before the Rational by means of appearances. Hence it is, that **doctrinal things** are nothing but appearances of truths Divine, or nothing but celestial and spiritual vessels, in which is what is Divine; and as what is Divine is in them . . . they affect. Hence the conjunction of the Lord with Angels and men. 3368.

3368². Whether you say rational things enlightened by the Divine, or appearances of truth, or celestial and spiritual truths such as are in (Heaven and the Church), it is the same thing: the same are also called **doctrinal things**, but this from the truths which are in them.

3385. It here treats of the reception of (the appearances of truth), first by those who are in the **doctrinal things** of faith, and are here meant by 'the men of the place,' or of Gerar; and who belong to the first class of those who are called the spiritual.

3387. The internal sense of these words is, that if truths Divine themselves were to be opened, they would not be received by those who are in the **doctrinal things** of faith, because they surpass all their apprehension, thus all their faith . . . Examp.

3388. It here treats of those who are in the **doctrinal**

things of faith, and who have no perception of truth from good, but only a conscience of truth . . . With these, the first of the confirmation of truth is, that it is called Divine, for they then at once 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 them; but still the things which are said must be adapted to their apprehension . . .

3391. 'Abimelech the king of the Philistines looked forth through a window, and saw'=the **doctrine** of faith looking to the rational things in Knowledges.

3393. 'And Abimelech called Isaac and said'=the Lord's perception from **doctrine**. . . (For) as 'Abimelech' =that **doctrine** in which what is Divine was now perceived, he=the Lord as to that **doctrine**; for each and all things in the Word in the supreme sense relate to the Lord; and the Lord is **doctrine** itself, that is, the Word . . .

3412². In the Ancient Church, and afterwards, those were called 'Philistines' who studied life little, but **doctrine** much . . . consequently, who made nothing of the **doctrinal things** of charity, which in the Ancient Church were the whole of **doctrine**, and thus obliterated them, whereas they cried up the **doctrinal things** of faith in their stead, and in these placed the whole of religion . . . and therefore, they, pre-eminently, were called 'the uncircumcised;' for by 'the uncircumcised' were signified all who were not in charity, however much they might be in **doctrinal things**.

3413². On the approach of the light of truth from the Lord, they who are in **doctrine** alone, and not in life, are completely darkened and amazed . . .

3417. 'He encamped in the valley of Gerar'=that the Lord disposed truths that they might also be adapted to the genius and apprehension of those who are not so much in life, but in the **doctrinal things** of faith. Examp.

3419². As the Ancients were in the representatives and significatives of the Lord's Kingdom, in which there is nothing but celestial and spiritual love, they had **doctrinal things** which treated only of love to God and charity towards the neighbour; from which also they were called 'the wise.' From these **doctrinal things** they knew that the Lord was to come into the world, and that Jehovah would be in Him, and that He would make the Human in Himself Divine, and thus would save mankind. From these things they also knew what charity is . . . and what the neighbour is . . . At this day, these **doctrinal things** are completely destroyed, and in their stead there are the **doctrinal things** of faith, which the Ancients made comparatively nothing of . . .

— According to these **doctrinal things** (of charity) is the whole Word as to the sense of the letter, wherefore they who do not know them can never know any interior sense of the Word. Ill.

—^c. That these truths are completely obliterated by those who are in the **doctrinal things** of faith, and not in the life of charity, that is, by those who are called 'Philistines,' is signified by 'the Philistines stopped up the wells after the death of Abraham.'

3420. Those are in the knowledge of Knowledges who are in the doctrinal things of faith, and do not want to know the truths of Knowledges or of doctrinal things. The truths of Knowledges or of doctrinal things are those things which are of life, and regard charity towards the neighbour and love to the Lord. The doctrine, to which belong the doctrinal things and Knowledges, only teaches these truths; he, therefore, who teaches what is to be done, and does not do it, does not want to know truths . . . It is from these that the doctrinal things of love and charity, which were the whole of doctrine in the Ancient Church, have been obliterated.

3427². They who are in the mere doctrinal things of faith, who are called 'the shepherds of the valley of Gerar' . . . cannot but deny that there is an internal sense of the Word . . .

—⁴. Moreover, they who are in the mere doctrinal things of faith . . . cannot but be in persuasive faith . . .

3436. 'He went up thence to Beersheba' = that thence the doctrine of faith was Divine; (for) 'Beersheba' = the Divine doctrine of faith. The doctrine of faith which is here signified by 'Beersheba' is the literal sense itself of the Word; for the Word is doctrine itself . . .

3445. 'There the servants of Isaac dug a well' = the doctrine thence derived; (for) 'a well' = the Word; and as the Word is doctrine itself, and thus all the doctrine of the Church is from the Word, 'to dig a well,' = the doctrine thence derived, to wit, from the literal sense of the Word, because this is here treated of. But the doctrine itself from the literal sense of the Word is one only doctrine, namely, the doctrine of charity and of love; for this doctrine and a life according to it is the whole Word, as the Lord says.

3447. 'Abimelech went to him from Gerar' = the doctrine of faith looking to rational things. . . It here treats of those who are in the literal sense of the Word, and thence in the doctrinal things of faith; and also of the agreement with the internal sense of the doctrinal things of these persons in so far as they are from the literal sense. . . They are those who make faith the essential thing, and do not indeed reject charity, but set it behind, and thus set doctrine before life. Our Churches at this day are almost all of this character, except that which is in Christian Gentilism . . .

3448. 'Ahusath his companion, and Phicol the general of his army' = the primary things of the doctrine of their faith. . . For 'a general' = primary things; and 'an army' = the doctrinal things themselves. The reason 'an army' = the doctrinal things which are of truth, or which are lower truths . . . (is) that truths or doctrinal things are the things by which spiritual combats are carried on. III.

3451³. If anyone acknowledges as a doctrinal thing that charity is from faith, and lives in charity . . . he is not in truth as to doctrine, but still is in truth as to life.

—⁴. Here, therefore, by 'Abimelech' it treats of those who are in the doctrinal things of faith . . . and of the agreement of their doctrinal things with the internal sense, with whom it is evident that conjunction is effected, but only with those who are in good, that is,

with those, who, although they make faith the essential thing as to doctrine, yet make charity the essential thing as to life.

— (Refs. to passages on the subject of doctrine.)

3452. 'We said, Let there be an oath between us . . . and let us make a covenant with thee' = that, regarded in themselves, the doctrinal things of their faith were not to be denied, to wit, in so far as they are from the literal sense of the Word. . . (For) 'an oath between us' = the agreement of doctrinal things with the literal sense of the Word. . . No doctrinal things whatever, provided they are from the Word, are to be denied; for they are accepted by the Lord, provided he who is in them is in the life of charity; for with this life all things which are of the Word can be conjoined.

3454. The Lord's Divine Human, love to Him, and love towards the neighbour, are the three chief things of the internal sense . . . and they are the internal and holy things of all the doctrinal things which are from the Word. . . A fourth is, that the Word is Divine as to every tittle, thus that the Lord is in the Word. This, too, all confess and acknowledge who have doctrinal things from the Word.

3459. They (who are here represented by Abimelech) confirm themselves in the doctrinal things of faith, and not in any of charity. When they act good, it is from the doctrinal things of faith; and the good thence is what is called the good of truth. With those who are in this good, the Lord conjoins Himself, but not so much as with those who are in the good of charity.

3462. 'It came to pass in that day' = in the state . . . here, the state of doctrine of which it treats.

3464. 'They said, We have found waters' = that in doctrinal things there are interior truths; for there are interior truths in all the doctrinal things taken from the literal sense of the Word . . . for in each and all things of the Word there is an internal sense, which, also, is in the doctrinal things that are from the Word.

—². With the doctrinal things that are from the literal sense . . . the case is this: that when a man is in them, and at the same time in a life according to them, he has correspondence in himself; for the Angels who are with him are in interior truths while he is in exterior ones; thus, by means of doctrinal things, he has communication with Heaven, but according to the good of his life. Examp.

—³. The Angels dwell with everyone in the affection of his life, thus in that of the doctrinal things according to which he lives. . . But if the life is at variance, as if he is in the affection of gaining honours and wealth by means of doctrinal things, the Angels recede, and the infernals dwell in that affection . . . and then the doctrine of his mouth is only a sound excited and modified by the fire of (the loves of self and of the world).

3466^e. Of interior things is predicated state, which is signified by 'place;' but of exterior things is predicated doctrine, which is signified by 'city;' for all doctrine has its state and its quality from its interior things.

3494. The affection of truth, and thence the doctrine of truth, is what is called 'the younger son.'

3502^e. The Natural is not . . . regenerated except by

means of **doctrinal things** or Knowledges of good and truth; the celestial man, by the Knowledges of good first, but the spiritual man, by the Knowledges of truth first. **Doctrinal things** or Knowledges of good and truth cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by means of delightful and pleasant things accommodated thereto; for they are insinuated through an external or sensuous way.

[A.] 350^{8e}. The vessels which receive good and truth from the Rational are the truths themselves of the Natural, which are nothing but scientifics, Knowledges, and **doctrinal things**.

353⁹. Even in the other life, man has the things which belong to the external man, to wit, natural affections, and also **doctrinal things**, even scientifics; in a word, all things which belong to the exterior or natural memory; for these are the planes in which his interior things are terminated. According to the way, therefore, in which these things are disposed, do the interior things become when they flow in; for they are modified therein.

—⁶. The first state of the reformation of the good, is that the truth of **doctrine** appears to them to be in the first place, and the good of life in the second; for from truth they act good; whereas their second state is that the good of life is in the first place, and the truth of **doctrine** in the second; for from good they act good, that is, from the will of good; and, when this takes place, as the will is conjoined with the understanding as in a marriage, the man is regenerate.

354⁰. 'If in pledging thou shalt pledge the garment of thy companion, thou shalt restore it to him before the sun goes down, because this alone is his covering, this is his garment for a skin in which he will lie down' . . . =that companions are not to be defrauded of external truths, which are the **doctrinal things** according to which they live, and rituals . . .

357⁶. See *DESIRE—desiderare*—at this ref.

360³. They do indeed know from revelation that . . . the **doctrinal things** which are from the Word are true, but, as they do not live according to them, they have no perception of that good and truth, but only Knowledges separated therefrom.

—³. In his first age, man knows only by memory the things that are in the Word, in like manner the things which are in the **doctrinal things** of faith; and he believes himself to be good when he knows many things from this source, and can apply them, not to his own life, but to that of others. In his second age, when he is more grown up, he is not content merely to know by memory the things which are in the Word and in **doctrinal things**, but begins to reflect upon them from his own thought, and in proportion as he adds something over and above from what is his own, it is pleasing to him . . . But in the third age, if he is one of those who can be regenerated, he begins to think about use, and then begins to reflect upon those things which he reads in the Word and draws from **doctrinal things** for the sake of use; and when he is in this state, the order is inverted, to wit, truth is no longer set so much in the first place. And in the fourth age, which is the age of his regeneration . . . he loves the Word and the **doctrinal things** which are from the Word,

that is, truth, for the sake of the good of life, and therefore from the good of life.

361². If man first knew good and truth from **doctrine** conjoined with life, or from life conjoined with **doctrine**, he would know and apperceive innumerable things concerning good and truth. Des.

368^{0e}. All truths are Knowledges of good: the truths which are not from good, or which do not regard good as the end, are not truths; but in so far as they regard **doctrine**, they are called Knowledges of truth.

369⁰. 'Jacob went forth from Beersheba' = life more remote from Divine **doctrinal things**. . . Life is said to be more remote from them when it is in external truths, and when it is carried on according thereto, as is the life of early childhood and youth with those who are being regenerated. . . All the historical things of the Word are truths more remote from Divine **doctrinal things** themselves, yet are of service to little children and youths, as means to introduce them by degrees into the more interior **doctrinal things** of truth and good, and at last to the Divine ones themselves. . . How far these things are remote from Divine **doctrinal things**, may be evident from the following example. He who at first only knows that God descended upon Mount Sinai, and gave tables to Moses on which were inscribed the ten commandments, and that Moses broke them, and that God afterwards wrote like things on other tables; when delighted merely with this historical matter, is in the life of external truth, remote from Divine **doctrinal things**. Afterwards, when he begins to be delighted and affected with these commandments . . . and lives according to them, he is then in the life of truth, but is even yet remote from the Divine **doctrinal things** themselves; for his life according to them is only moral life . . . But he who is being regenerated, is by degrees led from this . . . moral life into a life nearer to the Divine **doctrinal things**, that is, into a spiritual life; (and then he comes into the internal sense of the commandments,) and when he who is being regenerated is in these truths, and in a life according to them, he is in Divine **doctrinal things**, and is then in an angelic state.

370⁹. 'In thee shall all the families of the ground be blessed' = that all the truths of the good of **doctrine** shall be conjoined with good. . . (For) 'ground' = that which is of the Church, consequently, the **doctrine** of good and truth in the natural man, which is here represented by 'Jacob.'

371². 'And I will bring thee back to this ground' = conjunction with Divine **doctrine**. . . (For) 'ground' . . . here, = Divine **doctrine**, because by the sojourning of Jacob with Laban are represented the intercedent means by which the Lord made His Natural Divine; and by the return of Jacob to the Land of Canaan is represented the end of these intercedent means, to wit, that He had made the Natural Divine. . . Divine **doctrine** is Divine truth, and Divine truth is the whole Word of the Lord. Divine **doctrine** itself is the Word in the supreme sense, in which it treats only of the Lord; thence Divine **doctrine** is the Word in the internal sense, in which it treats of the Lord's Kingdom in the Heavens and on earth. Divine **doctrine** is also the Word in the literal sense, in which it treats of those

things which are in the world and upon earth ; for, as the literal sense contains within it the internal sense, and this the supreme, and completely corresponds by means of representatives and significatives, therefore, also, the doctrine thence derived is Divine.

3726². Hence it is that man ought to commence from scientifics, which are the truths of the natural man ; and afterwards from doctrinal things, which are the truths of the spiritual man in his Natural. Ex.

3767. 'Behold there three droves of a flock lying down near it'=the holy things of Churches and of doctrinal things. . . (For) 'the droves of a flock'=the things which are of the Church, thus doctrinal things . . . (for) in general, 'a flock'=all who are in good, thus all who belong to the Lord's Church in the whole world ; and as all these are introduced into good and truth by means of doctrinal things, 'a flock'=doctrinal things. Ex.

—^e. The droves of the flock are said to be lying down 'near a well' because doctrinal things are from the Word.

3769. The Word is said to be shut up, when it is understood only as to the sense of the letter, and everything therein is taken for what is doctrinal ; and it is still more shut up, when those things are acknowledged for doctrinal things which favour the cupidities of the love of self and of the world . . .

3770. 'They collected thither all the droves'=that all Churches and their doctrinal things are from the Word.

3772. 'They gave the flock to drink'=that doctrine is (from the Word).

3773. When any Church is being established, the Word is at first shut up to them, but is afterwards unclosed . . . and then they learn that all doctrine is founded upon these two commandments, that the Lord is to be loved above all things, and the neighbour as themselves.

3786. 'It is not time to gather together the small cattle'=that the goods and truths of Churches and of doctrinal things are not yet in one.

—². So it is with the Church when it is being established ; first, the doctrinal things of good and truth must be in a one ; for these are what the Church is built upon ; doctrinal things also have a connection together, and mutually regard each other ; wherefore, unless they are first in a one, there will be something defective, and the things which are lacking will have to be supplied from the Rational of man . . . Therefore the Word has been given to the Church, in which are all the doctrinal things of good and truth. The case in this respect with the Church in general is the same as it is with a man who is being regenerated in particular . . . and that with a man there ought first to be the doctrinal things of good and truth, before he is being regenerated, was stated above.

3843². No longer from knowledge or doctrine, but from a certain delight . . .

—^e. Hence it is evident, that even the interior truths of doctrine are not conjoined with man until they are of the life.

3849. Hence it is, that nothing which is of doctrine, nor even anything which is of knowledge, can enter man, except by means of affections ; for there is life in affections ; but not in truths of doctrine and of knowledge without them.

3856. 'He opened (Leah's) womb'=that doctrines of Churches were thence derived ; (for) 'to open the womb,' or to conceive and bear—to become the Church ; and as this is effected by means of doctrinal things, 'to open the womb'=the doctrines of Churches.

3857. 'Rachel was barren'=that interior truths were not received. . . (For) 'barren'=that doctrines were not thence derived, and thus not Churches. . . The reason interior truths are not received . . . is that they are not according to external appearances, or the fallacies of the senses . . . For example, it is an interior truth that time and space do not exist in the other life, but state in their stead ; (but) unless the states which exist in the other life were described to man by means of (the things of) time and space, he would perceive nothing . . . Thus the doctrine would be barren, and therefore there would be no Church.

—⁵. This may be evident from the Churches which existed in ancient times, and from their doctrinal things, to wit, that their doctrinal things were formed from external truths . . .

3863. When a man is being regenerated or becoming a Church, he first learns those things which are of faith, that is, which are of spiritual truth ; for he is introduced by means of the doctrine of faith or of truth ; for man is such that he does not know from himself what heavenly good is, but this he learns from the doctrine which is called the doctrine of faith. All the doctrine of faith regards life as the end, and as it regards life, it regards good.

3880. 'She said, This time I will confess Jehovah,' in the external sense, = doctrine from the Word ; (for) confession is nothing but a declaration of one's faith before the Lord, thus it comprehends in itself the things which the man believes, and therefore the things which to him are doctrine.

3899. It now treats (in Matt.xxiv.) of the state of the Church such as it then is as to doctrine in general, and with those in special who are in holy external worship, but in profane internal worship.

3900. 'Then, if anyone shall say unto you, Lo, here is Christ, or there, believe it not'=an exhortation that they should beware of their doctrine. 'Christ'=the Lord as to Divine truth, thus as to the Word, and as to doctrine from the Word ; here, the contrary, to wit, Divine truth falsified, or the doctrine of what is false.

—². 'For there shall arise false Christs and false prophets'=the falsities of that doctrine.

3952⁴. The truths of the external man are scientifics and doctrinal things . . . With those who are in the love of self and of the world . . . scientifics and even doctrinal things are conjoined with delights, but they are the delights of their loves, with which even truths can be conjoined.

3993¹³. That there are evils and falsities to which goods and truths can be adjoined, may be evident from

the fact that there are so many diverse dogmas and doctrinal things, many of which are quite heretical, and yet in every one there are some who are saved.

[A.]424⁵. They who think much about doctrinal things, but not about the goods of charity . . . can never know, still less perceive, that the truth which is of faith must be subordinated to the good which is of charity.

4249³. He speaks differently when he is speaking from what is doctrinal of faith . . . for he believes from this feeling, and not from what is doctrinal, when yet what is doctrinal is true and the feeling fallacious.

4266. 'Droves' = scientifics, also Knowledges, thus doctrinal things. So long as these are in the natural man, that is, in his memory, and are not yet implanted in the spiritual man, they are signified by 'the droves given into the hand of his servants.'

4269². Man acts from charity when he lives according to the truths of faith, and loves doctrine for the sake of life.

4270^e. Reuben represented faith in the understanding, or doctrine, which is the first thing of regeneration ; or, in the complex, the truth of doctrine by means of which man arrives at the good of life (4731) : and 'Gad' represented the works of faith. These two things, the truths of faith or doctrinal things, and the works of faith which are first exercised, are those by means of which the man who is being regenerated is insinuated into good.

4301². Truth is in obscurity ; for men call that truth which they have learned from doctrinal things, and that good which is done according to this truth.

4319. This Christians know from what is doctrinal from the Word . . . but few believe it. —².

4335. 'To take the mill, and grind flour' = to hatch doctrinal things from truths which they pervert.

—⁴. 'Mills' = doctrinal things ; and 'a millstone,' the truths of doctrinal things.

4390². These two things (truth and good), include in general all things which are of doctrine and which are of life ; truths, all things which are of doctrine, and goods, all things which are of life.

4433. These truths (which were the internal of the statutes, judgments, and laws of the Ancients) were their doctrinal things according to which they lived ; in fact, they were the doctrinal things of charity ; for in the ancient time there were no other doctrinal things for those who belonged to the genuine Church. Relatively to doctrine, the same may be called the interior truths of faith, but goods, relatively to life.

4459². They who are in externals . . . affirm that there is what is internal, because they know from doctrine that it exists, but they affirm it 'from fraud.'

4468. 'We shall be for one people' = as to doctrine, also conjunction. 'People' = the truth of the Church, thus doctrine. Thus 'to be for one people' = conjunction by means of doctrine. (See CHURCH at this ref.)

4479. 'These men are peaceful with us' = agreement, here, as to doctrinal things. 'Men' = truths, hence also doctrinal things ; for the truths of the Church collected into one and acknowledged are called doctrinal things.

4481. 'And in trading they let them range through (the Land)' = as to doctrine ; (for these words) = to enter into the Knowledges of good and truth, thus into doctrine ; for this contains and teaches these Knowledges.

4489³. Afterwards, (the Lord taught what was good) by means of the doctrinal things of good and truth . . . Hence the Christian Church.

4493. 'To enter' (a city) = accession to doctrine, and recession from external things. Here the contrary is signified.

4502². 'Into their secret come not my soul, and into their congregation be not united my glory' = disjunction as to life and doctrine ; for 'soul' is predicated of life ; and 'glory' of doctrine.

4606. 'Judah' . . . in the exterior sense, = the doctrine from the Word which belongs to the Celestial Church.

4638³. 'The prudent took oil in their vessels with their lamps' = that they have the good of charity and of love in their truths ; 'vessels' = the doctrinal things of faith.

4642. 'Edom' = the Lord's Divine Human as to natural good, to which are adjoined the doctrinal things of truth, thus as to the Natural and Corporeal ; for doctrinal things are as a body to truth ; or, in a spiritual sense, are the corporeal things of natural truth. . . . The reason doctrine is as a corporeal form to truth, is that in itself doctrine is not truth, but truth is in doctrine as the soul is in its body.

4651. The doctrinal things of good from them, and their rise, state, and quality. Sig. —.

—, 'These are the leaders of Edom' = the chief doctrinal things.

4677². The prophets represented the Lord as to the truths of doctrine ; and as these are of the natural man, they had coats of hair ; for hair = what is natural.

4680². See ANCIENT CHURCH at this ref.

4683. When this Church commences, they preach charity, but only from what is doctrinal, thus from what is scientific . . . and, in process of time . . . they preach faith, and at last . . . faith alone . . . without works . . . which they call the fruits of faith : they do thus conjoin them, but only from doctrine . . . Yet as they plainly know from the Word, and also from their own Intellectual, that doctrine is nothing without life . . . they make saying faith to consist in confidence . . .

4686. 'We were sheaving sheaves in the midst of the field' = teaching from doctrine ; for 'a sheaf' = doctrine. . . . The reason 'a sheaf' = doctrine, is that 'a field' = the Church . . . and the standing corn in a field = the truth in the Church ; thus a sheaf containing that corn = the doctrine in which there is truth. III.

4687. 'Lo, my sheaf arose and stood up' = what is doctrinal concerning the Lord's Divine Human. 4689.

—². With this highest of doctrinal things, the case is this . . .

4689^e. Hence it is evident that at this day it is doctrine which makes the Church, and not life ; and that the fruits which they adjoin to faith, exist only in

doctrine, and not at all in their minds. (See CHRISTIAN at this ref.)

4697^a. As 'the stars'=the Knowledges of good and truth, they=the doctrinal things of the Church; for these are Knowledges. Ill.

4700^e. Not from doctrine, but from love . . .

4715. That everything of doctrine regards life, every-one may know from mere natural lumen.

4720. 'Let us go to Dothan'=that they betook themselves from the general to the special things of doctrine; (for) 'Shechem'=the general things of doctrine; and 'Dothan'=the special things of doctrine. Ill.

—³. At its beginning, every Church knows nothing but the general things of doctrine . . . In process of time, it adds the particulars, which are partly things confirmatory of the general things; partly additions, which, however, are not at variance with the general principle; and also explanatory things which draw what is openly contradictory to their side, so that they may not go contrary to what common sense dictates. All these things, however, are the special things of false principles; for all the things of every doctrine mutually regard each other as it were in a kind of society; and are conjoined as it were in relationship by blood and by marriage, acknowledging a general principle as their father. Hence it is evident that, when the general principle is false, they are all flavoured with falsity.

4723. There are two essentials which constitute the Church, and thence two principal 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 . . . As these are the primary things of Divine truth, they are represented by 'Joseph.'

4729. There are three origins of falsity; one from the doctrine of the Church, the second from the fallacies of the senses, and the third from the life of cupidities. That which is from the doctrine of the Church takes hold only of the intellectual part; for the man is persuaded from early childhood that it is so, and things confirmatory afterwards strengthen it.

4731^e. They who are in . . . charity adore the Lord as their God and Saviour . . . But when they are thinking from doctrine, as they cannot comprehend how His Human can be Divine, they speak from what is doctrinal.

4747. 'Ishmaelites'=those who are in simple good as to life, and thence in natural good as to doctrine.

—². If they have confirmed themselves against it, not only in doctrine, but also in life . . . 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 rooted in both man's lives . . . cannot be eradicated.

4769. Divine truths such as are of the literal sense of the Word, from which are the doctrinal things of the genuine Church . . .

—⁴. 'He-goats'=those who are in separated faith, that is, those who set doctrine before life; and at last do not care for life.

4783². That the Word from the sense of the letter can

be explained in one's favour by means of interpretations, is very evident from the fact, that all doctrinal things whatever, even heretical ones, are thence confirmed. Examp.

4788^e. They who are external men may sell Divine truth, because they do not apperceive truth from good, but only know it from doctrine and teachers . . .

4818². Evil from the falsity of evil, is evil of life from a false doctrinal matter, which has been hatched from the evil of the love of self, that is, by those who are in this evil; and has been confirmed by the sense of the letter of the Word. Such is the origin of evil with the Jewish nation; such is the origin of evil with some in the Christian world, especially with those who are meant by 'Babel.' This evil is of such a character that it closes up every way to the internal man, so that nothing of conscience can be formed in it; for the evil which a man does from a false doctrinal matter, he believes to be good, because he believes it to be true; and so he does it from allowableness, freedom, and delight; and he thus so closes up Heaven against himself that it cannot be opened. Examp.

4843². The doctrine of falsity from which is the life of evil, is signified by 'the daughters-in-law commit adultery.'

4844². The Ancient Church knew no other doctrinal things . . . than those which taught what related to charity and the neighbour . . . But these doctrinal things are now quite obliterated . . . and in their stead there have succeeded the doctrinal things of faith, which, if widowed and separated from the doctrinal things of charity, teach almost nothing; for the doctrinal things of charity teach what is good, and the doctrinal things of faith what is true; and to teach what is true without teaching what is good is to walk blindfold; for good is what teaches and leads, and truth is what is taught and led. Between these two kinds of doctrinal things there is as great a difference as there is between light and darkness: unless the darkness is enlightened by the light, that is, unless truth is enlightened by good, or faith by charity, there is nothing but darkness. Hence it is that no one knows from intuition, and therefore not from perception, whether truth is true, but only from the doctrine drawn in during childhood and confirmed in adult age. 4955.

—⁶. Good without truth . . . becomes the good of wisdom by means of the doctrine of truth. Sig.

4928^e. When truth has been conjoined with good . . . the man acts from good, and regards truths as it were from good; for he then studies life more than doctrine.

4966. The primary things for interpretation (which are signified by 'the prince of the guards') are those things which primarily conduce to interpret the Word, and thus to understand the doctrinal things of love to God and charity towards the neighbour which are from the Word.

4982. 'In everything that he had in the house and in the field'=in life and in doctrine. . . 'A field'=the truth of the Church, and therefore it=doctrine; for all truth is of doctrine.

[A.] 4984². At their beginning, all uses are truths of doctrine . . .

4988². The good with man is from a twofold origin, to wit, from what is hereditary and thus adscititious ; and also from the doctrine of faith and of charity . . . The good which is from the latter origin is spiritual natural good. Truth is from the like origin, because all good has its own truth adjoined to it.

—³. This management of good is taught by the doctrine of what is just and fair ; and, in a higher degree, by the doctrine of faith and of charity.

5006³. See CHRISTIAN CHURCH at this ref. (Doctrine without life.)

5032³. They who are in spiritual good, when they lived in the world, received precepts from doctrine, by means of which they imbued the internal man . . . But they who are in natural good not spiritual, when they lived in the world, did not receive any precepts from doctrine . . . wherefore with them there is no plane into which Heaven can operate . . .

5044. That truth which governs (in a state of temptation) is that truth, and such truth, as they have learned from the Word, or from doctrine, and which they themselves have confirmed in themselves ; other truths are indeed recalled ; but they do not govern their interiors. Sometimes the truth which is governing is not presented conspicuously before the understanding, but lies hidden in obscurity, yet still it governs ; for the Divine of the Lord inflows into it, and thus keeps the interiors of the mind in it . . .

5068^e. To receive Divine truth is . . . to make what is of doctrine become of life.

5078⁶. When he is speaking from what is doctrinal, he says what is quite different, to wit, that he will not rise again until the last day.

5117¹³. 'When thou comest into thy neighbour's vineyard, thou shalt eat grapes according to thy soul, to thy satiety, but thou shalt not put into thy vessel' = that anyone who is with others who are in a different doctrine and religion may learn and accept their goods of charity, but not imbue them and conjoin them with their own truths.

5149². Falsity is of a twofold origin, to wit, falsity of doctrine, and falsity of evil ; the falsity of doctrine does not consume goods ; for a man can be in the falsity of doctrine, and yet in good ; hence it is that some are saved from every doctrine.

5321. The reason everything of the doctrine of good and truth is (from the Divine Human), is that the Lord is doctrine itself ; for everything of doctrine proceeds from Him, and everything of doctrine treats of Him ; for everything of doctrine treats of the good of love and the truth of faith ; and these things are from the Lord ; wherefore the Lord is not only in them, but also is them both. Hence it is evident that the doctrine which treats of good and truth, treats of the Lord alone, and that it proceeds from His Divine Human. Nothing whatever of doctrine can proceed from the Divine itself, except through the Divine Human, that is, through the Word . . .

5351³. The life remains with everyone, but doctrine no further than in so far as it draws from life.

5354⁷. What is doctrinal depends upon what is intellectual ; for, as it is understood, so it is believed ; the understanding of what is doctrinal makes the quality of the faith.

5402. The doctrinal things of the Church and its rituals . . . are nothing but scientifics, until a man sees from the Word whether they are true, and thence appropriates them to himself.

—². There are two ways of procuring the things which are of faith, to wit, through doctrinal things, and through the Word ; when a man acquires them only through doctrinal things, he in this case has faith in those who have concluded them from the Word, and he confirms them to be truths because others have said so ; thus he does not believe them from his own faith, but from the faith of others ; whereas when he acquires them from the Word, and thence confirms them to be truths, he believes them because they are from the Divine, thus from faith from the Divine. Everyone within the Church first acquires truths which are of faith from doctrinal things, and also ought thence to procure them, because as yet he has not the judgment which will enable him to see them for himself from the Word, but in this case these truths are nothing to him but scientifics. But if, when he is able to view them from his own judgment, he does not consult the Word in order to see whether they are truths, they remain with him as scientifics ; whereas if he then consults the Word from the affection and end of knowing truths, when he has found them, he then acquires the things which are of faith from the genuine fount, and then they are appropriated to him by the Divine. Tr.

5432. The truths of faith of the Church, which are called doctrinal things, in the first age, when they are learned, are no otherwise apprehended and committed to memory, than as are other scientifics ; and they remain as scientifics until the man begins to view them from his own sight, and to see whether they are truths . . .

—³. (Such) 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 or gain ; wherefore, within themselves they scarcely believe anything . . . considering those doctrinal things as a trader does his merchandize . . .

5542. 'Reuben' = faith in doctrine and understanding ; his 'two sons' = the two kinds of doctrine which are of the Church, to wit, the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity. That both these doctrines of faith or of the Church would not live, unless the medium which is represented by 'Benjamin' were conjoined, is signified by 'thou shalt cause my two sons to die, unless I bring Benjamin to thee.'

5637^e. Scientifics are enlightened by the light of Heaven when man has faith in the doctrinal things which are from the Word ; and he has faith when he is in the good of charity . . .

5652. 'They came near to the man who was over Joseph's house' = the doctrinal things of the Church ;

(for) 'the man over Joseph's house'=that which is of the external Church, thus **what is doctrinal**; for this is of the Church. Moreover, 'a man'=truth, thus, **what is doctrinal**. . . 'Joseph's house'=the internal Church; and **what is doctrinal** from the Word is that which is over this house, serving and ministering.

5653. 'And they spoke to him'=consultation from **doctrinal things**.

5895⁵. 'He who is on the house top, let him not come down, etc.'=that he who is in good should not betake himself thence to the things which are of the **doctrinal things** of faith . . . So 'he who puts his hand to the plough'=him who is in good; 'and looks back'=who then looks to the **doctrinal things** of faith, and thus leaves good behind.

5945. 'Take you carriages from the land of Egypt'=the **doctrinal things** of scientifics (6015) . . . The **doctrinal things** of scientifics are **doctrinal things** from the literal sense of the Word, and are of especial service to those who are for the first time being inaugurated into the interior truths of the Church; as for instance, that widows and orphans are especially to be benefited . . . also the commandments of the Decalogue; these and many more are **doctrinal things** of scientifics . . . Such **doctrinal things**, which are the first that a man learns, afterwards serve him as an ultimate plane . . . Celestial and spiritual things also actually cease in them . . . For the Spiritual World has as it were its feet and soles in the natural world, and, with man, as to his spiritual life, in the **doctrinal things** of scientifics.

5952. 'And Joseph gave them carriages, according to the mouth of Pharaoh'=that there were **doctrinal things** from the internal as it pleased them. . . It is said, as it pleased them, because the **doctrinal things** which are signified by 'the carriages of Egypt' are from the literal sense of the Word, which, without the internal sense, can be applied to any good; for the Lord does not teach anyone truths openly, but, through good, leads him to think what is true . . . Thus the Lord adapts truths according to the reception of good by each person . . .

5971. '(Jacob) saw the carriages which Joseph had sent to carry him'=the **doctrinal things** (from the Celestial of the Spiritual) which persuaded.

5997. Spiritual good is more than **doctrine**; **doctrine** is from this good; wherefore, he who arrives at spiritual good, has no longer any need of the **doctrinal things** which are from others; for he is then at the end to which they tend, and is no longer in the means; and **doctrinal things** are nothing but means for arriving at good as at their end.

6024. 'The sons of Reuben . . .' = the **doctrinal things** of faith in general; 'the sons of Simeon . . .' = faith in the will, and its **doctrinal things** in general; 'Shaul the son of a Canaanitess'=what is **doctrinal** not from a genuine origin; 'the sons of Levi . . .' = spiritual love, and its **doctrinal things** in general; 'the sons of Judah . . .' = celestial love, and its **doctrinal things** . . . ; 'the sons of Issachar . . .' = heavenly marriage love and its **doctrinal things**; 'the sons of Zebulon

. . .' = the heavenly marriage, and its **doctrinal things** . . . 'the sons of Gad . . .' = the good of faith, and thence works, and their **doctrinal things**; 'the sons of Asher . . .' = the happiness of eternal life, and the delight of the affections, and their **doctrinal things** . . . 'the sons of Benjamin . . .' = the internal Spiritual, and its **doctrinal things** . . . 'the sons of Dan . . .' = what is holy of faith, and the good of life, and their **doctrinal matter**; 'the sons of Naphtali . . .' = temptations in which there is victory, and the **doctrinal things** concerning them.

6047². The **doctrinal things** of the Church are first to be learned, and then examination is be made from the Word as to whether they are true; for they are not truths because the leading men of the Church have said so, and because their followers confirm it . . . If the truths (of the Word) are at variance with the **doctrinal things**, let him take care not to disturb the Church. Afterwards, when he has been confirmed, and is thus in the affirmative from the Word, it is allowable for him to confirm them by all the scientifics he has . . . Wherefore, it is to be denied to no one to search the Scriptures from the affection of knowing whether the **doctrinal things** of the Church within which one is born are truths; for otherwise no one can be enlightened . . . But at this day very few proceed in this way; for most who read the Word do not read it from the affection of truth, but from the affection of confirming therefrom the **doctrinal things** of the Church in which they were born.

6049². 'A broad pasture'=the **doctrine** of truth.

6086. 'If . . . there are any men of activity among them'=the things more excellent in **doctrine**.

6146. **Doctrinal things** are the general things to which truths are referred; for the **doctrine** of the Church is distributed into its heads, and each head is a general principle of the Church.

6208. Conscience does not come from hereditary good, but from the **doctrine** of truth and of good, and a life according to it . . .

6353. 'Instruments of violence were their swords'=that **doctrinal things** serve to destroy the works of charity, thus charity itself. . . 'Swords'= **doctrinal things**.

—². The **doctrinal things** of those who are in faith alone, from which they destroy the works of charity. Enum.

6383². By 'Zebulon,' here, are meant those who believe **doctrinal things** from the Word, thus those with whom something affirmative reigns universally, and yet their faith has life not in truths but in scientifics; for they apply scientifics to **doctrinal things**, and thus steady their affirmative.

6385. 'He is at the haven of ships'=where there are **doctrinal things** from the Word. . . 'Ships'= **doctrinal things** from the Word. The reason 'ships' have this signification, is that they go through seas and rivers, and carry things useful for life; for seas and rivers=scientifics and Knowledges; and the useful things which the ships carry, are **doctrinal things** and also truths themselves from the Word. Ill.

[A.] 6386. Here, where Zebulon is treated of, there are mentioned Knowledges, **doctrinal things**, and scientifics; and it is said that there is an extension on the one side to the Knowledges of good and truth; also, that the conclusion of truth from scientifics is where there are **doctrinal things** from the Word; therefore the distinction between them shall be told. **Doctrinal things** are those which are from the Word; Knowledges are those which are from these **doctrinal things** on the one hand, and from scientifics on the other; and scientifics are those things which are of experience, both our own and that of others. (See at 5402, —², above.)

6427. The truth of faith in the Lord's Spiritual Church is various; for in one Church that is said to be truth which in another is said not to be truth, and this according to the **doctrine** of each; thus **doctrinal things** are what are called truths. These truths are those which are conjoined with good, and make the good of the Spiritual Church . . .

6500. The man of the Spiritual Church is relatively in obscurity, and reasons about truths, as to whether they are truths, or confirms those things which are called **doctrine** . . .

6627. Before the chapters of the Book of Exodus, **doctrinal things** are to be prefaced; first, the **doctrinal things** of charity; and afterwards, the **doctrinal things** of faith; in order that the things which have been delivered in the explications in a scattered form may be expounded in a series; and thus that **doctrine** may appear in its order, and such as is and ought to be the **doctrine** of the Church in order to agree with the good and truth in Heaven.

6628. It has been shown *passim*, that the **doctrine** of charity was the **doctrine** in the Ancient Churches; and that this **doctrine** conjoined all the Churches, and so made one out of many . . . N.9.

6632. Hence the **doctrine** of charity . . . is at this day among the things which are lost . . . When yet this **doctrine** abounds with so many and such great arcana, that it cannot be described as to the thousandth part: the whole Sacred Scripture is nothing else than the **doctrine** of love and charity . . . 7262. N.9⁴.

6633. As the **doctrine** of charity is at this day among the things which are lost, and the **doctrine** of faith is consequently much estranged from the truth, it is allowable, of the Lord's Divine mercy, to deliver this **doctrine** before the several chapters of the Book of Exodus, and thus restore it to the Church. 6703. 6818. 7255.

6637². It is not called the Church, because . . . there are **doctrinal things** from the Word there . . . but because they live according to . . . **doctrine** from the Word, and thus so that **doctrine** is the rule of life . . . They who live in evil, thus contrary to **doctrine**, are further outside the Church than the Gentiles . . .

6705. The Ancients reduced the neighbour into classes . . . and thus reduced the **doctrine** into order, and reduced life according to it; thus the **doctrine** of their Church contained the laws of life . . .

6717. This truth, which is received . . . before regeneration, is not the genuine truth of good, but is the truth of **doctrine**; for at that time the man does not

consider whether it is true, but acknowledges it because it is the **doctrine** of the Church . . . —³.

6751^e. When man is being regenerated, the general things of faith or the rudiments of the **doctrine** of the Church are the first plane, afterwards there are particulars of **doctrine** and of faith . . .

6765^e. Hence it is that some can be regenerated within the Church from any **doctrine** whatever, but, more than others, those who are in genuine truths.

6777. 'They filled the troughs'=that thence they enriched the **doctrine** of charity. 'To fill from the well'=to enrich from the Word; and 'troughs'=the **doctrine** of charity . . . because they were wooden troughs into which water was drawn from the well to give drink to the flocks; for 'wood'=the good of charity; 'to draw'=to instruct; 'water'=the truth of faith; and 'a well'=the Word.

6784. 'An Egyptian man delivered us out of the hand of the shepherds'=that the scientific truth which was adjoined to the Church prevailed over the power of the **doctrine** of falsity from evil. 'Shepherds'=those who teach, here, those who teach falsity from evil; and as they=those who teach, they also=such **doctrine**.

6822^e. Everyone should first acquire truth from the **doctrine** of the Church, and afterwards from the Lord's Word; this must be the truth of his faith.

6859. There are two origins of evil, and also two origins of falsity; one origin of evil is the falsity of **doctrine** or of religion, the other is the cupidities of the love of self and of the world; the falsity of the first origin is the falsity of **doctrine** or of religion; and the falsity of the second origin is the evil of the cupidities of the said loves.

6865². It is a false scientific which most infests those who are of the Spiritual Church, because they have no perception of truth from good, but only the Knowledge of truth from **doctrine**.

—³. These believe themselves to be illuminated when they have confirmed in themselves the **doctrinal things** of the Church; but it is sensuous lumen . . . which then cheats them; for any kind of **doctrinal things** whatever can be confirmed . . . and when they have been confirmed they appear to them in the sensuous lumen as truths themselves. (See CONFIRM, here.)

6998. See AARON at these refs. 7053. 7063. 7089. 7104. 7184. 7226. 7230⁴. 7239. 7269. 7285. 7381. 9424. —⁴.

7002. The affection of love is here said of the **doctrine** of good and truth . . . because the Angels are unwilling to speak of persons . . . Therefore they attribute to **doctrine** what is pleasant and delightful, also affection . . . and these things really are in **doctrine** when a man applies it to himself, because in **doctrine** there is truth Divine proceeding from the Lord . . .

7006. '(I will be with Aaron's mouth)'=what is Divine with that **doctrine**, and in it; and this **doctrine** is from the Divine truth which proceeds immediately from the Divine Human. . . That the **doctrine** of good and truth proceeds both mediately and immediately from the Lord's Divine Human, see at 7004. (Which will be found under DIVINE TRUTH.)

7008. 'He shall speak for thee to the people'=that this **doctrine** will be for the Spiritual Church.

7009. 'And he shall be for a mouth to thee'=the truth of **doctrine**, which proceeds also mediately from the Lord.

7012². They who are in no affection for the sake of truth, but for the sake of gain, are not at all enlightened when they read the Word, but are only confirmed in **doctrinal things**, of whatever kind . . .

7053. All **doctrine** is of truth; for **doctrine** treats of truth and thence good, which is called the **doctrine** of faith; and it treats of good and thence truth, which is called the **doctrine** of charity; but both are of truth.

7055². With those who think and teach according to the **doctrine** of their own Church confirmed in themselves; and only know that they are truths from the fact that they are from the **doctrine** of the Church, there can be the truth which proceeds mediately from the Divine; but still this is not conjoined with the truth which proceeds immediately from the Divine; for if they were conjoined, they would have the affection of knowing truth for the sake of truth, and especially for the sake of life, and thence would be endowed with a perception whether the **doctrinal things** of their Church were truths, before they confirmed them in themselves . . . Examp.

7225. 'Lips'=the things which are of **doctrine**. Refs. —^e. Hence the truths of **doctrine** are no otherwise apperceived by them than as if they were impure.

7230^e. 'Eleazar the son of Aaron'=the **doctrinal things** derived from the **doctrine** itself of charity.

7231^e. The internal of the Church is called the law from the Divine; and its external, the **doctrine** thence derived. The law from the Divine . . . is also the Word in the internal sense; and the **doctrine** thence derived is the Word in the external sense.

7233². The **doctrine** of the Spiritual Church is not the **doctrine** of truth Divine itself, because they who are of the Spiritual Church have no perception of truth Divine . . .

—³. It is therefore not surprising that . . . they have no **doctrine** of charity. Their **doctrinal things** being from the Word does not make them truths Divine; for anything **doctrinal** whatever can be hatched from the sense of the letter of the Word . . . But not if **what** is **doctrinal** is formed from the internal sense . . .

7258. The **doctrine** of celestial good, which is that of love to the Lord, is the fullest and at the same time the most arcane; but the **doctrine** of spiritual good, which is that of charity towards the neighbour, is also full and arcane, but less so than the **doctrine** of celestial good . . . That the **doctrine** of charity is full, may be evident from the fact, that charity is not the same with one as it is with another. 7259. N. 107². —³.

7270. The mediate influx of Divine truth into **doctrine**, that is, with one who is teaching. Sig.

7291. 'Thou shalt say to Aaron'=the influx and communication of the law Divine with **doctrine**. . . For the law Divine is internal truth, and **doctrine** is external truth.

7317². (When they find that only those are admitted into Heaven who have lived the life of charity), they begin to hold the **doctrinal things** of their faith cheap.

7323. 'Over their streams, over their rivers'=(power) against the **doctrinal things** of falsity.

7343^e. 'A fountain'=the **doctrine** of truth Divine; and 'to dig,' its investigation.

8042. When (the Spiritual Church) act according to the truth which is of their **doctrine**, the truth is called good . . . But the reason this good is still in its essence truth, is that with them the **doctrinal things** of the Church are truths; and the **doctrinal things** in the Churches are at variance, and therefore so are the truths also.

8148². Persuasive faith is the persuasion that all things which are of the **doctrine** of the Church are truths, not for the sake of truth . . . life . . . or salvation . . . but for the sake of profits . . . and reputation. . . In order to gain such things they learn **doctrinal things** . . . wherefore it is all the same to them whether these **doctrinal things** are true or false.

—³. The things which are of faith, that is, **doctrinal things**, are with them as means to an end, that is, to eminence and wealth . . .

8149. The **doctrinal things** of the Church with those who are in evil of life are called **doctrinal things** of falsity, although it is possible that as to some part . . . they are truths . . . —.

8152^e. When life makes the Church, and not **doctrine** separated from life, the Church is one; but when **doctrine** makes the Church, there are many.

8408². 'A pot,' also, = **doctrine**, from the fact that it contains the good and truth of the Church. Ill.

8420. 'The law'=the Word; and as it=the Word, it=the Divine truth, thus also the **doctrine** of good and truth; hence 'to walk in the law of Jehovah'=to live a life of truth and good according to **doctrine**.

8456. No truth of **doctrine** or of the Word becomes truth with man until it has received life from the Divine, and it receives life by the insinuation of the truth which proceeds from the Divine, which is called the truth of peace . . .

8513³. How to live so that it may be according to order, the Word teaches, and **what** is **doctrinal** of faith from the Word.

8516². Everyone ought to be led to Christian good . . . by the truth of faith . . . and unless he at first learns this from **what** is **doctrinal** of his Church—for he can never know it at all from himself—he cannot be prepared and thus adapted to receive that good. Examp.

8521². In the intellectual part (of the spiritual) the Lord forms a new will, which is that the man wills to do according to the truth which he has drawn from **what** is **doctrinal** of his own Church . . . That this really is true he indeed believes, because he has faith in **what** is **doctrinal** . . .

—³. (Of the spiritual) none are able to see whether **what** is **doctrinal** of their own Church is true, except those who are in the affection of truth for the sake of the uses of life: they who have this faith are continually enlightened by the Lord . . .

[A.] 8541^e. (In Jupiter) that which is revealed is handed down from parents to children, and thus **doctrine** spreads to all the families, and so into the whole nation which is from one father. They added, that it seems to them as if they had the **doctrine** inscribed on their own minds; as they conclude from the fact, that they at once perceive and acknowledge as from themselves whether that is true or not which is said by others about the life of Heaven with man.

8762^e. Those are in both internal and external things who are in the life of good according to the **doctrinal things** of their own Church; whereas those are in external things without internal things who are in worship and not at the same time in good of life according to the **doctrinal things** of their own Church.

8764^f. 'Wheels'=the truths of **doctrinal things**, from the fact that 'chariots'=the **doctrines** of truth.

8780^g. They who are in the affection of truth from what is evil, that is, they who for the sake of honours, etc., desire to know truths, do not see them, but only see the things which confirm the **doctrinal things** of their own Church, whether they are true or false.

8869^h. 'The formers of a graven image'=those who hatch **doctrines** which are not truths from the Word, but from their own intelligence . . .

—ⁱ. 'The graven image which the artificer casts'=the false **doctrine** which is from proprium; 'the caster covers over with gold, and casteth chains of silver'=that by means of reasonings he makes the falsities of **doctrine** appear to be truths.

8904. 'Thou shalt not commit adultery'=that the things which are of the **doctrine** of faith and of charity are not to be perverted. . . (These words also)=that the Word is not to be applied to confirm evils and falsities; for the Word is the veriest **doctrine** itself of faith and charity.

8928^k. (As the Spiritual Church is in such thick darkness) they divide the Church into as many Churches as there are diverse **doctrines** concerning the truths which are of faith; which would not be the case if they were in light . . .

8939^l. Let him who would be happy to eternity . . . know and believe that the Word is the one only **doctrine** which teaches how man is to live in the world in order to be happy to eternity.

8980. 'Servants,' here, = those who are in the faith of the **doctrinal things** of their own Church, and not in the corresponding good, but in a delight which counterfeits the corresponding good . . . and as they are only in the faith of the **doctrinal things** of their own Church, and not in the corresponding good, thus not in the truth of good . . . they can be admitted no further into Heaven than the entrance; for they who are in the entrance to Heaven, through the truth of faith communicate with those who are in Heaven, and with those who are outside of Heaven through the delight conjoined with the truth . . .

8981^m. They who from early childhood have thought but little about eternal life . . . but only about worldly life . . . and still have lived a good moral life, and have also believed the truths of the **doctrine** of their own Church, when they arrive at more adult age, can only

be reformed by the adjunction of spiritual good while they are in combat, but they do not retain this good, but only thereby confirm the truths of their own **doctrine**. Ex.

8993ⁿ. They who are in the affection of truth from natural delight are they who learn the **doctrinal things** of the Church, which are called the truths of faith, either for the sake of gain or for the sake of honours, and not for the sake of life. Such affections of truth . . . are represented by 'the daughter of an Israelitish man sold for a maidservant.'

—^o. They who are in the affection of truth from this origin . . . stick in merely confirming the **doctrinal things** of their own Church in which they were born, whether they are true or false . . . Whereas they who are in the genuine affection of truth, that is, they who long to know truths for the sake of good use and for the sake of life, do indeed remain in the **doctrinal things** of the Church until they arrive at the age when they begin to think for themselves, and then search the Scriptures, and supplicate the Lord for enlightenment; and when they are enlightened they rejoice from their hearts; for they know that if they had been born where there was any other **doctrine** of the Church, even the greatest heresy, without the searching of Scripture from the genuine affection of truth, they would have remained in it.

9025^p. Such things as are from the literal sense of the Word are called scientific truths, and differ from the truths of faith which are of the **doctrine** of the Church; for the latter arise out of the former by explication . . . Hence also it is, that the **doctrines** of the Church in many things recede from the literal sense of the Word. It is to be known that the true **doctrine** of the Church is that which is here called the internal sense; for in the internal sense there are truths such as those with the Angels in Heaven. Among the priests and among the men of the Church, there are those who teach and learn the truths of the Church from the literal sense of the Word; and there are those who teach and learn from **doctrine** from the Word, which is called the **doctrine** of faith; the latter mightily differ in perception from the former . . . for they who only teach and learn the literal sense of the Word without the **doctrine** of the Church for a directress, apprehend nothing but the things of the natural man; whereas they who do so from the true **doctrine** which is from the Word, understand also the things which are of the spiritual man . . .

9030^q. That truth is called spiritual truth which, together with good, makes the life of the internal man, whereas scientific truth is that truth which makes the life of the external man; this truth is from the literal sense of the Word; but the former is from the internal sense of the Word, thus also is from the genuine **doctrine** of faith of the Church; for this **doctrine** is the **doctrine** of the internal sense.

9032. It has treated in these two verses of spiritual truth—which is the truth of the **doctrine** of faith from the Word—being weakened by means of scientific truth, which is the truth of the literal sense of the Word; but, as it is commonly believed, that the truth of the **doctrine** of faith of the Church is one and the same with the truth of the literal sense of the Word, it is allowable to illustrate the matter by means of an example . . .

9033. In the two verses which follow, it treats of the weakening of the scientific truth which is of the literal sense of the Word by the spiritual truth which is of the doctrine of faith of the Church. Examp.

9034². The truth of the internal sense of the Word is the same as the genuine truth of the doctrine of faith of the Church.

9113. See CONSCIENCE at this ref.

9166⁶. 'To swear by Jerusalem' = by the doctrine of truth from the Word . . . When 'land' is mentioned, which = the Church, and then 'Jerusalem,' 'Jerusalem' = the doctrine of the Church, and therefore the doctrine of truth Divine from the Word.

9192. All worship has doctrinal things for rules, which are truths in so far as they are from good, and falsities in so far as they are from evil . . .

—³. The reason the former were in Hell, was that they had indeed been in truths as to doctrine, but in evils as to life; and the reason the latter were in Heaven, was that they had not indeed been in truths as to doctrine, but still they had been in good as to life . . .

—⁴. They who are learned as to doctrine, but evil as to life, are they who are meant by the Lord in Matt. vii. 22, 23; xxv. 11, 12; and Luke xiii. 26, 27.

9222. 'The prince in thy people thou shalt not excrete' = that the doctrine of truth is not to be reviled.

— Truth Divine is the Word; and the doctrine of the Church is the truth thence derived . . . they who at heart deny these, revile them, even if they orally praise and preach them . . .

9283. 'The name of other gods ye shall not mention' = that we are not to think from the doctrine of falsity. . . 'Name' . . . here, = everything of false doctrine.

9300⁵. Hence it is that most people remain in the doctrinal things of their own Church in which they were born, and merely confirm them . . .

9317. The falsities of evil are worshipped when worship is carried on according to the doctrine which has been forged from falsified truths and adulterated goods. This takes place when dominion and gain are regarded as the ends, and truths from the Word as the means.

9372⁵. That the Word is more than any doctrine in the world, is signified by, 'What went ye out for to see, a prophet? yea, I say unto you, and more than a prophet . . .'

9375. 'Nadab and Abihu' = the doctrine from both. (For) when 'Aaron' = the Word, his sons = doctrine; the elder, the doctrine from the internal sense; and the younger, the doctrine from the external sense. The doctrine from the internal sense of the Word, and the doctrine from the external sense of the Word, are one doctrine; for they who are in the internal are also in the external . . .

—². As Nadab and Abihu . . . represented doctrine from the Word, they were slain when they instituted worship from some other doctrine than that which is from the Word . . . Fire in the censer from some other source = doctrine from some other source than the Word; for 'fire' = the good of love; and 'incense' = the truth of faith thence derived; and the good of love and the truth

of faith are what enter into doctrine from the Word, and make it.

9380². The case is similar with those who remain solely in the literal sense of the Word, and do not collect anything doctrinal therefrom; for they are separated from the internal sense, as the internal sense is that which is doctrinal itself. The conjunction of the Lord with the external things of the Word exists through its interior things; wherefore, if the interior things are separated, there exists no other conjunction of the Lord with the external things, than as with a bodily gesture without a concordant heart. Similar also is the case with those who perfectly know the doctrine of their own Church as to every particular, and yet do not apply these things to life; these also are in externals without an internal; for, with them, the truths of doctrine are outside, not being inscribed on their life . . .

9382². Everyone is enlightened from the Word according to the affection of truth . . . and according to the capacity of receiving . . . They who are thus illuminated, apprehend the Word as to its interior things, wherefore they make for themselves doctrine from the Word, to which they apply the sense of the letter; whereas they who are not in the affection of truth from good . . . are more blinded than enlightened when they read the Word . . . Therefore most of them make for themselves no doctrine, but remain in the sense of the letter, which they apply to favour falsities, especially such things as agree with the loves of self and of the world; but those who are not of this character merely confirm the doctrinal things of their own Church, and neither know nor care whether they are true or false.

9391⁴. 'We will render the bullocks of the lips' = to confess Jehovah from the goods of doctrine, and offer thanks to Him; for 'lips' = the things which are of doctrine.

9403. See MOSES at this ref.

9409. They who are in the external sense of the Word separated from the internal sense, are they who draw out no doctrine of charity and faith from the Word, but remain solely in the sense of the letter: the doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external of the Word without an internal, are they who are in external worship without internal . . .

—³. The sons of Israel would have known these internal things if they would have received the doctrine of love and charity; as this teaches what the external things involve. From this doctrine, also, the internal sense of the Word is known, since the internal sense of the Word is the doctrine itself of love to the Lord and of charity towards the neighbour . . . As, in the Christian world at this day, there is no doctrine of love to the Lord and of charity towards the neighbour, it is scarcely known what celestial love and spiritual love are . . . Therefore they are in externals without an internal . . . Hence it is that at the present day also the external sense of the Word, without doctrine for a directress and leader, is bent wherever they like; for the doctrine of faith, without the doctrine of love and charity, is as the

shade of night ; whereas the **doctrine** of faith from the **doctrine** of love and charity is as the light of day ; for the good which is of love and charity is as a flame, and the truth of faith is as the light thence derived.

[A.] 9424. Aaron . . . here, = the **doctrine** of truth from the external sense alone, because the elders over whom Aaron was set at the foot of the mountain = those who are in the external sense of the Word ; and 'Hur,' when joined to Aaron, = the truth of that **doctrine**, which is also the signification of 'Hur,' when, together with Aaron, he supported the hands of Moses ; for the truths from the Word, from which comes **doctrine**, support the Word ; which on that occasion was represented by 'Moses' . . . We shall here state in a few words how the case is with the supporting of the Word from the **doctrine** which is from the Word. He who is not acquainted with the arana of Heaven can believe no otherwise than that the Word is supported without **doctrine** thence derived ; for he supposes that the Word in the letter or the literal sense of the Word is **doctrine** itself ; but it is to be known that all the **doctrine** of the Church must be from the Word ; and that **doctrine** from any other source than the Word is not the **doctrine** in which there is anything of the Church, still less anything of Heaven ; but **doctrine** is to be collected from the Word ; and, while it is being collected, the man must be in enlightenment from the Lord ; and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world : these are enlightened in the Word while they are reading it, and they see truth, and make themselves **doctrine** therefrom. The reason it is so, is that such persons communicate with Heaven, thus with the Lord ; and so, being enlightened by the Lord, they are led to see the truths of the Word such as they are in Heaven ; for the Lord flows in through Heaven into their understanding . . . From this it may be evident how the **doctrine** of truth and good is given to man by the Lord. That this **doctrine** supports the Word as to its literal or external sense, is evident to everyone who considers the matter ; for everyone in the Church who thinks from **doctrine**, sees truths in the Word from his own **doctrine** and according thereto ; and he explains those things which do not coincide with it ; and the things which appear to be opposite to it he passes over as if he did not see or did not understand them . . . Whereas they who are in the genuine **doctrine** of truth from the Word, and in enlightenment when they are reading the Word, see concordant truths everywhere, and nothing whatever that is opposed ; for they do not stick in those things which are said according to appearances . . . because they know that if appearances are unrolled, and as it were unswathed, the truth appears there in its nakedness. Neither do falsities from the fallacies of the external senses lead them astray . . . as is especially the case with the Jews and Socinians ; nor falsities from the loves of self and of the world, as is the case with those who are meant by 'Babel.' As the former and the latter cannot be enlightened, they infer a **doctrine** solely from the external sense to favour their loves . . .

— It is to be known that the internal sense of the Word contains the genuine **doctrine** of the Church.

—⁴. 'Idols' in the Word = such **doctrines** (as are solely from the external sense of the Word). III. (See IDOL, here.)

—⁹. 'A graven image' = what is **doctrinal** from man's own intelligence.

—¹⁰. (In Is. xli. 9-18) there is described how **doctrine** is formed from man's own intelligence, and not from any enlightenment from the Lord.

9425. 'To come to them' = that they may be judged from this **doctrine** ; for 'Aaron and Hur,' to whom they were to come = the **doctrine** from the external sense of the Word. Thus (it also =) that falsities may be removed ; for he who in a dispute about truths judges from **doctrine**, removes falsities. But that it did not remove falsities, but that it removed truths, is evident from the worship of the calf . . . for they who teach the external things of the Word without the internal, thus without the genuine **doctrine** of good and truth, do not discriminate between truth and falsity, thus not between good and evil . . .

9430. It is to be known that even in this world a man is in the internal sense of the Word when he is in the genuine **doctrine** of the Church as to faith and as to life ; for, by means of this **doctrine**, the internal sense of the Word is then inscribed on both his understanding and his will ; on his understanding by faith, and on his will by life. When such a man comes into Heaven, he apprehends the Word no otherwise than according to its internal sense, and knows nothing about its external sense.

9468³. As external celestial good and its truth are signified by 'scarlet double-dyed,' the Word as to its external sense, and thence what is **doctrinal**, is expressed by it. III.

—⁴. It treats in this prophecy (2 Sam. i. 17, 18, 24) of the **doctrine** of faith separated from the **doctrine** of love and charity, namely, that truths are extinguished by it separated, whereas they are restored by means of the **doctrine** of love and charity ; for by 'the Philistines,' by whom Saul and Jonathan were slain, are signified those who are in the **doctrine** of faith separated from the **doctrine** of love and charity : thus 'to teach the sons of Judah the bow' = to instruct those who are in the good of love and charity about the truths of **doctrine**.

9494². 'A corner' = the stability of **doctrine** from the truth which is from good.

9642⁸. The tribe of Reuben = the truth of faith in **doctrine**. Refs.

9780. The Word is the **doctrine** of good, for it is the **doctrine** of love to the Lord and of love towards the neighbour.

9857. 'Judgment,' in the Word, = Divine truth, and therefore, **doctrine** and a life according to **doctrine**. III.

9918. The scientifics of good and truth which are signified by 'pomegranates,' are **doctrinal things** from the Word ; which are scientifics in so far as they are in the memory which is in the natural man ; but when they enter the memory which is in the spiritual man, which takes place when we live according to them, the **doctrinal things** as to truth become of faith : and the

doctrinal things as to good become of charity, and are called spiritual things. When this takes place, they almost vanish from the natural memory, and appear as if they were innate, because they are implanted in the man's life.

9921. 'Bells of gold'=all the things of **doctrine** and worship from good passing to those who are of the Church.

—^e. The reason the bells were placed in the fringes, was that the holy things of **doctrine** are in the extremes.

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 it were the vessels of truth and good; and the **doctrine** and worship which are signified by 'the bells' must be from the good and truth which are within scientifics as in their vessels. If they are not from them, but are solely from scientifics, they have no life. Ex.

9960¹⁰. 'To take a mill and grind flour'=to fit **doctrine** together from such things as may serve for means to an end.

10028². When a man is being purified, first of all are learned such truths as can be apprehended by the sensuous man, such as are the truths in the sense of the letter . . . Afterwards, more interior truths are learned, such as those which are collected from the Word by those who are in enlightenment; for these collect its interior sense from various passages where the sense of the letter is explained: from these, when Known, truths still more interior are drawn by those who are enlightened, which, together with the former, serve the Church for **doctrine**; these latter, for **doctrine** to those who are men of the internal Church; the former for **doctrine** to those who are men of the external Church.

10105. 'Thou shalt boil the flesh in the holy place'=the preparation of good for the uses of life by means of the truths of **doctrine** in enlightenment from the Lord. 'To boil'=to prepare for the use of life by means of the truths of **doctrine** . . . because these teach use; and the water in which the boiling is done=truths.

—². It is said truths of **doctrine** in enlightenment from the Lord, since the truths from the Word are fitted together into **doctrine** in order that they may serve for use, which is done by those who are in enlightenment from the Lord . . .

— That **doctrine** must by all means be from the Word in order that the Word may be understood. Refs.

—³. That to boil in water=to reduce truths into **doctrine**, and thus prepare for the use of life. Ill.

— 'The meal' which Elisha cast into the pot=the truth from good, by which **doctrine** is amended.

10252². In order that celestial good . . . may be born with man . . . there must be acquired truths from the Word, or from the **doctrine** of the Church which is from the Word . . .

10276³. They who hold fast the sense of the letter alone, and have no **doctrine** . . . may be drawn into any heresies whatever . . . The internal sense teaches this **doctrine** itself; and he who knows this **doctrine** has the internal sense of the Word.

10295². When (those of the Celestial Kingdom) do the precepts from love, they at the same time act from truths, without thought about them from **what is doctrinal** . . .

10324. The Word in the letter can be apprehended only by means of **doctrine** from the Word made by one who is enlightened; for the sense of its letter is accommodated to the apprehension even of simple men; wherefore they must have **doctrine** from the Word as a lamp.

10399. See FALSITY at this ref.

10400³. Think also whether anyone can know the Divine truths which are in the sense of the letter, except by means of **doctrine** thence derived; and that if he has not **doctrine** as a lamp, he is carried away into errors . . . The **doctrine** which he must have as a lamp is that which the internal sense teaches, thus it is the internal sense itself, which is in some measure evident to everyone . . . whose internal man is opened, although he does not know what the internal sense is; for Heaven, which is in the internal sense of the Word, inflows with that man when he is reading the Word, enlightens him, and gives him perception, and thus teaches him . . .

10406. 'To form with a graver,' when said of an idol, =to fit together a false **doctrinal matter** from man's own intelligence, which is done by the application of the sense of the letter in favour of the loves of self and of the world; for, when these reign, the man is not in any enlightenment from Heaven . . .

—². This is the case with every **doctrinal thing** which is made from man, and not from the Lord; and it is made from man when he has for an end his own glory, or his own gain; whereas it is made from the Lord, when he has for an end the good of the neighbour and the good of the Lord's Kingdom. Such things are signified by 'graven images,' and 'molten images,' in the following places.

10503. Four kinds of idols are mentioned in the Word . . . The idols of stone = worship from falsities of **doctrine**; those of wood = worship from evils of **doctrine**; those of silver = the worship of falsity in both **doctrine** and life; and those of gold = the worship of evil in both **doctrine** and life.

10548³. All the **doctrinal things** of the Church which are of service for worship are given by means of the external of the Word; but are given only to those who are in enlightenment from the Lord, when they are reading the Word; for then light from Heaven flows into them through the internal sense. Refs.

10578². To live according to the Lord's precepts, is to live according to the **doctrine** of charity and faith, which you will see in the prefaces to the several chapters of Exodus. That it is so, the Lord teaches in John xiv. 21-24.

10582³. In such obscurity and falsity of faith are they who believe the Word as to the sense of its letter only, without **doctrine** thence derived by one who is enlightened; they who read the Word without **doctrine** are like those who go in the dark without a lamp: such are all merely sensuous men.

[A.] 10591. The doctrine of charity and of faith. Gen.art. 10714. 10740. 10760. 10773. 10789. 10815. N.223, *et seq.*

10640². The man who wants to be enlightened by the Lord must take especial care not to appropriate to himself any doctrinal thing which supports evil. A man appropriates it when he confirms it with himself . . . and still more if he lives according to it. When he does this, the evil remains inscribed on his soul and heart ; and when this has been done, he cannot possibly be afterwards enlightened through the Word by the Lord. Examp.

10644. 'Thou shalt cut down his groves'=that their doctrinal things are to be utterly rejected. . . 'Groves' =the doctrinal things of the Church, here, the doctrinal things of the religiosity with idolaters, which are the doctrinal things of falsity from evil. The reason 'groves'=doctrinal things, is that 'trees'=the perceptions and the Knowledges of good and truth . . .

10763. In order for there to be a Church, there must be doctrine from the Word, since without doctrine the Word is not understood ; but doctrine alone in man does not make the Church in him, but life according to it.

10764. The genuine doctrine of the Church is the doctrine of charity and at the same time of faith, and not the doctrine of faith without the former ; for the doctrine of charity and at the same time of faith is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

10794. Priests must teach men the way to Heaven, and also lead them ; they must teach them according to the doctrine of their own Church, and lead them to live according thereto. N.315.

H. 221. In Heaven . . . they have doctrines equally as on earth . . . The doctrines agree as to essential things, but those in the higher Heavens are of a more interior wisdom than those in the lower Heavens.

227. The doctrines according to which the preachings are made all regard life as the end, and none faith without life. The doctrine of the inmost Heaven is fuller of wisdom than the doctrine of the middle Heaven, and this is fuller of intelligence than the doctrine of the ultimate Heaven ; for the doctrines are adapted to the perception of the Angels in each Heaven. The essential thing of all the doctrines is to acknowledge the Lord's Divine Human.

311⁶. Such a belief (has arisen) from some passages in the Word . . . not enlightened and explained by means of genuine doctrine from the Word ; when yet unless genuine doctrine enlightens, the sense of the letter draws away the mind into various things, from which come ignorance, heresies, and errors.

— (g). That the doctrine of the Church must be from the Word. Refs. J.22 (d).

— That the Word without doctrine is not understood. Refs.

— That true doctrine is a lamp to those who read the Word. Refs.

— That genuine doctrine must be from those who are in enlightenment from the Lord. Refs.

— That they who are in the sense of the letter

without doctrine come into no understanding concerning truths Divine. Refs.

488³. They who have been in the knowledge of the doctrinal things of their own Church and of other Churches, and have not applied anything to life, choose stony places, and dwell among rocky heaps ; they shun cultivated places, because they feel aversion for them.

489³. They who have at once applied to life the doctrinal things of the Church which are from the Word, are in the Inmost Heaven, and are in the delight of wisdom above all others ; they see Divine things in every object ; they do indeed see the objects, but the Divine things corresponding at once flow into their minds, and fill them with bliss, by which all their sensations are affected ; consequently all things as it were laugh, sport, and live before their eyes.

516. All instruction in (the places of instruction in the World of Spirits) takes place from doctrine which is from the Word, and not from the Word without doctrine. Christians are instructed from the Heavenly doctrine, which entirely agrees with the internal sense of the Word. All others, as Mohammedans and gentiles, are instructed from doctrines adapted to their apprehension, which differ from the Heavenly doctrine only in this respect, that spiritual life is taught by means of moral life which is in agreement with the good dogmas of their religion, and from which they have drawn their life in the world.

N. 1². 'The gold like unto clear glass' of which the city and its street were made =the good of love from which doctrine with its truths is transparent.

4. The reason 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 at that time they did not know of any doctrine of faith separated.

—². To live the life of faith is to live according to the doctrine of one's own Church.

7. As to the doctrine which now follows, it also is from Heaven, because it is from the spiritual sense of the Word ; and the spiritual sense of the Word is the same thing as the doctrine which is in Heaven ; for in Heaven equally as on earth there is . . . doctrine from the Word. . . Hence it is evident what is meant by 'the Holy City, New Jerusalem, descending from God out of heaven.' But I will come to the doctrine itself which is for the New Church, and which, because it has been revealed to me out of Heaven, is called the Heavenly doctrine ; for to give this is the purpose of this Work.

8. Preface to the doctrine.

9. The doctrine of charity, which is the doctrine of life, was the doctrine itself in the Ancient Churches . . . and this doctrine conjoined all the Churches . . .

107. To these are to be added some things concerning the doctrine of love to the Lord, and concerning the doctrine of charity . . .

—². The doctrine of . . . love to the Lord is contained in the inmost sense of the Word ; but the doctrine of spiritual love in the internal sense.

257. That the Word is not understood except by

means of **doctrine** from the Word. (Refs. to passages.) J.22 (d). W.H.S. S.51, Examps.

—². That the true **doctrine** of the Church is the **doctrine** of charity and of faith. Refs.

— . That the **doctrine** of faith does not make the Church, but the life of faith, which is charity. Refs.

— . That **doctrinal** things are nothing unless we live according to them. Refs.

— . That at this day there is the **doctrine** of faith in the Churches, and not that of charity, and that the **doctrine** of charity is rejected in the science which is called Moral Theology. Ref.

— . How much more powerful is the **doctrine** of charity than the **doctrine** of faith separated from charity. Ref.

— . Into what errors they fall who have the **doctrine** of faith and not at the same time that of charity. Refs.

— . That those who are only in the **doctrine** of faith, and not in the life of faith . . . were formerly called 'the uncircumcised,' or 'Philistines.' Refs.

— . That with the Ancients there was the **doctrine** of love to the Lord and of charity towards the neighbour ; and that the **doctrine** of faith served it. Refs.

—³. That the **doctrine** made by one who is enlightened can afterwards be confirmed by means of rational things, and that it is thus more fully understood, and that it is strengthened. Refs.

— . That those who are in faith separated from charity want the **doctrinal** things of the Church to be simply believed without any rational view. Ref.

J. 38. The Divine truths from which are the **doctrines** of the Churches (at this day) regard faith alone, wherefore they are called the **doctrines** of faith, and do not regard life ; and the truths which regard only faith and not life, cannot make man spiritual ; and so long as they are outside of the life, they are only natural things, for they are known and thought of only as other things are. Hence it is that at the present day spiritual good does not exist, but only natural good with some.

58^o. In order to obtain (this dominion), the Babylonians constantly excoGITate and hatch new statutes and new **doctrinal** things . . . I heard some of the chiefs consulting about a **doctrine** that was to be a rule for the people ; there were many articles, but all tended to their getting command over the Heavens and earth. These **doctrinal** things were afterwards read before the bystanders, and when they had been read, they heard a voice from Heaven, saying that they had been dictated from the deepest Hell, although they were unaware of it. This was also confirmed in this way : a diabolical crew . . . came up from that Hell, and tore those **doctrinal** things from them, not with their hands, but with their teeth, and carried them down into their own Hell.

W. H. S. That they who are in enlightenment make their own **doctrine** from the Word. Refs.

— . That they who are in the affection of truth for the sake of truth, when they become adults, and are able to see from their own understanding, do not remain simply in the **doctrinal** things of their own Church, but search from the Word as to whether they are true. Refs.

11^o. That the internal sense is the genuine **doctrine** itself of the Church. Refs.

— . That they who understand the Word according to the internal sense, know the true **doctrine** itself of the Church, because the internal sense contains it. Refs.

— . That the Word is the **doctrine** of love to the Lord and of charity towards the neighbour. Refs.

L. Title. The **Doctrine** of the New Jerusalem concerning the Lord.

63. The Holy City Jerusalem = this New Church as to **doctrine**, wherefore it was seen coming down from God out of Heaven ; for the **doctrine** of genuine truth comes from no other source than through Heaven from the Lord.

64. Hence it is that 'Jerusalem' = the Church as to worship, and therefore also the Church as to **doctrine** ; for the worship is prescribed in the **doctrine**, and takes place according to it.

—⁷. 'Out of Zion shall go forth the **doctrine**, and the Word of Jehovah from Jerusalem' (Micah iv. 2).

65. 'I make all things new' = that in the Church now to be established by the Lord there will be a new **doctrine**, which did not exist in the former Church. . . This same **doctrine** was indeed given before in the Word, but as, not long after its establishment, the Church was turned into Babylonia . . . this **doctrine** could not be seen from the Word ; for the Church sees the Word no otherwise than from the starting-point of its own religion and the **doctrine** thereof.

S. Title. The **doctrine** of the New Jerusalem concerning the Holy Scripture.

10^o. 'The wall' and its 'foundations' = **doctrine** from the literal sense of the Word.

25. The reason the spiritual sense of the Word is at this day disclosed, is that the **doctrine** of genuine truth has now been revealed ; and this **doctrine**, and no other **doctrine**, agrees with the spiritual sense of the Word.

43. 'The foundations of the wall' = the external of the Word, which is the sense of its letter ; for it is this from which **doctrine** comes, and, through **doctrine**, the Church.

—^o. 'The twelve precious stones' = the truths and goods of the Word in their order, from which comes **doctrine**, and, through **doctrine**, the Church.

50. That the **doctrine** of the Church is to be drawn from the sense of the letter of the Word, and confirmed thereby. Gen.art. T.225.

52. Hence it is evident, that they who read the Word without **doctrine**, or who do not procure for themselves **doctrine** from the Word, are in obscurity about every Truth, and their mind is unsettled and uncertain, prone to errors, and ready for heresies . . . For to them the Word is a candlestick without a light, and in the shade they see as it were many things, yet really see scarcely anything ; for **doctrine** is the only lamp. I have seen such persons examined by the Angels, and they were found to be able to confirm from the Word whatever they wanted . . . and I have seen them stripped of their garments ; a sign that they were devoid of truths.

[S.] 53. The reason why **doctrine** is to be drawn from and confirmed by the sense of the letter of the Word, is that the Lord is present with man there and nowhere else, and enlightens and teaches him the truths of the Church; and the Lord never operates anything except in what is full . . .

54. The reason the Word is not only understood by means of **doctrine**, but also as it were shines by means of it, is that the Word without **doctrine** is not understood, and is like a candlestick without a light . . . Therefore the Word is understood by means of **doctrine**, and is like a candlestick with a lighted light. Man then sees more things than he had seen before; and also understands those things which before he had not understood; things obscure and discordant he either does not see and passes over, or he sees and explains them so that they may agree with the **doctrine**. That the Word is seen from **doctrine**, and is also explained according thereto, is witnessed by experience in the Christian world; for all the Reformed see the Word from their own **doctrine**, and explain the Word according thereto; in like manner do the Papists from and according to it; and so do the Jews from and according to it; consequently, falsities from false **doctrine**, and truths from true **doctrine**. Hence it is evident that true **doctrine** is like a lamp in the darkness, and a finger-post on the road. **Doctrine**, however, is not only to be drawn from the sense of the letter of the Word, but is also to be confirmed thereby; for, if it is not confirmed thereby, the truth of **doctrine** appears as if only the intelligence of man were in it, and not the Divine wisdom of the Lord; and thus **doctrine** would be like a house in the air . . .

55. The **doctrine** of genuine truth can be fully drawn also from the literal sense of the Word. For the Word in this sense is like a man clothed, whose face and hands are bare. All the things which belong to the life of man, thus to his salvation, are bare; but the rest are clothed; and in many places where they are clothed they shine through, as the face does through a thin veil. The truths of the Word are also multiplied from the love of them; and as they are set in order by love, they shine through and appear more and more clearly through their garments; but this, too, is effected by means of **doctrine**.

56. It may be believed that the **doctrine** of genuine truth can be procured by means of the spiritual sense of the Word which is given by means of a knowledge of correspondences; but **doctrine** is not procured thereby, but is only enlightened and strengthened; for . . . no one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from **doctrine** . . . It is better, therefore, for a man to study the Word in the sense of the letter; from this only is **doctrine** given.

57. That the genuine truth, which must be of **doctrine**, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord. Gen.art. . . Enlightenment is from the Lord alone, and exists with those who love truths because they are truths, and make them uses of life . . .

59. With these, the first thing is to procure for themselves **doctrine** from the literal sense of the Word;

thus they light a lamp for their further advancement. After the **doctrine** has been procured . . . from it they see the Word. But they who do not procure **doctrine** for themselves, first inquire whether the **doctrine** given by others . . . agrees with the Word; and to those things which agree they assent, and from those which do not agree, they dissent; thus it becomes to them their own **doctrine**; and, through **doctrine**, their own faith. But this takes place only with those who, not being distracted by the business of the world, are able to see. These, if they love truths because they are truths, and make them uses of life, are in enlightenment from the Lord. The rest, who are in some life according to truths, can learn from them.

60. The contrary takes place with those who read the Word from the **doctrine** of a false religion; and still more with those who confirm that **doctrine** from the Word, and at the same time regard their own glory or the wealth of the world. With these, the truth of the Word is as in the shade of night, and falsity as in the light of day . . .

F. 39. (The **doctrines** of the Old Church enum.) 70.

W. 209. The **doctrine** of degrees.

P. 101^e. In the Spiritual World . . . it is not asked what has been your faith, nor what has been your **doctrine**, but what has been your life . . . For it is known that as a man's life is, so is his faith, yea, so is his **doctrine**; for the life makes a **doctrine** for itself, and it makes a faith for itself.

154. That it is a law of the Divine Providence that man should be led and taught by means of the Word, **doctrine**, and preachings from it; and this in all appearance as by himself. Gen.art.

171. That man is led by the Lord by means of the Word, **doctrines**, and preachings from it, and thus immediately from Himself alone. Gen.art.

326^{l2}. 'The new cart' upon which they sent back the ark = a new **doctrine**, but a natural one.

338^s. That the **doctrines** of the Churches in the Christian world, when interiorly regarded, are against instantaneous salvation . . . Interiorly regarded, the **doctrines** of all Churches teach life; for what **doctrine** of the Church is there which does not teach that man is to examine himself, see and acknowledge his sins, confess them, perform repentance, and afterwards live a new life . . . Of what Church is there a **doctrine** which is not founded upon the commandments of the decalogue . . . In the Athanasian creed, which is the **doctrine** received in the whole Christian world, it is said, that the Lord will come to judge the quick and the dead, and then they who have done good things will enter into eternal life, and they who have done evil things, into eternal fire . . .

R. I. The **doctrinal** things of the Roman Catholic Church and religion in a summary form.

Ia. The **doctrinal** things of the Church and religion of the Reformed in a summary form.

S. 'Blessed is he that readeth, and they that hear the words of the prophecy, and that observe the things which are written therein' = the communion with the

Angels of Heaven of those who live according to the doctrine of the New Jerusalem. . . 'The words of the prophecy'=the doctrine of the New Jerusalem; for 'a prophet'=the doctrine of the Church from the Word, thus, here, the doctrine of the New Church, which is the New Jerusalem. (See PROPHECY here.)

52. 'Out of His mouth goeth a sharp two-edged sword'=the dispersion of falsities by means of the Word, and by means of doctrine thence from the Lord. S27.

73. 'To the Angel of the Church in Ephesus write'=to those and concerning those who regard the truths of doctrine as of the greatest importance, and not the goods of life.

82. The goods of life are to be regarded in the first place, that is, as of the greatest importance; for in proportion as a man is in the goods of life, he is really in the truths of doctrine, but not conversely. The reason is, that the goods of life open the interiors of the mind; and when these are opened truths appear in their own light, from which they are not only understood, but are also loved. It is otherwise when doctrinal things are regarded as of the greatest importance; then, indeed, truths can be known, but not interiorly seen, and loved from spiritual affection. Every Church at its beginning regards the goods of life as in the first place, and the truths of doctrine as in the second; but as the Church declines, it begins to regard the truths of doctrine as in the first place, and the goods of life as in the second. . .

97. 'The synagogue of Satan'=because they are in falsities as to doctrine. 'A synagogue'=doctrine. E. 120.

—⁴. Who does not know that the Church is not the Church without doctrine? and doctrine must teach how man is to think about God and from God, and how he is to do from God and with God; wherefore doctrine must be from truths. . .

114. 'Thou hast there them that hold the doctrine of Balaam. . .' (Rev.ii.14)=that among them there are those who do hypocritical works.

115. 'So hast thou also them that hold the doctrine of the Nicolaitanes, which I hate' (ver.15)=that among them there are also those who do meritorious works.

136. 'I gave her time to repent of her whoredom, and she repented not'=that those who have confirmed themselves in that doctrine do not recede from it, although they see things contrary in the World.

137. 'I will cast her into a bed, and them that commit adultery with her into great affliction'=that thus they are to be left in their own doctrine with the falsifications, and that they are to be grievously infested by falsities.

— The reason 'a bed'=doctrine, is from the correspondence; for as the body lies in its own bed, so does the mind in its own doctrine: but 'a bed'=the doctrine which a man acquires either from the Word, or from his own intelligence; for in this his mind is at rest, and as it were sleeps. Ill.

142. 'I say unto you; and to the rest in Thyatira, as many as have not this doctrine' (Rev.ii.24)=to those with whom there is the doctrine of faith separated from

charity; and to those with whom there is the doctrine of faith conjoined with charity.

194. 'The name of the city of my God, of the New Jerusalem'=that the doctrine of the New Church shall be inscribed on their hearts. . . When the New Jerusalem is called 'a city' it=the New Church as to doctrine. E. 223.

320. 'A horse'=the understanding of the Word; and 'pale'=no vitality. There is nothing vital in the Word with those who are not in goods of life from truths of doctrine; for the Word in the sense of the letter is not understood without doctrine; and doctrine is not perceived without a life according to the doctrine. The reason is, that a life according to the doctrine which is from the Word opens the spiritual mind, and the light from Heaven inflows into it and enlightens, and gives to perceive. That it is so he does not know who knows truths of doctrine, and yet does not live according to them.

360. 'Of the tribe of Joseph were sealed twelve thousand'=the doctrine of good and truth with those who will be of the Lord's New Heaven and New Church.

—². The reason 'Joseph,' here,=the doctrine of good and truth, is that he is here in the place of Ephraim, by whom is signified the Intellectual of the Church. . . which is entirely from the doctrine of good and truth from the Word.

361. 'Of the tribe of Benjamin were sealed twelve thousand'=the life of truth from good according to doctrine with those who will be in the Lord's New Heaven and New Church.

489. By truths of doctrine are meant truths from the Word, because therefrom is the doctrine of the Church and everything belonging to it.

532. 'A great sign seen in heaven'=a revelation from the Lord concerning His New Church. . . and concerning the difficult reception of and assault upon its doctrine.

535. 'Having in her womb she cried, travailling, and tormented to bring forth'=the nascent doctrine of the New Church, and its difficult reception on account of the resistance offered by those who are meant by 'the dragon.'

542. 'The dragon stood before the woman that was about to bring forth, that after she had brought forth, he might devour her child'=that those who are meant by 'the dragon' are eager to extinguish the doctrine of the New Church at its first birth. E. 713. 722.

543. 'And she brought forth a male son'=the doctrine of the New Church. E. 711. 724.

— The doctrine which is here meant is the Doctrine of the New Jerusalem, published in London in 1758; also the Doctrine concerning the Lord, concerning the Holy Scripture, and concerning a Life according to the Commandments of the Decalogue, published at Amsterdam. For by the doctrine are meant all the truths of doctrine, because doctrine is their complex. While these doctrines were being written, the dragonists stood around me, and strove with perfect fury to devour, that is, to extinguish them.

545. 'And her child was caught up to God and to His throne'=the protection of the doctrine by the Lord, because it is for the New Church; and its

guardianship by the Angels of Heaven. E.728. (See M.533.)

[R.] 554. 'The accuser of our brethren is cast down, who accuseth before our God days and nights'=that by the Last Judgment they have been removed who had opposed themselves to the **doctrine** of the New Jerusalem.

571. 'Upon his heads the name of blasphemy'=the denial of the Lord's Divine Human; and a **doctrine** of the Church hatched from their own intelligence, and not from the Word.

576. 'I saw one of his heads as it were wounded unto death'=that this thing of **doctrine**, which is the head of all the rest, that man is justified and saved by faith alone without the works of the law, does not agree with the Word, where works are so often commanded. E.785. —^e. Everything of the **doctrine** of the Church which does not agree with the Word, is not sound, but is sick with a deadly disease; for the **doctrine** of the Church must be from the Word, and from no other source.

819. 'The testimony of Jesus is the spirit of prophecy'=that the acknowledgment that the Lord is the God of Heaven and earth, and at the same time a life according to His precepts, in a universal sense, is the whole of the Word and of the **doctrine** thence derived.

898. 'Having a wall great and high'=the Word in the sense of the letter from which is the **doctrine** of the New Church.

—^e. The **doctrine** of the New Church, which is signified by 'the city,' is solely from the sense of the letter of the Word.

902. 'And the wall of the city having twelve foundations'=that the Word in the sense of the letter contains all things of the **doctrine** of the New Church. T.209^o.

—^e. The Church is founded upon **doctrine**; for it teaches how we are to believe and how we are to live; and **doctrine** is to be drawn from no other source than the Word. That it is to be drawn from the sense of the letter of the Word, see S.50-61. As all things of **doctrine** are signified by the twelve foundations of the wall . . . and the Church is the Church from **doctrine**, these foundations are specifically treated of below.

—². **Doctrinal things** from the Word are also signified by 'foundations' in the following places. III.

903. 'And 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. . . The reason all things of the **doctrine** of the New Jerusalem relate to these two things, is that they are the universals of it, upon which all the singulars depend; and they are the essential things from which all the formal things proceed; they are therefore as the life and soul of all things of its **doctrine**. They are indeed two, but the one cannot be separated from the other; for to separate them would be like separating the Lord from man and man from the Lord; and in this case there is no Church. These two are conjoined together as are the two tables of the Law . . . These things are said in order that it may be known, that all

things of the **doctrine** of the New Jerusalem relate to love to the Lord and to love towards the neighbour . . .

904. 'He that spake with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof'=that there is given by the Lord to those who are in the good of love the capacity of understanding and of knowing the quality of the Lord's New Church as to **doctrine** and its introductory truths, and as to the Word from which they are.

914. 'The foundations of the wall of the city were adorned with every precious stone'=that all things of the **doctrine** of the New Jerusalem taken from the sense of the letter of the Word will appear therein in light according to the reception with those who are therein.

915. (The enumeration of the twelve precious foundation stones)=all the things of that **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 towards the neighbour, which are the two foundations of religion.

M. 82. A man came running . . . and said, Are you the man . . . who teaches that the Lord will endow with love truly conjugal those who embrace the **doctrinal things** of this New Church? . . . Tell me in a summary what are the **doctrinal things** of the New Church . . . I replied, The **doctrinal things** of the Church which is meant by the New Jerusalem, are these: I. That there is one God, in Whom is the Divine Trinity, and that He is the Lord Jesus Christ. II. That saving faith is to believe in Him. III. That evil things are to be shunned, because they are of the devil, and from the devil. IV. That good things are to be done, because they are of God and from God. V. That these are to be done by man as by himself, but that it is to be believed that they are from the Lord with him and through him. . . Looking at me with a grim expression, he said, Are these five precepts the **doctrinal things** of faith and charity of the New Church? I replied, They are.

B. Title. A Brief Exposition of the **Doctrine** of the New Church . . .

1. I have resolved to give to light the **doctrine** of this Church in its fullness, thus the whole **doctrine**. But as this will be a work of some years, I have thought it advisable to publish a sort of sketch of it, in order that a general idea of this Church and its **doctrine** may first be conceived . . .

—^e. But the modern **doctrinal things** concerning justification are to be given first . . . 2. 9.

53. That the **doctrine** of the modern Church is interwoven with many paradoxes . . . and therefore its dogmas enter the memory only . . .

56. I will add this arcanum from Heaven: All these paradoxes inhere in human minds made up as it were into one bundle . . . and all enter at once into each individual utterance from the **doctrine** of the Church . . . The man himself does not see this conglomeration of them, but the Angels with the man see it, and call it Malua, that is, confusion and thick darkness.

T. 177². From the faith of every Church arises . . . everything that is dogmatic ; wherefore it may be said that such as the faith is, such is its **doctrine** . . . The faith is the principle, and the **doctrinal things** are the derivatives ; and the derivatives derive their essence from the principle. If anyone submits the several **doctrinal things** to examination, as that concerning God, the Person of Christ, charity, repentance, regeneration, free-will, election, the use of the sacraments . . . he will clearly see that a trinity of gods is in everyone of them . . .

245. The Church is according to its **doctrine** . . . but still **doctrine** does not establish the Church, but the soundness and purity of the **doctrine**, consequently, the understanding of the Word. But **doctrine** does not establish and make the special Church which is with the individual man ; but faith and a life according to it.

391². The Angel said . . . What is thy **doctrine**, and thence religion ? He replied, Faith.

—⁴. The Angel said . . . What is thy **doctrine** and thence religion ? He replied, Faith and charity.

463. Before . . . delivering **what** is **doctrinal** of the New Church concerning free-will . . .

508⁵. In the New Church it is allowable to enter with the understanding . . . into all its secrets, and also to confirm them by the Word. This is because its **doctrinal things** are continuous truths disclosed by the Lord through the Word . . .

703². The Lord's **doctrine** concerning His flesh and blood . . .

779. That this Second Advent of the Lord is effected by means of a man . . . whom He has filled with His spirit, to teach the **doctrines** of the New Church through the Word from Himself. Gen.art.

— . Since the Lord cannot manifest Himself in person . . . it follows that He would do it by means of a man, who is able not only to receive the **doctrines** of this Church in the understanding, but also to publish them in print.

—^e. From the first day of this call, I have not received anything that concerns the **doctrines** of this Church from any Angel, but from the Lord alone, while I read the Word.

D. 458². By this (conspiracy to kill me) it seemed to me to be signified that the interior things of the **doctrine** received at this day thus conspired against the more interior and inmost things, to which they did not want to attach any faith . . .

523³. Thus is **doctrine** delivered orally among the gentiles, which goes no further than that nation.

739. The **doctrine** of reflections is an entire **doctrine** . . .

2946^e. They could not deny it, because they could not do so from **doctrine** . . . from which it is evident how man is persuaded concerning Truth from **doctrine** alone.

3442. (Thus) a single expression of the Word . . . can induce a whole false **doctrine**, or heresy, and thus a false life. Examps.

3784. Whenever they wanted to explore the **doctrinal things** (of the Quakers), they would turn away . . . For

they do not want to speak with others about their own **doctrinal things**, nor about those of others . . .

4294. That matters of knowledge and **doctrinal things** are nothing, unless man so does. . . I spoke with the Spirits or Angels, but whenever I advanced anything **doctrinal** or that was a matter of knowledge, they did not want to admit it, saying that there is no need of such things ; they disturb the quiet, because they are in them . . . Hence . . . I was taught that they who are in Heaven do not admit **doctrinal things**, except for use ; and that **doctrinal things** are merely that a man may become such, being of service to men on earth, and to Souls who newly arrive from the world.

4749. (Er. Benz.) was in the **doctrine** of the Church from memory, and nothing from himself.

4759². On those who do not seek out and make fixed **doctrinal things** from the Word, but merely remain in the sense of the letter.

4762. No one ought to remain blindly in the literal sense of the Word . . . but he ought to form true **doctrine** for himself from the Word . . . He who thence forms true **doctrine** for himself is able to see why the Word so speaks in the letter . . .

4775. (The Angels told them) that they would receive the whole **doctrine** of the Church from Heaven.

4781. The reason the Lord was born on this Earth, was that in this Earth the **doctrine** published from Heaven can be propagated through the whole globe, and remain for thousands of years . . . Moreover, when the heavenly **doctrine** concerning the Lord is known on one Earth, all the others are able to know it when they become Spirits and Angels.

4792². They who say that they have a sensation, were told that this sensation is not the perception of truth, but the sensation of the confirmation of their **doctrine**, and that it comes from the influx of those who have been in that **doctrine** in the world . . .

4824. Therefore Paul was not permitted to take a single parable, not even a **doctrine**, from the Lord . . .

4840. Babel consists in domineering by means of the **doctrine** of the Church . . .

4853. Such good dogs are the appetites of saying and teaching such things as are of **doctrine**.

4932². The reason there are such whoredoms and adulteries in these cities, is that . . . they make the whole of the Church to consist in **doctrine**, and not in life ; and also because they do not care whether their **doctrinal things** are false or true ; and the falsifications of **doctrine** are whoredoms.

4937. If anyone from another **doctrine** comes in, and thinks about the things which are being preached, the preacher is disturbed, and cannot preach . . .

5054. When those who are on the higher mountain think evilly about the **doctrine** of the Church, those who are below persecute the good, especially virgins and the wives of others. When they say that the **doctrine** is false and evil, those who are lower down on the mountain want to commit whoredom and adultery with the women of those whom they say are in the falsity or evil of **doctrine**.

[D.] 5067. There are many who care nothing for the doctrine of the Church, but only for the Word in the letter . . . 5070^d. 5083.

5104. A place for those who are continually wrangling about the doctrinal things of the Church . . .

5107. I felt a pain in the great toe of the left foot ; the reason being that this toe corresponds to those who . . . are continually wrangling about doctrinal things : they induce a pain in this toe.

5152^a. Love towards the neighbour consists in this, that they love to do those things which the doctrine of their Church dictates.

5370. Those are meant by 'the dragon' who want no doctrine, but only the Word in the letter . . . 5422, Des.

5451. They who are in some doctrine, although it is not so very true, and yet are in the good of life, are in Heaven ; for the falsity of doctrine is not falsity when there is good in it : all in Heaven differ as to truths. But they who are in no doctrine are not able to be in Heaven.

5473. (The situation at the Last Judgment of those who had cared nothing for the doctrine of the Church, shown by a diagram.) 5474.

5474. They who do not care for doctrine have not a fixed but a vague faith, therefore they have no Intellectual that can be enlightened in the other life.

5520. The doctrine of the Church passes immediately into the life with those who become celestial ; they live simply according to it when they know it . . . Whereas with the spiritual the doctrine of the Church passes first into the memory, and thence into the understanding and into the life ; and they reason whether it is so.

5589^b. So also do the preachers speak, every one from his own doctrine . . .

5913^e. They who come from the world, and are in a like doctrine, come to those who are in a like one.

5917. With men who teach and who reason about Divine truths, there are two states ; one when they are teaching and thinking from doctrine, the other when they are thinking in themselves outside of doctrine ; when they are in the former state, they are not in a state from themselves, because they are only in thought from doctrine ; and when they are in this state, they know no otherwise than that it is truths they are speaking . . . Whereas, when they are in the second state, they are in themselves, and think from their own will or love, thus from their own life ; and then they do not think anything from what is doctrinal. This state is the proper state of the man . . .

5918. With those who are in doctrinal things concerning faith alone, yet are in some good of life, there are also two states : when they are in doctrinal things they are in their own light . . . whereas when they are by themselves, and are thinking within themselves, as they are in some obscure good of life, their ideas are also in obscurity . . . for they are then thinking outside of what is doctrinal that the good of life saves man. This took place with Luther . . .

5929^e. They who had been in no doctrine, and had merely known something from the sense of the

letter of the Word, cast down a sphere of infamous adultery with an aunt or a daughter-in-law ; which adultery is from the lowest Hell, with which they have communication.

D. Min. 4803. On those who are in the principles of their own doctrinal things. (See BEAR=*ursus*-at this ref.)

E. 10^o. The acknowledgment of the Lord is the very life or soul of all the doctrine in the Church.

19. 'John' = the Lord as to doctrine.

—^e. Hence it is, that the Lord, as He is the Word, is also the doctrine of the Church ; for all doctrine is from the Word. Refs.

45. 'I John' = doctrine concerning the Lord ; (for 'John,' in the supreme sense, = the Lord as to doctrine ; wherefore he = doctrine concerning the Lord ; for to Know the Lord is the principal thing of all things of doctrine, or their first and last.

114^d. Man is in one state when he is thinking and speaking from doctrine, and in another when outside of doctrine. When he is thinking and speaking from doctrine, he is thinking and speaking from the memory of his natural man ; but when outside of doctrine, from his spirit . . . The state of man after death is such as has been the thought and speech of his spirit outside of doctrine, and not such as they have been from doctrine, if the latter has not been one with the former. Ex. J. (Post.) 34.

115. They merely acquiesce in the doctrinal things of their own Church, and do not care whether they are true or false . . .

142. 'Them that hold the doctrine of the Nicolaitanes, which I hate' = those who separate good from truth, or charity from faith.

160. 'Calling herself a prophetess to teach and to seduce My servants' = that thence is the doctrine of all falsities.

—^e. By 'Jezebel' are described those who are in the doctrine of all falsities from the delights of the loves of self and of the world.

170. 'Whosoever hath not this doctrine' = those with whom external delight . . . does not dominate . . . By 'doctrine' is here signified life ; thus 'not to have doctrine' = not to live according to it ; for it is meant to have doctrine in themselves ; and to have doctrine in themselves is to have it in the life. Hence it is evident, that 'the doctrine' of Jezebel = the life of the love of self and the world.

190. 'To observe' = attention, such as exists with those who are in the spiritual affection of truth ; for when these read the Word, they do not see it from the doctrine of the Church where they were born ; but they see it as it were separated therefrom ; for they want to be enlightened, and to see truths within themselves, and not from others. They who are in this state are enlightened by the Lord, and it is given them to make doctrine for themselves from the truths which they themselves see, which doctrine is also implanted in them, and remains in their spirit to eternity. But they who read the Word from the doctrine which is from

others, cannot see truths from the light of their own spirit, thus not within themselves, but without themselves; for they think that it is true because others have seen it; and they therefore attend only to things confirmatory; all other things they either pass over as if they did not see them, or draw to the side of the things which the doctrine dictates. Everyone can see that these persons cannot be enlightened. . . Hence it is that they remain natural as before. . . This, therefore, is what is meant by 'Remember how thou hast received and heard, and observe.'

200³. If this is assumed for doctrine . . . that the Lord is one with the Father . . . light will be seen in each thing in the Word; for that which is assumed for doctrine and acknowledged from doctrine is in light when the Word is read. . . On the other hand, if it is assumed for doctrine . . . that the Divine of the Father is different from the Divine of the Lord, nothing in the Word will be seen in light. . .

233. 'Because thou art lukewarm'=those who live from the doctrine concerning faith alone and justification thereby. —², Ex.

— There are two states of faith and thence of life, or of life and thence of the faith of the men who are in the Church; one from doctrine, and the other from the Word or preaching from the Word. Scarcely anyone knows that there are these two states. Ex.

250¹⁰. I foresee that those who have confirmed themselves in the doctrine concerning faith alone . . . will not recede from it, because they connect falsities with truths; for they teach truths when they teach from the Word, and they teach falsities when they teach from doctrine; and thence confound the two together by saying that the goods of life are the fruits of faith. . .

256. All the things of the Church relate to these four general things; to wit, to doctrine, to life according to doctrine, to faith according to life, (and to temptations). Doctrine is treated of in the address to the Churches in Ephesus and Smyrna; life according to doctrine, in that to the Churches in Thyatira and Sardis; faith according to life in the address to the Churches in Philadelphia and Laodicea; and as doctrine cannot be implanted in the life and become a matter of faith, unless the man fights against evils and falsities. . . this is treated of in the address to the Church in Pergamos.

356². That no one can understand the Word without doctrine. . . For . . . there are many things in the sense of the letter which cannot at this day serve for any doctrine of the Church; and also many things which can be applied to various and diverse principles, the source of heresies; but still there are many things intermingled from which doctrine can be collected and formed, especially the doctrine of life, which is the doctrine of charity and thence of faith. Whereas he who reads the Word from doctrine sees all the things there which confirm it, and also many things which lie hidden before the eyes of others; nor does he suffer himself to be drawn away into strange things by those things there which do not appear to agree, and which he does not understand; for all the things of doctrine which he sees there are to him in clearness, and the rest are to him in obscurity; wherefore the doctrine which consists of genuine truths

is as a lamp to those who are reading the Word; and on the other hand, to those who read it without doctrine, the Word is like a candlestick set in a dark place without a light. . . 1089².

—³. Secondly: That no one can fight against evils and falsities, and dissipate them, without doctrine from the Word, may be evident from the fact, that from doctrine truths can be seen in their own light and in their own order, but not from the Word without doctrine. . . and if truths cannot be seen, neither can falsities and evils. . . and yet all combat against evils and falsities is from truths, that is, by means of truths from the Lord; wherefore he who reads the Word without doctrine may easily fight for falsity against truth and for evil against good. . . This, therefore, is what is meant by a white horse being seen, and by him that sat upon it having a bow. . .

—⁴. Third: That without doctrine from the Word no one can become spiritual within the Church where the Word is. . . For man becomes spiritual by a life according to Divine truths, which he does not know without doctrine; and by the removal of evils and falsities, which is not effected without doctrine. . . And without these two things man is not reformed, thus does not become spiritual, but remains natural, and confirms his natural life by the sense of the letter of the Word, which is natural; interpreting and applying it in a sinister manner.

—⁵. Fourth: That doctrine cannot be procured from any other source than the Word, and not by any others than those who are in enlightenment from the Lord. . . In each thing of the Word there is a spiritual sense, in which are the Angels; thence it is that through the Word there is conjunction of Heaven with the Church, wherefore they who make doctrine from any other source than the Word, do not make it in conjunction with Heaven, which, however, is the source of enlightenment. 1089².

—⁶. Fifth: That all things of doctrine are to be confirmed by means of the sense of the letter of the Word. (For) Divine truth in the sense of the letter is in its fulness; for this sense is the ultimate one, and in it is the spiritual sense, wherefore when doctrine has been thence confirmed, the doctrine of the Church is also the doctrine of Heaven, and there is conjunction through correspondences. This may be illustrated thus: When a man thinks any truth, and confirms it by means of the sense of the letter, it is perceived in Heaven; but not if he does not confirm it. . . 593⁴.

376²⁷. These things are said (in Is. v. 11, 12, 21, 22) of those who make for themselves doctrinal things from their own intelligence, and not from the Lord, or from the Word by Him; whence come mere falsities.

384. 'There was given them the Power to kill over the fourth part of the earth'=the deprivation of all the good and thence of all the truth from the Word, and thence in the doctrine of their Church from the Word.

386¹. By these words (in Is. xlv. 10-12) there is described the formation of doctrine from proprium in both the understanding and the love. 587⁷.

—⁷. 'Prophets'=those who teach the truths of doctrine; and, in the abstract sense, the doctrinal

things of truth. Hence it is evident what is signified by all these things (in Jer.xiv.12-16); namely, that those who teach the doctrine of what is false and evil will perish by those things which are signified by 'the sword' and 'the famine;' and that those also who receive this doctrine from them are separated from all the truth of the Church and condemned, is signified by their being 'cast out into the streets of Jerusalem,' and by there being 'none to bury them.'

[E.] 435⁴. In the inmost sense is the Lord alone . . . But in the internal sense it treats of Heaven and the Church, and doctrine is delivered.

454. 'From every nation and tribe'=all who are in good as to life according to the doctrinal things of their own religion.

455¹². 'Peoples of a deep lip and a heavy tongue, whose words are not heard'=those who are in a doctrine which is not intelligible, and thence in an abstruse religion, the dogmas of which are not perceivable. 'Lip'=doctrine.

518. 'It fell upon the third part of the rivers, and upon the fountains of waters'=that thence perished all the understanding of truth, and thereby the doctrine of the Church. . . (For) 'a fountain of waters'=the Word, and doctrine from the Word.

520. 'The third part became wormwood'=that all the truth in the understanding and in the doctrine is mingled with the falsity of evil.

537¹³. 'To hew out pits, broken pits that will hold no waters'=to hatch doctrinal things from their own intelligence, which, because they are from proprium, are false . . .

545². By scientifics from the Word are meant all things of the sense of the letter there, in which there does not appear what is doctrinal; but by the Knowledge of truth and good are meant all things of the sense of the letter of the Word, in which and from which there is what is doctrinal.

585⁷. By these words (Is.xvii.7,8) is meant that everything of doctrine must be from the Lord, and not from the proprium of man, which is the case when the man is in the spiritual affection of truth, that is, when he loves truth because it is truth, and not chiefly because it is reputation and a name to him.

587. See IDOL at this ref.

612. The Word is the doctrine of Divine truth.

618². The truth of doctrine which is interiorly collected from the sense of the letter of the Word, and is called its literal sense, becomes undelightful to those who are in the falsities of evil. Sig.

714⁴. They who study the Word without doctrine, form the externals of the dragon. —¹¹.

724. 'The male son'=the genuine truth of the Church, hence also its doctrine; for the truth of the Church from the Word is doctrine; for this contains the truths which are for the Church. But the genuine doctrine of the Church is the doctrine of good, thus the doctrine of life, which is that of love to the Lord and of charity towards the neighbour; but still it is the doctrine of truth; for

doctrine teaches life, love, and charity; and in so far as it teaches them it is true . . .

—². This doctrine, which is here signified by 'the male son,' is chiefly the doctrine of love to the Lord, and of charity towards the neighbour, thus the doctrine of the good of life, which nevertheless is the doctrine of truth. Ex.

—³. That this doctrine is for the New Church which is called the New Jerusalem, is because this 'woman' . . . is she who is called 'the bride, the Lamb's wife' . . .

— . The reason 'a male son'=the doctrine of the Church, is also because 'a son'=truth, and the doctrine of the Church is truth in the whole complex. 725, Ex. and III.

725². The reason these two things, to wit, doctrine and life, taken together, and conjoined as it were in marriage, are called 'man,' and also make the Church, is that man is man from the understanding of truth and from the will of good, and therefore from the doctrine of life, because this is of the understanding, and from the life of doctrine, because this is of the will.

—³. It is the same with doctrine and life; these also make one man of the Church when the doctrine of life and the life of doctrine are conjoined together in him; for doctrine teaches how we are to live and act, and life lives and does it. From this also it is evident that 'the male son'=the doctrine of love and charity, thus the doctrine of life.

—⁴. As the truth of doctrine or the doctrine of truth is signified by 'a male,' the law was given 'That every male opening the womb was to be holy to Jehovah.' . . . The truth first born is the doctrine of truth; for this which is the first is everything in the things which follow, thus it is all truth; and all truth is doctrine . . .

730. The Church is called 'a wilderness' when there is no longer what is good, and where there is no good, neither are there truths; and when the Church is of such a character, evils and falsities reign, which prevent the reception of its doctrine, which is the doctrine of love to the Lord and of charity towards the neighbour, together with the truths of this doctrine; and when doctrine is not received, there is no Church, for the Church is from doctrine.

732². The reasons the New Church . . . will at first commence with a few . . . are; first, that its doctrine, which is the doctrine of love to the Lord and of charity towards the neighbour, can only be acknowledged and received by those who are interiorly affected with truths, who are no others than those who are able to see them; and they alone see them who have cultivated their intellectual capacity, and have not destroyed it by the loves of self and of the world. The second reason is that the doctrine of this Church can only be acknowledged and thence received by those who have not confirmed themselves in doctrine, and at the same time in life, in faith alone; if only in doctrine, it does not prevent, but if at the same time in life, it does prevent; for these do not know what love to the Lord is, nor what charity towards the neighbour is, nor do they want to know.

758. 'He persecuted the woman who brought forth the male'=that those who are meant by the dragon

would from hatred and enmity reject and calumniate the Church which is the New Jerusalem, because it has the doctrine of life.

778^o. Even in its ultimates the Word is like a man . . . whose face and hands are bare ; wherefore it cannot fail but that the doctrine of genuine good and genuine truth can be seen from the sense of the letter of the Word by those who are enlightened by the Lord, and confirmed by those who are not enlightened. 816^o.

790^o. In this storehouse for the formation of the spiritual man there must be truths which are to be believed, and goods which are to be done, both from the Word, and from doctrine and from preaching from the Word.

794. 'A mouth speaking great things and blasphemies' = doctrine destroying the goods of the Word, and uttering its truths.

796^o. That the doctrine of faith separated from life (destroys the Church), may be evident from the fact, that the doctrine of the Church is the doctrine of faith; and that the doctrine of life, which is called moral theology, is an out-of-doors doctrine, of service to the Church if one likes . . .

797¹⁰. How doctrine closes, and how life opens. Ex.

799. 'And His tabernacle'=all the doctrine of the Church and the worship thence derived. III.

— The Church is the Church from life according to doctrine ; and life according to doctrine is worship.

810^o. That they shut themselves out from all the Divine truths in the Word, may be evident from all things of their doctrine.

811^o. The ultimate of doctrine is the sense of the letter of the Word.

816^o. Hence it is that those who read the Word without doctrine, are carried away into manifold errors.

826^o. From this it is evident, how full is the doctrine of love to the Lord ; for it is the doctrine of all the affections which are of love ; and each affection has truths inscribed on it . . .

834. The Angels of the ultimate Heaven . . . do not see truths in light, as do the Angels of the Second Heaven ; but they receive, acknowledge, and believe them from the doctrine in which they are instructed before they are admitted into Heaven.

844. 'Here is wisdom'=that this is their doctrine in the whole complex ; which is reputed as wisdom, although it is insanity.

850^o. The ark of Jehovah was translated into Zion by David . . . Hence it is that Jerusalem which lay under that mountain = the Church as to doctrine ; for all the doctrine of the Church is from the Divine truth which proceeds from the Lord ; consequently, from the Word.

867^o. It is inevitable that man should think what is false and only evil, both because he is born in evils of every kind, and also because the doctrines of the Church at this day are not doctrines of life, but are only doctrines of faith ; and the doctrine of faith separated from life does not teach the truths by means of which a man can be reformed as to the life.

1019. Doctrine treats of the truths which are called of faith, and of the goods which are of love ; hence it is called the doctrine of truth and the doctrine of good.

1045. 'Having a golden cup in her hand full of the abominations and uncleanness of whoredoms' = doctrine from profaned goods and truths. . . All the truth or falsity of the Church is contained in doctrine ; therefore 'a cup' = doctrine.

1088. The Church is from no other source than doctrine ; for such as the doctrine is, such is the Church.

1150. In this verse are enumerated the things which are of worship ; but in the former verse, the things which are of doctrine. . . Doctrine and worship are distinguished by this, that doctrine teaches how God is to be worshipped, and how man is to live in order that he may recede from Hell and approach Heaven ; but worship does these things ; for worship is both oral and actual.

Ath. 16. That the Lord is God and omnipotent, is the fundamental of all things of the doctrine of the Church. 64.

J. (Post.) 23. All are prepared for Heaven or Hell according to the life in agreement with doctrine.

34. See LUTHER at this ref.

186. The son whom the woman was about to bring forth = the doctrine concerning the Lord, and concerning the life of charity ; as was evident from this, that when this doctrine was being described, there were present a number of those who are in faith alone, and they were in such a state of fury that I could scarcely have written unless I had been protected by the Lord through Angels ; and it appeared as if they wanted to tear it to pieces.

De Verbo 5⁴. Everything of the doctrine of the Church is to be drawn out from the sense of the letter of the Word, and confirmed thereby ; and not by the pure spiritual sense ; for by means of this sense alone there does not exist conjunction with Heaven and through Heaven with the Lord ; but by means of the sense of the letter.

9. It was found that (those who have for an end honours, gain, and reputation of learning) knew nothing of genuine truth from the Word, which might serve interiorly for doctrine.

107. There are many things in the sense of the letter which are naked . . . These things of the Word serve for the doctrine of the Church, because in them there are spiritual natural truths.

18⁴. From this it is evident, that unless the doctrine of the Church is collected and confirmed from the sense of the letter, it has no power, because it does not communicate ; but that doctrine has power which is from the sense of the letter and one with it. 20⁵.

21. No one can see the spiritual sense except from the doctrine of genuine truth ; from this he can see the spiritual sense when there is some knowledge of correspondences. But he who is in the doctrine of what is false cannot see anything of the spiritual sense ; he draws the correspondences which he sees to the falsities of his own doctrine. . . This is why it is not allowable for anyone in

either the natural or Spiritual World to investigate the spiritual sense of the Word from the sense of its letter, unless he is entirely in the doctrine of Divine truth, and in enlightenment from the Lord; wherefore the spiritual sense can be seen from the doctrine of Divine truth confirmed from the sense of the letter; but doctrine can never be first seen from the spiritual sense. He thinks false things who says to himself, I know a number of correspondences, I am able to know the true doctrine of the Divine Word, the spiritual sense will teach it me. This cannot be done; but . . . he should say to himself, I know the doctrine of Divine truth; now I can see the spiritual sense, provided I know the correspondences.

De Conj. 83. They who read the Word without doctrine . . . produce adultery as of a father with his daughter-in-law.

Scia. 1. The doctrines of the New Church in a summary.

Can. God i. 1. The supreme and inmost thing of all the doctrinal things of the Church, and thence their universal, is the Knowledge and acknowledgment that there is one God.

Inv. ii. The doctrinal things which are contained in the *True Christian Religion* agree with the doctrinal things of the Roman Catholic Church, and with the doctrinal things of the Protestants, who acknowledge a personal union in Christ, and approach Christ, and take both the elements in the Eucharist.

25. If this Work is not added to the former one, the Church cannot be healed; it would be only like a palliative cure . . . The doctrine of the New Church does indeed apply a remedy, but only outwardly.

Coro. 18. 'The New Jerusalem descending from God out of heaven' = that the true doctrine of the Church is from no other source. The reason the doctrine descended, is that the Church is the Church from doctrine and according to it; without this, the Church is no more the Church than a man is a man without members, viscera, and organs . . .

20. (Before the Last Judgment) not any doctrine of the Church could be brought down from the Lord to the men of the Earth. Ex. . . But . . . after the last Judgment . . . with those who accommodate themselves, and suffer themselves to be led by the Lord, the doctrine of the New Heaven, which is the doctrine of truth and of good, is being distributed and introduced, as the dew of the dawning falls from heaven into the earth . . .

Doctrine of Faith. *Doctrina Novae Hierosolymae de Fide.*

L. Preface. The Work referred to. L.65°. Life 64°. P.242. R.67°. C.197.

Doctrine of the Holy Scripture. *Doctrina Novae Hierosolymae de Scriptura Sacra.*

L. Preface. The Work referred to. L.3. 14°. 65°. Life 14. 62, etc. W.208. 249. P.172. R.11, etc. C.41°. 314.

R. 543. This Work, and others, are signified by 'the man child.'

Doctrine of Life. *Doctrina Vitae pro Novae Hierosolymae ex Praeceptis Decalogi.*

L. Preface. The Work referred to. L.65°. F.12. 16, etc. W.425°. R.892. C.2. 9. 202. 203.

R. 543. This Work, and others, are signified by the 'man child.'

Doctrine of the Lord. *Doctrina Novae Hierosolymae de Domino.*

L. Preface. The Work referred to. S.2. 10, etc. Life 79°. F.37. W.282. P.172, etc. R.3, etc. B.33. C.201. Can. Redeemer ii., note. Redemption vii.7.

R. 472. 'When He cried, the seven thunders uttered their voices' = that the Lord will disclose through the universal Heaven what is in the little book. . . I will lay open what was in the little book. In the little book were the things which are contained in the **Doctrine of the New Jerusalem concerning the Lord**, from beginning to end, which are the following:— 479.

543. This Work, and others, are signified by 'the man child.'

Document. *Documentum.*

A. 1947. Occurs. 7362. H.184. 479°. W.275°. 391°. P.278a°. M.39. 158°. 220. T.459¹³. —¹⁷. 838°. D.820. 977. 1053. 1343. 1719. 1902. 2951. E.911°. 1198°. D.Love ix. D.Wis.x.6°.

Dodanim. *Dodanim.*

A. 1152. See CHITTIM at this ref.

Doeg. *Doeg.* E.799¹⁸.

Dog. *Canis.*

See Cerberus.

A. 45. Beasts are of two kinds; there are evil because hurtful ones, and there are good because gentle ones; the things in man which are evil are signified by such beasts as bears, wolves, dogs.

2125. There appeared a tree . . . into which a great viper was seen to rise up . . . On the tree with the viper vanishing, there appeared a dog. . . I was told, that the tree into which the viper rose up represented the state of the men of the Church such as they are at this day, that in place of love and charity there are deadly hatreds in them, which are also beset round with pretences of what is honourable and with deceits; there are also in them wicked cogitations about the things which are of faith. D.3993.

5566°. (The face of this robber Spirit) was like a rabid dog with gaping jaws.

7784. 'Against any of the sons of Israel shall not a dog move its tongue' (Ex.xi.7) = that with those who are of the Spiritual Church there shall not be the least of damnation and lamentation.

—³. Its being said 'shall not a dog move its tongue' is on account of the signification of a dog. 'A dog' = the lowest, or those who are mean-viles-in the Church; also those who are outside the Church; and also those who babble about such things as are of the Church, and understand but little: and, in the opposite sense, those who are entirely outside the faith of the Church, and

who pour out abuse on the things which are of faith. That 'dogs' = those who are outside of the Church, is evident in Matt. xv. 26-28; Mark vii. 27, 28. Here, 'sons' = those who are within the Church; and 'dogs,' those who are outside of it. In like manner, by 'the dogs' which licked the sores of Lazarus' (Luke xvi. 21). By 'the rich man,' here, are meant those who are within the Church . . .

—4. 'Dogs' = those who are in the lowest place within the Church, and who babble much about such things as are of the Church; and, in the opposite sense, those who pour out abuse on the things which are of faith, in Is. lvi. 10; Ps. lix. 7, 15; lxviii. 24; Matt. vii. 6.

—e. Hence that which is the vilest thing of all, which is to be cast forth, is signified by 'a dead dog' (1 Sam. xxiv. 15; 2 Sam. ix. 8; xvi. 9).

9090°. In the Spiritual World, there frequently appear beasts of various kinds . . . Also evil beasts, as tigers, panthers, bears, dogs . . .

9231. 'Ye shall cast it to the dog' (Ex. xxii. 31) = that it is unclean. 'Dogs' = those who render the good of faith unclean by falsifications.

—2. The reason 'dogs' = those who render the good of faith unclean by falsifications, is that dogs eat unclean things, and also bark at and bite men. Hence it is that the gentiles who were outside of the Church in falsities from evil were called 'dogs' by the Jews, and were accounted most vile. That they were called 'dogs' is evident from the Lord's words to the Greek Syrophenician woman . . . That by 'dogs,' here, are signified those who were outside of the Church . . . is evident.

—3. In like manner . . . 'the dogs which licked the sores of Lazarus' = those who, being outside of the Church, are in good, although not in the genuine good of faith . . .

—4. 'Without are dogs, and sorcerers, and whoremongers' (Rev. xxii. 15) . . . = those who falsify the good and truth of faith; who are said to be 'without' when they are outside of Heaven or the Church.

—4. That good falsified, and thus made unclean, is signified by 'dogs,' is also evident in Matthew: 'Give not that which is holy to the dogs' (vii. 6). And in Moses: 'Thou shalt not bring . . . the price of a dog into the house of Jehovah . . . because it is an abomination to thy God' (Deut. xxiii. 19).

—5. 'Dogs encompassed me . . . Deliver my only one from the hand of the dog' (Ps. xxii. 16, 20). Here 'dogs' = those who destroy the goods of faith, and who are therefore called 'the assembly of the malignant.'

—6. That 'they were to be delivered up' and 'devoured by dogs' (1 Kings xiv. 11; xvi. 4; xxi. 23, 24; 2 Kings ix. 10, 36; Jer. xv. 3) = that they would perish by means of unclean things.

— That they compared themselves to 'dead dogs' (1 Sam. xxiv. 15; 2 Sam. iii. 8; ix. 8; xvi. 9) = that they were to be accounted as most vile, who were to be cast forth.

10130°. The effluvia about beasts, which is exquisitely scented by a sagacious dog.

H. 579. Genii . . . apperceive affections, and scent them, as dogs do wild animals in forests.

P. 276°. The love of self regards . . . others scarcely

as men, whom at heart it holds in less estimation than its horses and dogs.

R. 132°. 'The dogs' which devoured Jezebel = cupidities.

438. Look at a dog, or any other wild beast which has a tail, and coax and caress him, and you will see the crest of the back smooth down, and the tail move correspondingly; and on the contrary, the crest will rise if you irritate him. (See TAIL, here.)

952. 'Without are dogs, etc.' = that no one is received into the New Jerusalem who makes nothing of the commandments of the decalogue . . . 'Dogs' = those who are in concupiscences, which are treated of in the ninth and tenth commandments.

—2. By 'dogs' in general, are signified those who are in concupiscences of every kind, and who indulge them; in special, those who are in merely corporeal pleasures, especially those who are in the pleasure of feasting, in which alone they take delight; wherefore, in the Spiritual World, dogs appear from those who have devoted themselves to their appetite and palate; and who are called there corporeal appetites. Such being of gross mind, make the things of the Church of no account. Therefore it is said that they shall stand without. Ill.

—e. 'Dogs' = the vilest men, in Job xxx. i; 1 Sam. xxiv. 15; 2 Sam. ix. 8; 2 Kings viii. 13; and also those who are unclean; wherefore it is said in Moses, 'Thou shalt not bring . . . the price of a dog into the house of Jehovah . . .'

M. 161°. As when wheat from the garner is cast forth to the dogs.

246°. The marriages of such dissimilarities are not unlike the conjunctions . . . of dogs and cats.

505°. At a distance such (deflowerers) appear like dogs of indulgences.

T. 316°. Adulterers . . . may be compared to . . . dogs, which run about the streets, and look about and smell where there are other dogs, with which they exercise their lasciviousness.

488°. The horrible creed that God predestines men to Hell . . . may be compared to . . . the mad fury of dogs which fly at their own reflections in a mirror.

D. 2209. There is a certain sense which brutes have . . . to know the way home . . . as may be known of horses, dogs, bees . . .

2305°. If all their evil and filthy things were to show themselves . . . they would be as if they were being torn to pieces by swift dogs.

2614. On awaking, I saw a great dog with horrible gaping jaws . . . and was told that such a dog appears, or by such a dog there is represented, when anyone is carried down to a contrary pleasantness. It was that heavenly pleasantness, because that of marriage love, attended with interior heavenly joy, when a man is content with his few things, lives in his little home with the married partner he most tenderly loves, and with his children, content in mind, in the Lord; and when, from the pleasantness of this heavenly love, he passes over to the opposite, in which they who are in the opposite feel as it were a heavenly delight, when yet it is

infernal, then such a **dog** is presented, by which is represented that he keeps guard lest the opposite delights should communicate. Wherefore it may also be evident what was represented by the fabled Cerberus. 2615, Exampl.

[D.] 2974². I saw a bird behind me, which was turned into a **dog**, and which, the more and more it became a **dog**, extended its mouth towards me, but so it disappeared. Wherefore the cut-throats are of such a character, that when they cannot use knives, they bite with the teeth; and they are signified by the **dogs**.

3191. See **ADULTERY** at this ref.

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; as for instance **dogs**, which scent where their master has placed things . . . He knows his master among a thousand men; at the same time from the sphere of subordination and of friendship; thus from a sphere of gladness in staying with him he is averse to all others, and does not rest until he stands at his feet. This is attributed to effluvia, but there are no effluvia, except what are a pretext for such a sphere. There is a sphere with animals of knowing the quarters of the world . . . as in thickets and forests; a man constantly goes astray in them; an animal never; it knows its own home, even if it should go by a way it never saw before or trod before. So **dogs**, which run back by other ways, through many places they have never seen before; horses in like manner; other animals in like manner, as bees to their hives; so with all animals . . . 3340.

3406. (A dream about **dogs**.)

3679. On a **dog**. A black **dog** appeared in my sleep, which was at first admitted as a house **dog**, and when he saw anything bony in which was the skin of another **dog**, he loathed it, for which reason he was admitted, and not regarded as evil; but it was afterwards said that he had devoured the bones of another **dog**, and then he was loathed, although he wanted to approach. On awaking, I asked whether anyone had been turned into a **dog** . . . and at last it was said that there was such a one . . . and that he was of such a character as freely to suffer the persons of others to be induced upon him, as that of David; and thus he would act not only their persons, but also their shameful deeds . . . These are they who are represented by **dogs** which devour the bones of other **dogs**.

3683. When David thought that he whom he evoked ascended, there were **dogs** and serpents ascending, and unless he had fled they would have torn him . . .

3684. See **DAVID** at this ref.

3752^e. Afterwards, little **dogs** were seen running to me.

3769. A man was passing in and out, who, stationing himself near the wall, was as it were turned into a **dog** . . .

3867. Huge **dogs**, etc., were let go by them at men . . .

3869^e. She was compelled to seize her (pretended) infant with her mouth, as if it had been a **dog** . . .

4705. (The state of those who are represented by **dogs** there).

4729. There appeared on the shoulders of a woman who had been known to me in her bodily life (it is now Polhem) . . . a little **dog**, which went round from one shoulder to the other, and also licked the cheeks. I was instructed that it signified that (such a person) had made the highest perfection of civil life to consist in the embellishment and decoration of food, so that such a **dog** appeared from the luxury of the embellishment in the magnificent preparation of the food, and signified it.

4763. See **CHARLES XII.** at this ref.

4853. On good **dogs**. During sleep, there was a **dog** with me, which I seemed to be leading by a cord; it was brisk and active, and sometimes it drank plentifully. After awaking, I was instructed that such **dogs** are the appetites of saying and teaching such things as are of doctrine. In a word, when the appetites are good, the **dogs** are good; and when they are evil, so are the **dogs**.

4920^e. The (robbers) came to me, and thought to do evil to me, and around me there was as it were a **dog**.

4997. When he spoke, he made a noise like a barking **dog** . . . He was a hungerer for revenge.

5822. I was brought in spirit to those who in the world had thought nothing about God, and who were said to have lived in a certain island to the west of Africa; but still they had lived a pretty good [moral] life. They did not appear as men, but as apes; some as **dogs**, but having a face almost human . . .

5995. In sleep . . . I came to a huge **dog** in bonds which was tearing me . . . Compare J. (Post.) 40.

D. Min. 703. On dumb **dogs**, etc.

4704. There is another Hell at the right foot in front where there are such as explore . . . but they act slowly, and at the same time inspire a state . . . as it were of tranquil pleasure; and meanwhile they explore . . . in such a manner that I could scarcely be aware that they were doing it. When they are inspiring the tacit pleasure, it is not observed. They have a subject over their heads; and when they act into their subject, as also into another, the subject is erected and stands bent, resisting; thus do they harass each other in Hell. They penetrate rather deeply into the thoughts, and do not appear to be evil, but they are more deceitful than others. They are dumb **dogs**.

4706. They who are as dumb **dogs**, appear in the external form as if they were good . . . They also inspire what is good, so that they cannot be known by others to be otherwise; so also do they speak and act, but with a bad end and to do injury so far as they dare; and they do it in proportion as the external bonds are taken away. They do not appear proud in the external form, or to have anything of the love of self externally; for when they are disparaged, and also when they are called dumb **dogs**, they do not care; but still they have a mind to exercise command; in this they set their delight; so that by deception they are able by means of their externals to bend the souls of others wherever they want; thus the love of self is interior with them.

E. 160². That 'dogs should eat Jezebel'=unclean-ness and profanation.

376³³. They who have no perception of good and no understanding of truth, are called 'dogs hardened in soul, which do not know satiety' (Is. lvi. 11); that is, who are not able to receive good.

455⁹. 'Those who lapped water with their hands as a dog lappeth' (Judg. vii. 5)=those who have an appetite for truths; thus who, from some natural affection, strive to know truths; for 'a dog'=appetite and desire.

1044⁴. 'Thou shalt not give that which is holy to the dogs' (Matt. vii. 6). 'Dogs'=concupiscences and appetites.

1198². With certain animals, there appear the like sagacity and cunning . . . in a word, the like morality as with men. As for example, dogs, from a genius innate in them, as if from their innate quality, know how to act as faithful guards; from the transpiration of the affection of their masters know as it were his pleasure; search him out from perceiving the habit of his footsteps and clothes; know the quarters and thereby run home, even through devious ways and thick forests; with other like things, from which a sensuous man judges that a dog also is knowing, intelligent, and wise; which is not to be wondered at, so long as he ascribes such things in the dog and also in himself to nature. It is otherwise with a spiritual man; he sees that there is something spiritual which leads, and that this is united to what is natural.

1200³. In the Hells are seen dogs, etc., and many other kinds of ungentle and unclean beasts.

Docu. 302. I. par. 9. Those who are like dogs, seent those who are luxurious.

Dogma. Dogma.

Dogmatic. Dogmaticus.

A. 1043². Everyone supposes his own dogma to be true, and thence receives a conscience . . . For many are regenerated by the Lord, from every dogma whatever . . . 2053². 8521².

1798⁴. Besides other things which are dogmatic, and which in like manner are known from charity alone.

2116³. The doctrinal things and dogmas of faith are not faith, but are of faith . . .

2243⁴. The Ancient Church . . . was turned partly into . . . a certain dogmatic affair separate from charity.

2760, Preface. Each confirms his own dogma from the literal sense of the Word. 3427³. 6222². —.

3769⁴. Such do not want to see the truth which is in the Word; but they remain obstinately in their own dogma. 4368².

3993¹³. See DOCTRINE at this ref.

4453. 'Range through it in trading, and possess ye in it'=that the dogmas from a general principle would agree together. 4479².

4689³. 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 . . .

5355². It is believed to be sufficient to know the dogmas of the faith which belong to the Church in which he has been born, and to confirm them in various ways.

5937². As may be evident from the fact, that each remains in the dogma in which he was born.

6222⁵. See CONFIRM at these refs. N. 257⁴.

9688⁴. 'The princes of the sea'=the primary sciences, which are called dogmas.

H. 516². In agreement with the good dogmas of their religion . . .

526³. Such a dogma follows of necessity . . . L. 18².

F. 4. The Angels utterly reject this dogma, that the understanding must be under obedience to faith . . . Thus this dogmatic thing recedes.

9. With these, ignorance is the defence of dogmas.

P. 134². This takes place only when Spirits bring in something dogmatic of religion, which is never done by any good Spirit, still less by any Angel.

R. 421³. They then enter the cells . . . where are those who confirm their dogmatic things from the Word . . .

564². As in the New Church this dogma is rejected, that the understanding is to be kept under obedience to faith . . .

B. 16. The disagreements between the dogmas of the present Church and those of the New Church.

53. Its dogmas only enter the memory . . .

58. The dogmas of the present Church can be learned only with great difficulty . . .

95. The opening and rejection of the dogmas of the faith of the present Church, and the revelation and reception of the dogmas of the faith of the New Church. Sig.

96. The reason the falsities of the dogmas of the faith of the present Church are to be opened, before the Truths of the dogmas of the New Church are revealed and received, is that they do not agree in a single point or particle; for the dogmas of the present Church are founded upon a faith in which it is not known whether there is any essential of the Church or not.

97. Quite the contrary is the case with the dogmas or doctrinal things of the New Church; these are all essential things . . .

T. 154². All Protestants . . . after they have been instructed in dogmatic things by Luther, etc., these dogmatic things do not speak of themselves through them, but they speak of themselves from the dogmatic things: every dogma may also be expounded in a thousand ways . . .

178. The faith of every Church is like a seed from which all its dogmas spring.

194. To confirm some dogma of the Church . . .

336. From the wisdom of the Ancients there flowed forth this dogma, that the universe and everything in it have relation to good and truth . . .

338². It was necessary to proclaim the dogma that the understanding is to be kept under obedience to faith.

[T.] 362^e. It was necessary first to put forth decisions and **dogmas** concerning God and the Divine Trinity; and afterwards to establish decisions and **dogmas** concerning faith and charity, etc.

374^e. Afterwards, he draws the doctrinal things of faith and charity from parents, etc.; and, when he becomes capable of judging for himself, from the Word and from **dogmatic** books . . .

435. This **dogmatic tenet** is as a door to the doctrine of charity.

459². Is not this according to the **dogma** of our people?

508³. It is exceedingly dangerous to enter with the understanding into **dogmas** of faith which have been forged from our own intelligence . . . and still more to confirm them from the Word . . .

645. The **dogmatic teachers** of the Christian religion have stopped up their ears as with wax . . .

796. From the time Luther first entered the Spiritual World, he was a most vehement propagator and defender of his **dogmas** . . .

798. Calvin . . . concluded all the **dogmas** of his faith from his own intelligence, and not from the Word.

D. 5700. On those who are called learned . . . because they can confirm their own **dogma**.

D. Min. 4646. As to this **dogmatic saying** that the tree lies where it falls . . .

E. 803². I. Let a man read the Word every day, one chapter or two, and learn from a teacher and from preachings the **dogmas** of his religion . . .

846³. When any received **dogma** is assumed as the truth itself . . .

Can. Trinity viii. 2. After confirmation, a man does not see anything but that his **dogmas** are true, although they are falsities.

Doll. *Pupa*.

M. 218². The girls sat . . . some dressing dolls.

D. 4598. Occurs. 4599. 5009. 5867. Coro. 43.

Domestic. *Domesticus*.

A. 2748². They might perhaps be whipped by the domestics . . .

3518. 'Go to the flock'=natural domestic good. . . Whereas the field whence Esau took his venison . . . was good not domestic. . . Natural domestic good is that good which a man derives from his parents, or into which he is born . . .

4843³. 'A man's foes are they of his own house' (Micah vii.6) . . . Temptations or spiritual combats are described by nearly the same words in Matthew . . . 'A man's foes shall be they of his own household' (x.36) . . . As with the man who is in temptation, evils and falsities are within, or belong to him, they are called 'they of his own household.'

10490⁵. As a combat between goods and evils, and between the falsities and truths with a man, is here described, it is said that 'a man's foes shall be they of

his own household.' 'They of his own household'=the things which are in man, thus which are his own proper things.

H. 234. Angels converse . . . about various matters, as about **household affairs**.

388. There are many administrations in Heaven; ecclesiastical, civil, and **domestic**.

Life 72. His neighbour is his Country, a community, a fellow citizen, and also the **members of his own family**.

P. 109². If they strip their love of the means . . . of the garments of purple and fine linen . . . and put on it its house gown . . .

M. 91^e. From her application to various duties which are called **household**, which adjoin themselves to the duties of the men.

169. A wife's thought about her husband is indeed interrupted by the **household matters** which are under her care . . .

282. He intends accommodations, for the sake of the preservation of order in **household affairs**. 283.

T. 394^e. The love of Heaven regards spiritual uses; the love of the world, the natural uses which may be called civil; and the love of self, the corporeal uses, which may also be called **domestic**, done for one's self and one's own.

431. The **household obligations** of charity. (See OBLIGATION, here.)

508³. The understanding then abides only in political matters . . . in civil ones . . . and in the **domestic ones** which belong to his own house.

D. 1573. On those who indulge too much in **household cares**. (See CARE, here.)

3424. On house lice. 4570. 4759.

3679. A house dog.

5791¹. In England, they care for their **household** and business affairs.

D. Min. 4733. They had been given to no study, not even of a **domestic character**, but only to pleasure: what **domestic employments** are, they had not known.

4805^e. The uses (performed by the Angels) are . . . (among others) to have a care for the **household matters** there; for there are such there as man knows nothing about.

Domestic Servant. See SERVANT - *famulus*.

Dominion. *Dominium*.

Dominate, Domineer. *Dominari*.

Dominator. *Dominatio*.

Dominator, Ruler. *Dominator*.

See COMMAND, LOVE OF DOMINION, RULE, and RULING LOVE.

A. 30. Love is the 'great luminary which is to rule by day;' and faith from love is the 'lesser luminary which is to rule by night.'

50². When man is not regenerate, evil Spirits . . . so rule over him . . .

—³. But when he is regenerate, the Angels then rule.

52. So long as the man is spiritual, his **dominion** proceeds from the external man to the internal, as is here said: 'Let them **have dominion** over the fish of the sea, and over the bird of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.' But when he becomes celestial, and does good from love, the **dominion** proceeds from the internal man to the external . . . as is described in David: 'Thou madest him to **have dominion** over the works of Thy hands . . .' (Ps.viii.6-8). Here, 'beasts' are mentioned first . . .

55^e. When man is spiritual . . . he is in combat, wherefore it is said, 'Subdue the earth, and **have dominion**' (Gen.i.28).

59. At first, cupidities **have the dominion** . . .

227. When the evil Spirits begin to **have the dominion** . . .

230. The **dominant** evil of this posterity was the love of self . . .

257. 'The serpent's head'=the **dominion** of evil in general, and of the love of self in special; (for) its nature is not only to seek **dominion**, but even **dominion** over all things of the earth; (and even) over all things of Heaven, and . . . over the Lord. . . Hence it is evident, how the serpent, or the evil of the love of self, wants to **domineer**; and how it hates him over whom it cannot **domineer**. 2219⁴.

261^e. 'The man'=the Rational . . . which will **have dominion**.

365. 'To thee is his desire, and thou shalt **rule** over him' (Gen.iv.7)=that charity wants to be with faith, but it cannot, because faith wants to **have dominion** over it, which is contrary to order. So long as faith wants to **have the dominion**, it is not faith; but when charity **has the dominion**, then there is faith.

831. They could insinuate themselves . . . but with the end of **having dominion**.

905. The influx of Hell . . . is attended with force and the violent impulse of **having dominion**; they breathe nothing but to subjugate man . . .

952^e. As he wanted to **have dominion** over others . . . he became blacker than others.

971. The **dominion** of the internal man, and the compliance of the external. Tr. 986,Sig.

977³. With the regenerate man, the internal man **has the dominion** . . . Whereas with the unregenerate man the external man **has the dominion** . . .

987. As to the **dominion** of the regenerate man over cupidities . . . they are in the greatest possible error who believe that they are able, from themselves, to **have dominion** over evils . . .

989. As to **dominion** over falsities, the case is the same as with **dominion** over evils . . .

1280. They began to **domineer** by means of Divine worship. Tr.

1307. 'Its head in heaven'=even to their **having dominion** over the things which are in Heaven.

1308. Man is (then) under the **dominion** of evil Spirits . . . Their **dominion** is the greatest with those who have something of conscience . . .

1749². When evil and infernal Spirits are conquered . . . they retain the opinion of their Power and **dominion**, and suppose that they are able to contribute much to the Power and **dominion** of the Lord; wherefore, in order that they may reign together with Him, they offer their services to good Spirits.

—³. **Dominion** from falsity and evil is quite contrary to **dominion** from good and truth. **Dominion** from evil and falsity consists in wanting to make all into slaves; **dominion** from good and truth consists in wanting to make all free. **Dominion** from evil and falsity consists in destroying all; whereas **dominion** from good and truth consists in saving all. Hence it is evident, that **dominion** from evil and falsity is of the devil; and **dominion** from good and truth is of the Lord. That the **dominions** are quite contrary, may be evident from the Lord's words in Matt.xii.24-30; and from His declaration that 'no one can serve two lords.'

1755. There are Angels who **have dominion** over evil and infernal Spirits . . . In itself, the wanting to **have dominion** is somewhat of human proprium different from the things which are received from the Lord; nevertheless, all the **dominion** is of love and mercy without wanting to **have dominion** . . .

3322³. **Dominion** over the truths there, is meant by 'He shall **have dominion** over Jacob' (Num.xxiv.19) . . . **Dominion** is said to be **had** over these, when they are subordinated and subjected to good.

3325². Which shall **have the dominion**, good or truth! . . . When they are regenerate, they see and perceive that truth is posterior and lower, and then there is in them the **dominion** of good over truth. Sig.

3582. 'Be master to thy brethren'=the **dominion** at first appearing of the affection of natural truth over the affections of natural good.

— On the apparent **dominion** of truth over good, at first. Refs.

3587^e. How the good of the Natural comes forth—*prodit*—from the inmost . . . and . . . **has the dominion**. Tr.

3593. In the state before he is regenerate, truths apparently **have the dominion**; whereas in the state after he is regenerate, truths give way, and good receives the **dominion**. Refs. 3597⁴. 8505².

3602. 'It shall be when thou **hast the dominion**' (Gen.xxvii.40)=that good shall be in the prior place.

3607³. Truth is deprived of life from itself, when good begins to . . . **have the dominion**.

3637. As then, with man, the lower things began to **have dominion** over his higher ones . . .

3915^e. Natural affection is that which **has dominion** over spiritual affection . . .

3927³. In spiritual temptations, the business is about the **dominion**, as to which shall have the Power, the internal man or the external . . .

4099². See CELESTIAL at this ref.

4250^e. When good **has the dominion**, it is attended with this effect . . .

[A.] 4251. So long as truth has the **dominion** in the Natural . . .

4253². 'Judah was His sanctuary, Israel His **dominions**' (Ps. cxiv. 2) . . . 'Jordan' = the Knowledges of good, which are said 'to turn themselves backward' when the good of love obtains the **dominion** . . .

4256. When good begins to **have dominion** over truth, the natural man is in fear . . . and also enters into temptations. The reason is, that when truth . . . seemed to itself to **have the dominion**, falsities intermingled themselves.

4368³. They are angry because they are deprived of **dominion**.

4691. 'In reigning shalt thou reign over us? if **having dominion** shalt [thou **have dominion** over us?]' (Gen. xxxvii. 8) = were they to be subject as to intellectual and voluntary things. 'To reign' = to be subject as to intellectual things; and 'to **have dominion**' = to be subject as to voluntary things.

—². 'To reign' regards the truth which is of the understanding; '**dominion**,' the good which is of the will; 'kingdom,' also, is predicated of truth; and '**dominion**,' of good. Ill. E. 331⁹.

4738². After the Papal chair had grown even to **dominion** over human souls . . .

—^o. This distinction was invented merely for the sake of **domineering**.

4797. So that the **dominant** affection shone forth with all its variations . . .

4802². In the other life, they abuse their capacity of understanding truths in order to **domineer**. Ex. 7332², Ex.

4973⁹. As 'the Lord—*Dominus*' = Divine good; and 'King,' Divine truth; where it is said of the Lord, that 'He has **dominion** and a kingdom,' '**dominion**' is predicated of Divine good, and 'kingdom,' of Divine truth.

4977. When it is said of good that it 'sets truth over,' it is not signified that it has yielded up the **dominion** to it, but that it has applied itself . . . For good always **has the dominion** . . . Unless, in the prior state, there were given as it were **dominion** to truth, or unless good so applied itself, truth could never be appropriated to good.

5013. With those (who are in merely natural truth and good) the Natural **has the dominion** and the Spiritual serves; when yet it is according to order that the Spiritual should **have the dominion** and the Natural serve . . . Hence it is that those with whom the Spiritual has **had the dominion**, in the other life appear with their heads upwards towards the Lord . . . Whereas those with whom the Natural has **had the dominion**, appear . . . with their . . . heads downwards.

5077². When the external sensuous things of man begin to **have dominion** over the internal sensuous things of man, it is all over with him.

5084. If the external man begins to **have dominion** over the internal, none of the things of faith are any longer believed.

5120³. Thus **having dominion** over the souls and bodies of men. (Babel).

5127. Interior things are relatively **masters—dominia**. —³. So long as his external man is in **dominion** and reigns, he does not see; but when he is in some grief . . . he is able to see . . . for then the **dominion** of the external man ceases.

5128⁷. Into such a form are natural and sensuous things disposed when the Rational has the **dominion**, and sensuous things are subject.

5159^o. With the regenerate, interior things **have dominion** over exterior ones; but with the unregenerate, exterior things over interior ones. The ends which are in man are the things which **have the dominion** . . .

5316. 'See, I have set thee over all the land of Egypt' = **dominion** over both Naturals.

5417. 'Joseph is the ruler over the land' = that the Celestial of the Spiritual . . . would reign in the Natural.

5428². Hence the Angels are called 'Powers' and '**dominions—dominatus**.'

5786². The external man then **has the dominion** . . . The internal man being without **dominion—dominatu** . . .

5904. 'I **have dominion** in all the land of Egypt' (Gen. xlv. 8) = that he himself disposes the scientifics there.

5968. 'He **has dominion** in all the land of Egypt' (ver. 26) = that the natural mind is under his Power.

6159. So the **dominant** affection presents itself conspicuously. . . The Spirits who are evil, or with whom evil is **dominant**, are evil in each and all things . . . The Angels . . . with whom good is **dominant**, that is, reigns universally, are good in each and all things . . .

6393². See BLESS—*beare*—at this ref.

6567. As soon as good **has the dominion**, the external man submits himself . . .

—². The affection itself, and thence reason, **have the dominion** . . .

6954. Then the Sensuous **has the dominion** . . . But when interior things are elevated . . . the lumen of the Sensuous is dimmed; for the light of Heaven is **dominant**.

7280^o. When the evil come into the other life . . . and are left to their cupidities . . . they desire nothing more than to **domineer** . . .

7319^o. Falsified truth is falsity . . . **having dominion** over truth.

7351. Otherwise, falsities would **have dominion** over truths.

7364. Those in the communities (in Mars) who begin to think wrongly . . . are dissociated . . . Thus do they guard against the creeping in of the cupidity of **dominion** and the cupidity of gain, that is, against any, from the cupidity of **dominion**, subjecting to themselves the community in which they are; and then a number of other communities . . .

—². The loves of self and of the world caused communities to be made into empires and kingdoms, within which there are few who do not want to **have dominion**, and possess all things belonging to others.

7551. They who infest, believe that they **have dominion** over those who are infested, when they see them in anguish . . .

7673. 'Stretch forth thy hand'=the **dominion** of power.

7678. 'Moses stretched out his rod over the land of Egypt'=the **dominion** of the power of truth Divine over the whole Natural of the infesters.

7710. 'Stretch forth thy hand towards heaven'=the **dominion** of the power of truth Divine in Heaven. Ex.

7713. 'Moses stretched out his hand towards heaven'=the **domination** of truth Divine in Heaven.

7773. In Hell, as in Heaven, there is a form of government, that is, there are **dominations** and subordinations; without these, a Society would not hold together . . .

8118². The reason those times were so happy, was that they lived distinguished into nations . . . families . . . and houses . . . and it then never entered anyone's mind to invade the inheritance of another, and thereby acquire for himself wealth and **dominion**. Far from them at that time were the love of self and the love of the world . . . But this scene was changed and turned into the opposite . . . when the cupidity invaded the mind of **having dominion**, and of possessing the goods of others. Then, for the sake of protecting themselves, mankind gathered together into kingdoms and empires . . .

8183. 'Stretch out thy hand over the sea'=the **dominion** of power where there is the Hell of falsity from evil. 8200.

8230^e. The **dominions** in Hell, which they are continually striving after, alternate by turns . . .

8237^e. This office is given to Angels, and thereby **dominion** over the Hells.

8305. 'Thou stretchedst out Thy right hand'=that the **dominion** of power over all things thence appeared.

8313. Despair of enlarging their **dominion** with those who are in faith separated from good. Sig.

—⁴. 'The Philistines, that is, they who set up salvation by faith alone without the goods of charity, in the other life, are constantly striving after **dominion** . . . Wherefore, they are those who most assault charity, consequently, who want to **have dominion**; for they who are in charity are humble . . . but they who are in faith without charity are haughty, and want to be served by all others; wherefore they make Heaven to consist in the glory of **domination** . . .

8318. Without any hope of **domination**. Sig. . . For they who are in the evil of the love of self are continually desiring to **have dominion**; but when the terror of a victorious foe falls upon them, the hope of **having dominion** falls.

8452². It is called the delight of concupiscence, when the delight of any corporeal or worldly love is **dominant**.

8462². So long as the delights of the love of self and of the world are **dominant** . . .

8478². With these, there universally reigns . . . the desire of possessing all things, and of **having dominion** over all, which is kindled and grows according to its augmentations . . .

8553. The order of life is then inverted: that which ought to **have the dominion** serves; and that which ought to serve **has the dominion**.

8678. 'They were proud over them'=the endeavour and force of **domineering** over those who are of the Church. . . (For) there is such an endeavour and consequent force in all pride. Ex.

853. Every man has proprium, which he loves above all other things; this is called **what is dominant**; or, if you like, what is universally regnant with him.

856. See CHARITY at this ref.

857. When love to the Lord becomes **dominant** . . .

858. Man is altogether such as is **that which is dominant** of his life; by this he is distinguished from others; according to this is his Heaven if he is good, and his Hell if he is evil; for it is the veriest of his will, and thus the being itself of his life, which cannot be changed after death. N.57.

894². When truths are hatched from man's own intelligence, they **have dominion** over truths from the Divine . . .

8961. In temptations, the business is about the **dominion** of the evil which is with the man from Hell, and of the good which is with him from the Lord. The evil which wants to **have the dominion** is in the external man, but the good is in the internal. Hence it is that even in temptations the business is about the **dominion** of the one over the other. If the evil conquers, the natural man **has dominion** over the spiritual; if the good conquers, the spiritual man **has dominion** over the natural. 8967. Can.Redemp.vii.5.

8995². The internal affection of truth must be **dominant** . . . For it is according to Divine order that the spiritual man should **have dominion** over the natural; and when the spiritual man **has dominion**, the man looks upwards . . . and when the natural man **has the dominion**, he looks downwards. Ex.

9020. They who want to dispense at their own pleasure the things which are the Lord's . . . to the end that they may **have dominion** over all, and gain the world . . . are thieves in the spiritual sense; for they steal truths from the Word, and apply them to evils. The reason they are evils, is that they have for an end **dominion** and gain. . . If these same persons had acknowledged truths from the Word before they had **dominion** and gain for an end, they profane them. . . They talk about these things more than others do, because the ardour of **having dominion** and gain excites them . . .

9039². (The wisest Angels) do not make anything of glory or of joy to consist in **having dominion**, but in serving; and, when they are in this state, they are in **dominion**, and are also in glory and joy above others, but not from the **dominion-dominatu-**, but from the affection of love and charity, which is that of serving others . . .

9069. The internal man . . . is able to **have dominion** over the affections of evil in the Natural, and also **has dominion** when the Natural is subordinate.

9832. That which is universally regnant, is that which is **dominant**. Refs.

9954¹⁴. 'Kings of the earth' (Ps. ii.2)=falsities; 'rulers'=evils . . . E.375¹⁹. 684¹¹.

10152³. As to his interiors, man is either under the

dominion of Spirits from Hell, or he is under the dominion of Angels from Heaven.

[A.] 10173^e. The delight of commanding (in marriages) . . . inroots evils according to the quality of the dominion on the one side, and that of the servitude on the other.

10808^e. They thus exhibited the dominion of good over evil . . .

10813². See COMMAND-*imperium*-at these refs. H.218.

10814. (I discoursed) with the Angels concerning dominions, that there are two kinds of dominions; one of love towards the neighbour, and the other of the love of self; and that the dominion of love towards the neighbour exists among those who dwell separated into houses, families, and nations; but the dominion of the love of self among those who dwell together in a community. Among (the former) *he has the dominion* who is the father of the nation; and, under him, the fathers of families; and, under these, the fathers of each house . . . But all these have dominion from love like that of a father towards his children . . . and, as this love increases in descending . . . the father of the nation acts from a more interior love . . . Such, also, is the dominion in the Heavens, since such is the dominion of the Lord, for His dominion is from Divine love towards the universal human race.

—². But the dominion of the love of self, which is opposite to the dominion of love towards the neighbour, began when man estranged himself from the Lord . . . So far as the reins are given to this love, it rushes on, until at last every such person wants to have dominion over all others in the universal world . . . and even wants to have dominion over the universal Heaven . . . This, therefore, is the dominion of the love of self, from which the dominion of love towards the neighbour differs as much as Heaven does from Hell.

—³. But although the dominion of the love of self is of this character in communities, there nevertheless exists the dominion of love towards the neighbour in kingdoms also, with those who are wise from faith and love to God, for these love the neighbour.

H. 6^e. (These Spirits) made the happiness of Heaven to consist in glory and dominion-*dominatu-*, and as they could not obtain what they desired, . . . they were indignant, and wanted a Heaven in which they could have dominion over others . . .

380². Where there is dominion, one is a slave; and the one who has dominion is also a slave, because he is led as a slave by the cupidity of having dominion. . . In proportion as dominion enters, their minds are not conjoined, but are divided; dominion subjugates, and a subjugated mind either has no will, or else has an opposite will . . .

564. There are two kinds of dominion; one is that of love towards the neighbour, and the other is that of the love of self. In their essence, these two dominions are quite opposite to each other. He who has dominion from love towards the neighbour wills good to all, and loves nothing more than use, thus to serve others . . . Such is dominion in the Heavens. N.72.

—². But he who has dominion from the love of self, wills good to no one but himself . . . When he

serves others it is that he himself may be served, honoured, and may have dominion . . .

—³. The love of dominion remains with everyone after the life in the world; but they who have had dominion from love towards the neighbour, are entrusted with domination in the Heavens; but it is not they who have dominion, but the uses they love; and, when uses have dominion, the Lord has dominion. N.73. P.215¹.

—^e. But they who, in the world, have had dominion from the love of self, after the life in the world are in Hell, and are vile slaves there. I have seen the mighty ones who in the world have had dominion from the love of self, cast out among the vilest . . .

J. 54. See BABEL at these refs. 58⁹. R.717, etc.

F. 8. The Papal Dominion.

P. 208. They want to have dominion over all things. . . . They exercise their dominion-*dominatum*-over the laws.

215³. From the judge, prince, king, and emperor, as from the head into the body, the lust of having dominion invaded many like a contagion . . .

217⁶. They did not want uses to have dominion over them, but themselves over uses . . .

231⁷. When the reins are given to that love, they want to have dominion not only over Heaven, but also over the Lord; and, when they are not able to do this, they deny the Lord and become devils.

251. The life's love of man, since the most ancient people . . . has become such, that he wants to have dominion over others, and at last over all; and that he wants to possess the wealth of the world . . . These two loves cannot be kept in bonds . . .

310⁵. They explore the cupidities and longings of others . . . and so lead them, even until they have dominion over them.

R. 341². (These English clergymen) spoke about . . . sovereignty and dominion . . .

470. 'He set his right foot upon the sea and his left upon the land' = that the Lord has the universal Church under His auspices and dominion, both those who are in its externals and those who are in its internals. E.606.

716^e. It was also disclosed how that (English) hierarchy might advance . . . so far, that dominion is the essential thing, and religion the formal. Their ardour for having dominion was also opened, and viewed by the Angels, and it was seen to surpass the ardour for having dominion of those who are in secular Power.

719². They have applied the truths of the Word to obtain dominion over the holy things of the Church, and over Heaven . . . and to apply the truths of the Word to obtain (this) dominion, is to adulterate them. . . . Read their dogmas and pay attention to the point, and you will see that they have applied all these truths to dominion over the souls of men. . . Hence it is that Babylon is called 'the mother of seortations and of the abominations of the earth.' 753.

745. That they are under the Papal Dominion. . . Sig.

756. 'Has become the habitation of demons' = that

their Hells are the Hells of the concupiscences of **having dominion** from the heat of the love of self . . .

M. 3⁵. (Heavenly joys supposed to consist in super-eminent dominions.) 7, Des.

7⁴. There are in the Heavens, as on earth, super-eminent dominions. Ex.

248. (On the struggle for **dominion** between married partners.)

262^e. They who, from the love of uses, want to **have dominion**, do not want to **have dominion** from themselves, but from the Lord . . .

267³. They who are in the love of self, desire to **have dominion** over the universe . . .

292². Women deeply store up a knowledge, by which they have the skill, if they will to do so, to subject the men under their yoke. Des. . . The genuine cause of the **domination** of wives by means of this cunning, is that a man acts from the understanding, but a woman from the will . . . I have been told that the worst of this sort, who are thoroughly addicted to the compassing of **domineering**, can stick tenaciously to their obstinacies even to the death agony.

T. 596. Combat then arises between the internal and the external man, and then the one that conquers has **dominion** over the other. Gen. art.

D. 1791. See PHLEGM at this ref.

3618^e. Thus seemed to himself to have **dominion-dominatum**—over other Spirits . . . There appeared to me dirty water, to which such a self-glorious and thence **dominion** over others . . . is likened.

3933³. In order that they may have **dominion-dominatum**—over all on earth and in the Heavens, caring nothing whether they come to **dominion** by right or wrong. 4551^e. 4740^e.

4745^e. (In infernal marriages) each feels the delight of **dominion** in the other . . .

4748. See CHARLES XII. at these refs. 4751. 4763. 4764. 5655^e. 5786³.

4835. (Swab) feared that the Lord would drive him out from that **dominion**; on which account, as a means of exercising command, he assumed the doctrine of charity, and acknowledged the Lord as the only God; thus believing that as he made one with the others who were around me, **dominion** would be granted to him.

4839^e. They concluded that they would **have dominion**, and when it was said that the last were first, they concluded that they would sit in the last place while they were commanding . . .

4840. Babel is to **have dominion** by means of the doctrine of the Church, and to explain these things in favour of **having dominion** over others, and at last that they may exercise command in the place of God . . . who, however, is deserted, together with doctrine, if it is not granted them to **have dominion**. 5790³.

5007. See BACK at this ref.

5021. To **domineer** is implanted in (Dutch women).

5513a²⁹. The Spirits of that Earth asked me what it is to want to **have dominion**.

5790. They say that **having dominion** is Heaven.

5791^e. He who wants to **have dominion** is nothing but a hypocrite, for he cannot at heart acknowledge the Divine.

5792⁴. They almost all had delight in **domineering**.

6033³. The Archbishop James Benzelius was in the delight of exercising command, and in order to **have dominion** he stirred up others to go with him, but . . . he became black . . .

E. 355²⁴. 'Kings'=truths; and 'lords' and 'rulers,' goods. 811⁷.

406¹⁶. 'To **have dominion** from sea to sea, and from the river even to the ends of the earth' (Ps.lxxii.8)=His **dominion** over all things of Heaven and the Church.

411⁸. His **dominion** over those who are in good and truth, is signified by 'He that ruleth over a just man; He that ruleth over him that hath the fear of God' (2 Sam.xxiii.3).

433²⁴. As all power is in truths from good . . . it is said that 'Israel was made for His dominions' (Ps. cxiv.2).

448¹⁶. 'King'=Divine truth; and 'Ruler,' Divine good; for, in the Word, the Lord is called 'a King' from Divine truth; and 'a Ruler' from Divine good.

455⁴. His Power from Divine good is meant by '**dominion**' (Dan.vii.14); from Divine truth, by 'glory;' and Heaven and the Church, by 'a kingdom.'

513¹⁰. Man '**has dominion**' over these things (Gen. i.26), when the Lord has **dominion** over him; for, from himself, man has no **dominion** over anything in himself.

569¹¹. '**Dominion** from sea to sea'=the extension of natural things; and '**dominion** from the river to the ends of the earth'=the extension of rational and spiritual things.

629¹⁰. 'His arm shall rule for Him' (Is.xl.10)=His own power.

650¹³. '**Dominion** over the beasts' (Gen.i)=the **dominion** of the spiritual man over the natural man.

—²¹. On account of **dominion** over the holy things of Heaven and the Church from the love of self . . . the description of its destruction follows.

685. 'He shall reign for ages of ages'=His **dominion** through Divine truth to eternity; (for) 'to reign,' when said of the Lord, =to **have dominion** through Divine truth . . . because '**dominion**' is said of good, and 'to reign,' of truth; for the Lord is called '**Dominus**' from Divine good, and 'King,' from Divine truth. Hence it is that in the Word *passim*, both '**dominion**' and 'kingdom,' or 'to **have dominion**,' and 'to reign' are mentioned. 111.

727³. 'There is not in her a rod of strength, a sceptre of **them that rule**' (Ezek.xix.14)=the desolation of Divine truth as to power and as to **dominion**.

—¹⁴. 'To break the rod of **them that rule**' (Is.xiv.5) =to destroy the **dominion** of falsity.

780⁷. 'A lion out of the forest . . .'=the **dominion** of infernal falsity; 'a wolf which shall devastate'=the **dominion** of evil thence . . .

[E.] 803. **Domination** over all the truths and goods of the Church, and over the doctrine of faith and love. Sig.

850¹³. **Dominion** over the Hells through Divine truth, is signified by 'to rule in the midst of his enemies' (Ps. cx. 2).

923. Falsifications of the Word even to **dominion** over the understanding. Sig. —², Ex.

951⁹. In Hell, instead of the **dominations** which had existed, there are slaveries.

1029. In that zeal there lies hidden the fire of **domineering** . . . which, as **dominion** grows, breaks forth; and, in so far as it comes into act, 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 . . . These are Babylonia.

—². In the Spiritual World, there were such as had striven for a like **dominion**; and as they knew that all Power belonged to the Lord alone, they put on as it were a zeal for Him, and for Heaven and the Church, and laboured with all their might that others should worship the Lord alone, and that they should keep holy all things of the Word; they also ordained that holiness and integrity should reign in all. But it was given to know, that in this zeal there lay hidden an ardent lust of **having dominion** over all others . . . For verily as soon as they had received **dominion**, by degrees the end was revealed, which was, not that the Lord but that they themselves should exercise command . . . From this it was given to conclude, that when **dominion** becomes the end, and the holy things of the Church the means, the worship of God . . . is turned into the worship of men . . .

—³. As **dominion** by means of the holy things of the Church over the souls of men, over Heaven, and over the Lord Himself, is interiorly profane, it follows that it is infernal; for the devils who are in Hell desire nothing more than to have **dominion** over Heaven and over the Lord Himself, which they also attempt under various pretences . . . One of the worst devils was once summoned, and he was told that he might receive **dominion** over many, if he could reverently worship the Lord . . . He immediately disposed his interiors to cunning, and his exteriors to holiness, and worshipped the Lord more reverently than many Angels, being wrathful against all who did not adore Him; but as soon as he observed that **dominion** was not given him, he raged against the Lord Himself, and denied not only His Divine but that of the Father also.

1038. 'I saw a woman sitting upon a scarlet beast' = the **dominion** of that religiosity over the holy things of the Word.

1043². The Hells are distinguished into two **dominions** opposite to (the two Kingdoms of Heaven); the **dominion** opposite to the Celestial Kingdom is called diabolical, and the **dominion** opposite to the Spiritual Kingdom is called infernal: in the Word these **dominions** are distinguished by the names 'the devil,' and 'Satan.'

1053². There is another kind of the profanation of holy things, which exists with those who have **domination** as an end, and the holy things of the Word, of the Church, and of worship, as means. Ex.

1058³. Such are many of the rulers in modern Babylon . . .

1071. All edicts and statutes which have **domination** as an end, especially that over the things of Heaven and the Church, have communication and effect conjunction with Hell.

1073. Wherefore, the Third Heaven is called the Lord's **dominion**, and the Second His Kingdom; and hence the Angels in the Third Heaven are called . . . lords—*domini*, and those in the Second . . . kings: the former and the latter Angels are meant by 'lords' and 'kings,' when the Lord is called 'the Lord of lords' and 'the King of kings.'

1086. 'Kingdom' in the Word = the Church as to truth; and '**dominion**,' the Church as to good.

1089. 'Having a kingdom over the kings of the earth' = its **domination** over the truths of the Church. Ex.

1108. That they have extended their **dominion** over the Lord Himself . . .

J. (Post.) 269. (The Londoners there) do not tolerate any ruler who . . . commands them what to do . . .

Door. See under GATE—*porta*.

Door. *Foris*.

See ABROAD, and WITHOUT.

A. 4231². It is said 'at the doors' (Matt. xxiv. 33), because the good of the Natural and its truths are the first things which are insinuated into man when he is being regenerated and made the Church.

9277⁵. See CHERUB at this ref.

M. 20. The doorkeeper opened the doors.

E. 277⁵. 'The doors' upon which there were cherubs (1 Kings vi. 32) = approach into Heaven and the Church. 458³.

Door. *Janua*.

Doorkeeper. *Janitor*.

A. 364. 'Sin lieth at the door' (Gen. iv. 7). . . When 'sin lieth at the door' = evil at hand and wanting to enter. . . . The only thing that will put to flight the devil and his crew from the door, is love to the Lord and towards the neighbour.

652. 'The door' (of Noah's ark) = hearing. 656.

2130². Still less are the doors of Heaven ever closed.

2145. 'Sitting at the door of the tent' (Gen. xviii. 1) = . . . at the entrance to what is holy. 2152. 2195²

2356. 'Lot went out to them to the door' (Gen. xix. 6) = that he applied himself prudently. . . 'A door,' in the Word, = that which introduces, or intronits, either to truth or to good, or to the Lord. Hence it is that 'a door' also = truth itself, also good itself, and the Lord Himself; for truth leads to good, and good to the Lord. The doors and veils of the Tent represented such things, also those of the Temple.

—². 'He that entereth not in by the door into the sheepfold, but goeth up some other way, the same is a thief and a robber; but he that entereth in through the door is the shepherd of the sheep; to him the door-keeper openeth. I am the Door of the sheep; by Me if

anyone shall enter in he shall be saved' (John x.). Here 'the door'=truth and good, thus the Lord, who is truth itself and good itself. Hence it is evident what is signified by being let into Heaven by a door . . . 8906. P.230^e. T.174.

—³. But, in the present case, by 'the door' is signified something good, adapted to the genius of those who beset the house; for 'the door' is here distinguished from the inner door-*ostium*, and it was before the house, as is evident from the fact, that Lot went out, and that he shut the inner door after him. And that this good was the happiness of life, appears from . . . his endeavour to persuade those who were in falsity and evil; for such do not allow themselves to be persuaded by the veriest good, for they reject it.

2382. 'The men who were at the door of the house' (ver.11)=the rational and thence the doctrinal things through which violence is done to the good of charity. . . 'A door'=introduction or approach, which leads either to truth or to good; thus it=what is doctrinal.

2385. 'They laboured to find the door'=they could not see any truth which would lead to good; for 'a door'=introduction and approach, and therefore truth itself, because this introduces to good. But here, 'the door'=the Knowledges which introduce to truth; for the door was before the house . . .

2516². The Lord is doctrine itself, wherefore He is called 'the Door,' etc.

4638⁸. 'And the door was shut' (Matt.xxv.10)=that others could not enter Heaven.

7847. 'The posts of the door'=the truths of the Natural. . . For 'a house'=man himself, or his mind; and the things belonging to the door=the things which serve to introduce; which are the truths and goods of the Natural. Ex.

8989. 'He shall bring him either to the door or to the post' (Ex.xxi.6)=a state of truth confirmed and implanted with spiritual good. 'A door'=the introduction of truth to good; here, of truth confirmed and implanted. . . And as 'a door'=introduction, it also=communication, for one chamber communicates with another through the door.

—³. I have often heard them saying that the doors of their chambers were open when their thoughts were being communicated to me, and that they were shut when they were not being communicated. Hence it is that 'doors' are mentioned in the Word when it treats of communication. III.

—⁴. 'Shut thy door after thee until the anger be overpast' (Is.xxvi.20)=no communication with evils.

— . 'Open thy doors, O Lebanon' (Zech.xi.1)=to give approach or communication.

—⁵. 'I have chosen to stand at the door in the house of my God' (Ps.lxxxiv.10)=to communicate without with good.

9125⁴. When the Angels discourse about truth approaching good and conjoining itself with it, it is represented by an open door, through which there is entrance. Hence (the Lord's words in John x.).

10769. Their houses have a door at each end.

P. 71. This determination may be compared to a door, which is first to be unfastened and opened. Ex.

119. 'Behold I stand at the door . . .' Ex.

233⁴. The door is 'opened' by man removing evil . . .

R. 176. They who do not approach the Lord directly . . . cannot find the door of Heaven, and if perchance they are admitted to it, it is closed, and when they knock, it is not opened.

—². That 'doors,' in the Word, =entrance. III.

217. 'Behold, I stand at the door, and knock' (Rev. iii.20)=that the Lord is present with everyone in the Word, and therein is urgent to be received, and teaches how. . . 'A door'=admission and entrance.

M. 17². The doors are then shut, and the whole city is silent.

20. The doorkeeper opened the doors.

23^e. The door was behind the pulpit, on the left.

78⁵. I therefore rose, and shut the doors.

146. As it were a door with a hinge is interposed by the Lord, which is opened by determination.

T. 366². The evil . . . shut the door lest God should enter into the lower things of their minds, but the good . . . open the door . . .

381⁴. They are like doors hung on a round hinge, which can open either way.

566². Unless man could shut and open the door between his thoughts and speech, and between his intentions and actions, and if prudence or cunning were not the doorkeeper, he would rush into execrable things . . . But this door is opened in everyone after death . . .

D. 697. It is said in the Word that 'the door is shut.' Ex.

3378. In a certain open door I saw a boy in a green garment.

4674. On the celestial Heaven, and the doors there.

4675. When they want to see and have communication with those who were below, they open the doors of the chamber, also those of the house and of the court; and as they open them, so is the communication obtained; and as they shut them, so does the communication cease. Hence it is evident why the Lord said that He is 'the Door,' 'the Doorkeeper,' that is, that mediation is through Him.

4678. The nature of infestations, and the doors in Heaven.

5076. Immediately on his arrival, the Spirit began to act . . . according to correspondences. . . He opened doors for thinking.

5201. There are places for them in the depths . . . The door is opened, and, after they have entered, the door is shut, and then they appear no more.

6110⁴. Determination . . . is like the opening of a door.

E. 208. (Gen.art. on 'doors,' 'doors-*ostia*,' and 'gates'; and their signification.)

—³. (On the two doors of man's Rational.)

—⁴. As 'doors,' 'doors-*ostia*,' and 'gates'=intromission into Heaven and into the Church, they also=the truths from good which are from the Lord, because intromission is effected through these. III.

[E.] 298¹⁴. 'To open before him the doors, that the gates shall not be shut' (Is. xlv. 9) = that from omniscience all things are manifested to Him, and that from omnipotence He has the Power of saving.

536². Doors correspond to the communications which exist between the interiors of the mind and animus.

630¹². See COURT—*atrium*—at this ref.

Door. *Ostium*.

A. 2356. See Door—*janua*—at these refs. E. 208. —4.

2357. 'He shut the door after him' (Gen. xix. 6) = lest they should do violence to the good of charity, and deny the Divine Human and the Holy proceeding of the Lord.

—e. For the door was the inner door—*janua*—through which there was entrance into the house where the Angels were; that is, into the good in which is the Lord.

2376. 'They approached to break down the door' (ver. 9) = that they came even to the endeavour to destroy both. (For) 'the door' = that which introduces to good and to the Lord; also good itself, and the Lord Himself.

2380. 'They shut the door' (id.) = that He closes all approach to them.

2851¹². 'The door of the inner gate that looketh towards the north' (Ezek. viii. 3) = the place where there are interior falsities; 'the door of the gate of the house of Jehovah towards the north' = where there are interior evils.

4861. 'Tamar sat in the door of the fountains which are upon the way to Timnath' (Gen. xxxviii. 14) = an intermediate to the truths of the Church and to falsities. . . 'In the door of them' = in the entrance to them; and as the external truths which are of the sense of the letter of the Word afford an entrance, they are 'the door.'

5653. 'They spake to him at the door of the house' (Gen. xliii. 19) = consultation from doctrinal things about introduction. . . 'The door of the house' = introduction; here, from the external man to the internal. . . As this is signified, in the Original Language, it is not said 'at the door of the house,' but 'the door of the house.'

5694. See BEDCHAMBER at this ref.

7923. 'To go out from the door of the house' (Ex. xii. 22) = to go from good to truth; for good is within and truth without.

8772². When truths are only known, they are as it were in the door; when they are acknowledged, they are in the court. . .

8989⁵. 'Lift up your heads, O ye gates; be ye lift up, ye doors of the world' (Ps. xxiv. 7). 'To lift up the doors of the world' = to open and raise hearts to the Lord. . . and thus give communication, that is, that He may flow in with the good of charity and the truth of faith.

9686. 'Thou shalt make a hanging for the door of the Tent' (Ex. xxvi. 36) = the medium uniting the Second Heaven with the First. . . The entrance from one into the other, is signified by the door where the hanging was.

10001. 'Thou shalt make (Aaron and his sons) approach the door of the Tent of the Assembly' (Ex. xxix. 4) = the conjunction of both in Heaven. . . 'The door' = introduction. . . For the place where was the door of the Tent of the Assembly represented the marriage of Divine good with Divine truth. Ex. 10025.

10022. The place before the Tent, which is called its 'door,' = the conjunction of truth and good, which is called the heavenly marriage.

10108. 'At the door of the Tent of the Assembly' (ver. 32) = in order to enter into Heaven. 'A door' = entrance, and also introduction. Refs.

10549. 'All the people arose, and stood at the door of the Tent' (Ex. xxxiii. 8) = that that nation was not in the external of the Word, of the Church, and of worship, but outside of it. . . For 'a door' = entrance, introduction, and communication; hence to stand before it = not to enter, be introduced, and be communicated. 10553.

H. 428⁸. These outlets and entrances are what are called in the Word 'the gates' and 'the doors' of Hell and of Heaven.

S. 17³. 'The door' (Matt. xxv) = entrance into Heaven.

R. 153¹⁰. When they arrive at the cavern, a door is opened, and they enter. . . and the door is shut behind them.

176. 'Behold, I have set before thee an open door' (Rev. iii. 8) = that Heaven is open to those who are in truths from good from the Lord. 'An open door' = intromission. E. 208.

—c. 'Doors,' etc., in the Word, = entrance. Ill.

218. 'To open the door' = to live according to the Word. (= reception in the heart and life. E. 250.)

225. 'Behold, a door open in Heaven' (Rev. iv. 1) = manifestation concerning the ordination of the Heavens for the Last Judgment by the Lord. 'An open door,' when said of Heaven, = intromission; here, manifestation.

T. 482. There is the door through which the Lord enters to man. . .

501. Everything compulsory in such things. . . shuts up the spiritual man as with a door. . .

E. 179⁵. 'The eastern door of the gate of the house' (Ezek. x. 19) = approach (to Heaven and the Church).

208². There appears a gate with a door at the side where there are guards.

—'. 'A door,' etc. to Heaven and the Church, in the supreme sense, means the Lord. . . 'I am the Door of the sheep; by Me if anyone shall enter in, he shall be saved. . . ' (John x. 9). 'To enter by the Door,' here, = to enter by the Lord. Ex. . . He, therefore, who approaches the Lord, acknowledges Him, and believes in Him, is said 'to open the door to the Lord,' in, 'Behold, I stand at the door, and knock. . . ' Something shall here be said about the doors or gates to man, because it is said 'I stand at the door, and knock.'

239⁵. 'To open the door' = reception on the part of man.

248. 'Behold, I stand at the door and knock' = the Lord's perpetual presence. (For) 'a door' or 'door-

janua, 'in the supreme sense, = the Lord as to intromission into Heaven or into the Church; and, in the internal sense, the truth from good which is from Him, because man is intromitted thereby.

—². If he thinks well, the door is opened; if evilly, it is shut.

250. 'And shall open the door' = life, or reception in the heart.

260a. 'Behold, a door open in Heaven' = the arcana of Heaven revealed. 'A door' = intromission; here, introspection, which is the intromission of the sight . . .

540^o. 'The door of Pharaoh's house' (Jer. xliii. 9) = the sensuous scientific, through which there is entrance into the natural man . . .

Dormouse. *Glis.* R. 566³. D. 377. 386. 6106³.

Dort. *Dordracena.*

B. 38. (The Synod of Dort quoted.) 66.

T. 487. (Some of the members of the Synod of Dort were sent to me. Conversation with them.)

634^o. What confidence can be placed in councils, when that of Dort, by a unanimous vote, decreed predestination . . . 759². 798³. 803.

Dothan. *Dothan.*

A. 4720. 'I heard them say, Let us go to Dothan' (Gen. xxxvii. 17) = that they betook themselves from the general to the special things of doctrine. . . That 'Dothan' has this signification, cannot be so well confirmed from other passages in the Word, because it is mentioned only in 2 Kings vi. 13. . . 'Dothan,' here, = doctrinal things from the Word. . . Dothan where Elisha was, = the doctrinal things of good and truth from the Word; here, in like manner; for the special things of doctrine are nothing else. But here, it = the special things of false principles . . .

4721. 'And Joseph went to his brethren and found them in Dothan' = that they were in the special things of false principles.

Double. *Duplicare, Duplus.*

Doubled. *Duplicatus.*

Duplicature. *Duplicatura.*

Twofold. *Duplex, Duplicitas.*

See under TWIN.

A. 1629. Long arched courts, sometimes doubled, where they walk.

2173^o. In the Prophets, everything is expressed in a twofold manner, especially in Isaiah . . .

2228³. Life is twofold, infernal and heavenly.

4677^o. Their 'coats,' etc., were not to be twofold, but single-*unica*.

5291. A half, and the double of a number, have a like signification.

5291². The number five has a twofold signification . . .

5623. 'Double silver' (Gen. xliiii. 12) = successively another. Ex.

8423. 'To be double' (Ex. vi. 5) = to be conjoined. 8489.

9137. 'He shall restore double' (Ex. xxii. 4) = restitution to the full. 9152. 9161.

9622. 'Thou shalt double the sixth curtain over against the faces of the Tent' (Ex. xxvi. 9) = the communication of all things of that Heaven with the extremes there, and influx thence into the ultimate Heaven. Ex.

9741³. There was a twofold court about the temple . . .

9861. 'The square shall be doubled' (Ex. xxviii. 16) = just and perfect. 'Square' = just; and the reason it = perfect, is that it was doubled; for 'doubled' involves all things of good and all things of truth; that which is on the right hand, involves good from which is truth; and that which is on the left hand, truth from good; thus, also, a perfect conjunction of both.

R. 294. In the natural world, man has a twofold speech, because he has a twofold thought, exterior and interior . . . But in the Spiritual World, man has not a twofold speech, but a single one . . .

762. 'Double to her double-*dupla*—according to her works; in the cup which she hath mixed mix to her double' (Rev. xviii. 6) . . . = that the evils by which they have seduced and destroyed others will return upon them according to their quantity and quality . . . and that the falsities will return in like manner. E. 1115.

M. 477⁷. I perceive that in the world you have been twofold, one thing in internals and another in externals . . .

482. Duplicate adultery . . .

T. 147. They are wiser than those who are twofold.

—². That there is twofoldness and threefoldness in every created thing . . .

443². Hypocrites possess a twofold mind . . .

493. The will of man is twofold, interior and exterior.

568². So he becomes a twofold man; a sheep in externals, and a wolf in internals.

628. (Modern) imputation is twofold . . . 629.

629. One twofoldness is extended and undivided, and the other is restricted and separated; the latter is duplicity, but the former unity.

D. 353. That man possesses a twofold memory . . .

993. In the duplicatures of the peritoneum. 995.

3616. Man thus appears twofold . . .

E. 1042³. Goods and truths are from a twofold origin . . .

1115². That 'double' is said of retribution and of reward. III.

—³. That 'she has received double for all her sins' = that they have endured much in temptation.

Can. Redemption iii. 2. In proportion as the man of the Church becomes external, he becomes twofold, that is, evil in internals, and appearing good in externals.

Double-dyed. *Dibaphus.*

A. 4922. 'She tied what was double-dyed upon his hand' (Gen. xxxviii. 28) . . . 'Double-dyed' = good, and in fact, spiritual good. The reason 'double-dyed' = spiritual good, is that it is of a scarlet colour, and when a scarlet colour appears in the other life, it = spiritual good, that is, the good of charity towards the neighbour. 4926. 4929.

[A.4922]². That 'double-dyed'=spiritual good. III.

—⁵. 'Double-dyed of erimson' (Num.xix.6).

9468. See SCARLET at these refs. —^e.

—⁴. 'To clothe in double-dyed' (2 Sam.i.24)=to instruct concerning the truths which are of the good of mutual love, thus concerning truths from a celestial origin. 10540⁸.

—⁵. 'If thou puttess on thee what is double-dyed' (Jer.iv.30)=to teach the truths of doctrine from a celestial origin . . .

E. 67^e. 'Though your sins were as things double-dyed' . . . (Is.i). . . The reason 'snow' is said of the sins which were as 'things double-dyed' . . . is that 'things double-dyed'=truth from good; and, in the opposite sense, falsity from evil. Refs.

Doubt. *Ambigere.*

See AMBIGUOUS.

D. 5551. I doubt.

Doubt. *Dubitare, Dubitatio.*

Doubtful, Doubtfulness. *Dubitativus.*

Doubtfully. *Dubitative.*

Dubious, Dubiousness. *Dubius.*

A. 194. That they doubted for the first time. Sig. . . It here treats of the third posterity of the Most Ancient Church. . . Their first state is described in this and the following verse, as a doubtful one.

233³. See BELIEVE at this ref.

1072². As soon as anything obscure intervenes . . . they never suffer it to lead them into doubt . . . These are they who are in charity. But they who are not in the faith of charity . . . are in no faith, a sign of which is, that they not only doubt about all things, but in their hearts deny . . .

1630^e. See APPREHEND at this ref.

1820. The doubt expressed in these words (3560). . . He who is in temptation is in doubtfulness about the end . . .

2334. 'They said, Nay'=the doubt which is wont to be of temptation. . . In all temptation there is what is doubtful concerning the presence and mercy of the Lord, and concerning salvation, and the like. 2338.

2338. Good Spirits and Angels from the Lord dispel this doubtfulness in every way . . . He who yields, remains in doubtfulness . . . Whereas, he who conquers is indeed in doubtfulness, but still suffers himself to be cheered with hope . . .

2425. Doubt that he could have the good of charity. Sig.

—². As to doubt, the case is this. Ex.

2568⁶. See AFFIRM at these refs. 2689³. 3913⁵. 4096⁵. 4097. 4638. 7313. D.Min.4580.

2689⁴. The real cause why they admit doubtfulnesses, and afterwards negative things, derives the whole of its origin from a life of evil. They who are in a life of evil can never do otherwise. Ex.

2718². The spiritual cannot be admitted into wisdom until they are devoid of dubiousness . . .

2720³. 'If thou hast lied unto me'=devoid of doubtfulness.

2935². Nay, they cherish dubiousnesses . . .

3174. The doubt of the natural man. Sig.

3175³. Truth can only with difficulty be separated from the natural man and raised into the Rational . . . The reason is, that he places truth in dubiousness, and reasons about whether it is so. But as soon as cupidities . . . persuasions . . . and fallacies are separated, and the man begins to . . . laugh at dubiousnesses, then truth is in a state to be . . . raised into the Rational . . . Sig. 3182^e.

3833. When good is conjoined with truth . . . he is no longer in dubiousness . . .

—². Whereas, with those who are in dubiousness . . . these innumerable things do not appear . . .

4099^e. Worldly things put heavenly ones in dubiousness; but when heavenly things have the dominion . . . they take away dubiousnesses.

4489⁴. They see scarcely anything without dubiousness . . .

4503⁷. See DENY at these refs. D.2663^e. 3493.

5036⁵. See DESPAIR at this ref.

5044. With all who are in temptations, truth flows in from the Lord, which rules and governs the thoughts, and cheers them whenever they fall into doubts.

5135². He then takes up . . . the things he had previously learned, and either confirms them, or doubts about them, or denies them . . . If he doubts about them, it is a sign that in the succeeding age he will accede to either an affirmative or a negative.

5613. 'Unless we had lingered'=delay in a state of doubt.

5657^e. The reason *as it were* given gratis is here signified, is that they were in a doubtful state as to whether they wanted to be conjoined with the internal, and become nothing; and, when anyone is in a doubtful state, he feels doubtfully about the truths which confirm.

6469^e. Once, when I was turning over some dubiousnesses in my mind, there flowed in from Heaven that no objection should be paid to a thousand objections and reasonings from fallacies.

6479. Spirits . . . continually injected dubiousnesses from the fallacies of the senses . . . But they were told that so many dubiousnesses cannot be removed within a short time, on account of the fallacies of the senses, which must first be dispelled; also on account of the innumerable things which must first be known; nay, that with those who are in the negative . . . dubiousnesses cannot possibly be removed at all; for with them one scruple avails more than a thousand confirmations.

7289. If they have dubiousness concerning the Divine. Sig.

7298². No one ought to be so persuaded about truth in a moment . . . that there is no doubt left, because the truth so impressed becomes persuasive truth, and is devoid of extension; and is also devoid of what is yielding . . . Hence it is that as soon as any truth is presented . . . before good Spirits by, manifest ex-

perience, there is presently afterwards presented something opposite, which causes dubiousness. Thus it is given them to think and consider whether it is so, and to collect reasons, and so bring that truth rationally into their minds. . . This is why the magicians were allowed to do the same as Aaron; for thus dubiousness was excited in the Sons of Israel as to whether the miracle was Divine. . . D.468.

8567. In temptations . . . at last there is doubt almost negative of the Divine presence and aid.

9025^e. Spiritual truths . . . are weakened when the thought comes into dubiousness from passages in the Word which are in opposition to each other.

N. 27^e. Man begins to be wise when he begins to be averse to reasonings against truths, and to reject dubiousnesses. Refs.

H. 215^e. In dubious things, the governors are enlightened by the Lord.

S. 18. The holiness of the Word does not appear from the letter alone; therefore he who once doubts its holiness on that account, afterwards confirms himself by many things therein.

Ad. Jer.xxiii.17. When knowledges and the things of the memory . . . wanted to intrude themselves into spiritual things, and as it were to build or fashion them, I at once fell into doubts; and unless they had been taken away by God Messiah . . . I should have sunk down into doubts and negations; for particulars can never enter into universals.

D. 660. A certain Spirit . . . was with me . . . so that the life of his faith flowed in, as I could manifestly perceive from the fact that I began to doubt or to feel cold about the Lord's government in singulars.

2544^e. It was given to say to them that the experience is constant and certain, and is not to be doubted.

2546. We are not to doubt concerning the things of faith . . . because we do not apprehend the causes, and because they are not according to the appearance; when yet they are truths, because the Lord, the Truth itself, has said it.

3304. It is the nature of these Spirits still to be raising dubiousnesses, when the Knowledges of Truth are told them . . . At last it was given to say to them, that there are Truths which do not admit of dubiousnesses.

3533. Such (as the common people), and little children, are those who in the other life abide firmly in faith, without doubt . . .

4872^e. In his sphere I at once began to doubt concerning the Divine . . .

5574. They at last become such, that they think what they do think, whatever anybody says, nor do they fall by any means into dubiousnesses . . . They become Genii . . .

E. 739^a. See DEGREE at this ref.

—^b. Reasoning involves doubt whether it is so . . .

Dough. *Massa.*

A. 7966. 'The people carried their dough before it

was leavened' (EX.xii.34)=the first state of truth from good, in which there was nothing false. 'Dough'=truth from good; for 'flour'=truth; 'the dough' therefrom, the good of truth; and 'the bread' which is from the dough, the good of love. When 'bread'=the good of love, the other things, namely, the dough and the flour=goods and truths in their order.

7978. See CAKE at this ref.

I. 16². Large or small masses of wood, stone, or metal.

D. 4722². By the formation of some mass . . .

5202. The whole mass so to speak began to ferment . . .

E. 403¹⁷. 'A lump of figs' (2 Kings xx.7).

540⁴. 'The raiser ceaseth from kneading the dough until it be leavened' (Hos.vii.4) . . . =that the falsities which favour their loves they compact together as it were into a mass.

555¹⁷. They are said 'to knead their dough' (Jer.vii.18)=when they forge doctrine from these cupidities, and according to them.

Dove. *Columba.*

See JONA, TURTLE-DOVE.

A. 870. 'A dove'=the truths and goods of faith with one who is to be regenerated. III.

—². 'The dove' which came upon Jesus when He was baptized=the Holy of faith; and the baptism itself, regeneration; hence with the new Church which was rising up, the truth and good of faith, which they receive by regeneration from the Lord.

—². The like was represented by 'the young pigeons—*pulli columbarum*—or 'turtle-doves' which they offered in sacrifice. III.

—³. That 'a dove,' in general,=the intellectual things of faith. III.

871. 'He sent forth a dove from himself to see' (Gen.viii.8)=a state of receiving the truths and goods of faith. 890.

875. 'The dove did not rest for the sole of her foot' (ver.9)=that nothing of the good and truth of faith could as yet take root. 'A dove'=the truth of faith.

876. 'She returned to him to the ark'=that the good and truth meant by 'the dove' returned to him again. Whatever good a man supposes he does of himself, returns to him . . .

878. 'To put forth his hand, take the dove, and pull her in to himself'=to apply and attribute to himself the truth which is meant by 'the dove.'

891. 'The dove did not return to him any more'=a free state; (for) the dove, or the truth of faith . . . was no longer kept in the ark on account of the waters of the Flood.

1186⁶. 'As a dove out of the land of Asshur' (Hos.xi.11) . . . 'A dove'=rational good. E.601⁷.

1361². 'Doves' and 'turtle-doves' (in the sacrifices) represented spiritual things.

1821. 'A turtle-dove and a young pigeon' (Gen.xv.9) =the things which are representative of the spiritual

things of the Church; 'a turtle-dove,' those which are exterior; and 'a young pigeon,' those which are interior. Compare 1823. 1826. 1827.

[A.] 8764⁷. 'The wings of a dove covered with silver' (Ps.lxviii.13). 'The wings of a dove'=the truth of faith. That 'a dove'=faith, see 870.

10132⁹. 'The son of a dove,' and 'a turtle-dove' (Lev. xii.6)=innocence. E.314^e. (=the good of innocence. 10210^e.)

L. 51a^e. 'He saw the Holy Spirit descending like a dove;' a dove is the representative of purification and regeneration through Divine truth.

P. 338⁹. A reformed man may be compared to a dove as to the understanding, and to a sheep as to the will.

M. 1554⁴. They looked to the window in the southern quarter, and lo, there appeared a bright white dove with wings glistening like silver, and its head made conspicuous by a crown as of gold; it was standing on a branch out of which came forth an olive; and when it was in the effort to expand its wings, the wives said, We will open something. While that dove appears it is a sign to us that it is allowable. 208. —⁴.

—⁵. We do not want to say more, and therefore we cannot, because the dove of our window . . . has flown away. I waited its return, but in vain.

208⁵. There was a sound as of the dove moaning; and then the wives said, This is a sign to us that we earnestly desire to divulge still more secret things, but that it is not allowable.

293⁶. There appeared afar as it were a flying dove with the leaf of a tree in its mouth; but as it approached, in place of the dove there appeared a little boy with a paper in his hand.

—^e. He was again seen afar as a dove flying, but with a coronet on its head.

T. 72^e. He saw at his right hand . . . a flying dove, and at his left . . . a vulture; and he said . . . Your faith has seduced you. Is it not in your hands as a snare for catching doves? Hearing this, a certain magician formed as it were a snare from that faith, and hung it on a tree, saying, You will see that I shall catch that dove. Just then a hawk flew up . . . and was caught; and the dove, seeing the hawk, flew by.

144. John saw the Holy Spirit descending like a dove. This took place because baptism=regeneration and purification; in like manner a dove. Who cannot perceive that the dove was not the Holy Spirit, and that the Holy Spirit was not in the dove? Doves often appear in Heaven; and whenever they appear, the Angels know that they are correspondences of the affections and thence the thoughts in relation to regeneration and purification, with those who are standing by . . .

147⁹. Saying at heart, that theological matters are specious snares for catching doves.

D. 3858. The things I ate . . . as pigeons . . .

4142. I have sometimes observed in sleep that in my garden at Stockholm there were various abodes of doves . . .

E. 275¹⁹. 'A dove out of the land of Assyria'=the Rational. 1100²⁰.

282⁵. 'As doves to the windows' (Is.lx.8). . . 'Doves'=the spiritual affection of truth.

—⁶. 'Who will give me the wing as of a dove? I will fly away to where I dwell' (Ps.lv.6). . . 'The wing of a dove'=the spiritual affection of truth.

283⁴. 'The wings of a dove covered with silver'=spiritual truths . . . (for) 'a wing'=what is spiritual; a 'dove,' truth from good; and 'silver,' truth itself.

406¹⁰. 'As doves to their windows' . . . 'Doves'=the goods in the sense of the letter of the Word.

411¹⁴. 'A dove,' which is meant by 'Jona'=spiritual good. Refs.

—²³. 'Be ye like the dove that maketh her nest in the sides of the pit's mouth' (Jer.xlviii.28) . . . =a view of truth from without and not from within . . .

633⁴. 'The dove' which Noah sent forth=the good of charity, which was the essential of that Church.

638¹⁵. 'The dove' sent forth anew=the second successive state, which exists when spiritual good begins to come forth through truths, after falsities have been removed.

654²². It is said 'as a dove out of the land of Assyria,' because 'a dove'=rational good from what is spiritual.

—⁵⁵. 'Ephraim is like a silly dove, without heart' (Hos.vi.11)=that now there is no Intellectual, because no truth, nor affection of truth and good.

781¹⁸. See BEAR=*ursus*—at this ref.

840⁴. 'The seats of those that sold doves' (Matt.xxi.12)=(those who make gain) from holy goods.

1200³. In the Heavens there are turtle-doves, doves, etc.

Coro. 30². The natural man separated from the spiritual is like a hawk pursuing a dove.

Downwards. *Deorsum.*

A. 5116³. They appear head downwards . . . 9128^e.

5356^e. Evils and falsities then hang flaccidly downwards.

5433². If the internal man looks downwards, namely, to earthly things . . . he cannot possibly look upwards . . .

6402. They look downwards or outwards, for they are not yet in good; but they who are in good . . . look upwards or inwards. —.

6468³. They who are in Heaven look upwards to Him, and they who are in Hell look downwards from Him . . .

6952. He who is in falsity . . . looks entirely downwards or outwards, that is, to the world and the earth; but not upwards or inwards, that is, into Heaven and to the Lord. —⁵. —⁶.

—⁶. For wild beasts look downwards, or only to those things which are upon the earth. He who looks downwards, wills evil and thinks falsity; but he who is raised upwards by the Lord, wills good and thinks truth. . . Thus the Angels look upwards, and the infernals downwards.

6954. Of himself, man looks only **downwards**, that is, into the world and to the earth, because of himself he is in evil and falsity . . . Still, man, not from himself, but from the Lord, looks upwards, that is, to Heaven and to the Lord. This is effected by means of elevation . . .

6971². When once the avenue has been opened for the influx of the light of Heaven, and is afterwards closed, the man is compelled to look **downwards** and not upwards; and this from Divine order . . .

7424. The internal which beasts have . . . looks **downwards** or towards the earth, without any elevation towards interior things. 7604^e.

7604. See BARLEY at this ref.

—². All evils and falsities look **downwards**, that is, outwards to the earth and to the world; hence the goods and truths adjoined to them do the same. . . These goods and truths are devastated with the evil, (otherwise) the goods and truths . . . in the interior Natural . . . would be bent **downwards**.

7693². The reason he does not know that there is an internal man, is that his interiors look **downwards** to those things which are of the world, the body, and the Earth . . .

7778³. The things of genuine faith look upwards to Heaven and the Lord; whereas the things of faith separated from charity look **downwards**, and, when they confirm evils and falsities, to Hell.

8372. (The inhabitants of Jupiter) never look **downwards** or to the earth; to look **downwards** they called condemned . . .

8505². In the former state, man looks **downwards** or backwards; in the latter, upwards or forwards.

8606. 'When (Moses) let down his hand' = when the faith in them looked **downwards**, or from the Lord to self and the world.

9730. 'Thou shalt put it under the compass of the altar **downwards**' (Ex.xxvii.5) = this in ultimates. . . 'Downwards' = outwards.

10330². Man . . . can look **downwards**, and he can look upwards; to look **downwards** is to look outwards into the world and to self; and to look upwards is to look inwards to Heaven and to God. From himself, man looks outwards, which is called looking **downwards**; because when he looks from himself, he looks to Hell. But man looks inwards, not from himself, but from the Lord; which is called looking upwards . . .

W. 206^e. The like is signified by upwards and **downwards** . . .

E. 559⁶. See UPWARDS at this ref.

Dowry. See ENDOW or GIFT.

Doze. See under SLEEP—*sopor*.

Drachma. *Drachma*.

E. 675¹⁰. 'A drachma' (Luke xv.8) = truth. 'To lose a drachma' = to lose one of the truths or of the Knowledges of truth.

Drag. See DRAW—*trahere*.

Dragon. *Draco*.

Dragonist. *Draconicus*.

Draconic. *Draconicus*.

A. 257. So is described the serpent, or **dragon** which is called 'Lucifer,' in Is.xiv.

828². The harlot is then changed into a great **dragon**; and there the (seducers) remain covered over with torment.

950². Their abode is near Gehenna, where there are flying **dragons** which are not poisonous; whence this is called the abode of **dragons**.

1326³. 'Dragons in their edifices of pleasure' (Is.xiii.22). . . 'Dragons,' etc. = the interior things of their worship.

6952⁴. 'The tail of the **dragon**' (Rev.xii) = reasonings from falsities. . . 'The **dragon**' is the serpent, which seduces by reasonings from falsities, and which seduced . . . Eve . . . as is evident from, 'The great **dragon** was cast out, the ancient serpent . . .'

7293⁵. 'Serpents,' in these places, = the falsities from which are reasonings. The same are also signified by 'dragons;' but 'dragons' = reasonings from the loves of self and of the world, thus from the cupidities of evil, which pervert not only truths, but also goods; and which reasonings come forth from those who at heart deny the truths and goods of faith, but confess them orally for the sake of the lust of command and gain, thus also from those who profane truths and goods. The latter and the former are meant by 'the **dragon**, the ancient serpent . . .'

10071⁶. 'The tail of the **dragon**' = truths falsified, especially by application to evils.

10249⁷. By 'the **dragon**' are meant those who will endeavour to destroy the Lord's Church after it has been established.

10400². Such are they who are meant by 'the **dragon**' . . . in the Revelation.

J. 61³. At last there appeared as it were a blackness flying over the whole of that tract (where the Babylonians were), which on being examined appeared like a **dragon**; a sign that a desert had been made of the whole of that city and tract. The reason it appeared, was that 'dragons' = the falsities of such a religion; and 'their abode' = the desert after the overthrow. III. D.5303.

C. J. 16. The Last Judgment was executed upon those only of the Reformed, who . . . had professed God, read the Word, heard preachings, approached the sacrament of the Supper . . . and yet had accounted allowable adulteries, various kinds of theft, lying, revenge, hatred, and the like . . . Thus in externals they had lived as if from religion, and yet in internals they had had no religion. These are they who are meant by 'the **dragon**' in the Revelation; for it is said of the **dragon** that he was seen in Heaven, and that he fought with Michael in Heaven, and that he drew down from Heaven the third part of the stars; which things are said, because such had communicated with Heaven by the profession of God, the reading of the Word, and external worship.

[C. J.] 28. Then all who were about to perish, were seen together as a great **dragon**, with its tail extended in a curve, and raised towards Heaven, bending itself about on high, as though it wanted to destroy Heaven and drag it down; but the attempt was in vain, for the tail was cast down, and the **dragon** which also then appeared raised up, sank down. It was granted me to see this representation, in order that I might know and make known who are meant by the **dragon** in the Revelation; namely, that by the **dragon** are meant all who read the Word, hear preachings, and observe the holy things of the Church, and make no account of the concupiscences of evil to which they are addicted . . . and who thus live like devils in spirit, and like Angels in body. These were they who constituted the **dragon** itself; but the tail was composed of those who in the world had been in faith separated from charity, and were like the former as to thoughts and intentions.

F. 55. That those who are in faith separated from charity are meant by the **dragon** in the Revelation. Gen.art.

—2. The religiosity which is meant by Philistia is described in Rev.xii. and xiii. by the **dragon** and his two beasts.

56. That the religiosity of faith separated from charity is described in the Revelation by the **dragon** and his two beasts, has not only been told me from Heaven, but has also been shown in the World of Spirits . . . They who were in faith separated were seen by me in a congregation as a great **dragon** with its tail extended towards Heaven; and others of the same character have been seen, separately, in appearance as **dragons** . . . Wherefore they are called **dragonists** by the Angels of Heaven. But there are many kinds of them: some constitute the head of the **dragon**; some its body; and some its tail. They who constitute its tail, are they who have falsified all the truths of the Word . . .

58. The following things are said about the **dragon** in Rev.xii. Ennm. 59,Ex.

R. 473. Until after those who are meant by the **dragon**, the beast, and the false prophet, have been cast out of the World of Spirits. Sig.

479. How the doctrine concerning the Lord would be received in the Church, before they who were meant by the **dragon**, the beast, and the false prophet, were removed. Sig.

535. See DOCTRINE at these refs. 543.

537. 'Behold, a great red **dragon**' (Rev.xii.3)=those in the Church of the Reformed who make God three and the Lord two, and who separate charity from faith, and make the latter saving, and not at the same time the former. Ex.

—3. The **dragon** is called 'great,' because all the Churches of the Reformed distinguish God into three persons, and make faith alone saving; except some here and there . . .

—4. The **dragon** is said to be red, because 'red'=falsity from the evils of concupiscences, which is infernal falsity.

— . As these two essentials of doctrine in the Churches of the Reformed are false, and falsities devas-

tate the Church . . . they are represented by 'a **dragon**.' The reason is, that the devastation of the Church is signified in the Word by 'a **dragon**.' Ill.

—5. That 'the **dragon**' here means those who are in faith alone, and reject the works of the Law as not saving, has been sometimes attested to me by living experience in the Spiritual World. I have seen many thousands of them gathered into a company, and at a distance they appeared like a **dragon** with a long tail, which appeared to be set with spines like a brier, which signified falsities. Once also a still larger **dragon** was seen, which, raising his back, erected his tail towards Heaven in the endeavour to drag down the stars therefrom. B.90.

542. 'The **dragon** stood before the woman . . . that he might devour her child'=that those who are meant by the **dragon** busy themselves to extinguish the doctrine of the New Church at its birth.

548. This Heaven passed away in consequence of the Last Judgment upon the **dragon** and his Angels; which is also signified by the **dragon** being cast down, and his place no longer found in Heaven . . . What falsities are meant by the **dragon**, which are to fight against the truths of the New Church, see 537.

550. 'The great **dragon** was cast out, that ancient serpent, called the devil and satan' (ver.9)=that those who are meant by the **dragon** were turned away from the Lord to themselves, and from Heaven to the world, and thence from corporeal became sensuous, who cannot do otherwise than be in the evils of their concupiscences, and thence in falsities, and by separation from the Lord and Heaven become devils and satans.

558². The **dragon** is here called 'the devil' (ver.12), because those are meant who from that heresy are in evils of life . . .

560. 'When the **dragon** saw that he was cast into the earth, he persecuted the woman who brought forth the son' (ver.13)=that, after being cast down, the **dragonists** in the World of Spirits immediately began to infest the New Church on account of its doctrine. 'When the **dragon** saw that he was cast out into the earth'=when the **dragonists** saw that they were separated from Heaven, and in conjunction with men on earth. D.6101².

563. 'The serpent,' here, =the seducing **dragon**.

— . The reasonings of those who are meant by the **dragon**, are all from fallacies and appearances; which, if confirmed, appear outwardly as truths, but inwardly store up falsities in abundance.

— . Those in the Church who hereafter confirm themselves in faith alone, cannot recede from it except by serious repentance, because they conjoin themselves with the **dragonists** who are now in the World of Spirits, and who are greatly excited, and from hatred against the New Church are infesting all there whom they meet: and because they are conjoined with men on earth . . . they do not suffer those to recede from them who have once been caught by their reasonings; for they hold them as if they were bound with chains, and then shut their eyes, so that they can no longer see any truth in light.

564. 'The earth opened her mouth, and swallowed up

the flood which the dragon cast out of his mouth' (ver. 16)=that the reasonings from falsities in abundance, which the dragonists put forth, fall to nothing before the truths rationally understood, which the Michaels, of whom the New Church consists, bring forward.

565. 'And the dragon was angry against the woman, and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ' (ver. 17)=the hatred kindled with those who believe themselves wise on account of confirmations in favour of the mystical union of the Divine and the Human in the Lord, and in favour of justification by faith alone, against those who acknowledge the Lord alone as the God of Heaven and earth, and that the Decalogue is the law of life; accosting novitiates with the design of seducing them.

567. See BEAST at these refs. 579. 594. 596. 701. 789. 998.

655. I spoke with certain who are meant by the dragon in the Revelation; and one of them said to me, Come with me, and I will show you the delights of our eyes and hearts. He led me . . . to a hill, from which I could behold the delights of the dragons. I saw an amphitheatre . . . Those on the lowest benches appeared to me at a distance like satyrs and priapi, some with a covering round the loins, and some naked without it. On the benches above these sat whoremongers and harlots . . . The dragon then said, Now you shall see our sport. And I saw let into the area . . . as it were bullocks, rams, sheep, kids, and lambs; and . . . a gate was opened, and there rushed in as it were young lions, panthers, leopards, and wolves; and they attacked the flock with fury, and tore and slaughtered them . . . Then said the dragon to me, These are our sports, which delight our minds . . . Afterwards, I was thinking with myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted so long as they are in the World of Spirits; but after their time in that World is expired, such theatrical scenes are turned into such as are direful and infernal. All these things were induced by the dragonists by means of phantasies: so that they were not bullocks, etc., but the genuine goods and truths of the Church, which they hated . . . The young lions, etc., were appearances of the cupidities of those who seemed like satyrs and priapi. Those without a covering round the loins, were those who had believed that evils do not appear before God; and those with a covering, were those who had believed that they appear, but do not condemn, provided they are in faith. The whoremongers and harlots were falsifiers of the truth of the Word.

—⁴. I afterwards saw them going out of the forest, the dragon in the midst of the satyrs and priapi; and their servants and scullions, who were the whoremongers and harlots, after them. The company increased on the way. . . They said they saw a flock of sheep . . . and that 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, and cast out the inhabitants, and plunder their goods. . . But there was a wall round it, and Angel guards on the wall. Then

they said, Let us take it by stratagem, let us send some one who is skilled in the artifice of muttering. (Continued under CHARITY at this ref.)

—⁸. Then they said, Let us . . . besiege this city . . . and cast out those charities. But when they attempted this, there appeared as it were fire from Heaven which consumed them, which was the appearance of their anger from hatred against the others . . . The reason they appeared to be consumed by fire, was that Hell opened under their feet, and swallowed them up. Things like this happened in many places at the time of the Last Judgment, and this is what is meant by . . . 'The dragon shall go forth to seduce the nations which are in the four corners of the earth, to gather them together to war: and they went up on the plain of the earth, and compassed the camp of the saints about, and the beloved city; but fire came down from God out of Heaven, and consumed them' (Rev.xx.8,9). T.388.

701. 'The dragon'=the acknowledgment of three gods, and of justification by faith alone, and the consequent devastation of the Church.

840. Preface. The removal of those who are meant by the dragon. Tr.

—¹. The damnation of the dragon. Tr.

841. 'He laid hold on the dragon, the ancient serpent, which is the devil and satan' (Rev.xx.1)=that those who are meant by the dragon were withheld; who are called 'the ancient serpent' because they think sensuously and not spiritually about the things of faith; 'the devil,' because they are in evils as to life; and 'satan,' because they are in falsities as to doctrine.

842. 'And bound him a thousand years' (ver.2)=that those who are meant by the dragon were withdrawn and forcibly separated from the rest in the World of Spirits, that there should be no communication with them for some time.

843. 'And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more' (ver.3)=that the Lord completely removed those who were in faith alone, and took away all their communication with the rest, lest they should inspire something of their heresy into those who were being elevated into Heaven.

—². The reason the dragon was for a time completely removed, was that those who had been hidden by the Lord might be elevated . . . and to prevent them from being seduced by the dragonists while being elevated: wherefore it is said, that 'he should seduce the nations no more,' by which is signified that he should not inspire into them anything of his heresy. This was done in the World of Spirits . . . because there the evil communicate with the good.

844. 'Until the thousand years be ended, and after that he must be loosed for a little time' (id.)=that this is for some time, until those who were in truths from good have been taken up into Heaven . . . after which those who are meant by the dragon are to be loosed for a short time, and communication with the rest is to be opened to them. 845. 856.

858. 'And he shall go forth to seduce the nations which are in the four corners of the earth, Gog and

Magog, to gather them together to war' (ver.8)=that those who are here meant by the **dragon** would draw to their party all from the whole earth in the entire World of Spirits, who lived there in external natural worship only . . . and would stir them up against those who have worshipped the Lord, and have lived according to His precepts in the Word. 861.

[R. 858]². Those in Hell could not come into the sight of the **dragon**, nor those in the Heavens.

—^e. The evil act as one with the **dragon** or **dragonists**.

864. 'The devil that seduced them' means the **dragon** . . . and those in general are meant by the **dragon** who are in evils as to life and in falsities as to doctrine.

878. The reason (the internal of the Heaven from Christians) was not formed sooner, was that the **dragon** and his two beasts had dominion in the World of Spirits, and burned with the cupidity of seducing whomsoever they could . . . The separation of the good from the **dragonists**, and the damnation of the latter . . . are treated of in many places; and at last in Rev.xix.20; xx.10.

884. No more grief . . . fear of damnation, of evils and falsities from Hell, and of temptations from them . . . because the **dragon**, who caused them, is cast out. Sig.

M. 79². We entered the western tract of this region, and saw **dragons** and leopards, such as are described in the Revelation . . . Their falsities and depraved inclinations as to the things of worship were represented by the **dragons** and leopards.

B. 87. That those who have confirmed themselves in modern justifying faith are meant in the Revelation by the **dragon**, his two beasts, and the locusts. Gen.art.

89. That **dragonic** faith . . .

94. The great arcanum, why, unless a New Church is established by the Lord, no flesh can be saved, is this: that so long as the **dragon** with his crew stays in the World of Spirits, into which he was cast from Heaven, so long no Divine truth united to Divine good can pass from the Lord to men on earth, but it is either annihilated or perverted, whence there is no salvation. This is what is meant by Rev.xii.9,12,13. But, after the **dragon** was cast into Hell (Rev.xx.10), then John saw the New Heaven and the new earth, and the Holy New Jerusalem descending from God out of Heaven. T.182.

T. 41². In proportion as (good and truth) are divided by a man, he becomes an image of Lucifer and the **dragon**.

95. His acts of Redemption were, that He . . . expelled from Heaven those who made one with the beasts of the **dragon** . . .

108. (All such) are turned towards the Lower Earth; whither he also goes, and conjoins himself with those there who are meant in the Revelation by the **dragon** and the false prophet.

110. It was a meteor, which the common people call a **dragon**.

— He said that he had been cast down as an Angel of the **dragon**, by the Angels of Michael . . .

—7. The abyss, where the Angels of the **dragon** discuss the mysteries of their faith.

—8. Then a voice was heard from a certain **dragonist** . . .

182^e. By the **dragon** are meant those who are in the faith of the present Church.

207^e. That for a long time (the spiritual sense) would not be acknowledged, is meant by . . . the **dragon**, that he persecuted the woman . . .

312². There came into my sight as it were **dragons** standing near women who had infants with them, which they were endeavouring as it were to devour, according to the things related in Rev.xii.; which are nothing but representations of hatred against the Lord and His New Church.

477. All who are in this great interspace are, as to their interiors, conjoined . . . at this day either with the Angels of Michael or with the Angels of the **dragon**.

536². They who have not exercised charity from religion . . . discard all the goods and truths of the New Church, and presently join the Spirits of the **dragon**, and with them are driven away into deserts, or into caverns on the furthest borders of what is called the Christian world . . .

619⁵. The Angels complain greatly of these spheres . . . but they cannot be dissipated so long as the **dragon** is on the earth, since this sphere is from the **dragonists**; for it is said of the **dragon**, that 'he was cast into the earth' . . . These three spheres are like tempest-driven atmospheres proceeding from the breathing-holes of **dragons**.

649. This would be like escaping from five horns of the **dragon**, and getting entangled in his other five.

D. 245^e. Like the **dragon** . . .

253^e. I have this day learned that the **dragon** was accustoming himself to wiles which he had not previously practised . . .

441. The representation was then turned into a whale, or into a **dragon** . . .

463. On those who are called the stars of the **dragon**. 640^e.

487. On the **dragon**, who has assumed a seat in the zenith of Heaven.

501. That the **dragon**, together with the stars, was cast down from Heaven towards Hell; and what he attempted there.

502. On the **dragon**. . . This day the **dragon** was again sent into a place of torment . . . where there are **dragons** and serpents. Being taken out, he flew as usual to supplication . . . For a minute he was sent under the veil, as he had sent innumerable others.

503. It was said about the **dragon**, that he persecuted Jesus when He was in the world, and that it was he who chiefly tempted Him; and by dreams stirred up the chief priests and elders . . . For he was the head of those who are in Hell, and who love themselves.

504. He said also that he persecutes the Church, or those who have faith, according to Rev.xii.

505. He is extremely slippery ; when in punishments and terror he promises all things, and confesses the truth . . . so much so that he cannot conceive otherwise than that it is from the heart . . .

507. On the nature of the dragon. 3074. 3075.

—^e. This dragon is the leader and god of the Jews in the life after death . . . 522.

509. (The dragon mentioned.) —^e. 510. 602. 639. 750. 746. 936. 1005. 2525. 3093. 3133. 3851. 4055.

526. On the dragon. 538. 2017. 2363. 3042. 3409. 4265.

634. On the wiles of the dragon.

732^e. From both dragons . . .

1497. There appear such serpents as are called dragons.

2967. On the dragon changed into the form of an interior Spirit.

3746. Their abode is near Gehenna, where there are dragons. . . They ascribe everything to their own prudence, which is properly signified by dragons.

3747. To dwell with dragons, which are flying serpents.

4111. With the dragon. with David . . .

4198. The dragons mentioned. 5748. 5829. J.(Post.) 168.

4760. On the dragon in the Revelation. . . It has been disclosed to me that they who are meant by the dragon in the Revelation are they who reason about Divine truths from knowledges, thus from such things as are in nature, and take the literal sense of the Word for confirmation, which they twist to agreement ; thus who want to be wise concerning Divine things from natural theology, and who are chiefly naturalists, and in their hearts deny the Divine ; for they reason more than others, and deduce all things to a negative.

4761. These two things together make the dragon as to one way . . .

4872. On the dragon and his crew. 4902.

4877. Such as thus believe, and are in persuasive faith, and still live evilly ; and also who teach and believe that deeds effect nothing ; but that they are in Christian liberty . . . because the Lord has fulfilled the law . . . these are they who are dragons.

4886^e. This appeared like the dragon in the Revelation . . .

5083. They who are the dragons treated of in the Revelation, are they who study the Word, but do not care for any doctrine thence, and who remain strictly in the sense of the letter. They also read the Word merely in order to become great in the world. They who do this are the dragon, because the sense of the letter is the ultimate, and corresponds to the Sensuous in man . . . 5370. 5422.

5089. They who are dragons are able to defend any dogma they want ; they fluctuate among all ; they can be Catholics, Reformed, Lutherans, Quakers ; in a word, they are of uncertain faith. The reason is, that they do not think at all beyond external sensuous things . . .

5100. There are those who relate to the head of the dragon, to its body, and its tail. Ex. 5542 $\frac{1}{2}$.

5376. Dragons are all those who have the Word and doctrine from the Word, and only talk about them, and do not do, thus, also, those who are in faith alone . . .

5426. The dragons conspired . . . against the heavenly doctrine . . .

5428. When the dragons looked towards those who were in the heavenly doctrine, they fell into direful torments . . .

5470. On the dragonists.

5498. In the Hell of assassins and poisoners, there appear . . . as it were dragons . . .

5532. The priests in various places in the Christendom of Protestants were visited, and those who may be called dragonists were separated from those who were not ; and the dragonists were found in many thousands . . .

5542 $\frac{1}{2}$. The dragonists are against Heaven, because they are against the heavenly doctrine.

5722. On the dragonists. Gen.art.

5722 $\frac{1}{2}$. Those constitute the head of the dragon, who believe the Word only as to the letter, and do not care for doctrine, and love themselves and the world above all things . . . Those constitute its tail to whom the Word serves only for preaching, and not at all for life . . . And they who cogitate cunning things and arts in the world, constitute its life or poison.

5736. These are they who are called 'the goats' . . . These, too, are in the dragon, and have constituted something in it.

5742. There then began that combat which is described in the Revelation between Michael and the dragon. Des.

5751. The abyss treated of in the Revelation, into which the dragon was at length cast, is completely and directly under the genitals . . . Into it was cast the dragon himself (Bishop Benzelius), and many who adhered to him . . .

5879. Who, finally, are dragons. . . By the dragon are meant all those who are in the knowledge of doctrinal things and of the Word, and not in the life of charity.

5929. On the influx of those who are in evil, who are on high, into the lower dragons.

5961. On the dragon. . . All are dragons who confirm falsities by the Word ; those constitute its head who are in external piety and in no internal . . . those its body who say that charity is the chief of salvation, and do not live the life of charity ; those its posterior parts who set up faith as the one only means of salvation ; those its tail who merely read the Word, and make salvation to consist in it, and are in no doctrine, saying that the Word in the letter is doctrine, but are able thus to defend whatever they want . . .

—^e. All such as are dragons correspond to the filthy adulteries treated of in Moses.

D. Min. 4700. On an infernal who appeared as a dragon serpent.

E. 433³⁰. 'Their wine is the poison of dragons, and

the cruel gall of asps' (Deut.xxxii.33). . . 'The poison of dragons, and the gall of asps'=the enormous falsity which comes forth from the falsified truths of the Word.

[E.] 519⁷. See ASP at these refs. 714²⁷.

650³⁵. 'Dragons' (Is.xliiii.20)=natural ideas.

711². The dragons then stood round, and vehemently withstood, and this even to the torment of those who were for that doctrine.

713. They who will assault the doctrine are meant by 'the great red dragon' . . . Those who are meant by the dragon . . . are those who have communication with the Angels, but only by externals . . . For it is said that the dragon was seen in Heaven . . . Those are meant by the dragon, who, during their life in the world, have an external communication with Heaven . . . from the reading of the Word, from preaching . . . and from external worship . . . but are not in any life according to the precepts of the Lord.

714. 'Behold a great red dragon'=all who are merely natural and sensuous from the love of self, yet who know more or less things from the Word, doctrine thence, or preaching, and think to be saved by knowledge alone without life; (for) 'a dragon'=the merely natural and sensuous man, who yet is in the knowledge of things which in themselves are spiritual.

—³. A dragon is a kind of serpent, which not only creeps on the ground, but also flies, and thus appears in Heaven; and it is from this flight and this appearance that those who are in the knowledge of Truths from the Word, and not in a life according to them, are meant by the dragon . . .

—⁴. In general, (by the dragon) are signified those who are more or less natural, and yet are in the knowledge of spiritual things from the Word; but in special, those are signified who in doctrine and in life have confirmed themselves in faith separated from charity. These constitute the head of the dragon. But those who from their own intelligence have hatched for themselves dogmas from the Word, constitute its body. And those who study the Word without doctrine, constitute the external parts of the dragon. (All these points explained at great length.)

—¹³. The tail of the dragon means the falsification and adulteration of the Word from those who constitute its head, body, and extreme parts . . . and as all those who constitute the dragon, since they are natural and sensuous from the love of self, and are thence in the conceit of their own intelligence, falsify and adulterate the Word, it is said that the dragon drew down the third part of the stars of heaven with its tail . . .

—¹⁴. That those mentioned above constitute the dragon, and that the adulteration and destruction of the truths of the Word is meant by its tail, has been granted me to see two or three times in the Spiritual World. . . When such have been seen in the light of Heaven, they have been seen as dragons with a long tail; and when a number of such are seen, the tail is seen extended from the south through the west into the north; and the tail has also been seen to drag as it were stars from Heaven, and cast them into the earth.

—¹⁵. As the above-mentioned are meant by the dragon . . . 'the habitation' and 'couching-place of

dragons' in the Word=where there is mere falsity and evil. III.

—¹⁹. 'Ijim' (Is.xiii.22)=adulterated and profaned truths; and 'dragons,' adulterated and profaned goods. —²².

—²⁰. Lamentation over devastated goods is signified by 'to make a wailing as dragons' (Micah i.8).

—²³. 'The place of dragons' (Ps.xliv.19)=the place in Hell where they are who are dragons, namely, they who have destroyed all good in themselves.

—²⁴. 'To trample on the lion and the dragon' (Ps. xci.13)=to destroy the interior and exterior falsities which vastate the goods of the Church.

—²⁶. '(Pharaoh) the great dragon,' or 'whale' (Ezek. xxix.3; xxxii.2)=(the natural man) as to the scientifics which are false or falsified from the conceit of man's own intelligence.

—²⁸. From all which it may appear that 'a dragon' means those who do not possess any good of charity and of love, from their not having acknowledged it as any means of salvation, but only something scientific which from persuasion they call faith; and when the good of love and of charity is not implanted in man's life, evil is in its place, and where there is evil there is falsity. . .

—²⁹. As 'serpents'=sensuous things . . . and these are not evil except with those who are evil; and as, in the Hebrew language, dragons are expressed by the same word as serpents which are not poisonous, 'dragons,' when such serpents are meant, in the Word=sensuous things which are not evil, or . . . sensuous men who are not evil. III.

715³. See CUNNING at this rei.

—^e. 'The serpent' (in Genesis)=has a like signification to 'the dragon,' wherefore the latter is called 'the ancient serpent that seduceth the whole world.'

716². The reason the dragon had such power, was that by him are meant those who have separated faith from the goods of charity, which are works, and have confirmed it by the sense of the letter of the Word . . . and because, at the end of the Church . . . there is no charity. This is the source of the power of the dragon; for at the end of the Church everyone wants to live for himself, the world, and enjoyment . . .

—^e. The same as are here meant by the dragon are meant by 'the he-goat' which fought with the ram.

717¹⁸. (But) by 'the dragon' (as distinguished from the he-goat) are properly meant the learned who in doctrine and in life have confirmed themselves in faith separated from charity; for these have poison like dragons, which murders charity.

718². By 'the dragon' in general are meant all who acknowledge the Word, and read it, and still do not live according to it; and this because they separate the life which is charity from faith, and believe that it is sufficient to think those things which are in the Word, and persuade themselves that they will be saved if they think and say something therefrom with trust and confidence, and that faith alone justifies and saves, and not anything of life or of work . . .

721. 'The dragon'=those who are in the knowledge of the Knowledges of truth from the sense of the letter of the Word, and not in a life according to it.

730^a. 'The dragons of the wilderness' (Mal.i.3)=mere falsifications.

735. 'Michael and his Angels fought with the dragon, and the dragon fought and his Angels'=combat between those who are for the life of love and of charity, and for the Divine of the Lord in His human, against those who are for faith alone and separated, and who are against the Divine of the Lord in His Human.

737. How could the dragon be in Heaven? . . . By the dragon are not meant those who have denied God and the Lord, and who have rejected the Word, and have made the Church and its doctrine of no account; for such are cast into Hell immediately after death, and never appear in Heaven . . . But by the dragon and his Angels are meant those who Know God and the Lord, and say that the Word is holy, and also stand for the Church and its doctrine, but only with the mouth and not with the heart . . . because they make life of no account. These are inwardly devils, however much, outwardly, they may appear to be Angels. (Thus) they were outwardly conjoined with Heaven . . . and inwardly with Hell . . . 739. 740, Ex. 775.

739. 'And that great dragon was cast forth, that ancient serpent'=that those were separated from Heaven and cast down into Hell who were in evils of life, and had thus become sensuous; and by whom all things of the Word and of the Church had been perverted.

740^b. 'I saw Satan falling from heaven like a thunderbolt.' 'Satan,' here, has a like signification to the dragon . . . But the dragon is he who is properly meant by 'the devil'; and his Angels, by 'Satan.' 'The Angels of the dragon'=the falsities of evil.

744. When the ultimates of Heaven are connected with . . . those who are here signified by the dragon and his Angels . . . the light and intelligence of the Angels is diminished. Ex.

757. 'When the dragon saw that he was cast forth into the earth'=when the religion of faith alone separated from charity was not acknowledged, but was accounted as vile. . . 'The dragon'=those in the Church who make no account of the life; and as those chiefly do this who have the doctrine that faith alone justifies . . . by 'the dragon' is here signified the religion of faith alone separated from the life of charity.

758. 'He persecuted the woman who brought forth the male'=that those who are meant by the dragon, from hatred and enmity would reject and calumniate the Church which is the New Jerusalem, because it has the doctrine of life. —², Ex.

—². By the dragon are meant all who are in the love of self, wherefore he is called 'a great red dragon' . . . and also 'the devil and Satan' . . .

764^a. In that Church there are dragons, who separate faith from good works not only in doctrine, but also in life; but the rest in the same Church, who live the life of faith, which is charity, are not dragons, although they are among them; for they know no otherwise than that . . . faith produces fruits . . . and that the faith which justifies and saves is to believe the things which are in the Word and do them; whereas the dragons deem quite otherwise . . . Hence it is evident, that the

Church from those who are not dragons, is meant by the earth which helped the woman, and swallowed up the flood which the dragon cast out of his mouth. The quality . . . of the reasonings of those who are meant by the dragon, concerning the separation of faith from good works . . . will be revealed elsewhere; also, that these reasonings exist only with the learned leaders; and are not known, because not understood, by the people of the Church; and that hence it is that the New Church . . . is helped by these, and also grows.

767. 'The dragon was angry against the woman'=the hatred of those who are meant by the dragon against the Church which is the New Jerusalem, kindled by the perception of its being favoured by greater numbers.

—². The Church in which the dragons are, afforded assistance . . .

768^a. The hatred of those who are meant by the dragon . . . is hatred against the truths of doctrine which are with (those of the New Jerusalem). Ex.

771. Continuation of the state of those who are meant by the dragon. Sig. —^c.

817. 'He spake as a dragon' (Rev. xiii. 11)=in a like affection, thought, doctrine, and preaching to those who separate faith from the life of faith.

819^a. Hence it is that the dragon, by which is signified the heretical dogma about faith alone, is further described by the two beasts . . .

847^a. Hence it is evident that this faith alone, like a dragon, has swallowed down all the truths and goods of the Word.

1050^a. They seem to themselves to fly in the air, like dragons.

1129^a. 'Dragons' (Micah i. 8)=those who are in cupidities of evil.

J. (Post.) 140^a. (Those meant by the dragon and his two beasts. Des.)

183. On the dragon. Gen.art. . . By the dragon and his two beasts no others are meant than those who in both doctrine and life are in faith separated from charity; by the dragon, all those who have confirmed themselves in this faith . . .

5 M. 21. (The Satanic Spirits seen who are meant by the dragon and his two beasts.)

Docu. 245. L. After saying these things, she (that is, Dr. Beyer's wife) departed among the Spirits of the dragon who on the day of her death first spoke through her, and she is still with them. (The date of this letter to Beyer, is December 29th 1769.)

Coro. 30^a. Like a dragon devouring the eyes of an eagle.

Draught. See under PRIVV.

Draw, Attrahere. See ATTRACT.

Draw. Haurire.

Drawer. Haustrix.

A. 3057. 'Near the time that the drawers went forth' (Gen. xxiv. 11)=a state of instruction. . . 'A drawer,' namely, of water, = to be instructed.

[A.]3058. That 'to draw waters'=instruction, and also enlightenment thence . . . is because waters . . . =the truths of faith; thus 'to draw waters'=to be instructed in the truths of faith, and thus to be enlightened. Ill.

—^e. 'Ye shall draw waters in joy out of the fountains of salvation' (Is. xii. 3). . . 'To draw waters'=to be instructed, to understand, and to be wise.

—^e. By drawers of waters in the Jewish Church were represented those who continually desire to know truths, but for no other end than to know, caring nothing for the use of it; such were accounted among the most vile.

3066. 'The daughters of the men of the city are going forth to draw waters'=the affections of truth, and instruction through them. . . 'To draw waters'=to be instructed.

3094. ('Rebekah) said, I will draw also for thy camels until they shall complete drinking'=what is reciprocal as to the enlightenment of all the scientifics in the natural man. . . 'To draw,' namely, water, =to instruct, and also to enlighten. 3097. 3102^e.

3952^d. What he first derives through his parents . . .

6776. 'They came and drew' (Ex. ii. 16)=that they were instructed in truths from the Word. 'To draw'=to be instructed in the truths of faith, and to be enlightened. 6785.

821^e. The truth which he has derived from what is doctrinal of his Church . . .

H. 87^e. They derived intelligence and wisdom . . .

464^e. What man has imbibed in the world . . .

548^e. See DRAW AWAY at this ref.

582^e. What he takes in by the sight and touch . . .

S. 50. That the doctrine of the Church is to be drawn from the sense of the letter . . . 53.

W. 162. Such things as he has drawn from the senses of the body . . .

201^e. The Knowledge of these things can be drawn . . .

R. 479. That they should take to themselves this doctrine . . . Sig.

T. 610^e. The truths which he successively imbibes . . .

798. Believing that he could not derive from the objects of the senses . . .

Draw. *Trahere.*

Drawing. *Tractio.*

A. 698. Man draws along with him into the other life . . . innumerable evils and falsities . . .

1414. By birth from a virgin mother He derived infirmities. 4963^e. 8551.

1563^e. They draw the external man outwards and downwards.

1850^e. There is nothing which does not . . . draw him to death.

8550. All the evil which by means of habit has as it were taken on nature, is derived into the offspring. 8551.

8604^e. This Divine truth . . . draws the man to Himself. (See ATTRACT, here.)

—^d. That the Lord draws man to Himself, He

teaches in John: 'I, if I shall be exalted from the earth, will draw all to Myself' (xii. 32).

9256^d. All the earthly and worldly things which he has drawn along from his life in the world . . .

9258^e. They thence draw their essence and life.

9259^e. They derived from their fathers . . .

9276^e. They derive very little from spiritual good.

9281^e. They who are in Hell draw their breathing . . . from without.

—^e. To draw the breath.

9942^{ll}. 'If anyone wants to drag thee to law' (Matt. v. 40).

R. 97^e. Good draws its quality from truths, and truths draw their essence from good.

M. 498. The love of the will . . . draws the understanding to consent.

T. 846^e. He then draws his breath through Heaven from the Lord.

D. 322. He wills to draw all from Hell into Heaven . . . Love has such an efficacy in it, that it can only be expressed by a drawing . . .

333. That the Souls of the dead draw along with them from the world the nature of the body.

3966. They draw forth — *protrahere* — the interior thoughts of others.

4481. Man draws along with him into the other life all states of good and evil . . .

Draw away. *Abducere.*

Drawing away. *Abductio.*

See ABSTRACT.

A. 947^e. As they had been such in the world, they could not be drawn away.

1526^e. They who are withdrawn from material ideas into spiritual.

1883^e. This is the state described as being withdrawn from the body.

4105. 'He brought away all his acquisition, and all his substance that he had procured' (Gen. xxxi. 18)=the separation of the truth and good which are from Laban. 'To bring away'=to separate.

4609^e. Those to whom it is given to withdraw the mind from sensuous things. 5089. 6313. 10098^e. H. 465.

4788. Suffer themselves to be withdrawn from the fallacies of the senses.

6183^e. The elevation is effected by a drawing away from sensuous and scientific things . . .

6663. They labour to draw them away from truth and good.

6925^e. When the Spirits of Mercury were with me . . . I was withdrawn from sensuous things.

H. 293. Unless such Spirits were adjoined . . . man could not be withdrawn from his evils . . . As he is in equilibrium . . . he can be withdrawn from evils . . .

441^e. Carried by the Spirit into another place.

546. The Lord continually draws away from evil, and

draws to good ; but Hell continually draws into—*inducat*—evil. 577⁴.

548². The Lord draws away every Spirit to Himself by means of Angels, and also by influx from Heaven ; but Spirits who are in evil . . . are drawn by their evil as by a cord, thus by Hell ; and as they are drawn, and, from the love of evil, want to follow, it is evident that they cast themselves in freedom into Hell.

565. Suffers the world to draw him back—*retrahat*—and withdraw him from spiritual love.

P. 69. Man continually tends to the lowest of Hell, but is continually **withdrawn** by the Lord ; and he who cannot be **withdrawn**, is prepared for a certain place there . . . 183.

183. If man openly saw or felt this withdrawal—*detractionem*—or **drawing away**, he would be angry . . .

—². The Divine Providence . . . by various means . . . draws him away . . . Thus in so far as he can be drawn away in freedom, he is drawn away.

—⁴. The Lord never draws man away from seeking honours and from acquiring wealth ; but He draws him away from the lust of seeking honours for the sake of mere eminence . . . and from acquiring wealth for the sake of mere wealth . . . But when he draws him away from these things, He introduces him into the love of uses.

246^e. The carrying away of the Israelitish people, and the captivity of the Jewish people, in Babylonia.

296¹⁰. That withdrawal from evil is effected in a thousand ways . . . —¹⁴.

297. That the evil cannot be entirely withdrawn from evils by the Lord, and led into goods, so long as they believe that their own intelligence is everything . . .

— . It appears as if a man could withdraw himself from evil . . .

298⁶. He who believes in the Divine Providence is **withdrawn** from evil ; but he who does not believe in it, is not **withdrawn** ; and the man who believes is he who acknowledges evil to be sin, and wants to be **withdrawn** from it . . .

Draw back. *Retrahere.*

Drawing back. *Retractio.*

A. 5479. Something of **drawing back**. Sig. . . The Lord moderates the influx of good according to the state of the man or Angel ; it is this moderation which is meant by **drawing back**. 5647.

5647^e. When the natural man thinks thus, he draws himself back . . . 5650².

5828³. The influx of good draws itself back . . .

W. 254^e. With a retracted nose . . .

M. 224^e. They look at their wives with a retracted sight.

241. He can only speak to her with a voice of retracted tone.

E. 706¹⁶. The drawing back of the shadow (on the dial).

Draw down. *Deducere.*

Drawing down, Deduction. *Deductio.*

A. 4050⁴. They draw down spiritual truths to earthly

things . . . As for example . . . they draw down the things of marriage love to whoredoms . . .

4264. Arcana, which cannot be opened without much explication and ample deduction.

7211. 'I will bring you back to the Land . . .' (Ex. vi.8)=to elevate to Heaven.

7290^e. If he were to see the veriest Divine miracles, he would draw them down into nature, and there defile them . . .

H. 192 (e). As to his spirit, man can be drawn away to a distance while his body remains in its own place. Refs.

I. 9⁵. They who distinguish between spiritual and natural things, and deduce the latter from the former . . .

T. 131. The simple see better from comparisons than from deductions formed analytically from the Word and at the same time from reason.

D. 3477. They thence deduce absurdities . . .

4021. Hence this deduction . . .

6003b. They thence deduce . . .

D. Min. 4563^e. He drew Truths by deductions from natural things . . .

E. 483. 'He shall lead them away to living fountains of waters' (Rev. vii. 17)=into Divine truths.

555¹⁶. Thou shall lead her away into the midst of thine house' (Deut. xxi. 12) . . . =that it shall be led into the interior things of the Church.

730⁴⁰. That they are to be removed through temptations, is signified by 'I will lead you away into the wilderness' (Hos. ii. 14).

Draw near. See APPROACH—*accedere*, and APPROACH—*appropinquare*.

Draw off. *Detrahere.*

Drawing off, Withdrawal. *Detractio.*

A. 6844. 'Draw off thy shoes from off thy feet' (Ex. iii. 5)=that sensuous things were to be removed.

7156. 'Ye shall not take off anything from your bricks' (Ex. v. 19)=that nothing is diminished from the injection of falsities.

P. 183. See DRAW AWAY at this ref.

R. 711. Drawings off from Heaven. Sig.

T. 37. As they drew off their minds from Heaven . . .

Draw out. *Depromere.*

A. 1638. The words . . . they excite or draw out from man's memory . . . 8159. 9272⁵.

2216². It expresses its delight . . . in another way.

2479. In the other life it is not allowable to draw out such things . . . H. 465.

2480. They cannot draw out a single syllable . . .

H. 348. It is afterwards taken out from the memory, and committed to life.

355. Man takes with him all the natural memory . . . but he can draw nothing out of it . . .

463². From the memory of another may be drawn out the minutest particulars.

Draw out. *Elicere.*

- A. 1763². They draw out the secrets of others. 9106.
- D. 1134. They who desire to draw out from others what they think . . .

Draw out. *Exantlare.*

- H. 108². After the labour is performed . . .
- P. 332⁴. The sap drawn out from the old root . . . Coro. 47.
- T. 28². As the air is exhausted . . . E.864².
- D. 5165^e. After the work has been gone through.

Draw out. *Extrahere.*

Drawing out. *Extractio.*

A. 4757. 'They drew out . . . Joseph from the pit' = aid from them, so that he should not be among falsities. 'To draw out and cause to ascend' = to deliver, thus to render aid.

5580^e. Intellectual things arise from sensuous ones by a method of drawing out . . .

5871^e. From the scientifics . . . which remain, there is effected as it were an extraction, and . . . as it were sublimation, whence comes the interior sense of things . . .

6753. 'Because I drew him out of the waters' (Ex. ii. 10) = deliverance from falsities.

10402. The drawing out of such things from the sense of the letter of the Word. Sig.
 —. 'To pluck off' = to draw out.

S. 67. How the Spiritual Angels draw out their own sense, and the Celestial Angels theirs, from the natural sense. Examps.

E. 513¹². 'Every man draws out and gathers him into his net' (Hab. i. 15) . . . = that then all falsity and evil can draw them to its own side.

537⁶. 'To be drawn out on the Sabbath day' (Luke xiv. 5) = to be instructed, and thus led out of them.

—¹⁷. 'The old cast clouts-extractorum—and rotten rags' with which they drew Jeremiah out' (Jer. xxxviii. 11, 13) = the vindication of the truth of doctrine and restitution by such goods and truths of the sense of the letter of the Word as were not perceived and understood, and were therefore neglected and rejected.

560⁴. 'To draw out with prickles' (Amos iv. 2) = to withdraw from truths by means of scientifics from the Word and the world falsely applied; and 'to draw out with fishing-hooks' = by the fallacies of the sense.

1029¹⁴. 'Her days shall not be prolonged' (Is. xiii. 22).

Draw out. *Protrahere.*

A. 7914. 'Draw out' (Ex. xii. 21) = that they should compel themselves.

H. 195. The way itself is drawn out or shortened according to the longing.

Drawer (of water). SEE DRAW-haurire.

Dread. *Formido.*

Dreadful. *Formidabilis.*

A. 8318. 'There fell upon them fearfulness and dread-*paror*' (Ex. xv. 16) = that they are devoid of any hope of domination.

9331. 'I will send the hornet before thee' = the dread of those who are in falsities of evil. 'Hornets' = falsities stinging and slaying, and thus striking dread. 'Terror' is predicated of those who are in evils; and 'dread,' of those who are in falsities.

E. 730³⁴. 'A great and dreadful wilderness' (Dent. viii. 15) = grievous temptations.

783³. Those who are in falsities, are called 'dreadful,' etc. Ill.

Dread. *Pavor.*

A. 4180. 'The Dread of Isaac' (Gen. xxxi. 42) = the Divine Human. 'Dread' is said because it is Divine truth which is meant; for Divine truth is attended with fear, dread, and terror, with those who are not in good.

4208. 'Jacob swore in the Dread of his father Isaac' (ver. 53) = confirmation through the Divine Human.

6000⁹. 'Thou shalt not fear for the dread of the night' (Ps. xci. 5) . . . 'The dread of the night' = the falsities of evil which are from Hell. 9642⁵.

6003^e. Isaac's God was Pachad, or Dread.

7102¹⁰. 'The dread of the night' = the falsity which is hidden.

8318. See DREAD-formido-at this ref.

9348². 'Dread' and 'fear' = disturbance and commotion of mind, when it sticks between evils and goods, and between falsities and truths.

E. 336⁶. The falsities which are not known to be falsities are meant by 'the dread of the night.'

627¹¹. The dread of the destruction of God (Job xxxi. 23) = the loss of the understanding of all truth.

677⁸. 'Terror' and 'dread,' in the Word, = a various commotion of the mind from the influx of such things as excite amazement, also when conjoined with joy. Ill.

696²⁴. It is this fear which is meant by 'the Dread of Isaac,' by whom Jacob swore to Laban. . . As natural men feel terror, and as Laban was a natural man, Jacob swore to him by the Dread or Terror of Isaac.

—²⁵. 'Let Him be your fear, and let Him be your dread' (Is. viii. 13). 'Fear' is here said for the spiritual man; and 'dread,' for the natural.

Dream. *Somniare. Somnium.*

See under SWEDENBORG.

A. 125. The men of the Most Ancient Church . . . were instructed by means of visions and dreams, which were most delicious and paradisaical. 1122. D. 3382.

597². The men of the Most Ancient Church had immediate revelation . . . by means of visions and dreams from the Lord; by means of which it was given them to know in a general way what was good and truth . . .

959. I had a sad dream. On awaking, the punishing Spirits were suddenly present . . . and miserably pun-

ished the Spirits who had laid an ambush for me in my sleep . . . D.4236.

994⁴. Wherefore, when a man is asleep, he sees in his dreams equally well as when he is awake . . .

1268^e. In these things (the Antediluvians) confirmed themselves by their dreams.

1954². It is the Spirit which sees . . . as may also be evident from dreams, in which a man sometimes sees as in day. 2588⁷.

1966. On Visions and Dreams. Gen.art. Ad. 2/182.

1975. As to dreams, it is known that the Lord revealed the arcana of Heaven to the prophets, not only by visions, but also by dreams; and that the dreams were just as representative and significative as the visions; and that they were almost all of one kind; and further, that things to come were disclosed by dreams to others as well as the prophets; as by the dreams which Joseph had . . . Pharaoh, Nebuchadnezzar, and others; from which it may be evident, that dreams of this kind, equally as visions, flow in from Heaven; with this difference, that dreams occur when the Corporeal is asleep, and visions when it is not asleep. How the prophetic dreams, and such as are in the Word flow in, may, descend from Heaven, has been shown me to the life.

1976. There are three kinds of dreams. The first kind come mediately through Heaven from the Lord; such were the prophetic dreams treated of in the Word. The second kind come through Angelic Spirits, especially those who are at the right in front above, where there are paradisiacal things; from this source the men of the Most Ancient Church had their dreams, which were instructions. The third kind come through the Spirits who are near when man is asleep, which are also significative. Fantastic dreams come from a different source.

1977. In order that I might thoroughly know how dreams flow in, I was put to sleep, and I dreamed that a ship arrived with things of every kind delicious and tasty for eating. The things in the ship were not seen, but were stored up. In the ship stood two armed guards, besides a third who was the master of the ship. The ship passed into a kind of chambered dock. So I awoke, and thought about the dream. The Angelic Spirits then . . . said that they had introduced this dream. And that I might know for certain that it was from them, I was let into a state as it were in sleep and at the same time awake, when they in like manner introduced various pleasant and delicious things . . . This was done . . . several times, and each time I was instructed by them *viva voce*. D.3380.

—². The Angelic Spirits who are at the threshold of the paradisiacal abode are they who insinuate such dreams . . . They belong to the province of the cerebellum, because the cerebellum . . . is awake while the cerebrum is asleep. From this source the men of the Most Ancient Church had their dreams, with a perception of what they signified; from whom came a large proportion of the representatives . . . of the Ancients . . . 2179³.

1978. There are other Spirits besides who belong to the province of the left chest, by whom dreams are frequently introduced . . .

1979. Very often, after such dreams, it has been granted me to speak with the Spirits and Angels who introduced them; they relating what they had introduced, and I what I had seen.

1980. After I have awaked, when I related what I had seen in a dream . . . certain Angelic Spirits, not of those who are spoken of above, said that they completely coincided and were the same as what they had been speaking about together . . . not that they were the things of which they had discoursed, but their representatives, into which their ideas were turned . . . in the World of Spirits . . . They said, further, that the same discourse could be turned into other representations . . . with indefinite variety; and that the reason they had been such was according to the state of the Spirits around me, and thus according to my own state in which I was at the time: in short, that a great number of unlike dreams may descend and be presented from the same discourse . . . because the things which are in the memory and affection of man are recipient vessels in which ideas are varied and received representatively according to the variations of their form, and the changes of the state. D.4033.

1981. I dreamed a dream, but a common one. When I awoke, I related everything from beginning to end. The Angels said that they coincided exactly with the things they had spoken about together . . . 6319. D.3916. 4146. 4404.

—². There was a person, of whom I had the idea, that he was in natural truth . . . With the Angels there was speech about natural truth; wherefore that person was represented to me; and the things he said to me, and did, in my dream, followed in order representatively and correspondently from their discourse together; but still there was nothing which was quite the same.

2514. 'In a dream by night' (Gen.xx.3)=obscure (perception) . . . When perception is treated of, 'a dream'=something obscure relatively to wakefulness, and still more so when it is said 'a dream by night.'

—^e. A state less obscure as to the doctrine of faith, is signified by God coming a second time to Abimelech in a dream, where night is not mentioned. 2528.

3698. '(Jacob) dreamed' (Gen.xxviii.12)=foresight. 'To dream'=to foretell future things; for prophetic dreams, which were Divine, were predictions of future things. . . As these things are signified by 'dreams' and 'to dream' in the internal sense; in the supreme sense, in which it treats of the Lord, foresight is signified; for predictions come from the Divine foresight of the Lord . . .

4083. 'I lifted up my eyes and saw in a dream' (Gen.xxxi.10)=the perception of natural good in what is obscure . . . 'In a dream'=in what is obscure.

4085. 'And the Angel of God said to me in a dream' (ver.11)=perception from the Divine, and presence in what is obscure.

4125. 'God came to Laban the Syrian in a dream by night' (ver.24)=the obscure perception of that good when left to itself. . . 'A dream by night'=what is obscure.

4682. 'Joseph dreamed a dream' (Gen.xxxvii.5)=

preaching about Himself. 'To dream a dream'=to preach; and as the dream treats about Joseph, it=to preach concerning the Lord's Divine Human. The reason 'dream' here=preaching, is that in these two dreams of Joseph all things foreseen and provided about Joseph are contained in a summary . . . Moreover, in ancient times, Divine truths were manifested either by speech, visions, or dreams; and from these there were preachings. Hence 'prophets,' to whom Divine truth was manifested by either speech, visions, or dreams, = those who teach truths, and, in the abstract sense, the truths of doctrine.

[A.4682]². In like manner, therefore, by 'to see visions,' and 'to dream dreams.' III.

4685. 'Hear, I pray, this dream which I have dreamed' =the contents of the preaching. 4695.

4692. 'And they added yet to hate him upon his dreams, and upon his words'=contempt and aversion still greater on account of the preaching of the truth, here, concerning the Lord's Divine Human.

4693. 'And he dreamed yet another dream'= preaching again.

4726. 'This lord of dreams cometh' (ver.19)=that those things are vain. 'Dreams'=preachings; here, preachings of Divine truth, because it is said of Joseph; but as Divine truth is rejected as to its essentials by those who are in faith alone . . . 'dreams,' here, =vain things . . . and 'the lord of dreams'=the preacher of them.

4730. 'We shall see what his dreams will be'=that the preachings about Him are thus false, and will be seen.

5051. (A quiet dream of marriage love.) D.2611.

5091. 'They dreamed a dream, both of them' (Gen. xl.5)=foresight concerning these things. . . The reason 'a dream,' in the supreme sense, =foresight, is that the dreams which flow in immediately through Heaven from the Lord foretell future things, such as were the dreams of Joseph, the dreams of the butler and the baker, the dreams of Pharaoh, the dream of Nebuchadnezzar, and prophetic dreams in general.

5092. 'Each his dream in one night'=concerning the event which to them is in obscurity. 'A dream'=foresight, and thence prediction; and as it=prediction, it also=the event, for the prediction is about this.

5093. 'Each according to the interpretation of his dream'=the event which they had in themselves. 'The interpretation of the dream'=explication, and thence the Knowledge of the event, thus the event which they had in themselves.

5104. 'We have dreamed a dream'=prediction. 'A dream'=foresight, and thence prediction.

5110. 'The prince of the butlers told his dream to Joseph'=that the Celestial of the Spiritual perceived the event . . . 'A dream'=foresight, and thence the event.

5112. 'In my dream'=prediction. 5143.

5115³. The dreams which flow in through Heaven from the Lord never appear otherwise than according to representatives.

5121. (Revelation by visions and dreams. Ex.)

5195. 'Pharaoh dreaming' (Gen.xli.1)=what is pro-

vided concerning the Natural. . . 'To dream'=the prediction of future things; thus, in the supreme sense, foresight. And as it=foresight or what is foreseen, it also=providence, or what is provided, for the one does not exist without the other. Ex.

5211. 'And he dreamed a second time'=what is provided.

5219. 'Behold, it was a dream'=in that obscurity. 'A dream'=an obscure state.

5224. 'Pharaoh told them his dream'=concerning future things. 'A dream'=foresight, prediction, event; thus future things.

5233. 'We dreamed a dream in one night' (ver.11)= what is foreseen in an obscure state.

5252. 'I have dreamed a dream'=prediction. 'A dream'=foresight, and thence prediction. That 'a dream,' here, = prediction, is evident from what follows . . .

5282. 'Upon the dream being repeated to Pharaoh two times'=because it is foreseen concerning both Naturals.

5430. 'Joseph remembered the dreams which he dreamed of them' (Gen.xlii.9)=that the Celestial of the Spiritual foresaw what would happen concerning the general truths of the Church in the Natural. . . 'Dreams' =foresight, prediction, event.

6492. In a dream my father appeared to me . . . D.2821.

T. 606. An unregenerate man is like one who dreams . . .

D. 7 (Index). That Spirits induce dreams; and, when man sleeps, they dream in like manner. 1882. 2436.

8 (Index). Dreams from Angels are altogether different; beautiful, delightful, instructive, predictive.

180. This night I observed that it is Spirits who represent dreams, and that to do so is their life while man is sleeping; and that when a number of persons are dreamed of, each Spirit sustains the character of one person.

427. Of peculiar mercy, some are prepared in sleep by means of dreams. . . Some are put into such sleeps, in order that they may endure vastations by means of dreams . . .

664. On the dreams of Spirits. . . I awoke out of a dream, and there appeared to me a Spirit who still continued his dream; hence I could perceive the state of Spirits in dreams, which is almost like that of man . . . His externals were asleep, so that his internals were in a dream.

690. They were as it were in dreams, because they were in their phantasies . . . 774^o.

779. There were Angels who insinuated this dream . . . wherefore the like dreams come from Heaven . . .

889a. The existence and nature of the interior memory may be perceived from the fact, that in dreams, in which the memory of particulars is not so much excited as in wakefulness, a man is wont to be presented with all his features . . .

1309. Interior or angelic thought . . . may almost be likened to man's living thought when he is in vivid

dreams. Corporeal things are then separated, and also those which are nearest to corporeal things.

2951. For years I had **dreams** informing me about the things which were being written.

2974. In my **dream** . . . 3406. 3680. 3790. 3927. 4026. 4133. 4142. 4179. 4543. 4554. 4633. 4813. 4814. 4841. 4872. 5017. 5144. 5949.

3181. On **dreams**, how and by whom they are produced. . . When I was awake, and another was asleep, I have been as a Spirit with other Spirits . . . who introduced **dreams**; and it has also been granted me to introduce **dreams** . . . and the other awoke three or four times after **dreams** had been introduced by me; and I then related the things, which he acknowledged . . .

3380. On **dreams**. 3383. 3877.

3383. (A wicked attempt disclosed by a dream of the Spirit himself.)

3792. The Spirits **dreamed** as I did . . . They supposed themselves to be quite awake . . . but I told them that they were in a **dream** . . . At last they acknowledged that they were in a **dream**. Such is the life of such, that while in **dreams**, they suppose themselves to be awake.

3877. Hence it was evident that there are different kinds of **dreams**; one flows in from Spirits, who act the part of the persons who are seen in the **dream**, and just as it appears in the **dream**; a second kind . . . is introduced by those who are in front above, and by others, which for the most part are representations; persons are indeed introduced in a like manner, but they are only their representations. A third kind is from the Lord, mediately through Heaven, or immediately.

4102. Their (incessant) speech flowed into certain things represented in a **dream**.

4151. (A **dream** about a bolster and a cloak interpreted.)

4191. Certain spoke within the sphere of Angelic Spirits . . . and I **dreamed** that my father had fallen into the water . . . but I had supported him . . . They said they had been speaking about the things I had written from the Word; the Word with me was represented by my father in his life-time.

4200. This night I **dreamed**, and when awake spoke with Spirits, who told me, that they had been around me, awake, and had introduced this **dream** . . .

4368^e. If this horror were in man's voluntary part, it would exist in **dreams** . . .

4437. On the state of Souls after death, from a **dream**. . . The state of Souls after death, how they see, etc., was shown me by means of a **dream** . . . for then corporeal things are lulled and as it were dead, still more so with me. (The **dream** described.) On awaking, I wondered that it was a **dream** . . . and I wanted to be in that state. I afterwards spoke with the Spirits who introduced it.

4544. On the wakefulness of the good, and the **dreaming** of the evil.

4576. I afterwards strolled through the streets of the city, not in a **dream**, but in spirit among Spirits.

D. Min. 4831. On the Lord seen in a **dream**.

E. 624^s. 'To **dream dreams**' (Joel ii.28)=to receive revelation; and 'to see visions'=to perceive revelation.

706^s. 'If there arise among you a prophet, or a **dreamer** of **dreams**' (Deut.xiii.1). . . 'A **dreamer** of **dreams**'=one who excites to do a thing; and, in the abstract sense, the excitation from which it is done . . . Prophets were instructed by a living voice from the Lord, and **dreamers** by representatives exciting to action; these flowed into the affection of the **dreamer**, and thence into the sight of the thought; for when a man **dreams**, his natural understanding is lulled, and his spiritual sight, which derives everything from affection, is opened.

750¹⁰. 'A hungry one **dreameth** who as it were eateth' (Is.xxix.8)=an erroneous opinion and faith concerning good. 'To **dream**'=an erroneous opinion and faith. —.

Dregs. *Amurca.*

C. J. 84^e. They sit in corners, and appear like **dregs**. **D.** 3811. **J.** (Post.) 58.

Dregs. *Faex.* See LEES.

Dress. *Adornari.*

A. 10201. 'In **dressing** the lamps he shall burn incense upon it' (Ex.xxx.7)=when truth also comes into its own light. . . 'To **dress**' or kindle them=when they come into their own light.

Dress. See CLOTHE, and GARMENT.

Dressed. *Comatus.* See under HAIR-*coma*.

Drink. *Bibere.*

See EAT.

A. 3069. 'And I will **drink**' (Gen.xxiv.14)=the instruction of truth thence. 'To **drink**'=to be instructed. Where the goods and truths of faith are treated of in the Word, 'to **drink**'=to be instructed in them, and to receive them. Ill.

3089. 'To **drink**'=to perceive. In the internal sense, 'to **drink**' also=to be communicated and conjoined, and is predicated of what is spiritual, as 'to eat' is predicated of what is celestial. Refs.

3102. 'When the camels had made an end of **drinking**' (Gen.xxiv.22)=acknowledgment from enlightenment in general scientifics. . . 'To **drink**,' here, =the same as 'to draw waters,' and also as 'to **drink-potare**,' above; namely, to be enlightened.

3104². A state of vastated truth is signified by 'they shall **drink** water according to measure' (Ezek.iv.11).

3168. 'They did eat and **drink**' (Gen.xxiv.54)=the appropriation of good and truth thus initiated. . . 'To **drink**' (as well as 'to eat')=to be communicated and conjoined, thus to be appropriated; but as it is predicated of wine, and wine=truth, it is the appropriation of truth which is signified by 'to **drink**.' 3333. 3513². 5120.

3457. 'They did eat and **drink**' (Gen.xxvi.30)=communication. . . 'To **drink**'=to be communicated as to those things which are of truth. Refs.

3570. 'He brought him wine, and he **drank**' (Gen.xxvii.25)=the conjunction of truth afterwards.

[A.] 4017. 'To come to **drink**' (Gen.xxx.38)=the affection of truth . . . because it involves thirst.

4334. 'Eating and **drinking**' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity. . . 'To **drink**'=the appropriation of truth ; thus, in the opposite, the appropriation of falsity.

5113¹⁴. 'I will not **drink** from now of this product of the vine, until that day when I shall **drink** it new with you in My Father's Kingdom' (Matt.xxvi.29): the good from truth and the truth from good, by means of which the Intellectual becomes new, or man becomes spiritual, is signified by 'the product of the vine ;' its appropriation is signified by 'to **drink**' . . . and that this will not take place fully except in the other life, is signified by, 'until the day when I shall **drink** it new with you in My Father's Kingdom.'

5567². He wanted to give me something to **drink**. There was in it such a [power] from phantasy, that it would take away understanding from those who **drank** it. This was represented, because he had deprived of the understanding of truth and good those who had adhered to him in the world.

5709. 'And they **drank**' (Gen.xliii.34)=the application of truths under good. 'To **drink**'=the communication and appropriation of truth ; hence, also, its application. The reason it is under good, is that all the application of truth takes place under good.

5710. 'And they **drank** plentifully' (id.)=abundantly. 'To **drink**'=to apply truths under good.

7320. 'The Egyptians shall labour to **drink** the waters from the river' (Ex.vii.18)=that they would be willing to know scarcely anything concerning it. . . 'To **drink**'=to be instructed in truths ; hence, 'to labour to **drink**'=not to be willing to be instructed . . .

7343. 'All the Egyptians dug about the river for waters to **drink**' (ver.24)=search for truth which they might apply to falsities. . . 'To **drink**'=to apply to falsities. 'To **drink**'=to apply, for he who **drinks**, applies to himself . . .

7344. 'Because they could not **drink** from the waters of the river' (id.)=no application from mere falsities. . . 'To **drink**'=to apply.

8349. 'They could not **drink** the waters for bitterness, because they were bitter' (Ex.xv.23)=that truths appeared undelightful to them, because they were devoid of the affection of good. 'To **drink** waters'=to receive truths, and apply them under good.

8352. 'Saying, What shall we **drink**?' (ver.24)=that they could not endure truths because they were undelightful from no affection for them. 'To **drink**'=to be instructed in truths, and to receive them, also to be affected with them, and thence to appropriate them. Refs.

8562. 'There was no water for the people to **drink**' (Ex.xvii.1)=the lack of truth, and thence of refreshment. . . 'To **drink**'=to be instructed in the truths of faith, and to receive them ; here, to be refreshed ; for as water and drink=*potus*-refresh the natural life, so do truths and the Knowledges of truth refresh the spiritual life ; for he who is in spiritual life, longs to be supported by such things as are called heavenly meats and drinks=*potus*-, which are the goods and truths of faith . . .

8568¹. 'If anyone thirst, let him come unto Me, and **drink**' (John vii.37). . . 'To **drink**'=to be instructed.

8584. 'And the people shall **drink**' (Ex.xvii.6)=(truths of faith) which will refresh them, and will give them spiritual life. 'To **drink**'=to be instructed in the truths of faith, and thus to give and refresh spiritual life. 9050¹².

9272⁵. 'To tread the must, but not to **drink** the wine' (Micah vi.15)=to be instructed concerning the truths which are from good, but still not to appropriate them.

9412. 'They ate and **drank**' (Ex.xxiv.11)=information concerning the good and truth of worship. . . 'To **drink**'=the conjunction and appropriation of truth. Refs. . . The reason it also=information concerning truth, is that . . . spiritual drink=*potus*-is all the truth of faith from which comes intelligence. Refs.

9960¹⁵. To **drink** spiritually is to be instructed in truths, and, in the opposite sense, in falsities ; thus to imbibe them. Refs.

10415. 'To **drink**' (Ex.xxxii.6)=the appropriation of falsity. 10466.

10686. '(Moses) **drank** no water' (Ex.xxxiv.28)=meanwhile no appropriation of the truth of faith. . . 'To **drink**'=the reception and appropriation of truth.

S. 15^e. 'To **drink** blood' (Ezek.xxxix.17)=to appropriate Divine truth from the Word.

R. 635. 'He shall drink of the wine of the anger of God' (Rev.xiv.10)=to imbue the life with the goods and truths of the Word falsified. . . 'To **drink**'=to appropriate them, or to imbue the life with them.

688. 'Thou hast given them blood to **drink**, for they are worthy' (Rev.xvi.6)=that . . . it was permitted those who have confirmed themselves in faith alone in doctrine and in life to falsify the truths of the Word, and to imbue their life with them so falsified. 'To **drink** blood'=not only to falsify the truths of the Word, but also to imbue the life with them so falsified ; for he who **drinks**, appropriates to himself and imbues.

D. 2128. See PLEASURE at this ref.

3550. Such as had indulged in **drinking** . . .

4827. He could give to **drink** out of various cups, and thus cause them to comprehend as he said ; for to **drink** is to instruct and persuade.

4853. See DOG at this ref.

4947. She poured out something . . . like a liquor to **drink** . . . They drank of it, and then they . . . began to rave.

5794. A Christian lives in the outward form like anybody else . . . he can eat and **drink** well, but not make his life consist in these things, or take delight in superabundance, and also not in drunkenness.

E. 212³. See EAT=*edere*-at these refs. 840⁵.

235⁵. 'To **drink** and be drunken' (Jer.xxv.27)=to imbibe falsities and commingle them with truths, and thence to be insane. —⁶.

240⁹. See DRUNK at these refs. 329¹⁰. 617²⁴.

329². 'To **drink** the Lord's blood'=to receive that truth, to appropriate it, and thus be conjoined with the Lord.

376¹². 'To drink' (Is. lxii. 8) = to consume. . . Worship thence is signified by 'to praise Jehovah and to drink in the courts of holiness.'

386⁴. 'Not to drink' (Is. xlv. 12) = the deprivation of truth.

—⁶. 'To eat up and drink' (Is. lxxv. 13) = goods and truths to be communicated and appropriated.

518²². 'To come to the Lord and drink' = to receive from Him the truths of doctrine and their faith. 622⁴.

—²⁴. 'To drink from the stream' (Ps. cx. 7) = to learn something thence.

617³. 'To eat and drink,' in the Word, = to eat and drink spiritually, which is to be instructed, and by instruction and life to imbue and appropriate good and truth, thus intelligence and wisdom. III.

632⁴. 'To drink' (Ezek. xxxiv. 18) = to learn and receive.

654⁶¹. 'We drink our waters for silver' (Lam. v. 4) = instruction from ourselves, whence come mere falsities.

701¹³. 'Drink ye all of it' . . . 'To drink' = to receive, to appropriate, and thus to be conjoined.

750¹⁰. 'A thirsty one as it were drinketh while he dreameth' (Is. xxix. 8) = an erroneous opinion and faith as of truth.

—¹⁶. 'Be not solicitous . . . as to what ye shall drink' . . . 'To drink' = intellectually, thus spiritually, to perceive truth.

863¹⁰. 'They drank' (Joel iii. 3) = the imbuing of falsity.

887. 'He shall drink of the wine of the anger of God' = the appropriation of falsity and thence of evil. . . 'To drink' = to imbue and appropriate.

893⁵. 'To drink of the cup of which the Lord drinks' (Mark x. 38) = to undergo temptations.

960². 'To drink' (Jer. xxv. 28) = to appropriate to themselves.

976. 'Thou hast given them blood to drink' = that thence they are in the falsities of evil. 'To drink blood' = to imbibe falsities.

Drink. Potare, Potus.

See under FOOD.

A. 995². No one is ever forbidden to enjoy . . . the pleasures . . . of utilities from foods and drinks-potentis.

2702¹⁰. 'To afford drink' (Ps. civ. 11) = to instruct.

2704. 'Hagar gave the boy to drink' (Gen. xxi. 19) = instruction in spiritual things. 'To give to drink' = to instruct in truths.

2930⁴. 'The soul thirsting for drink' (Is. xxxii. 6) = a longing for truth.

3071. 'I will give thy camels also to drink' (Gen. xxiv. 14) = the enlightenment thence of all the scientifics in the natural man. . . 'To give to drink' = to enlighten. 'To draw water' = to instruct; thus 'to give to drink' = to enlighten; for enlightenment comes from instruction. 3102.

3092. 'She made him to drink' (ver. 18) = initiation. 'To give to drink' has a similar signification to 'to drink-bibere,' but 'to give to drink' here involves a greater activity on the part of him who drinks-bibit . . . Thus

'to make to drink' = to give the opportunity of receiving, which is the first of initiation.

3768. 'Out of that well they watered the droves' (Gen. xxix. 2) = that knowledge is from the Word. . . 'To water,' or make to drink = to be instructed.

3772. 'And they watered the flock' (ver. 3) = that doctrine is thence. 'To water,' or make to drink = to instruct . . . Thus 'to water them' = to instruct from the Word, and therefore doctrine.

3787. 'Water ye the flock' (ver. 7) = still, instruction thence for a few. 'To water the flock' = to instruct from the Word. 3790.

4976. Natural truth to its good . . . is like drink to food. Water or drink dilutes the food . . . Without water or drink, the food is not resolved into its minute parts, nor is it carried about to its use . . .

—². In the other life, man is not nourished by any natural food and drink, but by spiritual food and drink; spiritual food is good, and spiritual drink is truth; wherefore, in the Word, where 'bread' or 'food' is mentioned, the Angels understand spiritual bread or food, namely, the good of love and of charity; and where 'water' or 'drink' is mentioned, they understand spiritual water or drink, namely, the truth of faith. Hence may be evident what is the truth of faith without the good of charity. 5360.

5077⁵. Everything which serves for drink, or which is drunk-propinatur-, as wine, milk, water, relates to truth . . . thus to the intellectual part. . . That 'to give to drink,' and 'to drink-bibere,' in general, is predicated of the truths which are of the intellectual part. Refs. And that, in special, they = the truth which is from good, or the faith which is from charity. Refs.

5165. A drinking-potatio et bibitio-is predicated of the understanding. Refs.

5706. Drinks of every kind = truths.

6778. 'To water the flock of their father' (Ex. ii. 16) = that thence they might be instructed in good. 'To water' = to instruct. 6781.

8562. See DRINK-bibere-at this ref.

9396³. Heavenly food is all the good of love and of charity; and heavenly drink is all the truth of faith from that good.

P. 230³. 'Whosoever shall give to drink a drink of cold [water]' (Matt. x. 41). . . 'A drink of cold [water]' = something of truth.

R. 632. 'Because she made all nations drink of the wine of the wrath of her whoredom' (Rev. xiv. 8) = because by profanations of the Word, and adulterations of the good and truth of the Church, she has seduced all whom she could subject to her dominion. . . 'To make to drink of that wine' = to seduce. E. 881.

D. 178. On the food and drink of Spirits. . . The cupidities of knowing are their drink; for there is nothing they do not desire to know . . . Wherefore, in the Word . . . intelligence is called 'drink.'

1842. See DRUNK at these refs. 2458. 3177⁶.

E. 102⁶. 'A drink of cold [water]' = to exercise charity from obedience.

[E.] 329². Spiritual drink is all the truth which is communicated and given to man by the Lord.

—³. In the Word, where anything of **drink**, or that serves for **drink**, is mentioned, truth is understood.

376⁹⁷. 'To drink wine' (Is.v.22)=to draw in falsities.

386⁹⁴. 'He who thirsteth for drink' (Is.xxxii.6)=those who long for truths.

411⁵. To give the people to drink of the waters (Num.xx.)=to nourish spiritually, which is effected by instructing and teaching.

483¹⁰. 'To make them drink' (Ps.xxxvi.8)=to teach.

518⁸. 'To give drink to My people' (Is.xliii.20)=to instruct those who long for it. 650³⁶.

617¹⁹. Spiritual eating and **drinking** is instruction, reception, and appropriation. It is here said of the Lord (Matt.xxv.35,42) that He hungers and thirsts, because from Divine love He longs for the salvation of all; and of man, that they gave Him to eat, and that they gave Him to **drink**, which takes place when, from affection, they receive and perceive from the Lord what is good and true.

624⁶. 'To give to drink with a drink of cold [water]' =to love and teach from a little innocence. . . 'To give the little ones water to drink'=to teach truth from spiritual innocence; and also to teach truths to those who are innocent.

Drink. Propinare.

Drinking. Propinatio.

A. 246⁵². 'Let us make our father drink wine' (Gen.xix.32)=that they would imbue good with such falsities.

5077⁵. See DRINK-potare—at this ref.

5165. 'He restored the prince of the butlers upon his **drinking** (or butlership)'=that the sensuous things of the intellectual part were received and subordinated. . . For '**drinking**,' and the things which belong to **drinking**, as wine, must, strong drink, water, are predicated of those things which are of the understanding.

Drink-offering. Libamen.

Pour. Libare.

A. 1071⁶. As wine=faith in the Lord, in the Jewish Church, faith was represented in the sacrifices by a **drink-offering** of wine. Ill.

3728⁸. 'To pour a drink-offering upon the pillar' (Gen.xxxv.14)=the Divine good of faith.

4580. They used to pour libations on the pillars.

4581. '(Jacob) poured a drink-offering upon it' (Gen.xxxv.14)=the Divine good of truth. 'A drink-offering'=the Divine good of truth. . . The good of faith is what is signified by 'a drink-offering;' and the good of love by 'oil.' . . This, therefore, namely, spiritual good or the good of faith, or the good of truth, is what is signified by 'a drink-offering.' —⁴,Ill.

—⁴. The meat-offering and the **drink-offering**=the same as the bread and wine in the Holy Supper.

—⁵. The meat-offering and the **drink-offering** were added to the burnt-offerings and sacrifices. Ill.

—⁷. When they receded from the genuine representative of the worship of the Lord, and turned themselves

to other gods, and poured **drink-offerings** to them, then **drink-offerings**=those things which are opposite to charity and faith, namely, the evils of the love of the world and the falsities. Ill.

—⁶. 'To pour-effundere—to them a drink-offering' (Is.lvii.6)=the worship of them. 10137⁷.

—⁸. 'To pour drink-offerings' (Jer.xliv.17)=to worship. —⁹.

—^e. 'Drink-offerings of blood' are also mentioned in Ps.xvi.4 . . . and by them are signified profanations of truth.

5943⁶. The wine of the **drink-offering**=the truth of faith thence.

6377⁴. The good of faith is 'the wine-press,' 'the must,' and 'the drink-offering of wine' (Hos.ix.2,4).

10137. 'A drink-offering of the fourth part of a hin of wine' (Ex.xxix.40)=spiritual truth as much as for conjunction.

—⁶. Hence, when the meat-offering was offered, which was bread, a **drink-offering** was also offered, which was wine. . . Hence it is that by a **drink-offering** of wine is here meant the truth corresponding to the good which is signified by the meat-offering.

—³. That the **drink-offering**, which was wine, = the good of faith. Ill.

10207. 'A drink-offering ye shall not pour upon it' (Ex.xxx.9)=that there was not there a representative of regeneration by the truths and goods of spiritual love. 'A drink-offering'=a representative of regeneration by the truths and goods of faith and charity, which are the truths and goods of spiritual love.

10603². See ALTAR at this ref.

R. 316³. The meat-offering and the **drink-offering** in the sacrifices had a like signification (to the bread and wine in the Holy Supper). Ill. The meat-offering was of fine flour of wheat; hence it was in place of the bread; and the **drink-offering** was of wine.

M. 55⁴. To sip her beauty. 330².

405. After they have sipped the sweetness of the innocence in their little children . . .

508. After the first enjoyment they reject them. . . Set on the left those they have enjoyed, and on the right those they have not enjoyed . . .

E. 340¹⁷. The meat-offering, which was bread, = good; and the **drink-offering**, which was wine, = truth, both from the Lord; for it is said 'from our God' (Joel ii.14).

376²⁵. The meat-offering was of bread, and the **drink-offering** was of wine, by which is signified the worship of the Lord from the good of love and from the truths thence derived; for all the worship of the Lord is from these.

—^e. In the opposite sense, by the meat-offering and the **drink-offering** is signified worship from the evils which are of the love of evil, and from the falsities of faith.

555¹⁷. 'To pour out drink-offerings to other gods' (Jer.vii.18)=to worship from falsities.

637¹⁴. 'The meat-offering' (Joel i.9,13)=the good of the Church; and 'the drink-offering,' its truth.

Drinking-trough. *Potatorius.*

A. 4017. 'The drinking-troughs' (Gen.xxx.38), being containants of water, = the goods of truth; for goods are containants of truth.

Drive. *Adigere.*

A. 1763². They are compelled to speak by others.

4281. They were compelled by external means . . .

7276. That they would be driven by the Divine power. Sig.

7290. They who were in external worship were driven by external means . . .

—². Miracles are hurtful . . . for they drive men to believe . . .

7392. That they should not be driven to reason from mere falsities. Sig.

Drive away. *Abigere.***Driving away.** *Abactio.*

A. 1398. One Angel can drive away myriads of evil Spirits . . .

1835. 'Abram drove them away' (Gen.xv.11) = that the Lord put them to flight.

5722. When they are driven away . . .

6912. 'Afterwards, he will let you go' = the driving away of those who are in falsities. . . 'To let go' = to be driven away; for they who are in falsities never let them go . . . unless they are driven away.

H. 299^e. They were driven away, and the anxiety ceased.

R. 639². While they are driving away the evil Spirits . . .

D. 3528^e. They could be driven away . . . by the power of a little child . . .

Drive away. *Depellere.*

A. 6779. 'The shepherds came, and drove them away' (Ex.ii.17) = that those who teach, who are in evils, set themselves in opposition.

E. 617²⁷. 'To be driven thither' (Ezek.iv.13) = to be delivered to them.

Drive out. *Expellere.*

A. 957. They are then driven out with fines.

1477^e. Thus He expelled the hereditary evil (and the human) from the mother. 2107. 2159. 2204^e. 2216^e. 2265. 2625^e. 2632. 2816. 3025. 3036. 3599². 4563.

1580^e. Sometimes . . . they want to expel evil. Sig.

1710. 'To pursue' the enemies = to expel evils and falsities . . .

1868². As to the nations which were to be driven out from the Lord's Kingdom . . . These things were represented by the nations which were driven out of the Land of Canaan . . . In like manner by the Jews, who were afterwards driven out thence. And so with many nations of yore, by which the like things were represented, as by the Horites, who were driven out of Mount Seir by the descendants of Esau; and by the Avim who were driven out by the Caphtorites; also by the Emim and Rephaim, who were driven out by the Moabites.

3142². 'To drive out the nations' (Ps.lxxx.8) = to purge from evils.

3654². 'The outcasts of Israel' (Is.xi.12) = their truths. . . 'The outcasts,' 'the dispersed,' 'the remains,' and 'the residue' = the truths and goods which survive.

4563. See DEBORAH (Rebekah's nurse) at this ref.

4565. The quality of the Natural as to what was expelled. Sig.

4663². The nature cannot be expelled; and, if it is expelled, nothing of life remains.

7189. 'With a strong hand he will drive you out of his land' (Ex.vi.1) = that with all his force and power he will put them to flight from his neighbourhood. . . 'To drive them out' = to put them to flight.

7670. 'He drove them out from the faces of Pharaoh' (Ex.x.11) = that the will of those who were infesting was entirely contrary to truth Divine. . . For that is driven out which is contrary to the will, or to the affections.

7768. 'Driving he will drive you out from hence' (Ex.xi.1) = that they will feel aversion for and shun their presence. . . For he who feels aversion for anyone's presence . . . drives him out from himself.

7980. 'Because they were driven out by Egypt' (Ex.xii.39) = since they were removed by those who were in falsity from evil. 'To be driven out' = to be removed; for he who is driven out, is removed.

8295. 'My hand shall drive them out' (Ex.xv.9) = that by power Heaven will be destroyed. 'To drive out' = to cast down, and thus to destroy.

9332. '(The hornet) shall drive out the Hivite, the Canaanite, and the Hittite from before thee' (Ex.xxiii.28) = the flight of falsities from evils. 'To drive out' = to put to flight; thus flight.

9333. 'I will not drive them out from before thee in one year' (ver.29) = no hurried flight or removal of the falsities and evils which are signified by the nations in the Land of Canaan. . . For they who are in falsities and evils in the other life, are not driven out, but flee of their own accord.

—². The reason 'to drive out,' when predicated of evils and falsities, = removal, is that falsities and evils are not driven out by man, but are removed . . .

9336. 'By little and little I will drive them out from before thee' (ver.30) = removal by degrees according to order. 9343.

10638. 'I drive out from thy faces the Amorite and the Canaanite, etc.' (Ex.xxxiv.11) = the removal of evils and thence of falsities. 'To drive out from the faces' = to remove from the interiors. 10674.

D. 2498. They are at last driven out from the Societies of Spirits . . .

D. Min. 4600. That evil Spirits are not expelled, but recede of themselves; for they are obstinate . . .

4682^e. Unless this were expelled by the Lord, the whole human race would perish.

E. 433⁷. 'The outcasts of Israel' = those who are not in truths, but still long to learn them; and 'the dis-

persed of Judah'=those who are in the good of life, and thereby in love to the Lord.

[E.] 650⁴⁹. 'The outcasts of Israel whom the Lord will gather' (Is.lvi.8)=all in the Church who are in truths from good separated by those therein who are in falsities from evil.

Ath. 192. The evil with man cannot be expelled, but is removed, because he is not life in himself. . . . But, from the Divine in Himself, the Lord expelled the evil from the mother, wherefore He rose with the whole body. . . . On the cross everything maternal was expelled.

Dromedary. *Dromas.*

A. 3242². 'The dromedaries of Midian and Ephah' (Is.lx.6)=doctrinal things.

E. 324⁹. 'The troop of camels and dromedaries of Midian and Ephah'=the Knowledges of truth and good in abundance.

Drone. *Fucus.*

W. 355. The useless drones are led forth and deprived of their wings. . . . T.11⁷.

335⁴. Does the hornet-*fucus major*-think in its little head?

E. 1198⁴. Its guards, which are called drones. . . .

Drop. *Gutta.*

R. 875². Like a drop to the ocean. . . .

T. 503⁶. In whose eyes is the white speck.

E. 278⁵. 'The drop upon the herb' (Micah v.7)=natural truth.

Drop. *Stillare, Stilla.*

Dropping. *Stillatio.*

A. 8753³. The truths of faith implanted in its good, which are also signified by 'the heavens have dropped, and the clouds have dropped waters' (Judg.v.4). 9420².

M. 329². Every drop of your affection. . . .

T. 641³. If any drop of it, not so moderated, were to touch them. . . .

E. 594¹³. 'The heavens dropped, the clouds dropped waters'=the instruction, influx, and perception of Divine truth. 'To drop'=instruction and influx.

619¹⁴. 'The dropping of honeycombs' (Ps.xix.10)=natural truth.

644⁵. Intelligence and wisdom thence is signified by 'drops upon the grass, and drops upon the herbs' (Deut. xxxii.2).

730²⁸. 'To drop' is said of the influx, acknowledgment, and reception of truth.

Dropsy. *Morbus hydropicus.* A.9086.

A. 9086². 'Dropsy'=the perversion of truth and good.

Dross. *Scoria.*

A. 8545. Nothing heavenly is seated in their minds, but only what is earthy, which they call dross.

P. 215^e. Like gold which has dross within.

T. 328^e. They differ like. . . . dross and gold.

E. 540⁶. 'The house of Israel is to Me become dross. . . . they are even the dross of silver' (Ezek.xxii.18). By these words are described the false doctrinal things which the Jews and Israelites had framed from the sense of the letter of the Word, and which they had applied solely to themselves and their own loves; which are called 'the dross of silver,' because 'silver'=the truth of the Word; and 'dross,' nothing of truth, or that which is abstracted from truth, which is rejected.

SSS⁴. When the essential things are rejected, all the rest are dross. . . .

Drought. See DRY.

Drove. *Caterva.*

In troops. *Catervatim.*

A. 2122². At this day such flow into the other life in troops.

3767. 'Three droves of a flock lying near it' (Gen. xxix.2)=the holy things of the Church and of doctrinal things. . . . 'Droves of a flock'=those things which are of the Church, thus doctrinal things.

3768. 'Because from that well they watered the droves' (id.)=knowledge from the Word. . . . 'Droves'=the knowledge of doctrinal things.

3770. 'Thither were all the droves gathered together' (ver.3)=that all Churches and their doctrinal things are thence derived. 'Droves'=Churches, and also the doctrinal things which are of Churches, which are from the Word.

3788. 'Droves'=doctrinal things.

4025. '(Jacob) set for himself droves for himself alone' (Gen.xxx.40)=the separation of goods and truths from his own power. 'Droves,' to wit, of the flock, = goods and truths.

4266. '(Jacob) gave into the hand of his servants drove and drove apart, and said to his servants, Pass over before me, and set a space between a drove and between a drove' (Gen.xxxii.16)=the ordination as to how they would be initiated. . . . 'A drove'=scientifics, also Knowledges, thus doctrinal things. So long as these are in the external man, that is, in its memory. . . . they are signified by the droves given into the hand of his servants. . . . 'To set a space between drove and drove' =to prepare the way for the good which was to be received.

10600⁴. 'The droves of the flock and of the herd' (Joel i.18)=interior and exterior goods.

D. 2521. On certain troops of prophets in the Old Testament.

Drudge. *Calo.* R.655⁴.

Drudge. *Mediastinus.*

A. 5188^e. The mediastinus mentioned. D.1766.

B. 79^e. With them, good works are like slaves and drudges. . . .

T. 178². (Such men) are the drudges of priests.

Coro. 29². The men-servants and the maid-servants, with the other drudges.

Druggist. *Apothecarius.* D.3349.

Drum. *Tympanum, Tympanizare.*

A. 420². 'The timbrel' (Ps.cxliv.3)=good; and 'the harp,' truth, which praise.

1069². 'Thou shalt again be adorned with thy timbrels' (Jer.xxxi.4).

1118. Which is called the drum of the ear. 7361. D.3322.

3081⁴. The affection of truth from good is here and elsewhere described by 'timbrels and dances.'

—7. 'The damsels playing on timbrels' (Ps.lxviii.25)=the affections of truth.

3969¹⁴. 'Timbrel' (is a spiritual expression).

4138. 'In tabret and in harp' (Gen.xxxi.27)=as to spiritual good. . . The tabret and the harp are predicated of good, but of spiritual good, as may be evident from many places in the Word. Spiritual good is what is called the good of faith, and is charity.

—e. Drums and harps belonged to the class of spiritual musical instruments.

4653a. Those who relate to the membrane which is called the drum of the ear.

742². 'Those playing on timbrels' is predicated of spiritual good.

8337. 'Miriam the prophetess . . . took a timbrel in her hand' (Ex.xv.20)=the glorification of the Lord from the good of faith. . . 'To take a timbrel in her hand' =to glorify from the good of faith; for 'a timbrel' is predicated of spiritual good, or, what is the same thing, of the good of faith.

—³. As to a drum in special, it corresponds to spiritual good, that is, to the good of truth. The reason is, that a drum is not a stringed instrument, nor is it a wind instrument; but as it is of leather, it is as it were a continuous stringed instrument; and also because its sound is heavier and deeper than that of stringed instruments. This may also be evident from the Word, where 'a drum' is mentioned. Ill.

8339. 'In timbrels and dances' (id.)=celebrations from joy and gladness. 'Timbrels' are predicated of the affection of spiritual good, or of the good of truth.

R. 276. The instruments (used in the Temple) were chiefly trumpets and drums, and psalteries and harps. The trumpets and drums corresponded to celestial goods and truths, and the psalteries and harps to spiritual goods and truths.

T. 498³. Scarcely one desists until the drum is heard . . .

E. 323². 'New wine'=spiritual good; its joy is signified by 'a tabret' (Is.xxiv.7,8).

727¹⁸. 'Tabrets and harps' (Is.xxx.32)=the delights of the affection of truth.

863¹². 'The singers after the beaters and the players on timbrels' (Ps.lxviii.25)=all who are of His Spiritual and His Celestial Kingdom. . . 'The beaters and the players on timbrels'=those of His Celestial Kingdom. . . 'To sing,' 'to beat,' and 'to play on the timbrel,' are said from the gladness and joy of their hearts . . .

J. (Post.) 308. There is a human tone like the sound of a lyre, and also one like that of a heavy drum.

Drunk. *Inebriare.*

Drunkness. *Ebrietas, Inebriatio.*

Drunkard. *Ebrius.*

See CUP and INTOXICATE.

A. 1071. Noah was drunken, that is, he fell into errors. 1090.

1072. That 'he was drunk'=that he fell into errors, is evident from the signification of 'a drunkard' in the Word. They are called 'drunkards' who believe nothing except what they apprehend, and therefore investigate the mysteries of faith; which being done by means of sensuous, or scientific, or philosophical things, man being such as he is, it cannot be otherwise, than that he should consequently fall into errors. . . The error and insanity which are from this source, are called in the Word 'drunkness;' nay, the Spirits . . . who reason about the truths of faith, and against them, become like drunkards. . . The Spirits who are not in the faith of charity, want to do nothing but reason whether it is so, and to know how the case is. . . They are at once known from this to be in no faith; a mark of which is, that they not only doubt about everything, but also in their hearts deny; and when they are instructed how the case is, they still stick fast, and start all kinds of objections, and never rest. . . And as they thus stick, they heap errors upon errors. These, or such as these, are they who are called in the Word 'drunkards from wine or strong drink.' Ill.

—³. 'A drunkard' (Is.xix.14)=those who want to investigate spiritual and celestial things from scientific.

—⁵. As drunkness signified insanities about the truths of faith, it was made a representative, and this prohibition was made to Aaron:—'Aaron and his sons shall not drink wine and drink that maketh drunken, when they enter the tent. . . ' (Lev.x.9).

—⁶. They who care nothing for the Word and for the truths of faith, and who thus do not want to know anything about faith, thus denying principles, are called 'drunkards without wine' (Is.xxix.9). . . Such drunkards suppose themselves to be more wide-awake than others, but they are in a deep slumber.

1073. He is said to be uncovered and naked from drunkness from wine, with whom there are no truths of faith; still more so, he with whom they are perverted.

2466¹². 'The wine with which they are drunken' (Rev.xvii.2)=falsity. As 'wine' and 'drunkness' have this signification, it is said of the daughters of Lot, that they made their father drink wine.

2597. There are Gentiles who . . . had known, that Christians lead the worst life . . . in drunkness, etc. . . . D.4401.

3614⁴. 'I have made them drunk in My wrath' (Is.lxiii.6) . . . 'To destroy and make drunk in wrath'=victories over falsities . . . 'To make drunk' is predicated of falsity.

5120⁸. As wine inebriates and makes insane, so does falsity. Spiritual drunkness is nothing else than

insanity induced by reasonings about matters of belief, when nothing is believed which is not apprehended. Hence come falsities, and, from falsities, evils. Sig.

[A. 5120]⁹. 'To be inebriated from the cup' (Lam. iv. 21) = to be insane from falsities.

—¹³. 'Making the universal earth drunken' (Jer. li. 7) = that they lead those who are of the Church into errors and insanities.

8904⁵. 'Making the inhabitants of the earth drunk with the wine of whoredom' (Rev. xvii. 2) = that those who are within the Church have been reduced into errors and ravings by means of falsity from evil; for 'to be made drunken' = to be led into errors through false reasonings and through wrong interpretations of the Word.

9553². 'Drunkards' (Is. xxviii. 1) = those who reason from falsities.

9960¹³. 'To be inebriated' (Lam. iv; Hab. ii) = to be insane therefrom. —¹⁶.

10283⁴. 'To be drunken with their own blood' (Is. xlix. 26) = to be filled up with evil and the falsity of evil, thus with proprium.

H. 379. As soon as the Angels think of marriage with more than one . . . they become like drunkards, because good is disjoined from its truth with them.

N. 51⁶. In the other life, when they think of spiritual things, they are like drunkards.

S. 118. After death, they who ascribe all things to their own intelligence, and little, if anything, to the Word, at first become like drunkards, afterwards like fools, and at last stupid.

R. 721. 'The inhabitants of the earth were made drunken from the wine of her whoredom' = insanity in spiritual things from the adulteration of the Word with those who are in that religiosity.

—². That 'to be made drunken' = to be insane in spiritual things, that is, in theological matters. Ill.

730. 'I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus' (ver. 6) = that religiosity insane from the Lord's Divine goods and truths adulterated and profaned. . . 'To be made drunk' = to be insane in spiritual things.

M. 252^o. (The faults of the mind which are a cause of separation) are drunkenness, etc.

472. (The really excusatory causes of this concubinage) are intemperance, drunkenness, etc.

T. 72². Some as it were intoxicated . . .

185^o. Inebriated with paradoxes . . .

D. 1842^o. The stomachs of those who have indulged too much in intoxicating drink.

2422. On drunkenness. . . I spoke with Spirits about drunkenness, and it was confirmed by them that it is an enormous sin, both because a man becomes a brute, and no longer a man . . . and because he injures his body, and thus precipitates death, besides wasting in luxury what might be of use to many. It appeared to them so filthy, that they abhorred such a life . . .

2458. As to the faults of the body, which are not from

the animus or from the mind, the case is different; as if there is a disgust for wine, or for intoxicating drink, from any cause in the body; there are such things with brutes also. . . The faults of the body are almost like one who is not able to walk, and therefore does not desire to do so, because his foot is broken or wounded.

3177^o. Unless he had been so withheld from . . . intoxicating drink, so as to have drunk simply water, he would have so fallen as to have come forth in the highest degree excrementitious.

3427. On the drunkenness of Spirits. . . It has been granted me to know, and also to feel a little, the drunkenness of Spirits, which is one of the infernal punishments, but was not a severe one. They who had formerly reasoned acutely, were long affected with the annoyance and stupor of drunkenness; and after they had heard many truths, they thus became drunkards, in fact, spiritually.

5219². They who sought for drunkenness, received it.

5794. See DRINK—*bibere*—at these refs. E. 235³.

D. Min. 4801. On drunkards. . . The infernals sometimes come into such a state, that they are insane just as the insane are, and do not know what they are thinking and saying. This insanity is what is called 'drunkenness' in the Word.

E. 235⁴. 'A drunkard' (Is. xix.) = those who are insane in spiritual things.

240³. 'To make a companion drink in being drunken' (Hab. ii. 15) = to imbue with falsities so that he does not see truth. . . 'To be drunken' = to be insane from falsities, thus not to see truths.

329¹⁰. The abundance of (truth from the good of love) is signified by . . . 'They shall drink blood even to drunkenness,' and this from the sacrifice (Ezek. xxxix. 19).

376³¹. They who are insane in spiritual things, or in truths, are meant by 'the drunkards' (Is. xxviii). . . For they who are in falsities of doctrine, and who have confirmed themselves in them, when they are enlightened and see truths, in the other life become like drunkards. Such do the learned become who have confirmed themselves in falsities . . .

—'. The crown of pride, the drunkards of Ephraim, shall be trodden under feet' (id.) = that this intelligence shall entirely perish.

—³². These things are said of those who see nothing whatever of truth when they hear it and read it from the Word. They who are such, are said to be 'drunken not with wine, and to stagger and not with strong drink' (Is. xxix. 9).

—³⁴. 'The drunkenness with which they shall be filled' (Jer. xiii. 13) = insanity in spiritual things.

—³⁵. 'To become as a drunkard, and as a man whom wine hath penetrated' (Jer. xxiii. 9) = perturbation of mind, and insanity from reasonings from evils and falsities.

—³⁶. 'Thou drunken one—*ebria*—, but not with wine' (Is. li. 21) = those who are in falsities from ignorance of truth.

—'. Elsewhere, also, in the Word, 'drunkenness' = insanity in spiritual things, and a fall into errors. Ill.

481⁵. 'I will make them drunken, that they may rejoice' (Jer.li.39)=insanities in the highest degree. (=that they will be insane from the falsities of evil. 601¹¹.)

617²⁴. The plenary enjoyment of them, is signified by . . . 'to drink blood to drunkenness.'

650⁴⁸. 'To eat flesh to satiety, and to drink blood to drunkenness'=that they will be filled with all the good of love and truth of faith.

654⁷⁰. 'Thou shalt be filled with drunkenness and sorrow' (Ezek.xxiii.33)=insanity in spiritual things, and aversion.

811¹⁴. 'I will make Mine arrows drunk with blood' (Deut.xxxii.42)=ravings of the mind from the falsification of the Word.

887². By 'merum' is meant intoxicating wine, and thence also intoxication; thus, in the spiritual sense, raving in truths through falsities, for (this) is spiritual intoxication; for the word by which 'merum' is expressed in the Original Language, is derived from a word which means to be drunken. . . They who falsify the Word are spiritually inebriated, that is, rave as to truths . . .

1035. 'The inhabitants of the earth were made drunken by the wine of her whoredom'=that those who were of that Church were insane from things falsified. 'To be drunken'=to be insane in spiritual things.

—³. As to what further concerns the insanity which is signified by 'inebriation' and by 'drunkenness' in the Word, it is not from falsities, but from truths falsified. The reason is, that truth from Heaven acts into the understanding, and, at the same time, falsity from Hell; hence there is a tearing asunder in the mind, and a like insanity to that of a drunkard in the world. But this insanity exists only with those who are in evil, and who have confirmed the falsities of evil by the Word; for all things of the Word are truths and communicate with Heaven, and the falsities of evil are from Hell. Spiritual drunkenness does not take place from the falsities which are not from evil; for these falsities do not pervert and destroy the spiritual truths which lie hidden within the truths of the sense of the letter; for they do not conclude what is evil therefrom, as they do from the falsities of evil.

1049. 'I saw the woman drunk with the blood of the saints'=that religiosity insane from the falsities of evil, by which violence is done to Divine truths. . . 'To be drunken'=to be insane in spiritual things from the falsities of evil.

Dry. *Arescere, Arens.*

A. 895. 'The waters were dried from upon the earth' (Gen.viii.13)=that at that time falsities did not appear.

898. 'Behold, the faces of the ground were dry' (id.)=regeneration. . . The faces of the ground are said to be 'dry,' when falsities no longer appear.

4744³. 'Dry places' (Matt.xii.43), or places where there are no waters, =where there are no truths.

6432⁶. 'Dry breasts' (Hos.ix.14)=affections not of truth and good.

9325⁴. 'Dry breasts'=no affections, but in their stead the cupidities of perverting. E.710⁵.

N. 172². 'He walketh through dry places, and findeth no rest'=that the life of good is such to him.

E. 727³. 'The east wind dried her fruit' (Ezek.xix.12) =the destruction of its good.

Dry. *Aridus.*

Dryness. *Ariditas.*

A. 27. 'Let the dry [land] appear' (Gen.i.9).

—^c. The external man himself is called 'the dry [land],' and presently 'the land.'

28. 'God called the dry [land] earth' (ver.10).

—'. 'I will shake the heavens and the earth, and the sea and the dry [land]' (Hag.ii.6). Here a new Church is treated of.

806. 'Of all that was in the dry [land]' (Gen.vii.22)=those in whom there was no longer anything of such life. . . It is 'dry' where there is no water, that is, where there is no longer anything spiritual, still less celestial. The persuasion of falsity extinguishes and as it were suffocates everything spiritual and celestial. . . They who have once formed opinions . . . inhere in them so obstinately, that they do not want to hear anything contrary to them; thus they never suffer themselves to be instructed, even if the truth is set before their eyes. This is still more the case when they cultivate a false opinion from a kind of sanctity; for such persons reject all truth, and that which they admit they pervert, and thus infuse with phantasies. These are they who are here signified by 'the dry [land],' on which there is neither water nor grass; as in Ezekiel: 'I will make the rivers dry [land]' . . . (xxx.12). 'To make the rivers dry [land]'=that there is no longer anything spiritual. And in Jeremiah: 'Your land is become dry' (xliv.22). 'Dry'=land which is desolated and wasted, so that there is no longer anything of truth and good.

6976. 'Thou shalt pour upon the dry [land]' (Ex.iv.9) =immission into the Natural. . . 'The dry [land]'=the Natural. 'Dry' is used to express a dry place, and also the land, and the land of Egypt=the natural mind, which is in falsity, thus the Natural; and still more so the dry [land].

8185. 'The Sons of Israel shall come into the midst of the sea in the dry' (Ex.xiv.16)=that those who are of the Spiritual Church may pass through safely and without the influx of falsity. . . 'In the dry'=safely and without the influx of falsity; for the waters of that sea =falsities from evil; hence 'dry'=devoid of falsity. Ill. 8205. 8234.

—³. But when 'waters'=truths, 'drying up-arefactio'-signifies a state of no truth, or devoid of truth. Ill.

—^c. Where, however, 'dry,' or 'drying up' is said in the Word of other things, as of trees, herbs, the harvest, or of bones, the contrary is signified thereby. The land itself is also called 'dry' relatively to the sea, and then 'dry' is predicated of good, and the sea, of truth.

8487³. Without such a change of the states, the good of celestial love would become as it were dry. . . This is signified by the Sons of Israel calling the manna dry food,

and vile food, when the quails were no longer given; as in Moses . . . 'Our soul is **dry**, there is not anything which our eyes [may look to] but to manna' (Num.xi.6).

R. 398^e. In the Spiritual World, they who are in the internals of the Church, appear upon the **dry**, and they who are in its externals as it were in the seas.

E. 288¹. It here treats of the illumination of the gentiles. Their ignorance of truth and good is signified by 'the wilderness and the **dry** place' (Is.xxxv.1).

323⁸. The desolation of all truth is signified by 'I will give thee into the **dryness** of the rock' (Ezek.xxvi.14); 'the rock'=truth; and '**dryness**,' its desolation.

400². 'The sea and the **dry** [land]' (Hag.ii.6)=all the exterior things of the Church.

418³. '**Dry** bones' (Ezek.xxxvii)=those with whom there is not anything of spiritual life. 419³.

504²⁷. 'A land of **dryness**' (Ezek.xix.13)=the Church where there is no good; and 'a land of thirst,' where there is no truth. 727³. 730¹⁰.

513⁶. That they were averse to spiritual things, is signified by 'Our soul is **dry** . . .'

518⁷. 'To pour floods upon the **dry** [land]' (Is.xliv.3) =to give intelligence to those who, from good, have a longing for truth.

—²⁹. 'I will make the rivers **dry** [land]' (Ezek.xxx.12)=that there is no longer any Knowledge and apperception of truth.

627⁸. It here treats of the establishment of the Church by the Lord; and that then there will be intelligence through Divine truth spiritual with those with whom before there was not any, is signified by 'the **dry** place shall be for a pool' (Is.xxxv.7).

730¹¹. The Church devoid of good is signified by 'the wilderness,' and 'a land of **drought**' (Hos.ii.3). . . '**Drought**' is said of the want of good, because it is caused by burning.

750¹⁵. 'Our soul is **dry**'=the life of faith and of the understanding lacking when there is not natural nourishment at the same time.

Dry. *Siccus*.

Dryness. *Siccitas*.

A. 1460². 'A multitude **dry** of thirst' (Is.v.13)=penury of Knowledges of spiritual things.

1949². Here **drought** is treated of, or no good and truth.

1964². A torrid and **dry** life.

3580². 'I called a **drought** upon the land' (Hag.i.11); here 'a **drought**'=a lack of dew and rain, thus a lack of truth from any good; 'a **drought** upon the corn'=the lack of good; and 'a **drought** upon the new wine'=a lack of truth.

6432². 'To set as a land of **dryness**' (Hos.ii.3)=to extinguish all truth.

8185^e. 'A **drought** upon the waters that they may be dried up=*exarescent*' (Jer.i.38)=that there is no life in truths, from falsification. 8869⁴.

8203. 'He made the sea for **dryness-siccum**' (Ex.xiv.21)=the dissipation of falsity.

8540. By the ephah and the homer **dry** things were measured.

10227⁹. 'A **drought** upon the waters'=the deprivation and consumption of the truths of faith.

10570⁵. The ground is said to be 'broken up,' from **drought**; thus from a lack of truth from Heaven.

W. 61^e. That there is such an endeavour in its **dry** things also . . .

M. 44³. O how **dry** is the joy of Heaven!

56⁴. Man (without woman) is **dry**, etc.

D. 4047. I saw the **dry** fire of a hearth . . .

E. 131⁴. 'A **drought** that they may be dried up'=vastation. That '**drought**,' and '**drying up-exarescentia**' =where there is no truth. Ref.

304²¹. That the Church will be established with them, is signified by 'I will make the wilderness a pool of waters, and a **dry** land into a spring of waters' (Is.xli.18). It is called 'a wilderness' when there is not yet any good because there is not yet any truth; from which the land is also called '**dry**.'

—³⁴. 'A **drought** upon the waters that they may **dry up**'=no longer any truths. 587¹⁰. (=the desolation of truth. 355¹⁷.)

481². 'The year of **drought**' (Jer.xvii.8)=a state of the loss and deprivation of truth.

483². 'A **dry** land' (Is.xli)=where there is no truth, and thence no good.

537¹⁴. 'A land of solitude and of **drought**' (Jer.ii.6)=here, as elsewhere in the Word, a state of no perception of good.

650⁷. 'A **dry** place like a wilderness' (Zeph.ii.13)=the falsities of doctrine. . . '**Drought** in the threshold' (ver.14)=the total desolation of truth.

730¹⁷. 'He maketh the outlets of the waters into **dryness**' (Ps.cvii.33). . . 'Waters'=truths; '**dryness**,' the deprivation of them from no light and affection.

—²⁴. 'I will make the wilderness a pool of waters, and the **dry** land into springs of waters'=to infill the spiritual man and the natural man with truths, where before there were no truths; the spiritual man in which there are no truths is meant by 'the wilderness' . . . and the natural man in which there are no truths is meant by 'the **dry** land,' because before there was no influx of the Spiritual into it.

—³⁸. 'A land of **drought** and of dense shade' (Jer.ii.6)=the perception of good, and the understanding of truth bedimmed.

731^e. 'The **dry** places' through which the evil Spirit wanders seeking rest=the states of evil and falsity which are of his life.

780¹⁰. 'A land of **droughts**' (Hos.xiii.5)=a state devoid of truths.

1000⁴. Man then puts off all senile severity, sadness, and **dryness**.

Dry. *Siticulosus*.

A. 7324. 'The **dry** (land) shall be for springs of waters' (Is.xxxv.7).

D. 299^o. They who are raised up—*excitantur*—immediately after the life of the body, walk through dry places and seek rest.

Dry up. *Arefacere.*

Withering. *Arefactio.*

A. 818⁵. See DRY—*aridus*—at this ref.

E. 403²¹. 'The fig-tree withered away' (Matt. xxi. 19). . . 'To wither away' = no longer any truth and good.

419²⁶. Hence it is that to the east wind are ascribed withering, and drying up—*exsiccatio*—; withering = where there is no good; and 'drying up,' where there is no truth. Ill.

518²¹. 'I will dry up all their herb' (Is. xlii. 15) = that the truths which are from these goods will perish. 'I will make the rivers islands, and I will dry up—*exsicabo*—the pools' = that the intelligence and the Knowledge of truth will perish.

Dry up. *Exarescere.*

A. 381²⁴. Then all truth becomes like skin which cleaves to the bone; it is 'dried up, and becomes like wood' (Lam. iv. 8).

818⁵. See DRY—*siccus*—at these refs. E. 131⁴.

E. 275³. 'The river shall be dried up—*exsiccabitur*, and shall dry up' (Is. xix. 5) = that there shall be no doctrine of truth, and consequently no intelligence. 654⁴⁹.

401³⁵. 'Because they had no root, they withered away' (Matt. xiii. 6). . . 'To be burnt up and wither away' = to be adulterated, and to perish.

—³⁶. We read in Jonah that the gourd withered away.

555¹⁹. 'When the harvest withers' (Is. xxvii. 11) = the truths of good destroyed through evil loves.

556¹⁷. 'He pineth away' (Mark ix. 18).

650⁴³. 'To mourn,' and 'to wither' (Jer. xii. 4) = to perish, and to be dissipated through cupidities.

730¹². 'His spring shall dry up, and his fountain shall be dried up—*exsiccabitur*—' (Hos. xiii. 15) = that from this ardour and this pride everything of doctrine and everything of the Word is destroyed. 483¹⁵.

Dry up. *Exsiccare.*

Drying up. *Exsiccatio.*

A. 868. 'Even to the drying up of the waters upon the earth' (Gen. viii. 7) = the apparent dissipation of falsities.

902. 'The earth was dried up' (ver. 14) = that he was regenerate.

934¹⁴. 'The water (of the Euphrates) was dried up' (Rev. xvi. 12) . . . 'The water dried up' = those falsities removed by the Lord.

975¹⁰. 'To dry up the sea' (Is. i. 2) = to blot out the good and truth of scientifics.

R. 238⁴. 'To dry up the sea of Babel, and to dry up—*arefacere*—its spring' (Jer. i. 42) = to extinguish all the truth of that Church, from primes to ultimates.

700. 'The water (of the Euphrates) was dried up' =

that the falsities of these interior reasonings have been removed. E. 996.

T. 346. A drying up and induration of the crystalline humour.

E. 275². See DRY UP—*exarescere*—at these refs. 730¹².

403⁶. 'All the trees of the field are withered' (Joel i. 12) = the Knowledges of good and truth which, from evils and falsities, are consummated. 458⁷.

405¹⁷. 'To make the rivers into islands, and to dry up the pools' (Is. xlii. 15) = to annihilate all the understanding and perception of truth.

419²⁶. See DRY UP—*arefacere*—at these refs. 518²¹.

513³. 'To dry up the sea' (Is. i. 2) = to deprive the natural man of scientific truths, and thus of natural and spiritual life.

538⁴. The dissipation of the evils and falsities which are from the Hells, and protection from them, is signified by 'to dry up the abyss,' and 'to dry up—*arefacere*—the rivers' (Is. xlv. 27).

—⁵. 'To dry up all the depths of the river' (Zech. x. 11) = to dissipate all the falsities of evil, even the deeper ones.

627⁹. 'To be dried up,' etc. (Is. xix. 6) = to perish and vanish.

656³⁸. 'The streams of water are dried up' (Joel i. 20) = truths of doctrine dissipated through natural love.

Ducat. D. 4813.

Duct. *Ductus.*

A. 5147³. Delights are what open the passages or ducts which receive and convey into the blood; but things undelightful close them.

5185. The Spirits who relate to the pancreatic, hepatic, and cystic ducts . . .

5854^e. By the leading of his freedom . . .

6435⁸. 'The channels of waters' (Is. xxx. 25) = the Knowledges of good and truth.

9824⁴. Under His auspices and guidance . . .

E. 405⁶. 'The channels of waters' = intelligence.

Duel. *Duellium.* P. 140.

Duke. See LEADER.

Duker. D. 6047.

Dull. *Stolidus, Stolide.*

A. 17. 'My people is dull . . .' (Jer. iv. 22).

9140. See BEAST OF BURDEN, here.

H. 3. They speak sillily.

M. 56⁴. Man (without woman) is dull . . .

E. 298⁴. 'Lo, I am dull, I do not know' (Ps. lxxiii. 22). Ex.

Dull. *Hebes.*

Dulness. *Hebetudo.*

Dulling. *Hebetatio.*

Make dull. *Hebetare.*

Grow dull. *Hebescere.*

A. 3928². See DELIGHT—*jucundum*—at this ref.

[A.] 4054². I perceived from the dullness . . . that Societies of such Spirits were present. 4804.

5078⁴. In the world, the sensation is **dulled** and obscured.

5092². By sensuous things . . . (this light) grows dull . . .

5562. (The Spirits of the bones) are slow, **dull**, stupid . . .

5718. They who relate to the gross mucus of the brain (are the cause of) **dulnesses**. D. 1793.

5849². The eye of man is so dull and gross . . . 9577².

5920². The more imperfect things, which succeed by degrees, **cause dulness**.

5981². Thus the shameful and filthy things of Spirits and Genii are **blunted** with the Angels.

6865². Clever in the things of the world, but **dimmed** and **dulled** in the things of Heaven.

6925². The light of my eyes began to be **dulled**, and to become dim.

7298. 'They became water-serpents' = that they became **dull** as to the apperception of truth. 'Water-serpents' = falsities from fallacies; here, **dulness** as to the apperception of truth; for, as fallacies cause truths not to be apperceived, so, also, is **dulness** induced. Such a **dulness** is also induced by the magicians in the other life, and this by the abuse and perversion of order; for they know how to take away the influx from Heaven, (and thus produce) **dulness** as to the apperception of truth. . . They also know how to inject what is persuasive, and thus to **dull** the apperception of truth. . . When there is **dulness**, falsities appear as truths . . .

H. 159. The glowing and sparkling of the Sun . . . began to **grow dull**.

401. **Dulled** by the cares of the world . . .

549. Evils and falsities not only **blunt**, but also reject His Divine influx.

R. 455². The sensuous man . . . is so **dull** in the power of seeing truth, that it is scarcely possible to be **duller**.

T. 569. The body absorbs and **blunts** these things.

D. 758. A certain one . . . was so **dull** and as it were stupid, that he scarcely knew anything that was said. His **dulness** was communicated to me . . . It so obscured my thoughts, that I scarcely perceived what I was writing. In the life of the body he had been pre-eminently clever, but only in externals . . .

2502. They were so poisonous, that they **dulled** all the forces of acting in truths and goods . . .

3461. When (this preacher) was present, and the persuasion of his life flowed in, these (Knowledges) were so **dulled**, that they who were around me could scarcely apprehend the sense of the words . . . so completely was everything closed, bedimmed, and **dulled**, merely by the life of his persuasion.

E. 556¹⁰. 'The fathers have eaten a wild grape, and the teeth of the sons are **dulled**' (Jer. xxxii. 29). 'The teeth to be **dulled**' = to be in the falsity of evil therefrom. . . . 'To be **dulled**' = the appropriation of falsity from evil.

677³. The signs of the presence (of hypocrites in the

Societies), are . . . deprivation of the perception of good, **dulling** of the affection of truth . . .

Dull. *Obesus.*

Dulness. *Obesitas.*

A. 7419. When this knowledge is taken away from them . . . they are then of gross and **dull** mind.

8378². Hence **dulness** in things of thought and judgment, and skilfulness in the things of the body and the world.

H. 462². Just as it is with men in the world, who are **dull** and stupid as to spiritual truths in proportion as they indulge the palate, and the blandishments of the tactile things of the body.

M. 478². Oh, how great and terrible is the **dulness** of the age! 481.

391². In the Christian Societies in the World of Spirits . . . there is a **dulness** and thick darkness in the things of salvation, almost like that of a talking parrot.

D. 2684. They despise others in comparison with themselves in a certain kind of **dulness** . . .

Dumah. *Duma.*

A. 3268. 'Dumah' (one of the sons of Ishmael). Ex. —¹⁰.

Dumb. *Mutus.*

A. 1668². A **dull** pain.

2417². The **dumb** (one of the classes of the neighbour in the Ancient Church).

6988. 'Who hath made the **dumb**?' (Ex. iv. 11) = no utterance.

— . In the internal sense, '**dumb**' = those who are not able to confess the Lord, thus neither to preach faith in Him, from ignorance; in which state are the gentiles outside the Church, and also the simple within the Church. III.

— . 'Then shall the tongue of the **dumb** sing' (Is. xxxv. 6) = that they will confess the Lord and the things which are of faith in Him.

—². 'The **dumb**' who were healed by the Lord, also = the gentiles who, by His Advent into the world, were delivered from falsities and consequently from evils. 7337.

H. 3. Those within the Church who have denied the Lord . . . at last either become as if they were **dumb**, or speak sillily.

P. 231⁴. They who, from profanation of this kind, have confirmed themselves against the Divine and against the Word, sit **dumb** in that darkness, unable to speak, wanting to prate about pious and holy things, as in the world, but unable to do so.

R. 294. When a hypocrite comes among the wise, he . . . sits **mute**.

M. 151². If they have any inclination, it is rendered **mute** . . .

231⁴. Such judges . . . sit as **dumb** as statues . . .

233⁶. When such are alone . . . they stand like **dumb** machines.

D. 1272. A dull pain. 1273. 1623. 4088. —. —^e. 4419.

1276. He seemed to me to be dumb.

4703. On dumb dogs. 4704^e. 4706.

E. 455²⁰. 'The dumb'=those who, from ignorance of the truth, are not able to confess the Lord, or the genuine truths of the Church.

518⁴. 'The tongue of the dumb which shall sing'=the confession of the Lord by those who are in ignorance of truth.

556⁷. The Spirit was called 'deaf and dumb' by the Lord (Mark ix. 25) because he did not want to perceive and understand truth.

587⁸. That there is no intelligence or life there or therefrom, is signified by 'he maketh dumb gods' (Hab. ii. 18).

Dung. *Fimus*.

A. 1103. These kinds of use are like that of dung and ordure—*stercora*—in fields and vineyards.

3941⁵. 'A cake with the ordure—*stercora*—of human dung' (Ezek. iv. 12)=the profanation of these things.

10037. 'The (bullock's) dung' (Ex. xxix. 14)=the rest of the unclean things. 'Dung'=what is unclean. The reason 'dung'=what is unclean, and therefore what is evil and false—for in the spiritual sense, these are what is unclean—is that everything which is useless of the food passes off into dung and ordure; and, in the spiritual sense, food is the truth and good of faith and of love; hence it is, that dung, ordure, and excrement correspond to the evils which are in Hell; which, also, in the Word, is called a privy. Ill.

—⁵. 'A cake of barley with man's dung' (Ezek. iv. 12)=the interior good of the Church defiled with the evils of the love of self; 'a cake with the excrements of an ox' (ver. 15)=the external good of the Church defiled with the evils of that love.

T. 324^e. Like dung which when dried in autumn emits a fragrant odour.

D. 2660. What dung represents in spiritual things.

—. Dung is spiritually filthy things. As fertility is produced in the earth by dung, hence is the representation, that those who confess filthy sins, and acknowledge that they are ordure—*stercora*, the seed grows in such earth. In like manner in the other life, when filthy delights . . . grow rotten, and become fetid like ordure, so that they begin to abominate these things, then these are as it were soil, in which a capacity of good can be inseminated. I have seen this in a spiritual idea, and have spoken with the Spirits, for they previously wanted to know what is the representation of dung.

3041. They cannot be (in the Grand Man), before, like dung, they have been cast into the earth . . .

Dung. *Stercus*.

Stercoraceous. *Stercoreus*.

See EXCREMENT.

A. 824². Sometimes the delight (of adulterers) is turned into the stink of human ordure . . . This stench takes possession of Hell by turns, and by turns ceases; it is

their delight from adulteries which is turned into such a stench. D. 2624.

1103⁸. See DUNG—*fimus*—at these refs. 3941⁵. 10037. D. 2660.

P. 164^e. They who do not receive, are separated from those who are within the Divine Man, as the feces and urine are separated from man.

R. 315^e. 'Barley mixed with dung'=truths falsified and profaned.

M. 431². On account of the correspondence of filthy loves with dung and mire, it was commanded the Sons of Israel, 'that they should carry with them a paddle with which to cover their excrement, lest Jehovah God walking in the midst of their camp should see the nakedness of the thing, and should turn back' (Deut. xxiii. 13, 14).

D. 618. See INTemperance at this ref.

E. 512². The love of self is merely a corporeal love, springing from the boiling up and fermentation of the obsolete parts . . . That the love of self is from this origin, may appear from its correspondence with human ordure; for they who have been addicted to this love, in the other life love stercoraceous filth above everything, the stench thereof being grateful to them . . .

617²⁷. 'A cake of barley made with dung'=this adulteration (of the Divine truth or of the Word with the Jewish nation). . . 'Dung'=infernal evil.

652²⁹. 'The clay, mire, and dung of the streets'=the falsity of the love of evil. Ill.

659²¹. 'They shall be for dung upon the faces of the earth' (Jer. xvi. 4)=what is filthily infernal, which is evil defiling the good and truth of the Church.

—²². 'They shall be for dung upon the faces of the earth' (Jer. xxv. 33)=what is merely false and evil, without any reception of life from Heaven.

—²⁴. 'They shall be for dung upon the faces of the earth' (Jer. viii. 2)=such a deadness and uncleanness that it is cast out and trampled upon.

Dunghill. *Sterquilinum*.

A. 9207⁴. 'Not fit for the land, nor for the dunghill' (Luke xiv. 35)=that it does not conduce to any good whatever, either good or evil.

10037¹. 'They embrace dunghills' (Lam. iv. 5)=to learn and choose falsities.

E. 652¹⁰. 'Dunghills' (Lam. iv. 5)=the falsities of evil.

Dura Mater. *Dura Mater*.

A. 4046³. They said that they relate to the exterior lamella of the *dura mater*; and that they were among those who thought about spiritual and celestial things only from such things as are objects of the external senses . . . They were heard by me as being of the female sex. (Compare D. 1693.)

T. 213^e. Mentioned.

D. 1688. On those who constitute the province of the *dura mater*. 1691.

1692. They who constitute the province of the *dura mater*, were those who in the life of the body had in-

deed neither thought nor spoken about spiritual and celestial things, but still were such that they had not supposed that there was anything but what is natural; so that they had supposed what is celestial and spiritual to be natural; nor could they have any other idea, on account of the grossness of their interiors . . . Nevertheless, they, like others, attend Divine worship, pray and sing. These are they who constitute the province of the *dura mater*; and they are not among Spirits, but are among Genii; wherefore, their motion [is synchronous] with the beating of the heart. See D. 1734.

Inv. 49. Around the brain there are three coats, which are called the *dura mater*, the *pia mater*, and the arachnoid.

Duration. *Duratio.*

Last. *Durare.*

Durable. *Durabilis.*

A. 730. 'Forty days and nights' = the duration of temptation.

931. That the Earth will not last to eternity. Sig. and Ex.

1336. Duration and state. Sig. 1341. 1344. 1346.

1847. 'Four hundred years' = the duration and state of temptation.

1856. 'The fourth generation' = the same as the fortieth and the four hundredth, namely, the duration and state of temptation.

5039. 'He was in the house of the prison' = the duration of temptation. . . 'To be in it' = to stay there, thus duration.

7860. 'Ye shall not leave of it until the morning' = the duration of this state before a state of enlightenment in Heaven.

7983. 'The dwelling of the Sons of Israel in which they dwelt in Egypt' = the duration of infestations.

10209. 'A year,' like all things belonging to time, = state and its duration.

10248. 'An age' = duration even to the end; and, in the internal sense, by this duration is signified what is eternal. Ill.

10497. 'It came to pass the day following' = the duration of such worship, even to the end of the Church.

H. 426. There is no fixed term of their continuance there.

498. This first state of man after death lasts with some for days, with some for months, and with some for a year, but rarely beyond that with anyone.

T. 788. That this New Church . . . will last for ever and ever . . .

D. 242. The less coherent a thing is, or the less it resembles a solid, the more durable it is . . .

4261. But this does not last . . .

E. 654⁵³. 'Forty years,' also = the whole duration of temptation.

5 M. 5. This lasts only some days.

Dusky. *Furvus.*

A. 4416². This lumen becomes quite dusky . . .

H. 429. Dusky, and as it were sooty caves . . .

584. All, when looked into, appear shady and dusky . . .

W. 380. Their opposites, which are fiery duskiness and black . . .

P. 33³. As so many dusky and fiery devils . . .

M. 269³. If the love of self makes the head, he appears from Heaven with a dusky face.

T. 61^e. In a dusky chimney . . .

312. The hatreds and revenges themselves appear like dusky fires, and like bright fires; the hatreds, like dusky fires . . .

487^e. He hurried into a cave, around which appeared a dusky fieriness; a sign that they had no faith nor charity.

776³. Dusky clouds appear above the Hells, (which) signify the falsification and profanation of truth.

D. Love xvii⁴. With some, the interiors appear dusky from the rejection of spiritual things.

Dust. *Grumus.*

Grimy. *Grumosus.*

A. 545^e. Like a thick and pungent dust as compared with a pure aura. H. 413².

1876. Names and words are like dust or scales . . .

2343⁷. There was perceived from them something as it were darkness and at the same time grimy, from some filthy love . . .

6485. They showed by a representative . . . by dust scattered and scanty in the atmosphere; saying that man's Own prudence relatively to the Divine Providence is as this dust to the universal atmosphere; which relatively is nothing, and also falls down. D. 4393.

8628. Terms . . . are like dust . . . before the intellectual sight.

T. 393. Like dust falling into the eye . . .

D. 3945^e. The idea or notion . . . of love (was then) like dust. 3946.

3950^e. Aristotle said, that . . . (such things) are like dust—*pulveris* . . . because it is such as throws dust before the eyes, and blinds.

4439^e. When they come to an Angelic Society, they fall down like dust or a weight.

Dust. *Pulvis.*

A. 94. 'To form man dust from the ground' (Gen. ii. 7) = to form his external man, which before was not man.

247. This is signified by the strewing of dust upon the head.

—^e. When man turns himself from the face of Jehovah, he cleaves to the dust . . .

249. 'To eat dust all the days of the life' (Gen. iii. 14) = that the Sensuous became such that it could not live from anything except what was corporeal and earthly, thus that it became infernal, is evident from the signification of 'dust' in the Word. Ill.

—e. As 'dust' signified those who did not regard spiritual and celestial things, but corporeal and earthly ones, the Lord commanded His disciples to shake off the dust of their feet if any city or house was not worthy.

— . That 'dust'=what is damned and infernal, see below.

275. 'Dust thou art, and unto dust thou shalt return' (Gen.iii.19)=that he is damned and infernal. 278, Ill.

521. Those who stick in scholastic dust.

1093. Who can believe that the Lord . . . can be angry with such miserable dust, that is, with men . . .

1609. 'I will make thy seed as the dust of the earth' (Gen.xiii.16)=multiplication to immensity.

— . 'The dust of the earth' regards those things which are celestial ; for 'the earth'=what is celestial of love. 'The dust of the sea' regards those things which are spiritual ; for 'the sea'=what is spiritual of love.

1748³. 'Shake off the dust of your feet ;' where 'the dust of the feet' has a like signification to 'the shoe' . . . namely what is unclean from evil and falsity.

2162¹⁵. 'The clouds are the dust of His feet' (Nahum i.3) ; where 'the dust of the feet'=the natural and corporeal things which are with man, and which are the source of clouds.

2265. 'I am dust and ashes' (Gen.xviii.27)=the humiliation of the human, such as it was relatively.

2327. The dust of the earth=what is profane and damned.

3413. 'They filled (the wells) with dust' (Gen.xxvi.15) =by means of earthly things, that is, by means of the loves of self and of gain. . . For they who are in earthly loves cannot but fill the wells of Abraham with dust, that is, obliterate the truths of the Word by means of earthly things . . .

3707. 'Thy seed shall be as the dust of the earth' = (Gen.xxviii.14)=that Divine truth natural would be as natural good . . . 'The dust of the earth'=good. . . The reason 'the dust of the earth'=good, is that 'the earth'=the Lord's Kingdom, and therefore good. The dust of this earth is therefore good, but natural good, because the earth=that which is lower in the Lord's Kingdom, thus what is natural . . . Hence it is that the fructification of good and the multiplication of truth are expressed in the Word by the seed being 'as the stars of the heavens' and 'as the dust of the earth ;' 'the stars of the heavens' then=rational things, and 'the dust of the earth,' natural things, which thus grow.

3748^e. In this case, reasoning must be like scattered dust with no coherence.

4293³. They could roll themselves in the dust . . . with scattered ashes or dust upon their heads.

4763². 'With dust upon his head' (1 Sam.iv.12)=mourning over Divine good lost.

4779³. 'They shall cause dust to ascend upon their heads' (Ezek.xxvii.30)=what is damned on account of evil ; 'to roll themselves in ashes'=what is damned on account of falsity.

5078². Believes that he will be re-clothed with the rejected dust . . .

6326^e. Should thus sweat in the dust.

7418. 'Smite the dust of the earth' (Ex.viii.16)=that he should remove those things which are damned in the Natural. . . 'Dust'=what is damned. . . The reason 'dust'=what is damned, is that the places where evil Spirits are, at the sides under the soles of the feet, appear as earth, and in fact as earth uncultivated and arid, under which earth there are certain Hells. This earth is what is called damned earth, and the dust there=what is damned. It has sometimes been given to see that the evil Spirits there shook off the dust from their feet, when they wanted to give anyone to damnation. . . Hence it is, that dust=what is damned, and that to shake off the dust=damnation.

—². Because this was signified, the Lord commanded His disciples to shake off the dust of their feet, if they were not received.

—³. The dust which in ancient times they put on the head, when they were in grief and repentance, also =what is damned. Ill.

— . Dust on the head, and the casting down to the earth of the body and the head, and there rolling in the dust, represented humiliation, which, when genuine, is such, that he acknowledges and perceives himself to be damned, but is received by the Lord from damnation.

—e. 'Dust' in the Word, also=a grave, likewise what is low, and also what is numerous.

7522. 'They shall become dust in all the land of Egypt' (Ex.ix.9)=the damnation of these falsities in the natural mind. 'Dust'=what is damned. Ill.

7550^e. There is no humble worship, unless the man acknowledges and believes, that he is dust and ashes, that is, nothing but evil . . .

9391¹². The dust into which the golden calf was ground=the falsity thence confirmed from the sense of the letter of the Word.

J. 61². From that whole tract there went up . . . a dust, which was carried off to the sea by the east wind, and strewn over it ; for their treasures and all things which they called holy were turned into dust. The reason that dust was strewn over the sea, was that such dust=what is damned.

W. 341². For the space of about an ell, almost all the dust in my garden was turned into minute flying things . . .

—e. The very dust in Hell is of the same nature (as to excite vomiting, etc.), wherefore it is there called damned dust.

R. 153¹⁰. He who does evil to another is cast into a corner of the cavern, upon a certain bed of damned dust, where he is miserably tormented . . . T.281¹⁰.

455². For serpents crawl on the ground, and lick the dust . . .

788. 'To put dust upon their heads' (Rev.xviii.19)=interior grief and mourning on account of destruction and damnation. Ill. E.1175.

T. 585^e. Every particle of dust=*pulvisculus*-, or powder, exhales from its essence a subtle something . . .

785. There is an internal and an external in every . . . particle of dust=*pulvisculo*-of soil. . . The internal of a

particulate of dust, from which is borne its external, is its effort to fertilize seeds; it exhales something from its little bosom which introduces itself into the inmost things of the seed . . .

D. 3560. A slight sprinkling of gold dust.

3667^e. The least particulate of dust—*pulvisculus*—before the pupil of the eye, causes blindness.

3891^e. In this case, reasoning is like scattered dust . . .

4684. On the damned dust of the Hells.

4744. A certain Spirit from whom there breathed a sphere as of the dust of smoke; and when it entered the nostrils, it was like that dust, producing something of suffocation.

4813. He then threw dust into my bosom . . .

5004^e. He was then thrown about into damned dust.

5418. Their treasure was . . . completely mixed with the dust of the earth there, and thus went away into dust; and then the whole city . . . was reduced into dust, and there went up thence a smoke which was dispersed around.

5490. There was produced as it were dust over the whole place, so that it was covered . . .

5502. Afterwards, their magical things were reduced into dust, and dispersed and strewed over the sea; which dust appeared like chaff.

D. Min. 4775. On infernal dust.

— . By magic he stirred up the dust there with his foot in various ways . . .

—^e. Hence it is evident what cursed dust is, and what is the cursed dust that was given to a wife who was accused by her husband of adultery . . .

E. 69^e. It is said 'the dust of His feet' (Nahum i. 3), because the things which are in the sense of the letter of the Word, which is natural, appear scattered. 594⁸.

3551⁶. 'Dust' (Ezek. xxvi. 10) = the evil of falsity.

357⁵. That evils and falsities are scattered as it were to nothing, is signified by, 'He gave them as dust to His sword' (Is. xli. 2). It is said that evils and falsities are thus scattered, and the meaning is that those who are in them are so scattered in the other life.

365⁸. Lest, therefore, they should be injured by the evils and falsities which are in that house or city, it has been commanded that those who go out should 'shake off the dust of their feet;' by which is signified lest what is damned should adhere to them; for 'the dust of the feet' = what is damned, since the ultimate with man, which is the sensuous Natural, corresponds to the soles of the feet; and as evil adheres to this, they who were in the representatives of the Church . . . used to shake off the dust of their feet when the truths of doctrine were not received. For, in the Spiritual World, when any good person comes to evil ones, evil flows in from the latter, and causes some disturbance; but it only disturbs the ultimates which correspond to the soles of the feet; hence when they turn round and go away, it appears as if they shake off the dust of their feet backwards, which is a sign that they are delivered, and that the evil adheres to those who are in the evil. 652²⁹.

373⁴. 'The dust of the earth' (Is. xl. 12) = the exterior or natural truths and goods of both Heaven and the Church.

4061⁶. 'Enemies' = evils, of which it is said, that 'they shall lick the dust' (Ps. lxxii. 9).

410³. 'The dust' (Is. ii. 19) = what is damned.

411²⁰. By 'dust,' in these two places (Ezek. xxiv. 7; and xxvi. 4), is meant the soil, by which is signified the good of the Church . . .

—³⁰. 'To hide himself in the dust' (Is. ii. 10) = in evil.

581¹⁰. 'To lick dust like a serpent' (Micah vii. 17) = what is damned.

622⁸. 'To be bowed to the dust, and to cleave to the earth' (Ps. xlv. 25) = that they are imbued with falsities; for 'the dust,' and 'the earth' = what is damned. What is infernal and damned is also signified by 'to walk upon the belly and eat dust,' as was said to the serpent. . . The reason 'dust,' and 'the cleaving of the belly to the earth' = falsity which is infernal and damned, is that the Hells are under the earths in the Spiritual World, and through the earths there, falsities of evil exhale from the Hells.

629¹⁰. 'To comprehend the dust of the earth in a measure' (Is. xl. 12) = to ordain lower things.

632⁹. 'Dust' is predicated of what is sensuous corporeal.

637¹¹. 'To cause dust to ascend upon the head' was a sign representative of mourning and grief on account of the Church being laid waste by evils and falsities.

687¹¹. 'To come down and sit upon the dust,' and 'on the earth' (Is. xlvii. 1) = to be in evils, and consequently in damnation.

742². Hence it is not usual for any Angel . . . to take up any of the dust of that earth; and hence it came to pass, that those in the world who condemned others to Hell, used to cast dust taken from the earth upon them. . . The earths there which are damned are readily known from those which are not damned, from the fact that the former are quite barren, and are only dust . . . Hence the representative rite in the Jewish Church, to cast themselves to the earth, to roll there, and to sprinkle dust from it on their heads, when they were in great mourning on account of being defeated by their enemies . . . By which they represented, that they acknowledged themselves to be of themselves damned, and thus in the humblest posture solicited that their sins should be forgiven.

962⁸. 'There shall be dust upon all the land of Egypt' (Ex. ix. 9) = damnation.

1145³. 'Dust' (Ezek. xxvi. 12) = the lowest things of the natural man, which are of the sensuous man.

1175. 'To put dust upon their heads' (Rev. xviii. 19) = mourning that they are damned. III.

J. (Post.) 236^e. At first he is rolled in the dust . . .

Coro. 25. Every man, when first born . . . is exteriorly formed 'dust from the earth;' and there is consequently in him an inclination to lick the dust, like a serpent (Gen. iii. 14).

Dutch. *Hollandi, Batavi.*

Holland. *Hollandia.*

A. 5573. (Character of the Dutch, fully described. Compare D. 3498; also A. 4630.)

J. 48. (At the Last Judgment, the Dutch were stationed towards the east and the south.) (The same now. C.J. 20.)

C. J. 48. On the Dutch in the Spiritual World. Gen. art. T. 800, Gen. art. D. 5017. J. (Post.) 13.

— . As the Dutch keep spiritual light more closely conjoined with natural lumen than the English do, and hence there does not appear such a snowy light with them, but instead thereof a something not transparent, which is receptive of rationality from spiritual light, and at the same time from spiritual heat, they have obtained habitations in the east and south of the Christian middle region; in the east, from the capacity of receiving spiritual heat, which with them is charity; and in the south, from the capacity of receiving spiritual light, which with them is faith. J. (Post.) 15. T. 800.

—³. Another reason why the Dutch are in these quarters . . . is that trade is their final love, and money the mediate subservient one; and this love is spiritual . . . In this spiritual love, which, regarded in itself, is the common good, and in which and from which is the good of our Country, the Dutch excel others. T. 801. D. 3500. J. (Post.) 17.

49. The Dutch inhere in the principles of their religion more firmly than others; not giving them up even if convinced that they are wrong. Thus they remove themselves from an interior view of truth; for they shut up their Rational under obedience in relation to spiritual things. Being of this character, after death . . . they are not taught, because they do not receive; but Heaven is described to them, and then they are permitted to ascend thither, and see it; and then whatever agrees with their genius is infused; thus, when sent down, they return to their own with a full desire for Heaven. If, then, they do not receive the truths (concerning the Lord and the life of charity and faith) they are reduced to misery, and their trade is taken away from them, until they find themselves reduced to extremities. Then they are brought to those who have abundance of everything and a flourishing trade, and there the thought is insinuated into them from Heaven as to the reason of this . . . In a little while, they make inquiries, and perceive an agreement with their own thought and reflection. This is done alternately. At last, they think, of themselves, that in order to escape from their miseries, they must believe in the like way, and act in the like way. Then, as they receive this faith, and live this life of charity, opulence and delight of life are given them. This is the way in which those who have led some life of charity in the world are amended by themselves, and not by others, and are prepared for Heaven. These afterwards become more constant than others, so that they may be called constancies; nor do they suffer themselves to be led away by any reasoning, fallacy, or obscurity . . . T. 802. D. 3513. 3514. 5826. J. (Post.) 1323.

50. In the Spiritual World, the Dutch are readily distinguished from others, because they appear in like garments to those they wear in the natural world; with

this difference, that those who have received this spiritual faith and life appear in more shining garments. The reason they appear in like garments, is that they remain so constantly in the principles of their own religion. T. 804.

51. The cities in which the Dutch dwell are guarded in an extraordinary manner. All the streets in them are roofed over, and there are gates in the streets, in order that they may not be overlooked from the rocks and hills around. This takes place with them on account of their inherent prudence in concealing their designs . . . for, in the Spiritual World, such things are drawn forth by inspections. When anyone enters a city with the intention of exploring their state, when he is about to depart, he is led to the closed gates of the streets, backwards and forwards, from one to another, and this to the most wearisome extent, and he is then let out; this being done to prevent him from returning. T. 805. D. 5019. J. (Post.) 19.

—². Wives who affect command over their husbands, dwell at one side of the city, and only meet them by invitation . . . and then they bring them to houses where married partners live without exercising command over one another, and they show them how adorned and clean their houses are, and how delightful is their life . . . Those wives who attend to and are affected with these things desist from dominion, and live with their husbands, and they obtain a dwelling nearer the middle, and are called Angels. T. 805². D. 4745. 5021. De Conj. 59.

53. (The Last Judgment on the evil Dutch, which took place 9th Jan. 1757.) Des.

R. 484. All the books treated of justifying faith . . . the most profoundly of all, those from Holland. T. 161.

M. 105. (Opinions of the Dutch concerning the origin of marriage love and its potency.)

T. 72. (Dutch and British Spirits reasoning about imputation and predestination.)

803. The doctors who teach in their schools study very attentively the mysteries of the modern faith . . . and as the dogma of predestination springs inevitably from these mysteries . . . it is sown and implanted . . . Hence it is that the laity converse much about predestination, but in different ways; some embrace it with both hands, some with one hand only and laugh at it, and some cast it from them . . . Being intent on their business, the mysteries of that faith do not penetrate . . .

Ad. 2/1257^o. The character of the Dutch is here described.

D. 3498. On the Dutch, especially those who by cunning and deceit pilfer the goods of others. Gen. art. See also A. 4630. 5573.

3499. The arts by which they hide themselves and their designs, with a view to pilfering . . . not however deceiving by lies. A. 5573.

3500. They hate the Jews, but tolerate them for the sake of the money they draw into the country . . .

3501. They have no love of the neighbour, and wish to murder the innocent . . . 3516.

- [D.] 3502. Lot of their wealthy men there . . .
3503. Conversation with them as to how they could be saved; they thought they would have to give up trade and become poor . . . A.5573.
3504. Their punishment.
3505. Some who do not acknowledge the Lord, see there must be a Supreme Being from their experience in business.
3506. They pretend that they get rich to defend their commonwealth, but would at once desert it for the sake of greater gains. 3516.
3507. Being so natural, they hardly know they are in the other life.
3508. The Dutch have a different nature from other nations; other nations care for something that is honest, pious, learned, etc. . . . but very many of the Dutch only for gold . . .
3510. They are invisible to other spirits . . .
3511. This arises from their secretive nature; another cause is that they do not think so grossly about spiritual things . . . Hence they do not tolerate images, pictures, etc., in their places of worship . . . They wish to abide in things invisible, therefore will not reason about spiritual things . . .
3513. In business they proceed by well-trying and sure ways . . .
3515. Their intense opposition to inward things; in silence, only opposing in general . . .
3519. They call their priests worldly, and the doctrine of faith the bond of society, only for the lower sort of men; their business life represented as one of wintry light. 3522.
3520. Their incredulity that anyone could be taken to Heaven while they stand below. A.5573³.
3521. No miracles could convince them . . . and they could not be made to believe in the existence of spirit, Heaven, or Hell. A. 5573³.
3526. On the Dutch, continued.
3527. They never want to change what they believe to be good and true . . .
3711. Character of those who are mere merchants, as in Holland.
3974. Dutch Spirits, who do not receive inner things because they do not think much about them, but still they favour them.
5027. It is not allowable to speak to the Dutch about religion, J.(Post.) 20.
5029. The Dutch have pre-eminent apperception of both spiritual and civil truth.
5358. Character of the Dutch as to religion. 5368.
5366. The Last Judgment upon the Dutch.
5395. Situation of the Dutch Protestants there. J.(Post.) 2.
5577. Many of the Dutch become genii. Why? . . . Reception of the heavenly doctrine there by the Dutch.
5629. The Dutch compared with the English. J.(Post.)5.

5826. They excel in judgment from natural lumen . . . Their light there appears dimmer, because their Spiritual is immersed in the Natural, for their thought is constantly engaged upon business.

6099¹⁴. A Dutch city there.

6100. On the Dutch who are delighted with vomit.

J. (Post.) 19^e. The Dutch excel all other Christians in knowing phantasy from reality.

20. The Dutch priests acknowledged and were affected with the heavenly doctrine.

281. On the Dutch.

E. 1070². See FRANCE at this ref.

D. Love vi^e. Jewish and Dutch trading. Def.

Duty. See OBLIGATION; and also under GIFT, and OFFICE.

Dwarf. *Homuncio.*

A. 9233. (The Spirits of the moon) are dwarfs. D.3242.

R. 424. They did not appear like (ordinary) locusts, but as pigmies, or dwarfs. . . That, by the ancients, dwarfs were called 'locusts.' Ill.

839⁵. In your eyes, they who are here are like dwarfs.

D. 1519. They who are (in Saturn) are described as *dwarfs-homunculi*-; their height scarcely reaching beyond my loins; yet corpulent.

3365. The cloth was unloosed, and a multitude of small human bodies were seen to go out, being those whom the evil spirits had carried off . . . But the dwarfs were seen to escape therefrom . . .

Dwell. *Habitare.*

Dwelling, Dwelling-place. *Habitaculum.*

Habitation. *Habitatio.*

Habitable. *Habitabilis.*

Inhabitant. *Habitator.*

Inhabitress. *Habitatrix.*

Inhabit. *Inhabitare.*

See ABODE, and RESIDE.

A. 1102. 'He shall dwell in the tents of Shem' (Gen. ix.27)=that the internal things of worship may be in the external ones. . . The most ancients not only so-journed with tents, but also dwell in tents . . . Hence 'to sojourn,' and 'to dwell'=to live.

—². 'The tent where He dwelt in man' (Ps. lxxviii.60); where 'the tent' has a like signification to the temple, in which God is said 'to dwell,' when He is present with man in love.

1116. There have been shown me the dwellings of those who were of the second and third posterity of this Most Ancient Church; which are magnificent, extended to a great length, and variegated with beautiful colours, crimson and blue; for the Angels have most magnificent dwellings, beyond all description. I have seen them many times; they are so vividly apparent before their eyes, that nothing could possibly be more so.

1293. 'And they dwell there' (Gen.xi.2)=life thence. 'To dwell,' in the Word, =to live. The term 'dwell'

occurs many times in both the prophetic and historical things of the Word, and for the most part = to live. The reason is, that the most ancients dwelt in tents . . . As 'tents' = what is holy in worship, 'to dwell,' in a good sense, = to live, or life. 1463³.

1619. On the dwellings of the Angels. Gen.art.

1628. All the Angels have their own dwellings, where they are, which are magnificent . . . The dwellings on earth are comparatively of no account; they call those on earth dead and not real, but their own living and true, because from the Lord . . .

1629. The dwellings of good Spirits and of angelic Spirits. Des.

—^e. This is a sign that their dwellings are being changed into more pleasant ones.

1813^e. As the Lord alone is righteousness, He is called 'the dwelling-place of justice' (Jer.xxxi.23; 1.7).

1951. '(Ishmael) shall dwell against the faces of all his brethren' (Gen.xvi.12) = continual contentions in the things which are of faith, but that he will still be a victor.

2190¹². They walk about . . . in their dwellings . . .

2268. See CITY at these refs. 6015⁴.

2451. 'All the inhabitants of the cities' (Gen.xix.25) = that all goods were separated from them, so that there were nothing but evils in them. 'Inhabitants,' when predicated of a city, = goods. . . Hence it is evident, that when 'a city' = truth, 'an inhabitant' = good; for truth is that in which good dwells; and the truth in which there is no good, is like an empty city, or one without an inhabitant. 2712.

2460. '(Lot) dwelt in the mountain' (ver.30) = that they betook themselves to a certain good.

2502. 'Abraham dwelt between Kadesh and Shur' (Gen.xx.1) = the Lord's state in special. 'To dwell' = to live.

2572. 'Dwell in what is good in thine eyes' (ver.15) = that He was in everything where there was good. . . 'To dwell' = to live; here, to be, because it is predicated of the Lord.

2708. '(Ishmael) dwelt in the wilderness' (Gen.xxi.20) = what is relatively obscure. 'To dwell' = to live.

2712. 'He dwelt in the wilderness of Paran' (ver.21) = the life of the spiritual man as to good. 'To dwell' is predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man.

— That 'to dwell' is predicated of good, or of the affection of truth. III.

— Truths are inhabited by good.

—². 'No man' (Jer.xxxiii.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.

2761⁵. 'Man of Judah and inhabitants of Jerusalem' (Jer.xvii.25) = those who are in the good of love, of charity and of faith.

2851¹². 'The inhabitants of the gate' (Ps.lxix.12) = evils and falsities; also the infernals.

2859. 'Abraham dwelt in Beersheba' (Gen.xxii.19) = that the Lord is this doctrine itself. . . 'To dwell in Beersheba' = to be in doctrine, but, when predicated of the Lord, = doctrine itself; as 'to dwell in Heaven,' which, too, is said of the Lord, not only = that He is in Heaven, but also that He is Heaven, for He is everything of Heaven.

3066. The inhabitants-*incolae*-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.

3134. In the Word it is frequently said . . . 'the man-*vir*-and the inhabitant;' where 'man' = that which is of the understanding, and 'inhabitant,' that which is of the will. III.

—^e. 'No man-*vir*' (Zeph.iii.6) = no truth; 'no inhabitant' = no good.

3195. '(Isaac) was dwelling in the land of the south' (Gen.xxiv.62) = thence in Divine light. 'To dwell' = to live, and is predicated of good. Refs.

3261. 'Isaac dwelt with Beerlahairoi' (Gen.xxv.11) = the Lord's Divine Rational in Divine light. 'To dwell' = to live.

3384. 'Isaac dwelt in Gerar' (Gen.xxvi.6) = the Lord's state as to those things which are of faith, relatively to the rational things which were to be adjoined. 'To dwell in Gerar' = to be in those things which are of faith, thus state as to these things; for 'to dwell' = to live.

—². That 'to dwell' = to be and to live, thus state. III. 3417.

— 'Babel shall not be inhabited to eternity' (Is.xiii.20) = their state of damnation.

3488⁸. 'In the whole inhabited [earth]' (Matt.xxiv.14) = the Christian world . . . The Church is here called 'inhabited' from the life of faith, that is, from the good which is of truth; for 'to dwell' = to live; and 'inhabitants' = the goods of truth. Refs.

3600. 'Behold, of the fatnesses of the earth is thy habitation' (Gen.xxvii.39) = life from Divine good. . . 'Habitation' = life; and 'habitation' is predicated of good. Refs.

3613. 'To tarry' is predicated of the life of truth with good; and 'to dwell,' of the life of good with truth.

3654². 'The inhabitant of Jerusalem' = the good of the Church.

3708⁵. Of ignorance of both truth and good is predicated 'they found no city of habitation' (Ps.cvii.4).

3814. '(Jacob) dwelt with (Laban) a month of days' (Gen.xxix.14) = a new state of life. 'To dwell' = life.

3913^e. What is affirmative . . . is as it were the first dwelling-place of the good flowing in from the Lord.

3957⁴. No cares for habitation, etc., there.

3960. Hence Heaven is called the dwelling-place of God, as in Isaiah: 'Look forth from the Heavens, and see from the dwelling-place of Thy holiness and of Thy gracefulness . . .' (lxiii.15). 'The dwelling-place of holiness' = the Celestial Kingdom; and 'the dwelling-place of gracefulness,' the Spiritual Kingdom; 'dwell-

ing-place,' here, is from the same word as that from which comes 'dwell together,' and 'Zebulon.' 8875³. 9815².

[A.] 4255⁴. 'To dwell in the passage of Jordan' (Judg. v. 17)=to be in those things which are initiations.

4451. 'Ye shall dwell with us' (Gen. xxxiv. 10)=life. 'To dwell'=to live; thus 'to dwell with us'=to live together, and to make one Church. 4452.

4478. 'City'=the truth of doctrine; and 'inhabitants,' the good of doctrine; but when the inhabitants of a city are called 'the men of the city,' not the good of doctrine, but its truths, are signified.

4480. 'Let them dwell in the land' (ver. 21)=as to life. 'To dwell'=life . . . Thus 'to dwell in the land'=a likeness of life according to those things which are of the Church. 4484. 4490.

4516. 'The inhabitant of the land' (ver. 30), here, = those who were of the Ancient Church.

4581¹⁰. 'Not to dwell in the land of Jehovah' (Hos. ix. 3)=not to be in the good of love.

4600. 'To reside' is predicated of truth; but 'to dwell,' of good.

4622. The dwellings of the blest in the other life are various, constructed with such art, that they are as it were in the very art of architecture, or immediately from that art.

4667. 'Jacob dwelt in the land of the sojournings of his father . . . (Gen. xxxvii. 1)=the Lord's Divine Natural living together with or concordant under Divine good rational. —.

4926¹. 'To restore the paths to dwell' (Is. lviii. 12)=the truths which are of good. . . 'To dwell' is predicated of good.

5910. 'Thou shalt dwell in the land of Goshen' (Gen. xlv. 10)=the middle in the Natural. 'To dwell'=to live.

6051. 'In order that ye may dwell in the land of Goshen' (Gen. xlvi. 34)=so shall your station be in the middle of the Natural where are the scientifics of the Church. 'To dwell'=life, and thus the station of life. 6080. 6084.

6102. 'And Joseph made his father and his brethren dwell' (Gen. xlvii. 11)=the life of spiritual good and of the truths of the Church from the celestial internal. 'To dwell'=life.

6169. 'And Israel dwelt in the land of Egypt' (ver. 27)=that spiritual good lived among the scientifics which are of the Church. 'To dwell'=to live.

6384. 'He shall dwell at the haven of the seas' (Gen. xlix. 13)=life where there is the conclusion of truth from scientifics. . . 'To dwell'=life.

6541. 'The inhabitant of the Land, the Canaanite, saw the grievous mourning in the floor of Atad' (Gen. l. 11)=the apperception of grief by the good of the Church. . . 'Inhabitant'=good.

6580. 'Joseph dwelt in Egypt' (ver. 22)=the life of the scientifics of the Church from the internal. 'To dwell'=life.

6693³. 'To destroy the inhabitants in the city' (Jer. xlv. 8)=to destroy the goods which are derived from the doctrine of the Church.

6698. Which end is a heavenly Kingdom, in which the Divine can dwell.

6773. '(Moses) dwelt in the land of Midian' (Ex. ii. 15)=life among those who are in simple good.

6774. 'And he dwelt near a well' (id.)=study there in the Word. 'To dwell'=life; here, the study of life.

6792. 'And Moses willed to dwell with the man' (ver. 21)=that they agreed. . . 'To dwell'=to live; and 'to dwell with anyone'=to live together, and therefore to agree.

6804⁹. Conjunction through love and faith is signified by 'My dwelling shall be with them,' etc. (Ezek. xxxvii. 27).

7719. 'And all the Sons of Israel had light in their habitations' (Ex. x. 23)=that with those who were of the Spiritual Church there was enlightenment in the mind everywhere. . . 'Habitations'=the things which are of the mind; for 'a house'=the mind of man; and 'bed-chambers,' its interiors; but 'habitations,' all things of the mind. 'To dwell,' also, =to live; hence 'habitations'=where are those things which are of life, that is, where are those things which are of intelligence and wisdom, which are the things of the mind. In the other life, too, in the habitations or abodes of the Angels, there is light according to the intelligence and wisdom of their minds.

7910. 'In all your habitations ye shall eat unleavened things' (Ex. xii. 20)=that in the interiors, where good is, truth shall be appropriated. 'Habitations'=those things which are of the mind, thus which are of intelligence and wisdom; consequently, the interiors. . .

7983. 'The habitation of the Sons of Israel which they dwelt in Egypt' (Ex. xii. 40)=the duration of infestations. 'Habitation'=states of life; here, states of infestations, for these are the states of life which are here treated of.

8269. 'I will appoint for Him a dwelling' (Ex. xv. 3)=that he will be in the good which is from Him as in His own Heaven. 'A dwelling,' when said of the Lord, is good. The reason the dwelling of the Lord is good, is that all good is from the Lord . . . When the Lord dwells in this, He dwells in His own Divine, and cannot dwell anywhere else. Sig. . . It is said, as in His own Heaven, because Heaven is called the dwelling-place of God, from the fact that the good which is from the Lord is there, and constitutes Heaven.

8309. 'Thou hast conducted them in Thy valour to the dwelling of Thy holiness' (ver. 13)=that the Divine power of the Lord has elevated them to Heaven into the Divine there. . . 'The dwelling of holiness'=Heaven where is the Divine.

—². That the dwelling of Jehovah or the Lord=Heaven; and also good, because in good there is Heaven. III.

—³. That the dwelling of Jehovah, that is, of the Lord, is in good. III.

8313. 'The inhabitants of Philistia' (Ex.xv.14)= those who are in faith alone.

8317. 'The inhabitants of Canaan' (ver.15)=those who are of the Church, and who have adulterated goods and falsified truths.

8328. 'A place for Thee to dwell' (ver.17)=where the Lord is. . . 'To dwell' is predicated of good; and 'the dwelling of Jehovah'=good, and thence Heaven.

8379. The dwellings (of the inhabitants of Jupiter) have been shown me. Des.

8480^c. The Angels with man as it were dwell in good from the Lord, and they cannot be in good from the man. . .

8538. 'Until they came to an inhabited land' (Ex. xvi.35)=before they came to Heaven, where there is good everywhere. . . Heaven is called 'an inhabited land,' from good; for 'inhabited'=what is living from good. Refs.

8588^e. See ANGEL at this ref.

8865^e. In (that which reigns universally with a man) dwell the Angels and Spirits who are with man, and have as it were their abode. . .

8931. Charity and faith are Heaven. . . there, also, dwell the Angels.

8989^g. Spirits and Angels have dwellings which appear just like those in the world (Refs.); and each and all things that appear in their dwellings, are significative of spiritual things. . .

9294^f. The habitation of the Sons of Israel in Canaan. . .

9296^f. The new will, where is the good of charity, is the dwelling of the Lord, and therefore Heaven with man; and the new Intellectual thence is as it were the tabernacle through which there is entrance and exit.

9338^e. The Lord dwells with an Angel only in that which is His own with him; in like manner with a man. . . 10125. 10151^e. —³,Ex.

9342. 'I give into your hands the inhabitants of the Land' (Ex.xxiii.31)=command over evils. . . 'The inhabitants of the Land'=the evils of the Church; for 'inhabitants'=goods; and therefore in the opposite sense, evils. 9334^e.

9345. 'They shall not dwell in thy Land' (ver.33)=that evils shall not be together with the goods of the Church. 'Inhabitants'=evils. . . 'to dwell'=to live; and 'to dwell with anyone'=to live or be together.

9408. Hence Heaven is called 'the dwelling-place of God' . . . because 'a dwelling-place'=the truth Divine proceeding from the Lord as received in the inmost Heaven, which, relatively, is good.

9433^e. 'The dwelling-place of mount Zion' (Is.iv.5)=Heaven and the Church.

9455. 'The dwelling-place' (or Tabernacle)=Heaven itself.

9480. 'That I may dwell in the midst of them' (Ex. xxv.8)=the consequent presence of the Lord in the representative Church. 'To dwell in the midst,' when said of the Lord,=His presence; for 'to dwell'=to be

and to live. Hence 'to dwell in the midst'=to be and to live present.

9481. 'According to all that I show thee, the form of the dwelling-place' (Ex.xxv.9)=a representative of Heaven where the Lord is. 'The form of the dwelling-place'=a representative of Heaven; for 'form'=a representative; and 'dwelling-place'=Heaven.

—³. As 'a dwelling-place'=Heaven where the Lord is, it also=the good of love and of faith, for these make Heaven; and, as all good is from the Lord, and Heaven is called Heaven from love and faith in the Lord, in the supreme sense, 'a dwelling-place'=the Lord. III.

—^e. Hence it is evident, that the Tabernacle was called the sanctuary and the dwelling-place of Jehovah from the fact that it represented the above-mentioned things.

9485. 'We will enter into His dwelling-place' (Ps. cxxxii.7) . . . 'The dwelling-place'=Heaven where the Lord is.

—². In like manner 'the dwelling-place of the sanctuary' (Dan.viii.11).

—^e. By the whole Tabernacle or Tent was represented the universal angelic Heaven; its ultimate, by the court; its middle, by the dwelling-place where the priest ministered; and its inmost by the dwelling-place within the veil, where was the ark containing the Testimony.

9543^e. The dwelling-place and court of the tent, and the curtains and veils there, represented the things which are in the Lord's Spiritual Kingdom, which is the Second Heaven. 9592.

9594. 'Thou shalt make the dwelling-place' (Ex. xxvi.1)=the Second or middle Heaven. 'The dwelling-place,' when said of what is Divine,=Heaven, properly the Second Heaven. . . The ark. . . represented the Third Heaven; the dwelling-place where was the table and the candlestick, the Second Heaven; and the court, the First Heaven.

—³. Heaven is called the dwelling-place of God from the fact, that the Divine of the Lord dwells there; for it is the Divine truth proceeding from the Lord's Divine good which makes Heaven. . . And as the Lord dwells with the Angels in that which is from Himself, Heaven is called 'the dwelling-place of God'; and the Divine truths themselves from the Divine good, of which the Angels or the angelic Societies are the receptions, are called 'dwelling-places.' III.

—⁴. That it is the Divine things which proceed from the Lord's Divine Human which are properly called 'dwelling-places,' and that thence Heaven itself is called 'the dwelling-place.' III.

—⁵. Thus 'dwelling-place'=Heaven, and also the Church where the Lord is.

—⁷. How the Lord dwells in the Heavens, may be evident from (the fact) that the Lord as to the Divine Human is the Sun. . . in the Heavens; the heat from the Lord as a Sun is love, and the light is faith: the Lord thence dwells with those who receive from Him the good of love and the truth of faith. . . His presence is according to the degree of the reception.

9596^g. From this it may be evident, that the Intellectual itself with those who are of the Lord's Spiritual

Kingdom is 'the dwelling-place' in a strict sense; and that this is described by the expanse from the curtains.

[A. 9596]⁵. 'To stretch out the heavens and to expand the earth' has a like signification to the stretching out and expanding of the dwelling-place by means of the curtains; and this signification is, to regenerate man, and thus create or form a new Intellectual in which there is a new Voluntary, which is the Heaven itself of the spiritual man, in which the Lord dwells with this man. —⁶, Ill.

9613. 'The dwelling-place shall be one' (ver.6)= that the whole Heaven is thus completely one. 'The dwelling-place'=Heaven. 9776.

—³. The whole conjunction of such innumerable angelic Societies in Heaven, with the methods thereof, is represented in the form of the construction of the dwelling-place and of the Tent. . .

9626. Where it treats of the dwelling-place, by which is signified the internal of Heaven. . .

9628. 'The half-curtain that is left over thou shalt make to overflow upon the hinder parts of the dwelling-place' (ver.12)=the ultimate of Heaven, to wit, the proceeding. . . 'The hinder parts of the dwelling-place'=the ultimate of Heaven; for 'the dwelling-place'=Heaven.

9634. 'Thou shalt make boards for the dwelling-place' (ver.15)=the good supporting that Heaven. . . 'The dwelling-place'=the Second Heaven. . . For the boards supported the curtains of both the dwelling-place and of the Tent, and also the two coverings over them. 9641. 9648. 9663.

9668. 'Thou shalt place the dwelling-place according to the method which thou wast made to see in the mount' (ver.30)=to the quarters according to the states of good and thence of truth in the Heaven which is represented. 'The dwelling-place' is a representative of Heaven.

— . It is evident from the description, that as to length the dwelling-place was set from east to west, and that the entrance was at the east, and the ark at the west; thus the sides were on the south and north. The eastern quarter of the dwelling-place represented the state of good at its rising; its western quarter, the state of good at its setting; its southern quarter, the state of truth at its rising; and its northern quarter, the state of truth in its shade. The entrance was at the eastern quarter, because the Lord enters into Heaven through the good of love. Ill.

9670. The veil was that which distinguished between the dwelling-place where was the ark of the testimony, and where the candlestick and table were. . . By the dwelling-place outside the veil was represented the middle Heaven. 9684.

9741. 'The court of the dwelling-place'=the external of Heaven, thus the ultimate Heaven. . . The inmost Heaven is represented by the inmost of the dwelling-place where was the ark of the testimony; the middle Heaven, by the dwelling-place outside the veil; the ultimate Heaven, by the court.

9854². 'The dwelling-place' and 'the Tent'=Heaven.

10153. 'I will dwell in the midst of the Sons of Israel' (Ex.xxix.45)=the presence of the Lord and His influx through good in Heaven and in the Church.

'To dwell,' when said of the Lord, = to be present and to flow in. That it is through Divine good, is because 'to dwell' is predicated of good. —², Ex. 10157.

10160². The state of life of the golden age is described in the Word by 'to dwell under themselves securely and solitarily, without doors and bars.' And as their dwellings were tents. . .

10640. 'Take heed to thyself, lest thou make a covenant with the inhabitant of the land upon which thou comest' (Ex.xxxiv.12)=that we are not to adhere to any religion whatever in which there is evil. . . 'The inhabitant of the land'=religion in which there is evil; for 'an inhabitant'=good; and therefore in the opposite sense, evil. 10647.

10645². The Lord does not dwell with an empty man, that is, with a man who does not know His truths and do them. . .

10732. 'Ye shall not kindle a fire in all your habitations on the Sabbath day' (Ex.xxxv.3)=that nothing of our Own love. . . ought to appear in each and all things of man which are from the Lord. . . 'The habitations' of the Sons of Israel=the goods and truths of the Church which are with man from the Lord; for 'habitations'=the interiors with man, thus those which are of his mind.

10769. The dwellings (of the people of the Fifth Earth). Des.

10784. From the parts of Heaven which are not inhabited. . .

10813. Spirits and Angels dwell and dwell together—*cohabitant*—in like manner as in the world. . . They who have dwelt congregated together in the world, dwell there congregated together; and they who have dwell separate in houses and families, also dwell separate there in like manner. These Spirits (of the Sixth Earth) had dwell separate in their own Earth. . . house by house, family by family, and thus nation by nation; and thus had not known what it was to dwell in society together.

10814. See DOMINION at this ref.

H. 8^e. Hence it is, that in the Word, Heaven is called 'the dwelling-place' of the Lord, and His 'throne.'

12. From these things it is evident, that the Lord dwells in what is His own with the Angels. W.114. P.53^e.

24. The Celestial Kingdom is also called. . . in the Word the Lord's 'dwelling-place.'

50. There are also Angels who dwell solitary, as it were house by house, and family by family. . . 189. D.5181.

148. All in the Heavens dwell distinct according to the quarters. Ex. 149.

151^e. They who are in the Hells also dwell according to their own quarters. . .

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

— . The Angels have habitations, which are various according to each one's state of life, magnificent for

those who are in greater dignity, and less so for those who are in lower rank.

—². As Angels are men, they have mansions and dwellings.

— . Everyone has a general idea that the Angels . . . have domiciles, which they call the dwelling-places of Heaven, and which are more magnificent than the dwelling-places of earth . . .

184. Whenever I have spoken with the Angels face to face, I have been with them in their dwellings. Their dwellings are just like the dwellings on earth, which are called houses, but more beautiful. In them, there are vaults, rooms, and bed-chambers in great numbers: there are also courts; and round about are gardens, shrubberies, and fields. Where the Angels are consociated, their dwellings are contiguous, one next another, disposed in the form of a city . . .

185. See PALACE, here, and throughout.

186. See HOUSE, here. 190.

188. The Angels of the Celestial Kingdom dwell for the most part in lofty places . . . The Angels of the Spiritual Kingdom dwell in less lofty places . . . And the Angels in the lowest parts of Heaven, dwell in places which appear like ledges of stone—*petrae ex saxis*.

218. These dwell in the midst of the Society, in a more elevated situation than the rest, and also in magnificent palaces.

295^e. The like Spirits are present, and as it were dwell in their affections.

358. He may dwell magnificently according to his condition. D.5794.

391². When Angels are with men, they as it were dwell in their affections . . .

393^e. They dwell gratis. W.334, D.Love xii³.

419. It has been granted to see the extent of the inhabited Heaven, and also that of the not inhabited . . .

489². They who loved Divine truths and the Word from interior affection . . . in the other life dwell in light, in lofty places . . .

J. 50. Habitations were then given them. 51.

58. Where the habitations of the Papists have hitherto been in the Spiritual World . . .

F. 43^e. My friend, come with me, and dwell with us.

W. 121. As these quarters . . . are spiritual, the habitations of Angels and Spirits, all of which are according to these quarters, are also spiritual; and they are spiritual, because Angels and Spirits dwell according to their reception of love and wisdom from the Lord. Ex.

124. This diversity of their habitations appears as if it were from the Lord as a Sun, when yet it is from the Angels . . .

134. As the quarters are thus as it were inscribed on the Angel . . . he knows his own house and his own habitation wherever he goes. The reason a man does not know his house and habitation from the quarter in himself, is that he thinks from space . . . Nevertheless, birds and beasts . . . have it implanted in them to know of themselves their own homes and habitations.

331. Uses for the support of the body . . . habitation . . .

333². These uses may be described by (such terms as) . . . habitation . . . habitation being applied to Heaven.

358. That two receptacles and dwelling-places for Himself . . . have been created by the Lord with man . . .

P. 220⁵. Temporary things . . . relate to . . . habitation, etc.

256. The smaller part of the habitable world.

R. 110. 'To know where thou dwellest' (Rev.ii.13)= to know of what quality it is; for, in the Spiritual World, everyone dwells according to the quality of his affection.

336. Angels dwell upon mountains . . .

380. 'He that sitteth upon the throne shall dwell over them' (Rev.vii.15)= that the Lord continually implants good in the truths which they receive from Him. . . (For), in the Word, 'to dwell' is predicated of good. E.479.

416. 'They that dwell upon the earth' (Rev.viii.13)= those who are in the Church where the Word is, and thereby the Lord is known.

735. 'They that dwell upon the earth' (Rev.xvii.8)= those who are of the Church; here, those who are of this religiosity.

883. 'He shall dwell with them' (Rev.xxi.3)= the conjunction of the Lord with them.

—⁴. The reason 'to dwell with them'=conjunction with them, is that 'to dwell'=conjunction from love, as may be evident from many passages in the Word, and also from the habitations of the Angels in Heaven . . . For each Society is in one species of affection, and they dwell there distinctly according to the relationships and affinities of that species of affection . . . M. 50.

937². If anyone there loves another, he dwells with him in the same Society; and if he loves him inmosty, in the same house.

M. 75³. These most ancient people . . . dwelt in tabernacles; wherefore they now also dwell in them.

270⁴. We perceive (these three regions of the mind) like stories—*habitationes*—in a house, one above another.

530². The mind of every man . . . actually dwells in one Society there . . .

T. 74³. If God were to do violence to the free-will of man, the habitation of man in God would perish, and there would only be that of God in man; and this habitation is in all, both on earth and in the Heavens, and also in those who are in the Hells . . . But there is no reciprocal habitation of man in God, except with those who live according to the laws of order . . .

186. The human mind is distinguished into three regions, like a house into three stories—*mansiones*—, in like manner as the habitations of the Angels are into three Heavens.

D. 308. Until He translates them into a certain better dwelling . . .

1344. On the dwellings of those in the other life. 2477, Des. 4292, Des.

[D.] 3931. The dwellings of the most deceitful. Des. 4399. That Spirits and Angels dwell in the affections of man.

4705¹. They who are in a like affection dwell together, and this constantly.

4734. The dwellings of the evil are there; for evil Spirits dwell in cavities and dark places, to which there is a descent by steps . . .

5991. They know of what quality they are from their habitations in the city; for all there dwell according to their quality . . .

E. 133. 'Where thou dwellest' = among whom he now lives. 'To dwell' = to live. Ill. 138. 215. 294¹³. 365¹³. 600¹². 601⁷. 662². Ill. 721¹³.

208⁷. 'To dwell to eternity' (Jer. xvii. 25) = life and eternal salvation.

277⁴. The dwelling-place that was outside the veil = the Second Heaven.

280². 'The inhabitant (of the city)' = the good of doctrine.

—⁴. 'The inhabitants of the earth' = the goods of the Church.

282². 'I will fly away where I may dwell' (Ps. lv. 6) = thereby to snatch the life from damnation.

294¹⁰. The internal sense of the Word as to good is meant by 'the dwelling-place of Zion' (Is. iv. 5).

313⁴. 'The inhabitress of Zion' (Is. xii. 6) = the like as 'the daughter of Zion,' namely, the Celestial Church, or the Church which is in the good of love to the Lord. 326³.

316¹⁶. 'The dwelling-place of the sanctuary' (Dan. viii.) = the Church where these are.

326⁴. 'The inhabitants of the rock' (Is. xlii. 11) = the good of faith in them.

357²¹. 'The inhabitants of the cities of Israel' (Ezek. xxxix. 9) = those who are in the affection of truth from good, that is, in the spiritual affection of truth, and thence in the doctrine of genuine truth.

365³⁸. 'His dwelling-place in Zion' (Ps. lxxvi. 2) = the good of love, since the Lord dwells in this . . .

—⁴⁰. 'The dwelling-place of peace' (Is. xxxii. 18) = Heaven where the Lord is.

386²¹. 'There He maketh the hungry to dwell' (Ps. cvii. 36) . . . 'To dwell' = to live. . . 'That they may erect a city of habitation' = that they may make for themselves the doctrine of life. . . 'Habitation' = life. 730²⁵. —³⁷.

391³. Those Heavens are called 'dwelling-places' where there is the Lord's Spiritual Kingdom, in which there reigns truth from this good.

—¹¹. 'How amiable are Thy dwelling-places' (Ps. lxxxiv. 1) . . . By 'dwelling-places' are meant the higher Heavens.

394. 'They that dwell upon the earth' (Rev. vi. 10) = those who are in the former Heaven which afterwards passed away; for they dwelt upon the earth, etc., in the Spiritual World.

403⁷. 'The dwelling-places of the wilderness' (Joel

ii. 22) = the interior things of the mind of those in whom they did not exist before.

405⁵⁰. 'Dwelling-places' = where they are; here, therefore, 'the dwelling-places of the wilderness' (Jer. ix. 10) = the falsities from the above-named evils.

406². 'The inhabitants of the islands' (Ezek. xxvi. 17) = the goods of truth of the natural man; for 'to dwell' in the Word = to live; and 'inhabitants,' the goods of life. —³. —⁵.

411¹⁷. The faith of falsity is signified by 'a dwelling-place in a rock' (Is. xxii. 16).

—²⁹. These are meant by 'the inhabitress of the valley' (Jer. xxi. 13) . . . 'Inhabitress' = falsity of life.

—³². In the Spiritual World, all dwell according to the correspondences of the interiors of their mind and life.

417⁸. The habitations of Spirits and Angels succeed each other in this order . . . 422⁷.

—¹⁰. 'To dwell,' in the Word, is said of goods.

422⁷. (As they sit in the temples, so they dwell in the houses.)

431¹³. 'Tabernacles' and 'dwelling-places' (Num. xxiv. 5) = habitations such as there are in the Heavens; 'tabernacles,' the habitations of those who are in the good of love; and 'dwelling-places,' the habitations of those who are in truths from that good.

479. 'He that sitteth upon the throne shall dwell over them' = the influx of Divine good into the truths with them. . . 'To dwell over them' = to inflow with good into their truths; for 'to dwell,' in the Word, is said of good; whence 'inhabitants' = those who are in good . . .

504¹¹. 'The dwelling-place of mount Zion' = the good of the Celestial Church. 594¹⁵.

514⁵. 'The inhabitants of the isle' (Is. xxiii. 2) = those who are in the goods of life according to their own doctrinal things.

518²⁰. 'They that dwell therein' (Ps. xcvi. 7) = the universal Heaven as to its goods; 'inhabitants,' in the Word, = those who are in the goods of Heaven and the Church, thus their goods. —³⁸.

531. 'They that dwell upon the earth' (Rev. viii. 13) = those who are of the Church.

538⁸. 'As cities which are not inhabited' (Ezek. xxvi. 19) = as doctrines which are devoid of good. 'Not to dwell,' here (ver. 20) = not to be in any truths because not in good; for these do not dwell in houses, but in pits.

587⁷. 'To dwell in the house' (Is. lxiv. 13) = the appearance of spiritual life thence.

601¹⁵. 'The dwelling-places of the shepherds' (Amos i. 2) = all the goods of the Church.

617¹¹. 'To dwell before Jehovah' (Is. xxiii. 18) = to live from the Lord.

630⁹. 'To dwell with them to eternity' (Ezek. xliii. 7) = the perpetual presence of the Lord with them.

650³⁸. 'The dwelling-places of the wilderness' (Joel i. 20) = those things which are of the understanding and

will with such a man, which otherwise would receive the goods and truths of the Church.

652¹¹. 'Man-*in*;' and 'inhabitants,' in the spiritual sense in the Word, = all who are in truths and in goods.

654²². 'To make to dwell upon their own houses' (Hos.xi.11)=the interiors of the mind formed by means of truths from good, and thus safe from infestation by the falsities of evil.

659²³. 'The inhabitants of Jerusalem' (Jer.viii.1)=all things of the Church thence depending.

660. 'They that dwell upon¹ the earth' (Rev.xi.10)=those who are in the Church; here, those who are in evils and thence in falsities therein, thus who are against its goods and truths.

662. 'They that dwell upon the earth' (id.)=those who live in the Church; here, in the devastated Church.

684²⁷. 'His dwelling-places' (Ps.cxxxii.7)=those things which are of the spiritual sense of the Word, and therefore the Heavens which are in that sense. 700².

700¹⁵. 'The inhabitants' (of Jericho)=the profane.

701¹⁹. Heaven and the Church are called 'My sanctuary' from the good of love; and 'My dwelling-place' (Ezek. xxxvii.27) from the truths of that good; for the Lord dwells in truths from good.

706²³. 'The inhabitants of the ends' (Ps.lxv.8)=those who are in the ultimates of Heaven and the Church, and are there in the faith of charity.

714²¹. 'No inhabitant' (Jer.li.37)=no good with anyone.

724¹⁷. 'The tents of Jacob,' and 'his dwelling-places' (Jer.xxx.18)=all things of the Church and of its doctrine; 'tents,' its goods; and 'dwelling-places,' its truths.

730²³. 'Dwelling-places' (Ps.lxv.12,13) are said of the interiors of man, which are of his mind.

731². In the Spiritual World. . . the quality of everyone is known from the place where he dwells; and everyone knows the place where he dwells from his own quality.

741⁶. 'To dwell'=to live; and thence 'inhabitants'=those who are in the good of doctrine and thence of life. Refs. —⁸.

751. 'Therefore rejoice ye Heavens, and ye that dwell in them' (Rev.xii.12)=the salvation and thence the joy of those who become spiritual through the reception of Divine truth. . . 'Ye that dwell'=those who live; here, spiritually.

752. 'Woe to the inhabitants of the earth and of the sea' (id.)=lamentation over those who become merely natural and sensuous.

768⁷. 'To make the desolate cities to be inhabited' (Is.liv.3)=their life according to Divine truths, which had heretofore been destroyed; 'cities'=the truths of doctrine from the Word; and 'to dwell'=to live according to them.

799¹⁸. 'The dwelling-place of Jehovah,' and 'His tabernacle' (Ps.xci.9,10)=Heaven and the Church; 'dwelling-place,' Heaven and the Church as to truths; and 'tabernacle,' Heaven and the Church as to goods.

805. 'They that dwell upon the earth' (Rev.xiii.8)=those who have been born within the Church; for 'the earth'=the Church; and 'they that dwell upon it,'=those who are and who live there. . .

821. 'The earth and they that dwell therein' (Rev. xiii.12)=those who are of the Church in falsities and thence in evils. . . 'They that dwell on the earth'=the goods or evils of the Church; here, the evils. 826. 827.

871. 'To evangelize to them that dwell upon the earth' (Rev.xiv.6)=to announce the Lord's Advent to all who are of the Church.

109⁸. 'The dwelling-place of demons' (Rev.xviii.2)=where there are direful falsities from the truths and goods of the Church profaned. . .

1100¹⁴. 'The dwelling-places which are laid waste, so that there is not a man passing through them' (Jer. ix.10)=the doctrinal things of the Church, which were from the Word, in which there was not any good and truth.

D. Wis. iii. 1^e. The Lord does not dwell with man, except in his innocence.

4. That the two higher (degrees in man) are dwelling-places of the Lord, but not the lowest. Ex.

Can. God vii. 9a. The angelic Heaven is the very dwelling-place of God with men, and of men with God.

Dwell. *Versari.* D.3180. 3326. 3605.

Dwell together. *Cohabitate.*

Dwelling together. *Cohabitatio.*

See FEAST.

A. 2341. 'Lot made a feast for them'=dwelling together.

— That good and truth would not dwell together with evil and falsity. Sig.

—². They who are in love to the Lord, dwell together with the Lord in good and truth. Sig.

237⁴. The good of charity, in which there is the cohabitation of the Lord with man.

2732. They thus dwell together not only in each thing, but also in the inmost things of life. . . They who, in the life of the body, have lived in such marriage love, are together and dwell together in Heaven as Angels; sometimes, also, with their children.

3459⁹. Of those who are in the good of truth is pre-icated **dwelling together**, which is signified by 'a feast.'

3960. 'This time my man will dwell together with me' (Gen.xxx.20), in the supreme sense,=the Divine Itself of the Lord and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, marriage love. Ex.

— This union (of the Divine Itself and the Divine Human) is not **dwelling together**, but is expressed by '**dwelling together**' in the sense of the letter.

6383. 'Zebulon'=the **dwelling together** of good and truth. . . It is said the **dwelling together** of good and truth, because, in the Original Language, 'Zebulon' means '**dwelling together**.'

8002. To dwell together=to be together in good.

10813. See DWELL at this ref.

H. 367^e. This is called in Heaven **cohabitation** . . .
 379². The delight is turned into undelight after a brief **cohabitation**.

—(q). That husband and wife . . . **dwell together** in the inmost of life. Refs.

J. 97. Men do not know with what Angels and Spirits they **dwell together**.

R. 359. Zebulon was named from **dwelling together** ; and **dwelling together** is said of married partuers whose minds are conjoined as into a one ; for this conjunction is spiritual **dwelling together** . . . There is **dwelling together** (with the Lord) when the man of the Church receives good from the Lord in truths . . . E.447.

M. 50. The reason no other married partners are received in Heaven, is that no others can **dwel together** there, that is, be together in one house, chamber, and bed.

158². This adjunction may be called spiritual **dwelling together**, which exists with married partners who tenderly love each other, however far apart they may be as to the body.

213. That with those who are in love truly conjugal, the happiness of **dwelling together** increases ; but with those who are not in love truly conjugal, it decreases.

280^e. The reason a spiritual man thus **dwells together** with a natural man . . . 281².

322. As to the quality of the **cohabitation** after the wedding, whether it is internal, that is, of souls and minds, which is **cohabitation** in the principal idea ; or whether it is only external . . .

Dwelling together. *Contubernium. Contubernalis.* W.402^e. 432². M.256.

Dyke. *Agger.* A.1661. 1692.

E. *The letter E, sounded like the a in Fate.*

H. 241. The speech of the spiritual Angels sounds much from the vowels **E**, and **I** (ee).

—². (Words of the spiritual class in the Hebrew Word), and which involve truth, partake of **E**, and **I**.

S. 90². In the Third Heaven . . . they cannot utter the vowels **I**, and **E**, but instead of them **Y**, and **EU**. T.278.

D. 5112. When the Spiritual Angels speak, their words, which are intellectual ideas, have an affinity with the vowels **E**, and **I** ; and when they use **A** (ah), there is something of **E**, or of **AE**, in it.

—^e. But when a man is speaking with the celestial Angels, he is bent from words in which there is **E**, and **I**, to words in which there are **A**, **O**, and **U** (oo).

5620^e. The celestial Angels said, as also **I** have often perceived, that they have not the vowels **I**, and **E** . . .

De Verbo 4². The Angels of the Third Heaven cannot utter the vowels **I**, and **E**, but instead of **I** they utter **Y**, or **EU** ; and instead of **E** they utter **EU**.

Each. See **SINGLE**.

Eagle. *Aquila.*

A. 1667^e. Where the carcase is, there are the **eagles**.

3900¹⁰. See **CORPSE** at this ref.

— Reasonings concerning goods and truths, that they only exist in so far as they are apprehended, and confirmations of evil and falsity by such reasonings, are '**eagles**.'

3901. The reason the last state of the Church is compared to the **eagles** which are gathered together to a carcase or body, is that by '**eagles**' are signified the rational things of man, which, when predicated of things good, are rational truths, but when of things evil are rational falsities or reasonings. . . The birds which fly high, and have sharp sight, = rational things. Ill.

— 'He led him about, He instructed him, He guarded him as the pupil of the eye, as an **eagle** stirreth up its nest, fluttereth over its young, spreadeth out its wings, taketh him, and carrieth him upon its wing' (Deut.xxxii.10,11). It is instruction in the truths and goods of faith which is here described, and is compared to an **eagle**. . . '**An eagle**,' here, = that which is rational.

—². '**To ascend with a strong wing as eagles**' (Is. xl.31)=to grow in the understanding of truth, thus as to the Rational.

—³. In Ezek.xvii., the **eagle** first mentioned = the Rational enlightened from the Divine ; and the **eagle** mentioned in the second place = the Rational from proprium afterwards perverted by means of reasonings from sensuous and scientific things.

—⁴. In Dan.vii., the first state of the Church is described by '**a lion which had eagle's wings**,' (which) = rational things from proprium.

—⁵. '**The face of an eagle**' (Ezek.i.10 ; x.14) = circumspection, and thence Providence.

— Hence it is evident, that '**an eagle**,' when predicated of man, = the Rational ; and this because an **eagle** flies high, and from aloft takes a wide view of the things which are below.

—⁶. Such was the signification of an **eagle** in the Ancient Church.

—⁷. That in the opposite sense '**an eagle**' = rational things not true, thus falsities. Ill.

—⁸. In these passages, '**eagles**' = the falsity which is induced by reasonings, which is induced from the fallacies of the senses and external appearances.

5113³. '**An eagle**' = the Rational.

6441^e. The case is the same (as to sometimes having a good signification) with other rapacious beasts, as with leopards, and **eagles**.

8764. '**I bore you upon the wings of eagles**' (Ex. xix.4) = thus by means of truths they have been elevated to celestial light. . . '**An eagle**' = the Rational as to truth ; for **eagles** fly on high. Ex.

—⁶. In Ezek.xvii., is described the establishment of the Spiritual Church by the Lord ; '**the eagle**' there = faith . . . The external of the Church is described by one **eagle**, and its internal by the other.

9391². Good and thence truth in the internal form are signified by '**the face of a man**' and '**a flying eagle**' (Rev.iv.7).

9688^e. The Spiritual Church is called '**an eagle**' (Ezek.xvii), from perception.

9970. As they saw clearly the things below, **I** compared them to **eagles** . . . But they were indignant at

this, supposing that I believed them to be eagles in respect to prey, and thus that they were evil; but I answered, that I did not liken them to eagles in respect to prey, but in respect to keenness of sight. I added, that those who are like eagles in respect to prey are evil; but that those who are like them only in respect to keenness of sight are good. D.4673^d.

10199^s. 'A great eagle with wings' (Ezek.xvii.)=the interior truth of the Spiritual Church.

P. 20. They who are in evil and at the same time in truths, may be compared to eagles which fly aloft, and which, when their wings are taken from them, fall down . . . Eagles also=men of prey, who possess intellectual sight; and wings=spiritual truths. It was said that they are such as have had no regard to God in their own life. To have regard to God in the life means to think that this or that evil is a sin against God; and therefore not to do it.

R. 244. 'The fourth animal was like a flying eagle' (Rev.iv.7)=the Divine truth of the Word as to Knowledges and thence understanding. By 'eagles' are signified various things; and by 'flying eagles' are signified the Knowledges from which comes understanding; for, while they are flying, they Know and see. They also have sharp eyes, in order to see clearly, and the eyes=the understanding. 'To fly'=to perceive and instruct; and, in the supreme sense, to look out for and provide. R.320.

—². That 'eagles'=such things. Ill.

—^e. In the opposite sense, 'eagles'=the Knowledges of falsity, from which comes a perverted understanding. Ill.

561. 'There were given to the woman two wings of a great eagle' (Rev.xii.14)=the Divine circumspection for that Church. . . 'An eagle'=intellectual sight, and thence thought.

M. 15. The ensign of this heavenly Society was an eagle sitting upon its young at the top of a tree.

—^e. The courtiers wore mantles . . . in which were woven flowers around young eagles—*aquilinos pullos*.

20². On the plate was engraved a young eagle, the nuptial ensign of this Society of Heaven.

75³. At last we saw a grove of tall cedars, and on their branches some eagles . . .

495². By turns the understanding elevates itself, like an eagle . . . I.14. T.590.

T. 42². There are some who at once perceive that truth is truth as soon as they hear it: in the Spiritual World these are represented by eagles.

320^e. They who confirm falsities of every kind, regarding truths as of no moment, and who discharge the offices of the priesthood only for the sake of gain, and to attain honour . . . may be likened to . . . leopards and eagles that with sharp eyes search for the richest prey.

634². To that faith, and the imputation thereof, the eagles have been gathered together (Matt.xxiv.28). 'Eagles,' here, =the lynx-eyed leaders of the Church.

815. (Free nations compared to eagles.)

D. 2229. That Spirits fly to the spot like an eagle, as we read of the nations (Deut.xxviii.49).

E. 278. 'An eagle'=Divine intelligence.

281. 'The fourth animal was like a flying eagle'=the appearance of the Divine protection and Providence in ultimates as to intelligence and as to clear-sightedness on every side. 'An eagle'=intelligence; here, the Divine intelligence which belongs to the Lord's protection and Providence. The reason 'an eagle'=intelligence, is that intelligence is in the light of Heaven; and an eagle flies high in order to be there, and to look round on every side.

— . The reason 'an eagle'=intelligence, is also because the birds of heaven, in a good sense, =intellectual and rational things; and an eagle pre-eminently so, because it not only flies high, but is also sharp-sighted.

—². That 'an eagle'=intelligence. Ill.

— . In Ezek.xvii., by the first 'eagle,' is described the process of the regeneration of the natural or external man by means of scientifics and by means of Knowledges from the Word; and by the second 'eagle' is described the process of the regeneration of the spiritual or internal man by means of truths from good; hence by the first 'eagle' is signified the intelligence of the natural man; and by the second, the intelligence of the spiritual man. Ex.

—³. That 'an eagle'=intelligence, may also be evident from Is.xl.31. 'To ascend with a wing as of an eagle'=to ascend into the light of Heaven, thus into intelligence.

—⁴. 'To be renewed like an eagle' (Ps.ciii.5)=as to intelligence.

—⁵. 'To bear as with wings of eagles'=to bring into intelligence, because into Heaven and its light.

—⁶. Their instruction in truths, guarding from falsities, and the opening of the interiors of their minds so that they may 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 carrying them upon its wings' (Deut.xxxii). —⁸. 2S3¹⁰.

—⁹. By 'eagles' (Luke xvii.37) are signified those who are in truths, and who are in falsities; thus who are in true intelligence, and who are in false intelligence. . . .

—¹⁰. The falsities which are from man's own intelligence are also described by 'eagles' in the Word. Ill. 410⁴.

— . 'Eagles,' here, (Jer.iv.13)=man's own intelligence, which is reasoning from falsities.

—^e. 'An eagle,' here, (Lam.i.9)=reasoning from falsities against truths.

410⁵. They are compared to 'an eagle' (Obad.4), because 'an eagle,' from its lofty flight, =the pride of man's own intelligence.

759. 'There were given to the woman two wings of a great eagle'=the spiritual intelligence and circumspection which are given by the Lord to those who are of this Church. . . 'An eagle'=intelligence and circumspection.

—⁴. Moreover, 'the wings of the eagle,' which were given to the woman=the understanding of truth; for all who are of that Church have the understanding enlightened . . .

[E.] 1200^o. (The eagle is a bird of an intermediate character, and appears in the World of Spirits.)

5 M. 23. There then appeared eagles flying out of the desert . . . which swallowed the maggots, and licked up the slime like water. . . These eagles signified reasonings and confirmations (at the time of the abomination of desolation).

Coro. 30^o. The spiritual man is like . . . an eagle as to the sight of the mind . . .

Ear. Auris.

See HEAR.

A. 656. The ear . . . is as a door at the side . . .

946^o. (The wonders in the ear.)

1118. See BREATHE at this ref.

1378. (Sound would be believed to be near the ear.)

1773. A vernal heat diffusing itself . . . even to the ears . . .

1953^o. The ear cannot know, still less perceive, speech . . . The ear only discerns the articulate sounds . . .

2056. 'An uncircumcised ear' (Jer.vi.10)=no hearing.

2072. Interior hearing and obedience are signified by 'the ear.' 2271.

2542. 'He spake all these words in their ears' (Gen. xx.8)=exhortation to things confirmatory thence, even to their obeying. . . 'The ears'=obedience, because of the correspondence which exists between hearing and obeying, which correspondence is latent in the very word 'hear,' and still more in 'hearken;' the origin of which correspondence is from the other life, where they who are obedient and submissive belong to the province of the ear; nay, they correspond to the hearing itself. Ill.

—^e. 'To hear with the ears' (Is.vi.10)=to perceive with affection, thus to obey.

2763. The ears=obedience.

2942. 'In the ears of the sons of Heth' (Gen.xxiii.10)=obedience. 2952.

2965. 'He spake in the ears of the sons of Heth' (ver. 16)=according to the capacity of those who were of the new Church. . . 'The ears'=obedience; hence, 'to speak in the ears'=according to the capacity; for capacity is of reception, thus of obedience according to that which anyone perceives and wills.

2975. 'To speak in the ears of the sons of Heth' . . . involves application to their will.

3103. 'The man took a pendant for the ear' (Gen. xxiv.22)=Divine good. (See PENDANT, here.)

3342^o. All speech that is perceived with the ear, when it ascends towards the interiors, passes into ideas not unlike those of visual things, and from these into intellectual ones, and thus there is effected a perception of the meaning of the words.

3628^o. The aerial atmosphere by its influx, keeps in connection . . . its organ, which is the ear, with its forms constructed to the modifications thereof.

3869^o. They who are obedient and in faith thence, belong to the province of the ear. . . Hence it is, that

'the ear'=obedience; and, in the spiritual sense, the faith thence derived, or faith in the will. Ill.

—⁹. 'To remove the nose and the ears' (Ezek. xxiii.25)=the perception of truth and good, and the obedience of faith.

—¹⁰. 'A piece of an ear' (Amos iii.12)=the will of truth.

— Hence it was, that when Aaron and his sons were inaugurated into the ministry, it was commanded . . . that Moses should take of the blood of a ram, and should 'put it on the earlap of Aaron's ear, and upon the earlap of the ear of his sons . . .' (Ex.xxix.20). This ritual represented the will of faith, into which the priest was as it were initiated. . . The internal sense is, that what is holy of faith from the will should be guarded.

—¹¹. That 'the ear'=obedience, and, in the internal sense, the faith thence derived, appears still more manifestly from the ritual respecting a servant who did not want to depart from his service . . . (Ex.xxi.6; Deut. xv.17). 'To bore the ear with an awl at the door-post' =to serve or obey perpetually; in the spiritual sense, not to want to understand truth, but to will truth from obedience, which, relatively, is not free. S989^o. 8990. E.208¹².

—¹². As the obedience of faith is meant, in the internal sense, by 'the ears,' and 'to obey,' by 'to hear,' it is evident what is meant by these words of the Lord, 'He who hath ears to hear, let him hear.' Ill.

—¹⁴. That Jehovah has neither ears nor eyes like a man, is known . . . But by His 'ear' and 'eye' are signified infinite willing and infinite understanding; infinite willing is Providence, and infinite understanding is foresight. These are what are meant in the supreme sense by 'ear' and 'eye,' when they are attributed to Jehovah.

4051^e. They applied themselves to my ear . . .

4326. Their operation . . . finally drew itself towards the (left) ear.

—². The region where the (left) ear is, corresponds to obedience alone without affection.

—³. (The above means) that with their descendants, whose time was called the iron age, as they did not live in the affection of truth, but in obedience to truth, the Involuntary no longer manifested itself in the face, but withdrew to the region about the left ear. (Where it is now. D.3861. 3864.)

4403^o. The Spirits who appear at my ears are those who obey.

4407. (Superiority of the eye to the ear. See EYE, here.)

4523. The ear is exactly formed to the nature of the modifications of the air and of sound; thus, as to its Corporeal and Material, the ear corresponds thereto . . . and this so completely, that every secret which is stored up in the nature of air and sound is inscribed on the organism of the ear. 6013. 6057.

4652. On the correspondence of the hearing and of the ears with the Grand Man. Gen.art.

—². (I told the Spirits) that their speech flowed into my ear by an internal way, and human speech by an external way.

4653. The Spirits who correspond to hearing, or who constitute the province of the ear, are they who are in simple obedience, that is, who do not reason whether it is so, but believe it to be so because it is said to be so by others; hence they may be called obediences. The reason they are of such a character, is that hearing is to speech as a passive is to its active, thus as one who hears a person speaking, and who acquiesces. Hence, in common discourse, to hear anyone means to be obedient, and to hearken to his voice, means to obey.

4653a. There are many differences of the Spirits who correspond to the ear, that is, to its functions and offices. There are those who relate to each of its little organs; some, to wit, to the external ear; some to the membrane which is called the drum of the ear; some to the interior membranes which are called windows; some to the hammer, the stirrup, the anvil, the cylinders, the cochlea; and some to parts still more interior, even to those substantiated things which are nearer to the spirit, and which at last are in the spirit; and finally, are inmosty conjoined with those who belong to the internal sight, from whom they are distinguished by their not having so much discernment, but assenting passively to them.

4654. There were Spirits with me, who flowed strongly into the thought, when things relating to Providence were being treated of, especially when I thought that those things would not come to pass which I awaited and desired. The Angels said that they were Spirits, who, when they lived in the body, and prayed for anything, and did not obtain it, were indignant, and on that account were led into doubt concerning Providence; but still when they were out of that state, they exercised piety according to what others said; thus they had been in simple obedience. It was said that such belong to the province of the external ear, or that of the earlap. They also appeared there while they spoke with me.

4655. I have many times observed Spirits near to my ear, and also as it were within it. The reason they were within . . . is that in the other life it is state which makes the appearance. They were all simple, and obedient.

4656. There was a Spirit who spoke with me at the left earlap, at its hinder part where are the erector muscles of the earlap. He said . . . that he does not reflect at all upon what others say, but merely takes it in with his ears. When he spoke, he as it were belched out his words . . . Hence it was given to know, that there were no interior things in his speech, thus but little of life . . . It was said, that such as attend but little to the meaning of a thing, are they who belong to the cartilaginous and bony part of the external ear.

4657. There are Spirits who have sometimes spoken with me, but muttering, and this near the left ear, as if they wanted to speak into the ear, so that no one should hear. But it was given to tell them, that this is not a fit way in the other life, because it shows that they have been whisperers, and so they have now imbued the nature of whispering; and that the greater part of them are of such a character, that they observe the faults and blemishes of others, and tell them to their companions when no one hears; or, while the others

are present, by whispering into the ear; and that they see and interpret all things unfairly, and set themselves above others . . . In the other life, such speech is heard more loudly than open speech.

4658. To the interiors of the ear belong those who have the sight of the interior hearing, and obey what its spirit there dictates, and who give apt expression to its dictates. Their quality was thus shown me:—something sonorous was perceived penetrating from beneath, near the left side even to the left ear . . . They were logicians and metaphysicians, who had immersed their thoughts in such things merely to be accounted learned, and thus come to honours and riches. They lamented that now they lead a miserable life. . . (Aristotle then appeared above the head, and) applied himself to the right ear, and there spoke hoarsely, but sanely . . . D. 3947. 3948. 3949, Ex.

5017. The function of the ear. Ex. (See HEAR at this ref.)

—^c. Hence it is, that the Spirits and Angels who correspond to the ear or to the sense of hearing in the Grand Man, are not only apperceptions, but also obediences. As they are obediences, they are also apperceptions, for the one involves the other.

5180. The suction towards the left eye was from Spirits; that towards the left ear was from Genii.

— . The region of those who acted outwardly, was observed to be from the plane of the septum of the nose rising towards the plane of the left ear.

5189^b. They then applied themselves to my left ear . . .

5797. 'Let thy servant, I pray, speak a word in the ears of my lord' (Gen. xlv. 18) = supplication concerning reception and hearing. . . 'The ears' = obedience; here, kind hearkening, or hearing, because an inferior is speaking to a superior.

6513. 'Speak, I pray, in the ears of Pharaoh, saying' (Gen. l. 4) = solicitation to consent. . . 'The ears' = obedience; here, consent, because it is addressed to the king . . .

7225². 'An uncircumcised ear' = disobedience.

7359^e. Exterior speech is that of articulate sound falling towards the external membrane of the ear; and by which, by means of the little organs, membranes, and fibres which are within the ear, it is thence carried to the brain.

7634. 'To tell in the ears' (Ex. x. 2) = that they may know and apperceive.

7769. 'Say now in the ears of the people' (Ex. xi. 2) = information, and obedience. . . Obedience is signified by 'to say in the ears;' for the ears correspond to obedience, and thence signify it.

8621. 'Set it in the ears of Joshua' (Ex. xvii. 14) = to be obedient . . .

9397. 'He read it in the ears of the people' (Ex. xxiv. 7) = for hearkening, and obedience. . . 'In the ears' = for obedience; for 'the ears,' and 'to hear' = to obey. Refs.

—². As 'the ears' = not only hearing and apperception, but also obedience, the expression is very

frequently used in the Word 'to speak in the ears,' and 'to read in their ears;' and not to speak and to read before them. Ill.

[A. 9397]³. As 'the ear,' and 'to hear' = the reception, apperception, and obedience of truth, thus the first and last of faith, the Lord so often said, 'He that hath an ear to hear, let him hear.'

10061. 'Thou shalt put it upon the earlap of the right ear of Aaron, and upon the earlap of the right ear of his sons' (Ex.xxix.20)=all the Perceptive of Divine truth proceeding from the Lord's Divine good in the Heavens. . . 'The ear'=what is perceptive; here, what is perceptive of Divine truth in the Heavens and in the Church; for all the Perceptive there is thence derived. There is meant here, in special, the Perceptive in the Celestial Kingdom; for there truth is perceived from good. 'The earlap,' which is the outermost of the ear=the whole, or all. . . 'The right ear'=the Perceptive of truth from good. . .

10402. See EAR-RING at this ref.

—. 'The ears'=obedience and apperception.

10587. (In the Fourth Earth) they think within themselves; and the ideas of thought are communicated to another by a kind of gliding into the interiors of the ears, by a way. . . within the mouth, which is called the Eustachian tube, which opens into the mouth, and terminates in the chamber of the ear.

H. 96². They who are in the ears (of the Grand Man), are in hearkening and obedience. E.427.

97. Hence, in the Word, 'the ears'=obedience.

248^e. That the speech of an Angel and a Spirit flows down even into the ear from within, has been evident to me from the fact that it also inflows into the tongue. . .

271(e). That the ear corresponds to perception and obedience. Refs.

S. 108. The ears (of the Abyssinian Spirits) were opened, so that they heard the singing in a place of worship in this world. . . Presently, their ears were closed, so that they did not hear anything; and then they were affected with a still greater delight, because a spiritual one. . . D.5947.

R. 87. 'He that hath an ear, let him hear what the Spirit saith unto the Churches' (Rev.ii.7)=that he who understands these things should obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem. E.108.

—. In the province of the ears in Heaven are they who are in perception and at the same time in obedience.

363². They who constitute the third class of the tribes, are they who correspond to the ears and cheeks.

426². The layman hears these mysteries, but they fly in through one of his ears, and out through the other.

590. 'If anyone hath an ear, let him hear' (Rev.xiii.9)=that those who want to be wise should attend to these things. 'To have an ear to hear'=to perceive and obey, and also to attend.

839⁵. They said that they would pull our ears.

M. 55⁸. Many of the bystanders then placed their

hands on their ears, and said that these things hurt their ears. They were unchaste.

T. 78^e. As these direful things began to hurt our ears. . .

79⁴. His right ear was stopped up as with cotton. 644^e.

371⁸. There is a like mutual reciprocal conjunction. . . of sound and the ear.

D. 1089. On those who constitute the province of the ear. 3956.

1129. Those who [operate] towards the ear are Genii. . .

1751. They block up the internal chamber of the ear.

342S. He applied himself to my left ear. . . and thus spake two or three times in my ear. . .

3465. I heard a subtle species of turning near my left ear. . .

3956. There are some who relate to the external ear, and there are some who relate to the internal ear, and to the interior ear; among whom they who relate to the right interior ear have often been heard. They want to speak, and can scarcely desist. They who relate to the left ear, I have not thus heard, but I heard that they are more subtle choirs; and I could not perceive what they said.

3957. I have observed that. . . they change their situation, as a man does his ear. When, in bed, I turned my right ear upwards, they were above, speaking on the right at a considerable altitude; but when I turned the right ear to the pillow, they were heard in the pillow, and below it; of which they complained, that I should invert myself: so that the situation of those who relate to the ear is ordered differently from that of the rest.

3963. Spirits have been able. . . through my ears to hear others speaking. . .

3967. They operated in a shocking manner into those who relate to the right ear. . . The reason was that the right ear signifies this wheedling from a man his interior thoughts and inducing him to utter them. But these Spirits who constitute the right ear. . . are upright; only that they love to talk, and to disclose the things which they perceive elsewhere.

4348². The influx (of the hypocrites) is into. . . the perieranium about the right ear, in which they create a bad and rather severe pain. 4351².

5569. The (wicked Babylonish crew) go around the left ear, and occupy that province. . . Thus they turn away from it all the influx from Heaven. . . and when they possess that province, they possess the Spirit and the man; for everything apperceptive comes through that way; and thither enters all that which delights the man from his dominant love; in a word, all the delight of the interior thought. The influx of Heaven has its axis near the ear, so that the axis of the influx is there, because the ear receives such things, and the things which enter therein come to the man's perception. When they have occupied this province, they at once perceive the Spirit's thoughts and affections, not before. (The consequence.)

5664a. He let himself into possession of the province of my left ear . . . 5857.

585r. Why the ear=obedience. Gen.art.

— The reason why the ear=obedience, is that with the celestial, with whom the internals are open, all things which they hear about truths and goods, enter into their Voluntary and life, and thus make it; so the things which enter through the ear are with them obedience. It is otherwise with the spiritual . . .

D. Min. 4602. On the auricular-*auricularibus*.

— There are Spirits not evil, who ascend within towards the left side towards the internal ear, and there apply their own ear, in order to see what is going on in the World of Spirits. It was said, that when they rise up, and apply their ear, I was held with my sight in the World of Spirits . . .

E. 14². They who are in the province of the ear, are obediences from perception . . . and the province of the ear is in the axis of Heaven; and therefore the whole Spiritual World flows into it, or into those who are there, with the perception that so it is to be done; for this perception is regnant in Heaven. Hence it is, that those who are there, are obediences from perception.

163³. 'The legs, and a small piece of an ear'=the goods which are in the natural man, and thence something of the perception of truth.

455²¹. The ears being opened by the Lord (Mark vii. 35)=the perception of truth, and obedience.

600¹. The good of life according to the truths of doctrine, is signified by 'thine ears shall hear a word' (Is. xxx. 21). 'The ears'=obedience; and as obedience is of life, 'to hear a word'=life according to the truths of doctrine.

—¹⁸. 'The earlap of the right ear'=obedience from perception.

808. 'If anyone hath an ear, let him hear' (Rev. xiii) =reception by those who are in the understanding of truth, and thence in the perception of good. . . (For) 'to have an ear,' and 'to hear'=both to understand truth and to perceive good; to understand truth is of the thought, and to perceive good is of the affection, and both are of the ear or hearing; for that which enters the ear passes into the sight of the understanding, and also into the affection of the will; wherefore, by 'the ear,' and by 'to hear' is signified hearkening and obedience; hence 'to hear anyone'=to understand; and 'to hear or listen to anyone'=to obey; and both are signified by 'to hearken.'

1081³. 'Blessed are your ears, because they hear' (Matt. xiii. 16) . . . 'The ears,' here, =obedience, thus life according to the truths of faith; and 'to hear'=to obey and to live.

Ear (of Corn). *Arista*.

A. 5212. 'Seven ears ascending on one stalk' (Gen. xli. 5)=the scientifics of the Natural which are conjoined. 'Ears,' or 'ears-*spicae*'=the scientifics of the Natural. Ex. 5213.

— The scientifics which are here signified by 'ears,' or 'ears-*spicas*,' are the scientifics of the Church.

—². 'The seven kine'=those things which are of

the interior Natural, and which are called the truths of the Natural; and 'the seven ears'=the truths of the exterior Natural, which are called scientifics. 5263⁹.

5214. 'Seven thin ears' (ver. 6)=scientifics of no use. 5215².

5217. 'The seven thin ears swallowed up the seven fat and full ears' (ver. 7)=that the scientifics of no use exterminated the good scientifics. Ex.

5266. 'The seven good ears are seven years' (ver. 26) =the states of the multiplication of truth in the exterior Natural. 'Ears,' in a good sense, =scientifics; and therefore the truths of the exterior Natural; for these are called scientifics.

5269. 'The seven empty ears, blasted with the east wind' (ver. 27)=the states of the multiplication of the falsity which infests the exterior Natural. 'Ears' . . . in the opposite sense, =the falsities of the exterior Natural.

Ear (of Corn). *Spica*.

A. 5212. See EAR-*arista*-at these refs. —.

—³. Interior and exterior scientifics are signified by 'the ears of the river Euphrates, even to the river of Egypt' (Is. xxvii. 12).

—⁴. The comparison with 'the blade, the ear, and the corn' (Mark iv. 28), involves the rebirth of man by means of scientifics, the truths of faith, and the goods of charity. . . 'The blade'=the first Scientific; 'the ear'=the Scientific of truth thence derived; 'the corn'=the good thence derived.

— (The signification of 'ear' further ill.)

7604. 'A ripening ear' (Ex. ix. 31)=that they stood forth. Ex.

9295². 'An ear,' or ear-*arista*- containing the wheat or barley, =truths thus adjoined to goods.

— 'A parched ear' (Lev. xxiii. 14)=the good of charity; 'a green ear'=the good of truth.

10669. Standing corn=truth in conception; the ear, truth containing; and the wheat and barley in the ear, good receiving, and also received.

T. 301². 'To gather the ears and eat them' (Matt. xii. 1)=to be instructed in doctrinal things.

351⁴. Every ear and blade . . .

D. 2763. Corporeal things reformed . . . were represented by . . . a contexture . . . with points arranged into various beautiful forms . . . This little point-*spiculum*-was set in the forms. Afterwards, a more coherent form of such points, in beautiful forms, from minute points . . .

E. 654²³. 'From the ear of the river even to the river of Egypt'=all rational and scientific truth that would be of service to the Spiritual. 'An ear' is mentioned, because it is the containant of corn, by which is signified the truth and good which is of service to the spiritual man for nourishment.

Earlap. *Auricula*.

Auricular. *Auricularis*.

A. 1763. Spirits applying themselves to the left earlap. 3869¹⁰. See EAR at these refs. 4654. 4656. 10061. E. 600¹⁸.

[A.] 10050². 'The earlap of the ear' = what is apperceptive of the natural man.

W. 403². (The auricles of the heart mentioned.) 408². D. Wis. vi⁷.

D. 2667. On those who constitute the province of the earlap, or external ear. D. Min. 4813.

4194. The punishment of certain, as among the auriculars.

—¹. Such are sent among the auriculars, or those who constitute the cartilaginous skin of the left earlap.

D. Min. 4602. On the auriculars.

4813. It was a Spirit of the province of the external ear, and in fact of the earlap where the flesh hangs beneath the cartilaginous part, or rather the gross membranaceous cartilage which makes this.

E. 298¹⁴. 'The right earlap' = the Perceptive of truth from good.

Early. *Matutinus.*

A. 2540. 'Early' (Gen. xx. 8) = the light of confirmation from celestial good.

2673. 'To arise early in the morning' (Gen. xxi. 14) = to perceive clearly.

2716. Like clouds . . . in the early morning time . . .

2780. See MORNING at these refs. 4214. 9387. 10200.

5097. 'Joseph came to them in the early morning' (Gen. xl. 6) = that which is revealed and clear to the Celestial of the Spiritual. The reason why 'morning,' or early morning, has this signification. Ex.

5221. 'It came to pass in the early morning' (Gen. xli. 8) = in that new state. . . 'Early morning,' or 'morning' = a state of enlightenment.

7306. 'Go to Pharaoh in the early morning' (Ex. vii. 14) = elevation to things more confirmatory. . . 'The morning,' or 'the early morning' = a state of enlightenment and of revelation; here, of elevation, because it is predicated of those who are in falsities, who cannot be enlightened, but can have their attention elevated. 7435.

10833. Concerning the revelation, they said that it takes place in the early morning time between sleeping and waking.

R. 151. 'I will give him the morning star' (Rev. ii. 28) = intelligence and wisdom then. E. 179.

—². The reason the star is called 'morning,' is that 'morning,' or 'morning-mane' = the Advent of the Lord, when there is a New Church. Ill. 954⁹.

954. 'I am the bright and morning star' (Rev. xxii. 16) = that the Lord was then the Light, and that He will come with new light, which will arise before His New Church, which is the Holy Jerusalem.

Ear-ring. *Inauris.*

A. 3263⁹. 'Ear-rings of gold' (Judg. viii. 24) = those things which are of simple good.

4551. 'The ear-rings which are in their ears' (Gen. xxxv. 4) = actual things. (For) ear-rings are insignia representative of obedience . . . and those things which are of obedience are actual . . .

—⁹. As to ear-rings, they were of two kinds; there were those which were applied above the nose to the forehead, and there were those which were applied to the ears . . . The former were insignia representative of good, and are called pendants; whereas those which were applied to the ears, were insignia representative of obedience; and are ear-rings; but in the Original Language both kinds are expressed by the same word.

9930⁹. 'A pendant upon the nose' (Ezek. xvi. 12) = the perception of good; 'ear-rings upon the ears' = the perception of truth, and obedience. E. 272². (=hearkening, and obedience. 577³.)

10402. 'Pluck off the ear-rings of gold from the ears of your women, of your sons, of your daughters' (Ex. xxxii. 2) = the drawing out of such things from the sense of the letter of the Word as favour external loves, and the principles thence derived. . . 'The ear-rings of gold which are in the ears' = insignia representative of obedience and of the apperception of the delights which are of external loves. Ex.

—³. That 'ear-rings' are the insignia of obedience and of apperception. Ill.

10540². 'A pendant' = truth as to perception; and 'ear-rings,' truths as to obedience.

E. 1957. 'Pendants,' and 'ear-rings,' are representatives of perception and of obedience.

Earth. *Tellus.*

See MERCURY, JUPITER, MARS, SATURN, VENUS, and MOON.

A. 637. See CHURCH at this ref.

—². Unless the Lord had come into the world, the universal human race on this Earth would have perished . . . 1673². J. 10⁴. D. 1507.

931. Hence it may also be evident, that the Earth will not last for ever, but that it also will have its end; for it is said 'in all the days of the earth-*terrae*,' that is, so long as the earth-*terra*-lasts. (See D. 2348.)

969. Almost a million a week pass from this Earth.

1277. Their being far apart on the Earth is of no account.

—⁹. If a number on the Earth had their internal sight open, they could be together . . .

1378². Navigation round the globe of the Earth . . .

1676⁶. Unless the Lord had come into the world . . . none could have been saved who have lived on this Earth since the time of the Most Ancient Church.

1808². The origin of all things on the Earth . . .

2284⁹. Those who come from the Earth into the other life.

2298. Little children on the Earth have almost like ideas . . .

2730. Above all on this Earth . . .

3215. Like those things which are on the Earth . . .

3348. Spirits from another Earth . . . 5056. 6924.

—³. The learned of our Earth were present.

4041. This is like the flux of the Earth about its axis . . . and around the sun.

4322. In the three kingdoms of the Earth . . .

4330. The Societies of Spirits and Angels to which correspond the things of the external man, as to a great part are from this Earth.

— . At this day few come from this Earth into the other life with whom the external man acts as one with the internal ; for most of them are sensuous . . .

—^e. It was thus shown how the men of this Earth are at this day against the internal man ; and that the external Sensuous constitutes almost everything with them.

5056. He was sent into a Society of upright Spirits of this Earth . . .

5554^e. There are very many of such from this Earth, because our orb is in external things, and also reacts against internal things, as is the case with the skins.

6110^d. By its circumrotation, the Earth turns itself from it . . .

6695. On the inhabitants of other Earths. Gen.art.

— . I have not spoken with the actual inhabitants of the Earths, but with Spirits and Angels who had been inhabitants there . . .

—^e. That there are many Earths, and men on them, and Spirits and Angels from them, is very well known in the other life ; for to speak with them is granted to everyone who desires it.

6696. The Spirits of Mercury (who wander about the universe) have said, that there are Earths with men on them not only in this solar system, but also in the universe, in immense numbers.

6697. A man of intellectual ability, may know from many things, that there are many Earths, and inhabitants there. Ex.

— . Wherever there is an Earth, there are men.

—². That the planets . . . are Earths. Ex.

6698. That there are more Earths in the universe than one . . .

— . The visible universe is a means for the coming forth of Earths, with men on them, from whom is the heavenly Kingdom. Who can conceive, that a means so immense was made for an end so small and limited as it would be if only one Earth were inhabited . . . What would this be for the Divine . . . to whom myriads of Earths, all filled with inhabitants, would be almost nothing ?

—^e. Heaven, with all its correspondences, could not possibly exist, except from the inhabitants of a vast number of Earths. 9441^e. D.1145³.

6700. All the inhabitants of other Earths who are not idolaters acknowledge the Lord as the only God. They do not know, however, except very few of them, that the Lord assumed the Human on this Earth . . . but they adore the Divine . . . as comprehensible by means of the human form ; for when the Divine appears to them, He appears in that form . . . (Thus) they adore the Lord . . . When told by the Spirits of our Earth, that the Lord assumed the Human in this Earth, they mused a while, and presently said, that this was done for the salvation of the human race . . .

6701. The Spirits and Angels who are from different Earths, are all separated from each other according to the

Earths, and do not appear together in one place ; the reason of which is, that the inhabitants of one Earth are of an entirely different genius from those of another ; nor are they consociated together in the Heavens, except in the Third Heaven . . .

6807. To constitute this Grand Man, those who come into the other life from this Earth are not sufficient . . . There is need of more from many other Earths. It is provided that as soon as there is a deficiency anywhere in the quantity or the quality of the correspondence, there are at once called from some Earth those who may supply it, so that the proportion may be preserved . . .

6816. The Spirits of our Earth do not care so much for realities, but for things material, worldly, corporeal, and earthly. D.1434.

6925. The Spirits of the Earth Mercury . . . 6926.

6927. The worlds and Earths outside the sphere of our solar world . . .

—^e. They said that they are acquainted with Earths in the universe beyond some hundreds of thousands. (They have counted 600,000 Earths. D.3264.)

6928. The Spirits of our Earth, especially when newly arrived in the other life, love corporeal and worldly things . . . and desire to know such things in the other life. Wherefore . . . they are kept in . . . the Lower Earth . . . until they are averse to things corporeal and earthly . . . They are then elevated into Heaven, and are initiated into interior things, and become Angels.

6929. The Spirits of Mercury said that what I was writing was very gross . . . But it was given to reply, that to the men of our Earth these things seem subtle and elevated . . . They asked whether such could become Angels ; to which it was given to reply, that those become Angels who have lived in the good of faith and in charity ; and that then . . . they are in greater light than the Spirits of Mercury . . . 7077^e. D.3240.

7069^e. The genius of the men of every Earth may be known from that of the Spirits who are from it.

7078. The Spirits of other Earths do not appear within the sphere in which are the Spirits of our Earth, but outside of it, some at a greater, and some at a less distance, and also in different directions. The reason is, that the Spirits of one Earth are not of a like genius and life to those of another Earth . . . 7358.

7172. (A conversation of some Spirits of our Earth with Spirits of Mercury.)

7358. The Spirits of each Earth relate to some special province in the Grand Man.

7482. (Spirits of our Earth infesting those of Mars) . . . The Spirits of our Earth then became as it were insane . . . For the Spirits of our Earth look to themselves and the world ; thus in idea they are turned to self. D.3331.

8029. Men of all Earths (have to remain in the World of Spirits before they become Angels.)

8031. The Spirits of Jupiter are entirely unwilling to be in the company of those of our Earth . . . They say that the Spirits of our Earth are cunning, and ready and clever at the plotting of evils, and that they know and think little about what is good. . . They are much wiser than the Spirits of our Earth ; of whom they also say,

that they speak much and think little, and thus are not able to perceive many things interiorly, not even what is good. From this they conclude that the men of our Earth are external men. S375.

[A.]S115. The Spirits of the Earth Jupiter are not able to be together with the Spirits of our Earth . . . because the latter do not love the delight of tranquillity as do the former. They wondered when they heard that when those from our Earth become Angels, they are of an entirely different heart, and retain scarcely anything similar to their state when they were Spirits. In order that they might know that it is so, there came from Heaven choirs of the Angels of our Earth . . .

S249. The first speech in any Earth was speech by the face. Ex.

S543. They do not know that their only Lord was born on this Earth.

S628. The Spirits of our Earth, who thus boasted . . .
—². The Spirits of Jupiter were told, that in this Earth, knowledges are the means of opening the intellectual sight . . .

S630^e. The Spirits of our Earth relate to various functions of the exterior parts of the body . . .

S847. The Spirits from that Earth (Saturn), and also that Earth itself, appear in front at a considerable distance . . .

S950. (The Spirits of our Earth infesting those of Saturn.) 9104. 9105. 9108. D.3328.

9104. Some of the Spirits of this Earth passed over to the Spirits of the Earth Saturn . . .

9107. How the Spirits of our Earth differ from the Spirits of the Earth Saturn . . . The Spirits of our Earth relate to the natural and corporeal sense; thus they relate to the external man. 9360. U.89.

9237. Those moons are also Earths; and where there is an Earth, there is man; for man is the end for the sake of which is the Earth. . . The Angels also say, that an Earth without the human race cannot subsist, because the Divine regards all things in an Earth for the sake of man.

9276⁷. Divine truth on our Earth is the Word. 9400.

9350. Why the Lord willed to be born on our Earth, and not in any other. Gen.art. D.4376. 4781. U.113.

9351. The principal reason was for the sake of the Word, which in our Earth could be written, and then published through the universal Earth; and, when once published, could be preserved for all posterity. 9353.

9357^e. Such things are presented to the Angels in Heaven, from whatever Earth they are, when the Word of our Earth is read and preached.

9358. In every other Earth, truth Divine is manifested orally through Angels and Spirits . . . but this is done within families; for in most Earths the human race dwell distinct according to families; whereas the Divine truth thus revealed . . . is not conveyed far beyond the families; and unless a new revelation constantly succeeds, it is either perverted, or it perishes. It is otherwise in our Earth, where truth Divine, which is the Word, remains in its integrity for ever.

9359. The Lord . . . receives all, from whatever Earth, who worship God under a human form . . . and as the Lord appears to the inhabitants of the Earths in an angelic form . . . when the Spirits and Angels from those Earths hear from the Spirits and Angels of our Earth, that God is actually a man, they receive this Word, and acknowledge and rejoice that it is so.

9360. (As our Earth relates to the ultimate,) and the case is the same with truth Divine in the letter . . . the Word was given in this Earth; and as the Lord is the Word, and its first and last, that all things might come forth according to order, He willed to be born in this Earth, and become the Word.

9400². (Therefore) without a Word on this Earth, there would be no conjunction of Heaven, thus no conjunction of the Lord, with man; and, if there were no conjunction, the human race on this Earth would completely perish . . . 10276^e. H.305(c)^e. Refs. 309. J.10⁴. E.1084².

9438. On the Earths in the starry heaven; and on their inhabitants, Spirits, and Angels. Gen.art. U.123.

— . They who are in Heaven are able to speak . . . with the Angels and Spirits who are from Earths in the universe outside of our solar system . . . and also with the inhabitants themselves whose interiors have been opened.

9440. By means of changes of state, Angels and Spirits can be translated from . . . one Earth to another, even to the Earths which are at the end of the universe. It is the same with a man as to his spirit . . . as has been the case with myself . . .

9441. Every star . . . has planets round it, which are Earths . . .

—². If there were in the universe 1,000,000 Earths, and in every Earth 300 millions of men, and 200 generations within 6000 years . . . they would not fill a space equal to a thousandth part of this Earth . . .

—^e. According to the idea of the Angels, Earths to the number of as many myriads as can be thought of, would be nothing whatever to the Lord . . . H.417. D.1114.

9578. On the First Earth that was seen in the starry heaven. Gen.art. 9693. 9790. U.127. D.4663.

— . It was granted to look into the Earth itself, but not to speak with the inhabitants there, but with the Spirits who were from it . . . 9699.

— . The men of every Earth . . . become Spirits, and remain about their own Earth . . . 9582. 9968.

9579. To be led to the Earths in the universe, is not to be led and translated thither as to the body, but as to the spirit; and the spirit is not led through spaces, but by means of variations of the state of the interior life . . . U.135.

9582. In a waking state I was led as to the spirit by Angels from the Lord to a certain Earth in the universe . . . Near the end of our solar world there appeared first a brightish cloud, but dense, and after it a fiery smoke rising from a great aperture. It was a great gulf separating on that side our solar world from certain worlds of the sidereal heaven . . . I was carried beyond that middle, and there then appeared underneath in that

aperture or gulf a great number of men who were Spirits . . .

9790. I saw some of the inhabitants of the lower sort, (their dress and deportment described). It is contrary to the laws for them to have more wives than one.

9791. A man who is in the spirit can look into the Earth near which he is, when it is granted by the Lord . . . The like has taken place with the Spirits of certain Earths in our solar world, to whom it has been granted by the Lord to see many things in our Earth through my eyes.

9792. (Their garment described, which is worn by both sexes.)

9793. I afterwards spoke with the Spirits who were from that (First) Earth . . .

9794. The Hell of those who were from that (First) Earth. Des.

9967. On the Second Earth that was seen in the starry heaven. Gen.art. 10159. U.138. D.4673.

— . This Earth was further from our Earth than the first one; (for) I was two days in being led thither. This, however, merely indicated) that the state of the interiors of the inhabitants of that Earth . . . differed proportionately from the state of the interiors of the Spirits from our Earth . . .

9968. When I arrived there, the Earth was not seen, but the Spirits from that Earth . . .

—^e. I told them from what Earth I was, and what kind of Earth; and I afterwards told them about the Earths in our solar world, and at the same time about the Spirits of the Earth or planet Mercury . . . whom they said they had seen among themselves.

9969. I was told by the Angels of our Earth, that the inhabitants and Spirits of this (Second) Earth relate in the Grand Man to the keenness of the external sight . . .

9971. They worship both a visible and an invisible God . . .

10160. They do not know what sovereignties are; but live distinguished into nations, families, and houses . . . What more do we need, they said, than food and clothing?

10161. On being questioned about their Earth, they said that they have meadows, shrubberies, forests full of fruit-trees, and lakes containing fish; and also blue birds with golden wings, and greater and lesser animals, and among the lesser they mentioned some which have a raised back, like the camel; yet they do not feed on their flesh, but only on that of fishes, and on fruits and vegetables. They do not dwell in built houses, but in groves, in which they make roofs of the leaves to defend them from the rain and the heat of the sun.

10162. Their sun is of a fiery colour . . . no larger than a man's head. I was told by the Angels, that the star which to them is a sun, is among the lesser ones, not far from the equator.

10163. Their faces are not unlike those of the men of our Earth, except that their eyes and nose are small . . . A woman was seen, clad in a gown in which were roses of various colours. . . They prepare their garments by gathering from herbs such things as they can spin into

threads, which they lay in rows in a double and triple order, and moisten them with glutinous water, and thus induce consistence, afterwards colouring the web with the juices of herbs.

10164. How they make the threads. Des.

10165. In this (Second) Earth a husband has only one wife; and they have from ten to fifteen children. Harlots are found there, who are witches when they become Spirits, and are cast into Hell.

10311. On a Third Earth in the starry heaven. Gen. art. 10377. 10513. U.148. D.1668. 1684. (This Earth conjectured to be one of the satellites of Jupiter. D.1670.) — . I was not told where this Earth is.

10312. They were utterly unwilling to think about their bodies, or even about anything corporeal and material.

10313. They told the Spirits of our Earth, that they dare not approach them; for if they did so, they were not only seized with anxiety, but seemed to have their hands and feet bound with serpents . . .

10314. Hence the Spirits of this (Third) Earth do not appear in a clearly defined human form, but like a cloud . . .

10315. They said that the men of their Earth make nothing of the body . . . But they do not call the face the body . . . They said also that many in their Earth believe that the spirits of their bodies have existed from eternity, having been infused into their body when they were conceived . . .

10316. They refused to look through my eyes at the objects on our Earth, because they would see only material things, from which they remove their thoughts as much as possible.

10377. As is the case in every Earth, they recognize God under a human form, thus our Lord.

10378. The Spirits who are from this (Third) Earth are upright; the reason of which is that they are withheld from evils by not loving to think of earthly and corporeal things . . .

10379. The Spirits of this Earth appear above in the plane of the head towards the right. They keep themselves at a distance, because their correspondence is . . . with the interiors. Their action is into the left knee . . . which is a sign that they correspond to the conjunction of natural and celestial things . . .

10380. The inhabitants of this Earth are instructed about the things of Heaven by some immediate intercourse with Angels and Spirits . . .

10382. In their Earth no one is allowed to be morally bad . . . He is chided by a Spirit . . . and if he persists he dies in a swoon. 10383.

10384. In our Earth, where corporeal and earthly things are so much loved, Divine things can be received only (by means of a written Word), and it would be dangerous to speak with Angels.

10513. When magnificent palaces were shown them, the Spirits of this (Third) Earth held them in no estimation . . . and related that their temples are not built of stone, but of wood . . .

[A.] 10514. On that **Earth** there are trees of marvellous growth and height (of which they form their temples. Des.)

10515. The inhabitants dwell on the earth in low cottages. Des. . . On the hearth . . . is luminous wood . . .

10516. They do not live in communities, but in houses by themselves, and they are in communities when they meet for worship ; and then they who teach walk below the temple in porches, and the rest at the sides ; and in their meetings they have interior joys, from the sight of the temple, and from worship in it.

10517. They are upright . . . and bear injuries . . .

— The Spirits of our **Earth** think little about heavenly things, and much about corporeal and earthly things ; and when they think about heavenly things, they think about truths, and not about good ; whereas the Spirits from that **Earth** think about good, and but little about truths . . .

10585. On a Fourth **Earth** in the starry heaven. Gen. art. 1070S. D.3267. 3296.

— I was not conveyed to this **Earth** as I was to the others, but the Spirits from that **Earth** were brought to me . . . They were of an entirely different genius from the Spirits of our **Earth**.

10587. In their **Earth** they converse together by an internal way. Ex. 1070S, Further Ex.

10589. They were from a star, which is their sun, very distant from our sun, below and near the milky way, and which is among the lesser stars.

10709. When conversing, they advance to the ninth use. Ex.

10710. On account of such a way of thinking and speaking, the Spirits of that **Earth** cannot be together with the Spirits of our **Earth** . . .

10711. They want to be bearded and to appear old, because they always elect and set over them some bearded old man, who is as it were their king and high priest. The common people worship him . . . But the more intelligent of them worship God. . . He was then cast into the Hell near his own **Earth**.

10712. When it was granted them to see the objects of our **Earth** through my eyes, they attended very little to them, because it is customary with them to think remotely from the nearest objects . . . They said that their **Earth** is very rocky, and that there are only some cultivated valleys among the rocks. But it was perceived that it is like this only where these dwell, and that elsewhere it is otherwise.

10734. On a Fifth **Earth** in the starry heaven. Gen. art. 10751. 10768. U.157. D.4832.

— I was brought to another **Earth**, which is . . . outside of our solar world . . .

10736. At last I heard Spirits speaking near some **Earth**, which was afterwards seen by me.

10737. They conceive God to be visible under a human form . . .

10738. They said that from God, whom they called the Lord, some have been sent to teach them about Him . . .

10751. Concerning their own **Earth**, the Spirits said, that when leave is granted them, they appear to the inhabitants of their own **Earth**, and speak with them . . . The inhabitants know no otherwise than that they are men of their own **Earth**, and they first perceive that they are not so, when they are suddenly taken away from their eyes.

10752. The preacher who was with me . . . was let into that **Earth**, so that he not only saw it, but also spoke with its inhabitants . . . I in like manner saw the inhabitants, and also some things upon that **Earth**.

10753. There then appeared four kinds of men, one after the other ; clothed men, naked ones of a flesh colour, naked ones with inflamed bodies, and black ones.

10754. There appeared a woman with a very beautiful face, clothed in a simple garment . . . There afterwards appeared a number of other women, feeding sheep and lambs . . . They said that the sheep go whither they point with their rods. The sheep were large, with woolly, broad, and lengthened tails. The faces of the women were full and beautiful. Men were also seen, their faces were of a flesh colour . . . but, instead of being bearded, the lower part of the face was black ; and the nose was rather the colour of snow than of flesh.

10755. The preacher then came to those who were naked. These were seen walking together two and two, the husband and the wife, being girded with a covering about the loins, and also with a covering round the head. . . They perceived in the preacher's speech what was not celestial, but earthly . . . and could hear from the very tone whether it was from the heart, or only from the lips . . .

10756. They said that they have a perception whether there is a marriage principle with those of their own nation who are naked . . .

10757. Those who are naked but with inflamed bodies, and those who are black . . . dwell elsewhere in the same **Earth**.

10758. I spoke with the Spirits of that **Earth** about . . . the resurrection . . .

10768. There were some other things seen in that **Earth** itself, which was effected by communication with the Angels who were there and appeared as men of the **Earth** ; for, when they are presented as men . . . they see the objects there with their eyes just as the inhabitants do . . .

10769. Their dwellings were seen. Des.

— Little children were also seen there . . .

10770. There also appeared fields whitish from the ripening harvest . . . The grain was like Chinese wheat. Loaves of bread were shown made from these seeds . . . There also appeared grassy plains with flowers, and trees with fruits like pomegranates ; likewise shrubs, not vines, bearing berries from which they prepare wine.

10771. The sun there, which to us is a star, appears there of a flaming colour, about the fourth part of our sun in size ; their year is about two hundred days ; and the day fifteen (of our) hours long. The **Earth** itself is among the least in the starry heaven, being hardly 500 German miles in circumference. These things the

Angels said from a comparison made with such things in our **Earth**, which they saw in my memory.

10783. On a Sixth **Earth** in the starry heaven. Gen. art. 10808. 10833. U.168. D.5313a.

—¹. I was again led to another **Earth**, which was in the universe outside of our solar world . . . In company with me were a number of Spirits and Angels from our **Earth**.

10784. See **HEAVEN** at this ref.

10785. When the angelic Spirits who were from that **Earth** came into view (they said that they were afraid of being disturbed by the idea of three gods). It was then perceived that those who had disturbed them were from our **Earth**; which was also perceived from the fact, that from our **Earth** are those who wander about in the other life, from the delight of travelling which they have contracted in the world; for on other **Earths** there are no such travellings . . .

10786. They were from the Lord's Celestial Kingdom . . .

—². We told them that there are few on our **Earth** who have interior perception . . .

10808. These Spirits . . . were from the north part of their **Earth**. I was afterwards conducted to others, who were from the west part. (These examined me by telling me that I was nothing but evil.)

10809^e. It then pleased the Lord to present Himself among them, and to reduce into order those things which had been disturbed by the evil there. 10810, Des. 10811.

10812. There was seen a crowd of Spirits from that **Earth**, mostly evil . . . These were seen to the east quarter of that **Earth** . . .

10813. The Spirits of that **Earth** also said, that . . . those monkish Spirits were very desirous for them to live in a community, and not separate . . . as they had dwelt in the world . . . They have no idea of what it is to have dominion . . . One of them, who accompanied us back, when I showed him the city in which I dwelt, at the first view of it fled away, and was seen no more.

10833. In that **Earth** . . . the nations with their families assemble every thirtieth day at one place, and hear preachings . . . They know truths Divine from revelation . . . which takes place in the morning . . . between sleeping and waking . . . and they then hear the Angels discoursing about truths Divine and a life according to them; and when they awake an Angel appears to them at the bed-side in a white garment, who then suddenly disappears; thus they know that the things they have heard are from Heaven . . . In this manner are the revelations made to their preachers, and sometimes also to others.

10834. The sun of that **Earth**, which to us is a star, appears to the inhabitants of the size of a human head, and of a flaming colour. Their year is two hundred days; and a day is equal to nine hours of our time . . . They have perpetual spring and summer; and therefore the fields are always green, and the trees bear fruit continually. The reason is, that their year is so short . . .

10835. Their houses are low, of wood . . . In front

dwelt the husband and wife, next to them the children, and behind, the male and female servants. They feed on fruits and vegetables, and drink milk with water; and they have the milk from cows which are woolly, like sheep.

10836. They walk quite naked, which is no shame to them; and their intercourse is with those who are within their families.

10837. The betrothals and marriages in that **Earth**. Des.

—^e. A husband has never more than one wife . . .

H. 103. That there is a correspondence of Heaven with all things of the **Earth**. Gen.art.

192. I have been brought by the Lord! . . . to **Earths** in the universe, and this as to the spirit, my body remaining in the same place.

309. The man of this **Earth** is such that he cannot receive immediate revelation, and thereby be instructed concerning truths Divine, like the inhabitants of other **Earths** . . . for the former are more in worldly things . . . and internal ones are those which receive revelation . . .

310². Without such a Word, there would be no light of Heaven with the men of our **Earth**, thus neither would there be the conjunction of Heaven with them.

321^e. There are in the universe many **Earths**, and all full of inhabitants; hardly any there know that the Lord assumed the Human on our **Earth**; yet, as they adore the Divine under a human form, they are accepted and led by the Lord.

345^e. Still, the state of the men who grow up on **Earth** may become equally perfect . . .

417. All the planets visible to the eye in our solar world are **Earths**; moreover, there are innumerable ones in the universe, and all full of inhabitants.

U. Title. On the **Earths** in our Solar World, which are called Planets: and on the **Earths** in the Starry Heaven: and on their Inhabitants; also on the Spirits and Angels there; from Things Heard and Seen.

1. It has been granted me to speak with Spirits and Angels, not only with those near our own **Earth**, but also with those who are near other **Earths**. As I had a desire to know whether there are other **Earths**, and what is their character and that of their inhabitants, it has been granted by the Lord to speak and have intercourse with the Spirits and Angels who are from other **Earths**; with some for a day, with some for a week, and with some for months; and to be instructed by them concerning the **Earths** from which and near which they were . . .

—². All Spirits and Angels . . . are near their own **Earth**, and know what there is there.

47. No **Earth** ever appears to anyone in the Spiritual World, but only the Spirits and Angels who are from it.

135. In the Spiritual World, **Earths** are not distant from each other as they are in the natural world; but only apparently so, according to the states of life of the inhabitants and Spirits there.

J. 10². It is indeed possible for the human race to perish upon one **Earth**, which takes place when it completely separates itself from the Divine . . . But although,

by separation from the Divine, the human race were to perish upon one **Earth**, which, however, is provided against by the Lord, still it would remain upon others; for there are **Earths** in the universe to some hundreds of thousands.

C. J. 76^e. The things contained in (the heavenly doctrine) are being orally dictated . . . to the inhabitants of that **continent** (that is, Africa).

W. 5². Germinations in the **Earth** . . .

101². The **Earth** in the Spiritual World does not revolve . . .

—^e. In place of the motion of the **Earth**, there is change of the state of the Angels.

158². Each and all things of the **Earth**, which . . . are called *earths-terrae*, are dead.

171. From the **Earth** . . . there are continually raised forms of uses in their order up to man, who, as to his body, is also thence.

314. The stems clothed with layers of bark, represent the **Earth** clothed with *earths-terris*.

338. What is meant by evil uses on the **Earth**.

M. 79^e. Newcomers from the **Earth** enter this region daily . . .

T. 29. The **Earth** rotates about its axis . . .

—, Spaces were introduced into the natural world by the **Earth** being conglomerated into a globe, and in-filled with matters . . .

70^e. As the **Earth** turns itself away from its sun . . .

D. 739. Written truths are delivered by the Lord to the men of this **Earth**, because they live in a perverted state . . .

1435. The Spirits of our **Earth** are inquisitive, and desire to know many things, especially earthly and material ones; but they are reduced by the Lord to know the interior things corresponding thereto, and to long for them; wherefore the Spirits of our **Earth** are more gross and dull, and are polluted with corporeal cupidities, which must be vastated before they can apprehend interior things; and they must be utterly vastated of them, so as to hold them in aversion, and as nothing, before they can be delighted with interior things. Therefore, the Spirits of our **Earth** constitute the provinces of the exterior members of the body.

1444. In Heaven, a few represent as if they were all; and any globe consisting of a few, is as though it were a broad **Earth** . . .

1513. The transit from one **Earth** to another is easy . . .

1531. Hence it is evident, that the inhabitants and Spirits of our **Earth** belong to the external sense, and that they are corporeal, and thus approach the nature of brutes nearer than human nature . . . But although men in this **Earth** are of such a character, they nevertheless have the Knowledges of the Truths of faith, which serve as it were for soil, in which the spiritual and celestial Truths of faith can be inseminated . . . wherefore they easily come into the interior and the inmost Heaven, after their exteriors have been devastated; and as some bring with them such things from the life

of the body, they serve as ministries for the instruction of others, who have not such Knowledges from revelation; wherefore the Lord has loved our **Earth** above others; for, in order that order may be perfect, celestial and spiritual truths must be rooted in natural truths.

1532. The men of this **Earth** will judge variously about these things . . .

—^e. It is the fallacies of the senses which seduce the inhabitants of this **Earth**, who belong to the bodily senses, or who scarcely extend their ideas beyond the senses of the body.

1558a. The inhabitants of the **Earth** Venus and of our **Earth**, are such as constitute corporeal things and their appetites; thus who constitute earthly and the lower worldly things; and thus who rule the external senses.

1558. That certain ones in Heaven call this **Earth** a fetid pit.

—, When the discourse was about a plurality of **Earths**, and that the inhabitants of this **Earth** are far too few to constitute the universal Kingdom of the Lord, I perceived that this earth is called a stagnant pit.

1741. From this our **Earth** are the greater part of such (as constitute the skins and membranes); for our orb is now in externals, and almost exercises command over internals, and in proportion as it does so is it tormented in the other life, even until such phantasies are moderated, so as to constitute an equilibrium; nor are they previously admitted to act as such membranes, but are outside or below the Grand Body, namely, in the Earth of Lower Things, and in various places of Hell, from which they are taken out and elevated, in order to constitute such things . . .

2578. As there is such an interior sphere of the natural man, it follows that these are the last times, and that the human race will perish on this **Earth**, unless they repent, and repent [to] faith in the Lord.

2896². Larger than the whole **Earth**.

3044. The Spirits of Jupiter say of the Spirits of our **Earth**, that worse cannot exist. Ex.

3164. These are they who relate to the internal general sense in man . . . It was given me to consider whether the like exist on our **Earth**, and as it were to conclude that the like do exist, but such as are in an obscure general idea . . . I perceive that in Heaven they want themselves to be from a different **Earth** . . .

3244^o. There is nothing without an end, thus nothing without the human race, so as to be a bond between earthly and natural, and heavenly things; for otherwise never could there exist an **Earth**, whether planet, moon, or satellite.

3250. It is insinuated, that if the inhabitants of Mars were not to remain in their own state . . . there would succeed others from a new **Earth**, who would be like them; for when one perishes, another succeeds . . .

3328. On the Spirits of our **Earth**, against the Spirits of Saturn.

—, The Spirits of our **Earth** relate to the external sense, and at this day are as it were almost separated from all reason.

3330^o. When the Spirits of Saturn (who relate to

reason) did not appear, there at once arose tranquillity among the Spirits of our **Earth**, because then they do not know what the Spiritual is.

3400. On the Spirits of another **Earth**.

3408. It is now insinuated that there are many such, and that the inhabitants of our **Earth** are beginning to be such, as can speak about things of which they are not thinking, and be thinking about other things, so that men never know what they are thinking about other things.

3411. I wanted to know whence such come ; for I did not want them to be from our **Earth**. He said, that he was from the stars ; others said, that he was a cannibal . . .

3412. Wherefore, this **Earth** has now gone out so much into externals, and so far into cruel thoughts inwardly, that externals are by themselves, and speak so well that no one perceives that internals think cruel things ; wherefore its last times are at hand, unless they repent.

3420. That there exists no fixed star, which has not its own **Earths** about it.

3476. They who are corporeal, as they especially are on this **Earth** . . .

—². They who were the furthest off from me, as in . . . other **Earths**, compared with the distance of which, all the distances of our **Earth** vanish, were yet present in a moment . . .

3664. (These Spirits rule) the Sirens, because they are above them : whether they are from this **Earth** I do not know, or whether they are from those in other **Earths** through whom Spirits have spoken . . .

3893^o. Wherefore, if the Lord did not protect, I should perish at any moment, and so would all the men of this **Earth**.

4376. I perceived that the Lord willed to be born on this **Earth**, because if He had not been born, this **Earth** would have perished ; and because the human race of this **Earth** chiefly corresponds to corporeal things, which could not be united with interior things in any other way than by the Lord becoming a Man. This was the case after the correspondence began to perish, which had existed so long as there was anything of a Celestial Church, that is, of love to the Lord.

4663¹⁰. I have been told by the Angels, that the Lord willed to be born on our **Earth**, where Divine truths are delivered by writings . . . for thus the Angels are not only perfected through the Word, but also perceive the bliss and happiness of their lives ; for when the Word is being read in this **Earth**, it passes by correspondences into Heaven. . . Thus, also, can the truths of faith be communicated to the Angels of other **Earths**.

—¹¹. The sciences and arts exist in this **Earth** more than in other **Earths** . . .

4773. In waking vision, I was conducted through several regions . . . within the tract where are the Spirits from this **Earth** . . .

4780. Hence it was evident, that the heavenly doctrine was at last being propagated from these nations to the Spirits who are from various regions of this **Earth**, and afterwards to the Spirits of other **Earths**.

4781. See DOCTRINE at this ref.

4782. They call the Spirits from this **Earth** knowledges ; for they correspond to knowledges which are not abstracted from material things, but are conjoined with them. Thus, in this **Earth**, it is known from knowledge that God is a Man ; but elsewhere not from knowledge. The difference is like that between the Angels who know from perception and communication, and those who know from themselves.

5151. That Heaven cannot be opened to the inhabitants of this **Earth**.

— The reason is, that the inhabitants of this **Earth** are in ultimate things, into which they have thrust themselves down by sovereignties, by the loves of being pre-eminent to others, and of gaining all things of the world ; whence most of them are sensuous, and in ultimate things ; therefore Heaven is closed, and if it were opened they would at once perish, because the Spirits from this **Earth**, being of such a character, breathe nothing but the murder of others ; and the man whose interiors have been opened, is led at the pleasure of Spirits of this character, so that they murder themselves, and also profane holy things ; for as soon as they turn themselves to the world, they deny and even deride heavenly things . . . wherefore the Angels with whom they are as to their interiors are injured, and so is Heaven ; wherefore the Angels turn themselves away, and thus the internal man is closed. If, therefore, it were to be opened to them after Heaven has estranged itself, or after the Angels have removed themselves, the infernals would lead them, not only to wicked things, but also to suicide . . .

E. 726^r. If the Lord had not come into the world, the Heavens of this **Earth** would have been translated elsewhere, and all mankind on this **Earth** would have perished in eternal death.

Ath. 115. In the Spiritual World, spaces are states . . . From this I have been able to be present near the **Earths** in our solar world, and near **Earths** outside that world, while my body, and my spirit too, remained in their own place.

J. (Post.) 126^o. All the circuits taken together are not extended into a plane, but into a globe, like the **Earth** ; wherefore, when I was conducted to the Gentiles . . . I descended by a declivity.

236. Such are carried to the boundaries of the Spiritual World of our **Earth**, where there appears a lake smoking with fire.

De Conj. 96. They who have a communion of wives . . . are cast into a gulf which is outside of the Spiritual World of this **Earth**.

Earths in the Universe. (*The Work.*)

H. 309. This Work referred to. 321^o. 417. N. 305^o. L. Preface. R. 716. D. 5946. E. 37.

417^o. Why this Work was revealed to me.

Earth, or Land. *Terra.*

See LOWER EARTH, NEW EARTH, and under CANAAN.

A. 16. 'In the beginning God created the heaven and

the **earth**' (Gen. i. 1) . . . 'The **earth**,' before regeneration = the external man.

[A.] 17. Man before regeneration is called 'the **earth** void and empty' (ver. 2).

25. 'To spread out the **earth**, etc.' (is said) of the regeneration of man. III.

27. See **DRY-*aridus***-at these refs. 2S.

28^e. 'The **earth**'=a receptacle, in Zech. xii. 1.

29. When 'the **earth**' (ver. 11, 12) is thus prepared, that is, man . . .

—². That 'the **earth**' is man, He Himself has designed to say (Matt. xiii. 19-24).

55². When the understanding is coupled to the will, or faith to love, man is called 'a married **land**' (Is. xii. 4).

82. 'The heavens and the **earth** were finished' (Gen. ii. 1)=that the man had now become spiritual, so as to be 'the sixth day;' 'heaven'=his internal man; and '**earth**,' his external man. III.

89. 'These are the nativities of the heavens and of the **earth**, when He created them, in the day in which Jehovah God made the **earth** and the heavens' (ver. 4). 'The nativities of the heavens and of the **earth**'=the formations of the celestial man.

—². 'Ground,' and 'field' are here mentioned; in what precedes only 'the **earth**;' and in this verse 'heaven' is first set before '**earth**,' and then '**earth**' before 'heaven;' the reason is, that 'the **earth**'=the external man, and 'heaven,' the internal man with the spiritual man, in whom 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.'

90. 'The **earth**' (ver. 5, 6)=the external man while he was spiritual; 'the ground,' and 'the field,'=the external man when he becomes celestial.

477². 'The **earth**' (Jer. iv. 23)=the external man.

566. In the Word, 'ground' is accurately distinguished from '**earth**' . . . By '**earth**' *passim*, is meant not the Church, or not anything of the Church; as in Gen. i., 'the **earth**' is mentioned because there was not as yet a Church, or a regenerate man . . . III.

—⁴. 'Ground' (Ezek. xx. 41)=internal worship; and it is called '**land**' while there is no internal worship.

—'. '**Land**' (Mal. iii. 12)=the containant, thus it manifestly=man; who is called '**land**' when 'ground'=the Church, or doctrine.

567. The **lands** and regions which are outside, are not tracts of the Church, or 'faces of the ground.'

585. 'The evil of man was multiplied in the **earth**' (Gen. vi. 5)=that there began to be no will of good. . . In the literal sense, '**earth**'=where man is; in the internal sense, where the love is, which, being of the will, or of the enpidity, 'the **earth**' is taken for man's will itself. . . That 'the **Land** of Canaan,' or 'the Holy **Land**' is taken for love, and thus for the will of the celestial man, can be confirmed by many things from the Word; in like manner that the **lands** of the different nations are taken for their loves, which in general are those of the love of self and of the world. . . Hence it is

evident, that 'the evil of man in the **earth**'=the evil of his Natural, which is of the will.

620. 'The **earth**' (ver. 11)=that nation before treated of.

—'. '**Earth**' is a word which is very frequently used in the Word, and by it is signified the **land** where the Lord's true Church is, as the **Land** of Canaan. 'The **land**,' also=where the Church is not, as 'the **land** of Egypt,' and that of the nations; thus it is taken for the nation which dwells there; and as it is taken for the nation, it is also taken for every such thing as is there. 'The **land**,' is said from celestial love, as 'the **Land** of Canaan;' and 'the **land** of the nations,' from filthy loves; but 'the ground,' from faith, which is inseminated; for, as has been shown, the **land** is the containant of the ground, and the ground 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. Here, 'the **earth**' is taken for the nation in which everything of celestial love and of the Church has perished.

626. 'God saw the **earth**' (ver. 12)=that God knew man.

632. 'The **earth** was filled with violence' (ver. 13)=that there was no longer the will of good.

636. 'I will destroy them with the **earth**' (id.)=that the human race would perish with the Church, as is evident from the fact that it is here said 'with the **earth**;' for, in a wide sense, 'the **earth**'=love, thus the celestial things of the Church. Here, as there was no love, nor anything celestial remaining, it=the love of self, and that which is contrary to the Celestial of the Church. Nevertheless, there was a man of the Church, because he had the doctrinal things of faith; for, as has been said, the **land** is the containant of the ground, and the ground is the containant of the field; as love is the containant of faith, and faith is the containant of the Knowledges of faith.

662. 'Everything that is in the **earth** shall expire' (ver. 17)=those who were of that Church, and had become such. The **earth** does not=the universal world of **lands**, but only those who were of the Church. . . That 'the **earth**'=the tract where the Church is, thus those who are there. III.

—^c. 'The **earth**' is distinguished from 'the ground,' as the man of the Church is from the Church itself; or as love and faith. 'The waters dried up from upon the **earth**' (Gen. viii. 13)=that falsities did not then appear. . . 'The **earth**,' here, =man's will, which is nothing but cupidity, wherefore it is said, that 'the waters were dried up from upon the **earth**.' (See **GROUND**, here.)

909^e. They likened man's body to **earth**, or ground; nay, they called it **earth** or ground, as here (ver. 17), where by 'the **earth**' nothing else is signified than the external man.

913. 'That they may spread themselves in the **earth**' (id.)=the operation of the internal man into the external. 'Upon the **earth**'=with the external man. —^c.

931. 'All the days of the **earth**' (ver. 22)=all time . . . so long as there is an **earth**, or an inhabitant upon the **Earth-tellure** . . .

—². They are mistaken in believing that the end of the **earth** will be the same as the Last Judgment . . . The **earth** will not then perish . . . but the Church; but then a New Church is always resuscitated by the Lord . . .

984. 'To replenish the **earth**' (Gen.lix.1)=with the external man.

1016. 'Be ye poured forth upon the **earth**, and be ye multiplied in it' (ver.7)=the increases of good and truth in the external man, which is 'the **earth**.' Ex.

1044. 'It shall be for a sign of a covenant between Me and the **earth**' (ver.13)=a sign of the Lord's presence in charity. 'The **earth**,' here, =the proprium of man. . . It is thus evident that 'the **earth**'=that which is not regenerated, and that which cannot be regenerated, which is the voluntary proprium of man. Ex.

1047. 'In beclouding Myself with a cloud upon the **earth**' (ver.14)=when on account of man's voluntary proprium the faith of charity does not appear.

1066. 'By them the whole **earth** was scattered over' (ver.19)=that thence were derived all doctrines, both true and false; as is evident from the signification of 'the **earth**.' 'The **earth**,' in the Word, is taken variously; in the universal sense, for the place or tract where the Church is, or where the Church has been; as 'the **Land** of Canaan,' 'the **land** of Judah,' 'the **land** of Israel;' thus universally for every Church; for the **land** is predicated from the man who is there; as is also known from common conversation; wherefore, in ancient times, when they said the whole **earth**, they did not mean the whole world of **lands**, but only the **land** where the Church is, and thus the Church itself. Ill.

—². That 'the **earth**'=man, consequently the Church, which is of man. Ill.

—³. The exterior things of the Church are here 'the **earth**,' and its interior things are 'the heavens.'

—⁵. As 'the **earth**'=the Church, it also=not the Church . . . as the **lands** of the different nations; in general, all the **lands** outside of the **Land** of Canaan. Therefore 'the **land**' is taken for the people and for the man who is outside of the Church; consequently, for the external man; for his will, for his proprium, and so on. Rarely in the Word is it taken for the universal world of **lands**, unless there is then signified the universal human race as to their state of the Church or of not the Church. And as the **earth** is the containant of the ground, which also=the Church; and as the ground is the containant of the field; it is a very significant word, because it involves many things. What it signifies is evident from the subject which is being treated of, and of which it is predicated.

1158. 'The islands of the nations in their **lands**' (Gen.x.5). '**Lands**'=their general things.

1177. 'He was mighty in the **earth**' (Gen.x.8)=that such a religion prevailed in the Church. '**Earth**'=the Church.

1215. 'According to their families, according to their languages, in their **lands**, in their nations' (ver.20)=according to the genius of each in general and in particular. 1251.

1216. 'In their **lands**'=in general relatively to their opinions.

1243. 'In his days the **land** was divided' (ver.25)=that at that time a new Church arose.

1258. 'From these were scattered the nations in the **earth**' (ver.32)=that thence came all the worships of the Church as to goods or evils.

1262. Hence now it may be evident, that 'the **earth**' here = the Church: for when 'land' is mentioned, nothing else is perceived than the nation or people therein; and when a nation or people is mentioned, nothing else is signified than their quality: hence 'land'=nothing else than the Church.

1285. 'The whole **earth** was of one lip' (Gen.xi.1)=that everywhere there was one doctrine in general.

—^c. On **earth** as in Heaven . . .

1327. 'Jehovah confounded the lip of the whole **earth**' (ver.9)=the state of this Ancient Church. . . 'The face of the whole **earth**'=the state of the Church.

1411. 'Get thee out of thy **land**' (Gen.xii.1)=that corporeal and worldly things were to be receded from.

— The signification of '**land**' is various, and is according to its application to the person or thing of which it is predicated . . . The reason it here=corporeal and worldly things, is that these are the things of the external man.

— In the proper sense, 'the **earth**' is the **land** itself, or the region, or the kingdom; it is also the inhabitant who is there; also the people itself and the nation itself which is in the **land** in question. Thus the word '**land**' not only signifies in a wide sense the people or nation, but also in a narrow sense the inhabitant. When '**land**' is predicated of the inhabitant, the signification is according to the matter of which there is predication; in the present case, of corporeal and worldly things; for the **land** of his nativity from which Abram went forth was idolatrous . . .

1413. 'To the **Land** which I will cause thee to see' (id.)=the spiritual and celestial things which were to be presented to view; as is evident from the signification . . . here of the **Land** of Canaan. 1447.

1460. 'There was a famine in the **Land**' (ver.10)=the penury of Knowledges which still prevailed with the Lord when a child.

1568. 'The **land** would not bear them to dwell together' (Gen.xiii.6)=that those things which belong to internal celestial things could not be together with those which are here signified by Lot.

1573. 'The Canaanite and the Perizzite were then dwelling in the **Land**' (ver.7)=evils and falsities in the external man.

1610. 'The **land**'=the Celestial of love.

1613. 'The **land**'=the heavenly Kingdom or the Church. 1614.

1662. Every nation, and every **land**=something determinate in general; and this in the proper and also in the opposite sense; but the general signification applies itself to the subject which is being treated of.

1675^b. Mountains and **countries** have and take their signification from their inhabitants . . . 4240.

[A.] 1733. 'Possessor of the heavens and earth' (Gen. xv. 19)=the conjunction of the internal man or Jehovah with the interior and exterior man.

1817. 'To give thee this Land to inherit it' (Gen. xv. 7)=the Kingdom of the Lord, of which He alone is Possessor. . . 'To inherit the Land' is here predicated of the Lord's Human essence; for, as to His Divine essence, He was the Possessor of the universe, and therefore of the heavenly Kingdom, from eternity.

1844. 'In a land which is not theirs' (ver. 13)=where the Church is as though it did not belong to those who are in charity and faith.

1880^o. Thus did there exist a communication of the earth with Heaven, and of Heaven with the earth.

1944. Causes man to look . . . not, like the brute animals, to the earth, in which he is only a sojourner.

2015^o. 'The earth'=the Church. Refs. 2456. 2465. 2567^o. 2959^o. Refs. 3355. 3923^o. 4060^o. 4236^o. 5044^o. Refs. 5120^o. 5136^o. Refs. 5360^o. 5536^o. 7297^o. Refs. 8902^o. Refs. 8904^o. Refs. 9024^o. 9042. Refs. 9139^o. 9144^o. 9325. Refs. 9342. 9348^o. N. 1^o. R. 285. Ill. 626. 751. E. 175^o. 219^o. 223^o. —⁶. —¹³. 275^o. 280^o. 294^o. —⁸. 295^o. 304^o. Fully ill. 313^o. 315^o. —¹⁸. 318. 340^o. 357^o. 365. 372^o. 376^o. 384. 386^o. 388. —¹⁹. 400^o. —⁸. 401^o. —²⁰. 403^o. 405^o. —⁴⁵. 422^o. 433^o. 438^o. 518^o. —³¹. —³⁸. 543. 556^o. 589^o. 612^o. 629^o. 637^o. —¹¹. 639. 644^o. —¹⁴. —¹⁷. —²². 646. 650^o. —⁴³. —⁵⁹. 652^o. 654^o. 659^o. —²². 697^o. 701^o. 724^o. —³¹. 727^o. 730^o. —⁷. —¹⁵. —³⁸. 768^o. 787. 799^o. —¹⁸. 871. 911. 912. 962^o. 1029^o. —. 1034. 1035. 1047. 1056. 1057^o. 1089. 1094. 1100^o. 1104. 1194. Coro. 14. 34^o. 55.

2162^o. 'The sea'=natural truths; and 'the earth' natural goods. Hence it is evident what is signified by 'he set his right foot upon the sea, and his left upon the earth' (Rev. x. 2).

—⁸. 'The earth is My footstool' (Is. lvi. 1) . . . 'The earth'=the lower things which correspond to the former; as the lower rational and natural things . . . such as those which are in the lower Heavens, also in the Church, and those which are in external worship, and also which are in the literal sense of the Word; in a word, all things which proceed from internal things, and are presented in external ones. These things, being natural, are called 'the earth' and 'the footstool of the Lord.'

2184^o. 'Land'=the Celestial itself of the Kingdom.

2258. 'The Judge of the whole earth' (Gen. xviii. 25) =the good itself from which is truth . . .

2295. Sent to little children on earth . . . 2309.

2327. 'He bowed himself with his face to the earth' (Gen. xix. 1)=humiliation. . . They used to lay their faces on the earth, because the dust of the earth=what is profane and damned; consequently they thus represented that of themselves they were profane and damned . . .

2500. 'The land of the south' (Gen. xx. 1)=the good and truth of faith.

— . In the proper sense, 'the land'=the Church, for the sake of which is doctrine. Refs.

2571. 'Abimelech said, Behold my land is before thee' (ver. 15)=the Lord's perception concerning the doctrine of love and charity. . . 'Land'=the doctrine of love and charity.

— . In the internal sense, 'land'=various things; and what it signifies is evident from the series of things. It=the external man of the Church, when 'heaven'=the internal man. Refs. It also=the tract where the Church is. Refs. It=the Church itself, also, universally, the Lord's Kingdom in the heavens and on earth, from the fact that the Land of Canaan or the Holy Land represents it. Refs. . . And as it=the man of the Church, the Church, and the Lord's Kingdom. It also=that which is the essential of them, namely, love to the Lord and charity towards the neighbour (Refs.); and therefore it=the doctrine of love and charity which is of the Church, and which here is 'the land of Abimelech'; for 'Abimelech' as a king=the doctrine of faith; but his 'land,' whence and where this is, the doctrine of love and charity, whence and where is faith.

2609^o. 'That thy days may be long upon the Land' . . . By 'the Land' the Angels perceive the Lord's Kingdom, which as sons and heirs they would possess to eternity . . .

2704^o. They who are on earth . . .

2831^o. 'To make the land a waste' (Jer. iv. 7)=to devastate the Church.

2851^o. 'The gates sunk into the earth' (Lam. ii. 9)=that the natural mind is possessed by evils and falsities. —¹⁰. 'A nation from . . . the extremity of the earth' (Dent. xxviii. 49)=evils and falsities.

2853. 'In thy seed shall all the nations of the earth be blessed' (Gen. xxii. 18)=the salvation of all who are in good. . . 'The nations of the earth'=those who are in good. Refs.

—³. The Lord's Church on earth—in terris.

2928. 'The people of the Land'=the Spiritual Church. Ill.

3023. 'Jehovah God of earth' (as distinguished from 'Jehovah God of heaven'), is Jehovah who is called the Son, thus His Human Essence; for this came forth from the former . . . Thus 'Jehovah God of earth'=the Divine which is in the things thence derived. Moreover, Jehovah is called . . . 'the God of earth' from the Divine which is on earth—in terris. . . The Divine on earth is that which is with man in his externals. Hence it is, that . . . the externals of man are his earth; for through them he is conjoined with men.

3026. 'Thou shalt go to my land and to my nativity' (Gen. xxiv. 4)=to the Divine celestial and spiritual things which the Lord acquired for Himself. 'Land'=the Celestial of love; and 'nativity,' the Spiritual of love; here, Divine celestial and spiritual things, because it treats of the Lord. 3030.

3036. 'The house of my father, and the land of my nativity' (ver. 7)=the Maternal or Hereditary from the mother, from which came the evil and falsity against which the Lord fought . . . 'The house of my father'=the maternal Hereditary as to evil; and 'the land of my nativity'=the maternal Hereditary as to falsities.

3304^c. The Word is the union of earth and Heaven.

3310. 'The earth,' in a good sense, = the Lord's Kingdom in the Heavens and on earth—in *terris*, thus the Church, which is the Lord's Kingdom on earth—in *terris*; in like manner 'ground,' but in a more confined sense. Refs. The same is also signified by 'field,' but in a still more confined sense. Refs.

—². (In the parable of the sower) it treats of the four kinds of earth or ground in the field, that is, in the Church. . . 'The good earth' = the good of charity . . . for it is the good in man which receives the Word.

3368. 'Reside in the land which I say to thee' (Gen. xxvi.2) = that he should look to rational things, which, being enlightened by the Divine, are appearances of truth . . . For 'the land' which is here meant is Gerah where was Abimelech the king of the Philistines. . . For the signification of 'land' is various; and it = the quality of the nation of which it is predicated. In the proper sense, however, it = the Church; and as it = the Church, it = those things which are of the Church, that is, those things which with man make the Church; and therefore the doctrinal things of charity and faith; thus, also, rational things which, being enlightened by the Divine, are appearances of truth; for these are truths of the Church, thus its doctrinal things . . .

3374. 'I will give all these lands' (Gen. xxvi.3) = spiritual things; (for) 'lands,' here, = the rational things which, being enlightened by the Divine, are appearances of truth . . .

3379. 'And to thy seed will I give all these lands' (ver.4) = the Churches thence derived. . . 'Lands' = the rational things which, being enlightened by the Divine, are appearances of truth . . .

3384^c. 'Not to dwell in the land of Jehovah' (Hos. ix.3) = not to be in a state of the good of love, thus not in the Lord's Kingdom.

3435. 'We shall be fruitful in the land' (Gen. xxvi.22) = the increases of good thence. . . 'Land' = the Church, and whatever is of the Church.

3488^s. 'The earth' = the tract where the Church is; thus the Christian world.

3579². 'The earth shall give its produce' (Zech. viii.12) = that the Celestial of the Church or the good of charity will give truth.

3672. 'The land of thy sojournings' (Gen. xxviii.4) = the life of instructions. . . 'The land' = where the life is.

3705. 'The land on which thou liest, to thee will I give it' (ver.13) = the good in which he was, that it was from proprium. 'Land,' here, = the good of the Natural. Ex.

— . In the supreme sense, 'heaven' = the Lord as to the Divine Rational; and 'earth,' as to the Divine Natural. Here, therefore, 'the land on which thou liest' = the good of the Natural in which he was.

—². When 'heaven' is mentioned at the same time as 'earth,' 'heaven' = what is interior, and 'earth,' what is exterior: and as it has this signification, it also = the Lord's Kingdom on earth—in *terris*, thus the Church; and as it = this, it also = the man who is the Lord's Kingdom or who is the Church. Thus, with such a man, 'heaven' = that which is interior, and 'earth,'

that which is exterior; or, what is the same thing, 'heaven' = the Rational, and 'earth,' the Natural . . . And as 'earth' = these things, it also = that which makes man the Kingdom of the Lord, namely, the good of love which is from the Divine. Hence it is evident how various is the signification of 'earth' in the Word.

3707. 'Thy seed [shall be as the dust of the earth' (ver.14) = that Divine truth natural would be as natural good. . . The reason 'the dust of the earth' = good, is that 'earth' = the Lord's Kingdom, and therefore good. The dust of that earth therefore = good, but natural good, because 'earth' = that which is lower in the Lord's Kingdom, thus what is natural . . .

3863⁹. 'To see the land of far distances' (Is. xxxiii.17) = the good of love.

3973. 'Send me . . . to my land' (Gen. xxx.25) = the longing of the Natural for a state of conjunction with the Divine of the Rational. . . For by 'my land' are meant Isaac his father and Rebekah his mother.

4094. 'To return to the land of thy nativity' (Gen. xxxi.13) = conjunction with the Divine good of truth.

4231³. 'Heaven and earth shall pass away, etc.' (Matt. xxiv.35) = that the internal and external things of the former Church shall perish, but the Word of the Lord will remain.

4240. 'The land of Seir' (Gen. xxxii.3) = celestial natural good.

4429. 'To see the daughters of the Land' (Gen. xxxiv.1) = to know the affections of truth and the Churches which are thence derived. . . 'The Land,' here the Land of Canaan, = the tract where the Church is, and consequently also the Church itself. Refs.

—^o. That 'the land' = the tract and the nation where the Church is, thus the Church. Refs.

4432. 'The prince of the Land' (ver.2) = what is primary among Churches.

4452. 'The Land shall be before you, dwell ye' (ver.10) = the Church, which is one.

4480. 'To dwell in the Land' (ver.21) = a likeness of life according to those things which are of the Church.

4482. 'A Land broad in spaces' (id.) = the extension of the truth which is of doctrine in the Church.

4516. 'The inhabitant of the Land' (ver.30) = those who were of the Ancient Church.

4535⁴. The reason 'Land' = the Church, is that the Land of Canaan was the Land where the Church existed from the most ancient times, and afterwards the representative of a Church among the descendants of Jacob. (5136.) When this land is said to be 'consummated' (Zeph. i.18), it is not the nation there which is meant, but the holy worship which is among the nation where the Church is.

4600. 'Land' (Gen. xxxv.22) = the Church as to good. (Refs.) Here, as to the good of truth. E.331². 365². —²⁸.

4816^e. Lands put on the representation of the nations and peoples who are there, according to their quality.

5013². Therefore the Spiritual with man and in the Church is compared to 'heaven,' and the Natural is compared to 'earth.'

[A.] 5135⁵. 'The face of the whole earth' (Zech.v.3) =the universal Church.

5136. 'The universal earth,' as mentioned in the Word *passim*=the universal Church: and also 'the new heaven and the new earth'=a new Church internal and external. E.242¹⁰. 539⁹. 1003.

5279. See EGYPT, here. 5280.

5313³. By 'the earth' which is called His 'footstool,' is signified that which is below Heaven, thus the Church. Refs.

5362. 'The famine was in all lands' (Gen.xli.54)=desolation everywhere in the Natural. 5364. 5376.

5373. 'Every land came to Egypt'=that goods and truths were collated into the scientifics of the Church. . . The signification of 'land' is various. In general, it=the Church; consequently it=those things which are of the Church, namely, goods and truths; and as it=the Church, it also=the man of the Church; for he is a Church in particular; and as it=a man of the Church, it=that in him which is the man, namely, the mind: hence 'the land of Egypt' above, *passim*. =the natural mind. Here, however, the land of Egypt is not meant, but land in general, and therefore those things which are of the Church which are goods and truths. That the signification of 'land' is various. Refs. That in general it=the Church. Refs.

5433. 'The nakedness of the land' (Gen.xlii.9)=no truths of the Church.

5577. 'In the land' (Gen.xliii.1)=about those things which are of the Church. 'The land'=the Church; here, those things which are of the Church; for these constitute it.

— When 'Land' is mentioned in the Word, the Land of Canaan is understood; and when this is understood, it means the Church; for when land is mentioned, they who are in the Spiritual World do not abide in the idea of land, but in the idea of the nation which is there; nor in the idea of that nation, but in the idea of the quality of that nation; and therefore in the idea of the Church when 'Land' is mentioned and by it is meant the Land of Canaan.

5618. 'Take of the chanting of the Land in your vessels' (ver.11)=the choice things of the Church in the truths of faith.

5767. 'They caused to descend everyone his sack to the earth' (Gen.xliv.11)=that they brought those things which were in the Natural down to sensuous things. . . 'The earth,' when it is said that 'they caused to descend thereto'=what is ultimate and lowest, thus what is sensuous.

6015⁴. 'They shall inundate the earth and its fulness' (Jer.xlvii.2)=the whole Church.

6297. 'The earth and its fulness'=everything, both true and good, which is of the Church.

—³. 'The earth' (Ps.xxiv.1; lxxxix.11)=the Church in special; 'the world-orbis-', the Church in a universal sense.

6304. 'He shall bring you back to the Land of your fathers' (Gen.xlviii.1)=to the state of both the Ancient Churches.

6385⁵. 'Lands'=Churches.

6392. 'And the Land that it is pleasant' (Gen.xlix.15) =that those who are in the Lord's Kingdom are in happiness. For 'the Land of Canaan,' which is meant by 'Land' in the Word, represented the Lord's Kingdom; and this because the Church was there since the most ancient times. Refs.

6649. 'And the land was filled with them' (Ex.i.7)=even to what is full of the Church. 'The land of Goshen,' where the Sons of Israel were at this time, =the Church. . .

6693². (Egypt said) 'I will cover the earth' (Jer.xlvi.8)=the Church.

—³. 'The earth' which will be 'moved' (Amos viii.8; ix.5)=the Church. 8906³.

6723. 'The land shadowing with wings' (Is.xviii.1)=the Church which darkens itself by reasonings from scientifics.

6767². 'The land which shall mourn' (Jer.xii.4)=the Church. 8902².

6773. 'He dwelt in the land of Midian' (Ex.ii.15)=life among those who are in simple good. . . 'The land' is mentioned, because it=the Church where they are.

6796. 'He said, I am a sojourner in a strange land' (Ex.ii.22)=that he was instructed in truths in a Church not his own.

6856. 'To a Land good and broad' (Ex.iii.8)=to Heaven, where are the good of charity and the truth of faith. 'Land,' here the Land of Canaan, =the Lord's Kingdom, thus Heaven; 'a good Land'=the good of charity there; and 'a broad Land'=the truth of faith there.

6948. 'Cast it on the earth' (Ex.iv.3)=the influx of the power of the Lord's Divine Natural into the Sensuous. . . 'The earth'=the external of man; here, his Sensuous and Corporeal, which are the extremes.

7108. 'Lo, the people of the land now are many' (Ex.v.5)=the multitude of those who are of the Spiritual Church.

7189. 'He shall drive them out of his land' (Ex.vi.1) =that he will put them to flight from his neighbourhood. . . For the land where those of the Spiritual Church are being infested by falsities is near the Hells which are infesting them, and is called the Lower Earth.

7278. By 'the land' is signified the nation itself; and by the nation in the internal sense, that which is of the nation; here, infestation.

7418. 'Smite the dust of the land' (Ex.viii.16)=those things which are damned in the natural mind. (See DUST, here.)

7444. 'I Jehovah am in the midst of the land' (ver.22) =that the Lord is the only God of the Church. 7544. 7550. 7598.

7547. 'Thou shalt be cut off from the land' (Ex.ix.15)=no longer any communication through those things which are of the Church.

7575. 'To walk on the earth' (ver.23)=to possess the natural mind even to its lowest things.

7687. 'It covered the surface of the earth' (Ex.x.15) =the ultimates of the natural mind. 7688. 7689.

7908. 'In a sojourner and in one who is born in the land' (Ex.xii.20)=those who are of the Church, whether not born therein or whether born therein. 8011.

8043³. In a general sense, 'the heavens and the earth'=the internal and the external Church; and in particular, the internal and the external of the Church with a man who has been regenerated.

8056. 'A Land flowing with milk and honey' (Ex.xiii.5)=where there are gladness and joy.

8133. 'They are entangled in the land' (Ex.xiv.3)=that they are in confusion as to those things which are of the Church. . . 'The land'=those things which are of the Church.

8306. 'The earth swallowed them' (Ex.xv.12)=damnation and Hell. . . The place where those are who are in falsities from evil appears as a desert land, which is called damned land; beneath it are cast those who are cast into Hell.

8538. 'Until they come to a Land inhabited' (Ex.xvi.35)=before they would come to Heaven. 'Land,' here the Land of Canaan,=the Lord's Kingdom, thus Heaven.

8650. 'Of whom the name of the one was Gershom. because he said, I have been a sojourner in a strange land' (Ex.xviii.3)=the quality of the good of truth of those who are outside of the Church. . . 'A strange land'=where there is no Church. . . The reason 'a strange land'=where there is no genuine Church, is that 'land'=the Church, and 'strange'=where there is what is not genuine.

8732. 'He went to his own land' (ver.27)=to the Divine itself. . . 'To go to his own land'=to the former state, thus to the Divine. Moreover, in the internal sense, 'land'=the Church, and also Heaven; hence in the supreme sense, it=what is Divine. . . The reason 'land' in the supreme sense=what is Divine, is that 'Jethro' represented the Divine good, thus the Divine itself. . . 'Land' properly=the Church, because they who are in Heaven do not think of a land when it is read of in the Word, but of the spiritual state of the nation which is in the land, thus of what is religious there; wherefore when a land is read of where there is the Church, they have the idea of the Church; and when they have the idea of the Church, they also have the idea of the Lord's Kingdom, and therefore of Heaven; and when they have the idea of Heaven, they also have the idea of the Divine there. But when the thing represented treats of any other holy thing in the Church or in Heaven, then that thing may be meant by 'land'; as love, charity, good, faith. Hence it is evident, that the signification which properly belongs to the word still remains; as when good, or love, or charity is signified, there still remains universally the signification of the Church; for these are the essentials of the Church.

8764. Man's Rational is his Heaven; and his Natural is relatively his earth; for the Rational constitutes the internal man, and the Natural the external.

8769. 'All the earth is Mine' (Ex.xix.5)=that the Lord has all Power in Heaven and on earth. (For) in the internal sense, 'earth'=the Lord's Kingdom on earth, and also the Lord's Kingdom in Heaven.

8871. 'Which are in the heavens above, and which are in the earth beneath' (Ex.xx.)=which are in spiritual light and which are in natural light. Ex.

8872. 'And which are in the waters under the earth'=which are in the corporeal Sensuous. Ex.

8891. 'In six days Jehovah made the heaven, and the earth, and the sea' (Ex.xx.)=the regeneration and vivification of those things which are in the internal and the external man. . . 'Heaven and earth'=the Church or the Lord's Kingdom in man; 'heaven' in the internal, and 'earth' in the external. . . thus it is the regenerate man. . .

8898. 'That thy days may be prolonged upon the Land' (Ex.xx.)=the consequent state of life in Heaven. . . 'The Land,' here the Land of Canaan, because it is said to the Sons of Israel=the Lord's Kingdom.

8902⁸. 'The earth' (Is.xxvi.21)=the old Church.

9166⁷. 'To swear by the earth'=by the Church, thus by the Divine truth therein; for as Heaven is the Lord from the Divine truth which proceeds from Him, so also is the Church. . . And as 'the earth'=the Church, in which the Divine of the Lord is below Heaven, it is said, 'Thou shalt not swear by the earth, because it is God's footstool. . .

9198⁵. 'The earth'=the external Church. Refs. 9408⁵, Refs. 9420², 9596⁵, E.294¹². —¹⁴. 304², 400³. —³. 1057³.

9258². (Seed growing in the earth.) —³.

9272. 'Six years shalt thou sow the land' (Ex.xxiii.10)=the first state when the man of the Church is being instructed in the truths and goods of faith. . . 'To sow the land'=when the truths and goods of faith are being inseminated. Ex.

9274. 'In the seventh year to respite the land,' or not to sow it (ver.11)=the second state, when the man of the Church is in good. Des. —³.

9325. The reason 'the Land'=the Church, is that there is understood the Land of Canaan, where the Church was, and where it had been from the most ancient times. Refs. And in the Spiritual World, when 'land' is mentioned, there is not perceived the land, but the quality of the nation there as to its religion. Hence when 'Land' is mentioned in the Word, and thereby is meant the Land of Canaan, the Church is perceived. . .

—⁹. 'Barren land' (2 Kings ii.19)=the good of the Church not alive.

9334. 'Lest the land be desolate' (ver.29)=a deficiency, and but little of spiritual life. 'The land'=the Church in general and also in particular. The Church in particular is the man who is a Church. . . That 'land'=the Church in general. Ref. And that 'land'=the Church in particular, or a regenerated man. Refs. This man is also called 'land' in Malachi: 'Ye shall be a well-pleasing land' (iii.12).

9338. 'Until thou inherit the Land' (Ex.xxiii.30)=while in good, thus regenerated. . . 'The Land,' here the Land of Canaan=the Lord's Kingdom, thus Heaven. (Refs.) Thus 'to inherit the land'=to receive Heaven as an heir. . .

[A.] 9345. 'They shall not dwell in thy **land**' (ver. 33) = that evils must not be together with the goods of the Church. . . '**Land**' = the Church as to good, thus also the good of the Church. 10137⁴.

9400. The conjunction of the Lord as to the Divine Human with Heaven and **earth**. Sig.

9596⁵. '**Earth**' in general = the Lord's Kingdom and the Church.

9815⁶. 'The **land** of gracefulness' (Dan. viii. 9) = the Lord's Church where is Divine truth or the Word.

10038⁶. Hence it is that by 'the **Land** of Canaan' and simply by '**land**' in the Word, is signified Heaven and the Church.

10044⁶. 'The **earth** which he hath founded' (Is. xlviii. 13) = the ultimate.

10373. 'In six days Jehovah made the heaven and the **earth**' (Ex. xxxi. 17) = the state of combat and labour when the Church is being established. . . 'Heaven and **earth**' = the Church. . . By 'heaven' is meant its internal, and by '**earth**' its external.

10446. 'All this **Land** that I have spoken of will I give unto your seed' (Ex. xxxii. 13) = from whom are Heaven and the Church. . . As the Church is signified by 'the **Land**,' so also is Heaven; for the Church is the Lord's Heaven on **earth-in terris**; and the Church also acts as one with Heaven; for the one comes forth and subsists from the other.

10526. 'To go up into the **land**' (Ex. xxxiii. 1) = to institute the Church.

10570⁴. 'Ground' = the Church . . . from the reception of seeds . . . But the Church is called 'the **land**' from the people who are there with whom the Church is. (See GROUND here.)

—5. '**Earth**' (Jer. xiv. 4) = where the Church is; and 'ground,' the Church itself.

10634. 'Which were not created in all the **earth**, and in all nations' (Ex. xxxiv. 10) = that such a Divine thing never was in the world where there is a Church or where there is not a Church. . . 'In all the **earth**' = wherever the Church is.

10640. 'Lest thou make a covenant with the inhabitant of the **land** upon which thou comest' (Ex. xxxiv. 12) = that we are not to cleave to any religion in which there is evil. . . '**Land**' = the Church, and whatever is of the Church, thus also what is religious.

10676. 'Neither shall anyone covet thy **land**' (Ex. xxxiv. 24) = aversion for such things as are of the Church felt by those who are in evils and the falsities of evil when they see and perceive goods and the truths of good. . . 'The **land**' = the Church, and whatever is of the Church.

H. 5. 'He has all Power in heaven and in **earth**' (Matt. xxviii. 18). It is said 'in heaven and in **earth**,' because He who rules Heaven rules the **earth** too; for the one depends upon the other. (See RULE here.)

104⁶. Correspondences in the mineral kingdom are . . . **earths** of various kinds, etc.

N. 5. When '**land**' is mentioned in the Word without the name of any region joined thereto, the **Land** of

Canaan is understood, and the Church was in the **Land** of Canaan from the most ancient times. . . Hence it is, that by '**Land**' in the Word . . . is signified the Church. . . Refs. J. 3. III.

J. 6. That the procreations of the human race on the **earth-in terris**—will never cease. Gen.art.

C. J. 9. What is meant by the former heaven and the former **earth** which have passed away. Ex. 10.

S. 79⁴. 'The **land** of Jehovah' (Hos. ix. 3) = the Church.

Life 90². 'The seed in the good **land**' is that with those who love the truths which are in the Word . . .

W. 101⁶. According to the reception of the heat and light by the Angels, is the appearance of the **lands** on which they dwell.

158². All **earths** are dead; but still they are girded round with spiritual things which proceed from the Sun . . . (otherwise) the **earths** could not have been stirred into activity, and could not have produced the forms of uses, which are plants, or the forms of life, which are animals; nor could they have supplied those matters through which man comes forth and subsists.

160. As the lowest things of nature which form the **earths** are dead . . . there are spaces in nature . . .

173. In the Spiritual World there are . . . **earths**, etc., as in the natural world; but the former are spiritual, whereas the latter are natural. Gen.art.

178. See ATMOSPHERE at these refs. 302. 303. 305. 310. 311. 316⁴.

305. That in the substances and matters of which **earths** consist there is nothing of the Divine in itself; but still they are from the Divine in itself. Gen.art.

306. The origin of **earths** from the spiritual Sun by means of atmospheres, cannot be described otherwise by words flowing from natural ideas, but it can by words from spiritual ideas, because these are apart from space, (but therefore) do not fall into any words of natural language. . . It is sufficient therefore, for the origin of **earths** to be perceived in some manner naturally.

307. That all uses, as ends of creation, are in forms, and that they get forms from substances and matters such as exist in **earths**. Gen.art.

310. That in **earths** there is an endeavour to produce uses in forms, or forms of uses. Gen.art. That there is this endeavour in **earths**, is evident from their origin; for the substances and matters of which **earths** consist are the ends and terminations of the atmospheres which proceed as uses from the spiritual Sun; and since the substances and matters of which **earths** consist are from this origin, and their congregates are held together in connection 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 there is such an

endeavour and such a quality in the substances and matters of **earths**, is evident from the fact that seeds of every kind, when opened to their immost by means of heat, are impregnated by the most subtle substances—which can only be from a spiritual origin—and thereby they have the power of conjoining themselves with use . . . This endeavour is afterwards continuous from the **earths** through the root even to the ultimates, and from the ultimates to the primes . . . That there is an endeavour still more interior [in the substances and matters of which **earths** consist], which is the endeavour to produce uses for the animal kingdom through vegetable growths, also follows; for animals of every kind are nourished thereby. And that there is an immost endeavour in them, which is the endeavour to perform use to mankind, also follows. These things follow from the fact:—1. That they are ultimates . . . 2. That there are degrees of both kinds in the greatest and in the least things of all things: in like manner in this endeavour. 3. That all uses are produced by the Lord from ultimates, wherefore in ultimates there must be an endeavour towards them.

312. The first production from these **earths**, while they were still recent and in their simplicity, was the production of seeds; the first endeavour in them could not be anything else.

313. The first forms are the substances and matters of which **earths** consist, in their leasts; the second forms are congregates of these, which are of infinite variety; the third forms are from plants fallen to dust, and from the remains of animals, and from the continual evaporations and exhalations of these, which add themselves to **earths**, and make their soil. These forms of the three degrees of the mineral kingdom . . . produce uses in forms . . .

314. The stems clothed with layers of bark represent the Earth clothed with **earths**, from which the creation and formation of all uses comes forth.

—e. Hence it is evident, that the progression of the creation of the universe was from its Prime . . . to ultimates, which are **earths**; and from these through uses to its Prime or the Lord.

316. The womb or egg is like the **earth**; the state before birth is like the state of a seed in the **earth** while it is taking root . . .

335^e. (Evil uses) in the mineral kingdom, consist of all poisonous **earths**.

339^e. All evil uses appear in Hell; as . . . all kinds of poison, both in plants and **earths**.

343. The Hells are not remote from men, but are around them . . . thus they are contiguous to the **earths**.

P. 330^d. Man is like **earth**, which produces fruits of every kind; from which faculty **earth** is **earth** . . .

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

27. 'The tribes of the **earth**' (ver. 7)=the goods and truths of the Church. E. 39.

51². 'The **land** which will be put for a waste' (Is. xiii. 9)=the Church, on the vastation of which the Knowledges of good and truth in the Word do not appear.

186. 'To try them that dwell upon the **earth**' (Rev. iii. 10)=the day of the Last Judgment. (=visitation upon those who were in the former Heaven. E. 215.)

194. '**Land**,' in special 'the **Land** of Canaan,'=the Church in the whole complex. Hence the inheritances into which the **Land** of Canaan was divided=various things of the Church; and the cities in them, doctrinal things.

260. 'No one was able in heaven, nor upon the **earth**, neither under the **earth**' (Rev. v. 3)=that no one was able in the higher Heavens or in the lower Heavens . . . John was in the spirit, in which state no other **earth** appeared to him than the **earth** of the Spiritual World; for there are **earths** there as in the natural world . . . The higher Heavens appear upon the mountains and hills; the lower Heavens upon the **earth** beneath; and the ultimate Heavens as it were under the **earths**. For the Heavens are expanses, one above another, and each expanse is like an **earth** under the feet of those who are there. The highest expanse is like the top of a mountain; the second expanse is under it, but extending itself more widely round about at the sides; and the lowest expanse more widely still: and as the latter is under the former, they who are under the **earth** are there. The three Heavens also so appear to the Angels who are in the higher Heavens, because to them there appear two below them. In the same way therefore did they appear to John, because he was with them . . . He who does not know anything about the Spiritual World and the **earths** there, cannot know at all what is meant by 'under the **earth**,' or by 'the lower things of the **earth**' . . . Who does not see that the **earths** of the Spiritual World are here meant? for no man dwells under the **earth** in the natural world. 290. (=the three Heavens. E. 304.)

272. 'Into all the **earth**' (Rev. v. 6)=into the universal world where there is religion. (=Heaven and the Church. E. 318.)

284. 'To reign upon the **earth**' (ver. 10)=to be in the Lord's Kingdom, and there one with Himself. 285. E. 333.

285^d. The reason '**earth**'=the Church, is that '**land**' often means the **Land** of Canaan; and in it was the Church; the heavenly Canaan is nothing else: also, because, when '**land**' is mentioned, the Angels . . . do not think of a **land**, but of the human race which is upon it and its spiritual state.

—e. '**Earth**' has also an opposite sense, and therein =damnation; for, when there is no Church with man, there is damnation. III.

322. 'The fourth part of the **earth**' (Rev. vi. 7)=all the good of the Church.

327^e. 'They that dwell upon the **earth**' (ver. 8)=the evil in the World of Spirits. (=those who were in the former Heaven. E. 394.)

333. 'The stars of heaven fell into the **earth**' (ver. 13)=all the Knowledges of good and truth disappeared.

342. 'Four Angels standing upon the four corners of the **earth**' (Rev. vii. 1)=the universal Heaven in the endeavour to effect the Last Judgment upon those who were in the World of Spirits. (=what is Divine from

the Lord proceeding into the universal Spiritual World. E.417.)

[R.] 343. 'Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree' (Rev.vii.1)=a nearer and consequently a stronger influx into lower things, where the good were conjoined with the evil, withheld and restrained by the Lord.

— 'The earth, and the sea'=all the lower things. (=the universal Spiritual World. E.420.)

395. 'To cast the censer into the earth' (Rev.viii.5)=influx into the lower parts. E.497, Ex. below at this ref.

398. When both 'the earth' and 'the sea' are mentioned in the Revelation, there is everywhere meant the universal Church; by 'the earth,' the Church from those who are in its internals; and by 'the sea,' the Church from those who are in its externals; for the Church is internal and external, internal with the clergy, and external with the laity. . . Ill.

400. 'They were cast into the earth' (Rev.viii.7)=with those who were in the internals of the Church and in faith alone.

416. 'Woe to the inhabitants of the earth' (ver.13)=lamentation over the damned state of those in the Church who in doctrine and life have confirmed themselves in faith separated from charity. . . 'The inhabitants of the earth'=those in the Church where the Word is and thereby the Lord is known. E.531.

420. 'I saw a star fallen from heaven into the earth' (Rev.ix.1)=spiritual Divine truth flowing in out of Heaven into the Church with them, exploring and manifesting. . . By 'the earth' is here signified the Church with those who are in its internals. (=to perish. E.535².)

425. 'A scorpion of the earth' (ver.3)=what is pervasive in the things of the Church.

470. 'He set his right foot upon the sea, and his left upon the earth' (Rev.x.2)=that the Lord has the universal Church under His auspices and dominion, both those therein who are in its externals and those who are in its internals. E.600².

475. 'Who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein' (ver.6)=Who vivifies all who are in Heaven, and who are in the Church, and each and all things with them. . . By 'heaven' is meant the Heaven where the Angels are; by 'the earth and the sea' is signified the Church; by 'the earth,' those who are in its internals, and by 'the sea,' those who are in its externals. 'The things that are therein'=each and all things with them. 630. E.609.

498. 'To smite the earth with every plague' (Rev.xi.6)=to bring ruin upon the Church by evils and falsities of every kind.

507. 'They that dwell upon the earth' (ver.10)=those who are in the Church; here, those who are in the Church where there is faith alone: 'the earth'=the Church in which they are. E.660. 662.

528. 'To destroy them that destroy the earth' (ver.18)=the casting into Hell of those who have destroyed the Church. E.697, Ill.

541. 'To drag down from heaven, and to cast into the earth' (Rev.xii.4)=to estrange from the Church and to utterly destroy. E.720.

551^e. When 'world-orbis,' and 'earth' are mentioned together, 'world'=the Church as to good; and 'earth,' the Church as to truth. Ill. E.741⁵, Ill. 1003.

552. 'He was cast forth into the earth, and his angels were cast forth with him' (ver.9)=that he was cast forth into the World of Spirits. . . from which there is immediate conjunction with the men of the Earth. The reason the earth into which the dragon is said to have been cast forth means the World of Spirits, is that this World lies immediately under the Heavens; and when anyone is cast down from Heaven, he does not at once fall into Hell, but into the earth of this World immediately below. . . (=to be condemned to Hell. E.742.)

558. 'Woe to the inhabitants of the earth and of the sea, for the devil is come down to you having great anger' (ver.12)=lamentation over those who are in the internals and externals of the doctrine of faith alone, and thence in evils of life, because their like have been cast down from Heaven into the World of Spirits; and are consequently in conjunction with the men of the Earth, whom, from hatred against the New Church, they stir up to persevere in their falsities and in the evils thence derived. 560. (=lamentation over those who are merely natural and sensuous. E.752, Ex.)

564. 'The earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth' (ver.16)=that the reasonings from falsities in abundance which the dragonists put forth, fall to nothing before the truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. 'The earth which helped the woman'=the New Church as to doctrine; and as it treats of the reasonings from falsities which the dragonists put forth, it is truths from the Word by which the earth, that is, the Church, helps the woman. 'To open her mouth'=to bring forward these truths. (=that those of the Church which is not in truths rendered assistance, and did not receive the cunning reasonings of those who were in faith separated. E.764.)

578. 'The whole earth wondered after the beast' (Rev. xiii.3)=that this faith was then received with joy, and became the doctrine of the whole Church. . . 'The whole earth'=the whole Church of the Reformed. 588.

594. 'I saw another beast coming up out of the earth' (Rev.xiii.11)=the clergy in the Churches of the Reformed. . . 'The earth'=the internal of the Church.

597. 'The earth and they that dwell therein' (ver.12)=the Churches of the Reformed. 600. 601.

619. 'Bought from the earth' (Rev.xiv.3)=those who could be regenerated and thus redeemed in the world. E.860.

646. 'The earth was reaped' (ver.16)=the end of the Church. . .

647². 'The earth' which was reaped by him who sat upon the cloud, or the Lord=the Church in the universal world of earths; whereas 'the vineyard of the earth'=the Church in the Christian World.

650. 'He vintaged the vineyard of the earth' (ver.19) = the end of the present Christian Church.

676. 'Go and pour out the vials of the anger of God into the earth' (Rev.xvii.1) = an influx into the Church of the Reformed.

677. 'And the first went, and poured out his vial upon the earth' (ver.2) = into those who are in the interior things of the Church of the Reformed . . .

801. 'All that are slain upon the earth' (Rev.xviii.24) = all in the Christian Church who have perished through falsities . . .

858. 'The four corners of the earth' (Rev.xx.8) = the universal Spiritual World; here, those who are in the universal World of Spirits.

861. 'To go up upon the breadth of the earth' (ver.9) = to spurn every truth of the Church . . .

865. 'From Whose face the heaven and the earth fled' (ver.11) = the universal Judgment upon all the first Heavens . . . which Heavens with their earth were completely dissipated. 877.

— In the Spiritual World there are earths equally as in the natural world; but, like all things there, the earths are from a spiritual origin.

M. 10. You will return into this lower or subcelestial earth . . .

162. I have heard that in the earth which is under this Heaven . . .

151a³. What news from the earth? 182. 207. T.692. 693.

206°. In the vegetable kingdom the earth or soil is the common mother . . . 397°.

263. The earth then opened. 264. 269⁴.

268. Their abodes were under the earth of our feet, but above Hell.

294. This rose garden represents something new on the earth.

397. All that proceeds from the Lord . . . passes even into the earth itself, which is the mother of all plants and minerals; for in the Spring the earth is in a prepared state for the reception of seeds as it were in a womb; and when it receives them, it as it were conceives, cherishes, gestates, hatches, suckles, nourishes, clothes, brings up, guards, and as it were loves the offspring from them.

415°. The moment they touched the earth with their feet, the ground yawned under them, and they sank down to their own.

T. 305. That it may be well with thee upon the land.

308. He created the sun to be in the natural world as a father, and the earth as a mother. For the sun is as a common father, and the earth as a common mother, from whose marriage comes forth all the vegetation which adorns the surface of our Earth.

—². After they have been fed by their mother earth.

475². Hell . . . is beneath the earths of the Spiritual World, which also are from a spiritual origin, and are therefore not in extension, but in the appearance of extension.

499². Unless there were something analogous to free-will in the soil of the earth . . .

— (There is) a different sphere about every particle of the dust of the earth; from which sphere the inmost of every seed is impregnated . . . for without such an outbreathing from every particle of the dust of the earth, there would be no beginning of germination, and therefore no continuance of it. How could the earth, except by what is exhaled from it, penetrate with dust and water to the inmost centre of a grain sown in it?

585. In (plants) there are not two sexes . . . earth alone is the common mother, thus as the woman; for it receives the seeds of all plants, opens them, carries them as it were in the womb, and then nourishes them, and then brings them forth, that is, ushers them into the day, and afterwards clothes and sustains them. When the earth first opens a seed . . .

—³. Lest anyone should wonder at the statement that the subjects of the vegetable kingdom are masculine only, and that the earth alone or the soil is as the common mother, this shall be illustrated by something similar among bees . . .

—⁴. That the earth is the common mother, may also be spiritually illustrated by this; that in the Word, 'the earth' = the Church, and the Church is the common mother, as also she is called in the Word.

—⁵. The reason the earth or soil is able to enter into the inmost of the seed, even to what is prolific in it, and to call this forth and bring it into circulation, is that every little particle of dust or powder breathes forth from its essence a subtle something as an effluvia, which penetrates. 785².

594. 'The land of Israel,' here and elsewhere = the Church.

D. 3358. They dwell there beneath the earth . . .

4686. A man who has not as yet actually become evil appears above the earth there . . . But when he acquires the life of evil, he sinks down more and more below the plane of the earth there; first to the feet, then to the loins, then to the breast, and at last to the head; and then he is in Hell . . .

5742. On the destruction of the old Heaven and earth. Gen.art.

5746. Thus perished the old Heaven and the old earth . . .

5815. A region was there given them, but beneath the earth. The reason it was beneath the earth, was that they were able to serve as a fulcrum for the infernal crew . . . Therefore they were stored away beneath the earth, in order that those who do anything from the heart might serve as the ultimates of Heaven.

5838. Very many were cast . . . beneath the earths . . .

E. 29°. As 'the earth' = the Church, it also = what is religious, and therefore what is idolatrous, as 'the land of Egypt,' 'the land of the Philistines,' 'the land of Chaldea' and 'of Babel,' and many other 'lands.'

193¹⁰. 'To put the talents in the earth' and 'in a napkin' = merely in the natural memory of man.

222°. 'To be written in the earth' (Jer.xvii.13) = to be

condemned on account of the state of the life ; for 'earth' = what is damned.

[E. 222]. 'The Lord wrote with His finger in the earth' (John viii.)=that they were equally condemned on account of adulteries . . .

228°. 'The kings of the earth' (Rev.xxi.24)=all who are in truths from good. 294°.

304°. In the Spiritual World . . . there are earths, hills, and mountains. In appearance they differ nothing from those in the natural world ; so that after death men scarcely know that they are not living upon the earth ; and when there is an opportunity for them to look into our Earth, they see nothing dissimilar. Moreover, the Angels of the ultimate Heaven call that Heaven where the Angels of the Third Heaven dwell, because it is high above them ; and where they themselves dwell they call the earth ; for the Third Heaven, which is upon the mountains, appears to those who are upon the earth as the highest region of the atmosphere does to us . . .

—³. 'Heaven'=the internal Church, and also the Church with the Angels ; and 'earth'=the external Church, and also the Church with men.

—³². 'To restore the earth' (Is.xlix.8)=to restore the Church ; for . . . the Lord did not restore the earth to the Jewish people ; but He instituted the Church among the gentiles.

—⁶². In the opposite sense, 'the earth'=the Church devastated, which takes place when . . . there is only evil and falsity ; and as these damn a man, 'earth' in this sense, = damnation. III.

333°. 'The earth'=the Lord's Church in the Heavens and on earth—in *terris*.

342°. 'Those who are in heaven, on the earth, and under the earth'=those who are in the ultimates of Heaven. The higher ones there, are 'those who are in heaven ;' the lower ones are 'those who are in the earth, and under the earth ;' and the lowest are 'those who are in the sea.' For there are three Heavens, and each Heaven is distinguished into three degrees . . . and these three degrees of the ultimate Heaven are meant by 'those who are in heaven, those who are on the earth, and those who are in the sea.'

—⁴. Upon the mountains (in the Spiritual World) dwell the Angels who are in the Third Heaven ; upon the hills, those who are in the Second Heaven ; and upon the earth, and under the earth, and in the seas, those who are in the First Heaven.

—¹¹. 'The earth' (Ps.cxxxv.6)=those who are beneath.

365⁴¹. 'Violence shall no more be heard in thy land' (Is.lx.18) . . . 'Land'=the internal spiritual man, because there is the Church which in general is signified by 'land.'

374°. 'Land'=the Church as to the nation there. 388°.

—⁹. 'To harrow the earth' (Is.xxviii.24) = to deposit in the memory.

375²⁰. 'Field'=the Church, from the reception of truth ; and 'land'=the Church, from the perception of good.

400². 'The heavens and the earth' (Hag.ii.6)=all

the interior things of the Church ; 'the sea, and the dry land,' all its exterior things.

401²¹. 'The earth which He stretched out above the waters' (Ps.cxxxvi.6)=the external of the Church, which in one word is called the natural man.

—²⁴. 'The land (of Joseph)' (Deut.xxxiii.13)=that Spiritual Kingdom ; likewise the Church thence derived.

405°. 'The earth'=the Church ; for when the idea is abstracted from the places and from the nations and peoples upon the earth, it is the idea of the Church there or among them.

406°. 'The earth'=those who are of the Church ; and abstractedly, the Church itself as to intelligence from spiritual truths.

413°. 'The land,' and 'the earth' (Is.xiii.9,13) means the earth which is in the Spiritual World ; for there are earths there equally as in our Earth, and during the Last Judgment, they are made a waste, and are shaken from their place . . . Yet by 'the earth' in the spiritual sense is everywhere meant the Church ; for, in the Spiritual World, the face of the earth is like the state of the Church with those who dwell upon the earth there ; wherefore, when the Church perishes, the earth perishes too ; for they make one ; and then in the place of the former earth, there comes forth a new one ; but these changes are unknown to us in our earths. 417, Des.

418°. The reason it is said 'the winds of the earth' (Rev.vii.1) is that by 'the earth' is meant every earth in the Spiritual World ; but in the spiritual sense by 'the earth' is signified Heaven and the Church. 420. 425. 426.

453¹¹. 'The earth'=the Church, and also Heaven.

497. In the Spiritual World there are earths, also hills and mountains, which are all inhabited. Upon the hills and mountains dwell the Angels, and there are the Heavens ; and upon the earths, which are beneath the hills and mountains, dwell those who were to be separated from each other ; wherefore, 'earths' here = the lower parts. . . For beneath upon the earths, there were Societies in which the good and the evil were together . . . 505.

505. In the Spiritual World there are mountains, hills, and valleys ; above the mountains and hills there, are the Angelic Heavens ; and in the valleys below are those who are not yet taken up into Heaven ; upon these, therefore, at this time, were the evil mingled with the good ; wherefore these valleys . . . are here meant by 'the earth.' Therefore, by being 'cast into the earth' is signified out of the Heavens towards the lower parts. But when the mountains, hills, and valleys all taken together are called 'the earth,' then 'the earth'=the Church there.

606°. Specifically, 'the sea' and 'the earth,' upon which he set his feet (Rev.x.)=the Ultimate Heaven and the Church on earth—in *terris*. Ex.

622°. Through the earths there, there exhale falsities of evil from the Hells. 632°.

654⁵⁶. 'They shall not dwell in the land of Jehovah' (Hos.ix.3)=that they have not the life of good such as there is in Heaven.

68¹². 'They shall sit upon the earth' (Ezek.xxvi.16) = that they will be in things falsified, thus in falsities . . . because under the earths in the Spiritual World are the Hells, from which evils and falsities are continually exhaling.

69¹³. 'The earth' (Zech.viii.12) = the Church as to the natural affection of truth.

697. There are a number of reasons why 'the earth' = the Church ; to wit, when there is no land in special mentioned, as the land of Egypt, of Edom, of Moab, of Assyria, of Chaldea, of Babel, or of others, the Land of Canaan is understood, and by this Land they who are in a spiritual idea cannot understand a land . . . but the quality of the nation there as to the Church ; in like manner as when any land is mentioned while a person is in the idea of the Church, of religion, or of worship, the land is not then thought of, but the quality of the nation of the land as to the Church, religion, or worship. Hence it is, that when a man reads 'earth' in the Word, the Angels think of the Church ; and that which the Angels think is the spiritual sense of the Word . . .

— Moreover, there are lands in the Spiritual World . . . which in external appearance are quite similar ; for there are plains, valleys, mountains, hills ; there are rivers and seas ; and there are also fields, meadows, forests, gardens, paradises ; and these lands are beautiful to look upon entirely according to the state of the Church with those who dwell upon them ; and they are also changed according to the changes of the Church with them. In a word, there is a full correspondence of the lands there with the reception of the good of love and of the truth of faith with the inhabitants. Hence, too, it is, that 'land' in the Word = the Church ; for the quality of the land is according to the quality of the Church there ; the correspondence makes it so. In that World, the land itself makes one with the Church, as a correspondent does with its own thing to which it corresponds ; just as an effect does with its effecting cause.

—⁶. In the Spiritual World, when the Church with them is devastated, the earth completely changes its face ; the paradises, flowerbeds, greeneries, and everything else with which those earths had before blossomed, vanish, and in their stead there comes forth what is disagreeable, as sands, rocks, plains full of briers and thorns, and the like, which correspond to the falsities and evils that have devastated the Church. Its devastation as to the good of love and of charity is signified by 'making the earth empty' (Is.xxiv.1) ; and its desolation as to the truths of doctrine and of faith, is signified by 'voiding and despoiling it ;' and the change itself, by 'overturning its faces.'

— As the earths there are now inundated, now violently shaken ; and also here and there yawu and open towards Hell . . . which is according to the way and the degree in which falsities and evils are loved, and consequently the goods and truths of the Church are falsified and denied, it is said, that 'the cataracts from on high are opened,' that 'the foundations of the earth are shaken,' that 'the earth is broken, and staggers like a drunken man ;' for these things actually take place in the Spiritual World, when the states of the Church are there changed into what is contrary.

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730¹⁷. 'A land of fruit which is set into saltness' (1's. cvii.34) = the good of love and of life deeply devastated through falsities.

742². In the Spiritual World, there are earths as in the natural world, full of mountains and hills, also of valleys and of rivers. When these all taken together are called 'the earth,' then 'the earth' = the Church ; but when the lowest parts of the earth are meant, as is meant by being 'cast down from Heaven into the earth,' 'the earth' = what is damned, because beneath the lowest parts are the Hells ; and there are earths in the Hells too, but damned earths. For this reason, no Angel is wont to go with his head down or nodding, so as to look to the earth, nor even to lie upon the lowest parts of the earth, nor to take up any of the dust of it. (See DUST here.) Indeed, no one is allowed to walk on those earths with bare feet. The earths which are damned are readily distinguished from the earths which are not damned, from the fact that a damned earth is quite barren and is nothing but dust, being covered here and there with thorns and briers ; whereas an earth which is not damned is fruitful, full of plants, shrubs, trees, and also fields.

757. 'To be cast into the earth' (Rev.xii.13) = that that religion was not acknowledged, but was accounted vile . . .

805. 'They that dwell upon the earth' (Rev.xiii.8) = those who have been born within the Church. Ex.

821. 'The earth' = the Church which is in truths or in falsities ; here (ver.12), those who are in falsities.

876. 'Heaven and earth' (Rev.xiv.7) = Heaven and the Church. Ex.

1211⁴. There are earths there as with us, but nothing springs up there from sown seed, but from created seed . . .

—^c. The earths there, are these forces (of acting, of creating, and of forming) in ultimates. The difference is, that the earths there are spiritual from their origin, and that the earths here are natural ; and also that the productions from our earths take place from the Spiritual by means of nature, but in those earths, apart from nature.

1219⁵. The ultimates of creation there, are the earths upon which the Angels dwell.

D. Wis. xii. 5². Beneath these atmospheres in every Heaven there are earths upon which they dwell.

5 M. 10. There are Heavens and earths there also ; Heavens where the Angels are, and earths upon which they dwell. The novitiates replied, You must be joking . . . The Angels rejoined, You are now in the Spiritual World. . . Here, the Heaven where the Angels are, is over your heads, and the Hell where devils and satans are, is beneath your feet. Is not the ground on which you and we are standing earth ? Beat it with your feet, and you will see.

Coro. 7. Seeds which are sown in the earth as in a womb . . .

14^c. When the Angels look down into the earth, they see nothing whatever of it ; but only the Church with men.

27². A tree . . . is in like manner brought forth from

the womb of the earth as a man is from the womb of his mother . . .

Earthenware. *Testa.*

See under JUG.

10105^e. 'An earthenware vessel, in which there is a boiling' (Lev. vi. 28)=the falsity which does not cohere with good.

T. 593. Like a rotten egg within a white shell.

Earthly. *Terrestris.*

See under CORPOREAL.

A. 1327⁴. Avarice is a cupidity in the highest degree earthly. 4751². 10407⁴.

1409. The Most Ancient Church . . . regarded all earthly, worldly, and corporeal things . . . as dead.

3398³. (The Jews) wanted nothing but earthly things. 4459^e.

3413. They obliterate truths by earthly loves.

—^e. These are the earthly things with which the Word itself . . . is obstructed.

3472. Has immersed himself . . . even in what is earthly.

—^e. The Earthly, in which man now is, does not apprehend exalted things, and does not want to apprehend them.

4063². The old man is in the affections of worldly and earthly things . . .

5126². From early childhood to youth, man receives only earthly, corporeal, and worldly things . . .

5433². The affection of gain is an earthly affection.

—^e. If the internal man looks . . . to earthly things . . . he cannot look upwards; for earthly things—*terrena*—completely absorb and suffocate. The reason is, that the Angels cannot be with man in earthly things . . . Thus earthly things are everything to him; and when earthly things are everything to him, he believes himself to be wiser than all others . . . Therefore man must be either in an earthly affection, or in a heavenly one . . .

6810. In (Mercury) they care nothing for earthly and corporeal things . . . 6811. 7070. 7071^e.

6816. The Spirits of our Earth . . . care for material, worldly, corporeal, and earthly things.

8783. At first, human minds apprehend nothing but earthly and worldly things. . . They who have earthly and worldly things as an end . . . are averse to spiritual ones.

H. 415^e. In an earthly affection . . .

D. 1311. The love of earthly things is as it were (of the colour) green.

Earthly. *Terrenus.*

A. 1524. In it there was as it were what is earthly.

5433. See EARTHLY—*terrestris*—here.

9263. Differ . . . as heavenly things from earthly things.

9325³. Earthly and corporeal things are before the eyes . . .

Earthquake. *Terræ motus.*

A. 3353^e. Thus there is a changed state of the Church, which is 'an earthquake.' 3355⁴. 4779⁷.

J. 61. The earthquakes at the Last Judgment. —⁶. C.J. 25. D. 5055. 5294. 5306. 5651.

R. 331. 'There was a great earthquake' (Rev. vi. 12)=the state of the Church with them completely changed, and terror. Ill. 396. 515. 516. 530. E. 400.

711. 'There was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great' (Rev. xvi. 18)=as it were shakings, convulsions, overturnings, and the drawing down from Heaven, of all things of the Church. (=that the Church was no longer. E. 1017.)

B. 76². 'An earthquake'=an inversion of the Church, which is effected through falsities and falsifications of truth. T. 179².

E. 175¹³. 'An earthquake' (Matt. xxiv.)=the perversion of the Church.

329²⁶. 'An earthquake' (Is. ix. 4)=the perversion of the Church through the falsification of truth.

400. 'An earthquake'=a change of the state of the Church; for 'the earth'=the Church; and 'a movement'=a change of state. —², Ill. 499. 650⁴. 676. 734⁵⁴. 1100¹⁷.

499. The reason earthquakes take place in the Spiritual World, is that all the earths there are from a spiritual origin, and are changed with a change of the Church with them. Des.

Ease. See under SECURE.

East. *Oriens.*

See ORIENTAL; and under QUARTER, and RISE—*oriri*.

A. 98. 'Jehovah God planted a garden in Eden, on the east' (Gen. ii. 8). . . 'The east'=the Lord. Thus 'a garden in Eden on the east'=the intelligence of the celestial man, which flows in through love from the Lord.

101. That the Lord is 'the east.' Ill. 109. 658.

—^e. As the Lord is 'the east,' it was a holy observance in the representative Jewish Church, before the Temple was built, to turn their faces towards the east while they were praying. 4288⁴, Ex.

130. With him who wants to be wise from the world . . . his east is the west, or himself.

306. 'The east of the garden of Eden' (Gen. iii. 24)=the Celestial, from which is intelligence.

398. 'Towards the east of Eden' (Gen. iv. 16)=near the intellectual mind, where previously love had reigned. Ex.

920. When (the men of the Most Ancient Church) perceived the morning, they did not perceive the morning itself of the day, but the Celestial which is the image of the morning and of the dawn in minds; hence the Lord was called 'the Morning,' 'the East,' and 'the Dawn.'

1250. 'A mountain of the east' (Gen. x. 30)=charity from the Lord. . . 'The east'=the Lord, and consequently the celestial things which are of love and charity. Ill.

—^e. They who dwelt in Syria were called 'the sons of the east.'

1290. 'When they journeyed from the east' (Gen.xi.2) = when they receded from charity.

1450. 'He removed thence into a mountain on the east of Bethel' (Gen.xii.8)=the fourth state of the Lord when a child, namely, the progression of the celestial things of love. 1451.

1451. 'The east'=Jehovah Himself as to love, Who is the east itself.

1453. 'Bethel on the sea, and Ai on the east' (id.)=that as yet He had an obscure state. . . 'Ai'=the Knowledges of worldly things . . . these are said to be 'on the east,' when they are in clearness; for 'the east,' relatively to the west=what is clear.

1593. 'Lot journeyed from the east' (Gen.xiii.11)=those things with the external man which recede from celestial love. 'The east'=the Lord, thus everything celestial. And as 'the east'=the Lord, it follows that 'the east,' here,=the Lord's internal man, which is Divine. Thus that the external man receded from the internal, is signified here by 'Lot journeyed from the east.'

1605. 'Towards the north, and towards the south, and towards the east, and towards the west' (Gen.xiii.14)=all whatever in the universe. . . 'The east'=those who were of yore, also celestial love.

2015⁷. 'The way of the kings from the rising of the sun' (Rev.xvi.12)=the truths of faith which are from the good of love.

2441⁷. By the sun, the Ancient Church understood the Lord, and the Divine Celestial of His love, wherefore they had the rite of praying towards the rising of the sun. 4288³. (Refs.) H.119⁹.

2468⁹. 'The sons of the east' (Is.xi.14)=those who, being in the Knowledges of good, are still not in charity.

3249. 'Eastward towards the land of the east' (Gen.xxv.6)=to the good of faith. . . The good of faith which is signified by 'the land of the east,' is nothing else than what is called in the Word charity towards the neighbour; and charity towards the neighbour is nothing but a life according to the Lord's precepts. That this is signified by 'the land of the east,' see 1250. Therefore, they who were in the Knowledges of the good of faith were called 'the sons of the east.' The land of the sons of the east was Aram, or Syria, which = the Knowledges of good. . . And as by the Syrians, or the sons of the east, are signified those who are in the Knowledges of good and truth, they, pre-eminently, were called 'wise ones;' as in the first book of Kings, where it is said of Solomon, 'The wisdom of Solomon was multiplied above the wisdom of all the sons of the east' (v.10); and in Matthew . . . 'There came wise ones from the east to Jerusalem, saying, Where is He who is born King of the Jews? We have seen His star in the east . . .' For in Syria there were the remains of the Ancient Church, wherefore there were still left there the Knowledges of good and truth; as may also be evident from Balaam . . . That he was of the sons of the east in Syria, is evident; for he said of himself . . . 'Balak the king of Moab hath brought me out of Syria, from the mountains of the

east' (Num.xxiii.7). That it was Aram or Syria where were the sons of the east, may also be evident from the fact, that when Jacob went into Syria, he is said 'to have gone to the land of the sons of the east' (Gen.xxix.1). E.324¹⁰. 654²⁹.

3708. 'Thou shalt break forth to the sea and to the east' (Gen.xxviii.14)=the infinite extension of good; 'and to the north and to the south'=the infinite extension of truth; thus all states of good and truth. . . 'The east'=lucid and thus perfect good.

—⁴. 'To bring the seed from the east, and gather them from the west' (Is.xliii.5)=those who are in good.

—¹². 'Many shall come from the east, and even from the west' (Matt.viii.11)=those who are in the Knowledges and life of good, and who are in obscurity and ignorance; thus who are within the Church, and who are without it.

3762. '(Jacob) went to the land of the sons of the east' (Gen.xxix.1)=elevation to the truths of love. Ex.

—³. 'The east'=love.

— . That 'the sons of the east'=those who are in the Knowledges of truth and good, and therefore in the truths of love. Ill.

—^e. 'The sons of the east' in the opposite sense, = the Knowledges of evil and falsity, thus those who are in them. Ill.

3900⁹. 'As the lightning goeth out from the east, and appeareth even unto the west' (Matt.xxiv.). . . In the supreme sense, 'the east'=the Lord; in the internal sense, the good of love, of charity, and of faith from the Lord. But 'the west,' in the internal sense, = that which sets or ceases to be; thus no acknowledgment of the Lord, nor of the good of love, of charity, and of faith. Thus (these words)=dissipation.

4769⁴. That 'the rising-ortus,' or east=a state of good. Refs.

4882³. If there were two Spirits, and one of them looked towards the east and the other towards the west, to both the good would appear on the right and the evil on the left . . .

5215. See EAST WIND at this ref.

5605³. By inducing changes of state, a Spirit can in a moment be . . . far west, or far east.

8815^e. 'Midian, Amalek, and the sons of the east' (Judg.vii.12)=those who are in evils and thence in falsities.

9031. The Lord is continually in the rising, whence He is called 'the East,' and never in the setting; nor does He turn Himself away from man . . .

9293³. The reason wise ones from the east-orientalibus-offered these gifts. Ex.

9340¹⁰. 'To spoil the sons of the east' (Is.xi.14)=to receive and take into possession the interior goods of faith; for 'the sons of the east'=those who are in the goods of faith, and in the Knowledges of good.

9341⁴. 'The east'=the Lord; also, love from Him, and to Him. Refs.

9595⁴. 'Arabia and the sons of the east' (Jer.xlix.28)=those who are in the Knowledges of good and truth.

9642⁹. See CORNER at this ref.

[A.9642]^e. From ancient times it has been customary to set places of worship **east** and west, because the **east** = the good of love in its rising, and the west the good of love in its setting . . . 9648. H.119^e.

9668. See DWELL at this ref.

—². 'The **east**'=the Lord as to the good of love, because the Lord is the Sun of Heaven. Refs.

—³. In Heaven, however, the case is this: the **east** is where the Lord appears as a Sun, which is in front, opposite the right eye. Thence towards the west, thus in a straight line from **east** to west, are those who are in the good of love. 9684³.

9758. 'The breadth of the court at the corner of the **east** towards the rising' (Ex.xxvii.13)=the state of truth of that Heaven, where goods are. . . 'The **east**' and 'the rising'=the good of love.

10134¹⁰. The Sun of Heaven never sets, but is always the **east**.

10135. When the Angels are in a state of love, it is morning with them, and then the Lord appears to them as the rising Sun . . .

10177¹¹. They who were from the **east**, and were called 'the sons of the **east**,' in the Word=those who were in the Knowledges of good and truth. Refs.

10179. The reason 'length'=good, is that it is reckoned from **east** to west; and by the **east** and the west is signified good from one boundary to the other . . . This is the case in Heaven, where the Lord is the Sun, and also the **east**, from which are all the determinations there. They who are facing it, there, are in the perception of good according to the distance; they who are in the clear perception of good are in the **east**; they who are in the obscure perception of good are in the west . . .

10189. 'The sides,' properly so called, (of the altar of incense)=good, because they look to the **east** and the west; and by the **east** is signified good in clearness, and by the west, good in obscurity.

—². Before the face (in Heaven) are they who are in the clear perception of good, thus they who are in the **east**; at the back are they who are in the obscure perception of good, thus they who are in the west; these who are in good constitute the Lord's Celestial Kingdom.

—³. The Angels have the Lord, who is the **east** itself, constantly before the face. It is the opposite with those who are in Hell . . .

—⁴. The Lord turns them to Himself, for He enters into them by the way of the **east**, and keeps them constantly in a determination towards Himself.

10235^e. The reason the brazen sea was placed from the right shoulder towards the **east** over against the south (1 Kings vii.39)=that it was towards the Lord; for the Lord is 'the **east**.'

H. 141. In the world . . . it is called the **east** where the sun rises in the equinoxes . . . But in Heaven it is called the **east** where the Lord appears as a Sun . . . Thus in Heaven all the quarters are determined from the **east**. The reason it is called the **east** where the Lord appears as a Sun, is that all the *origin* (or rising) of life is from Him as a Sun; and also, in proportion as the Angels receive light and heat, or love and intelligence,

from Him, the Lord is said to *arise* with them. Hence, too, in the Word, the Lord is called 'the **east**.'

142. The other difference is, that with the Angels the **east** is always in front . . . For the whole Heaven turns itself to the Lord as to its common Centre . . . The interiors of the Angels are also actually turned forwards . . . 143, Ex. W. 105. 130. E. 422¹⁷.

148. To the **east** and west (in the Heavens) dwell those who are in the good of love; to the **east**, those who are in the clear perception of it, and to the west, those who are in the obscure perception of it.

149. In like manner . . . in every Society of Heaven, those dwell to the **east** who are in a greater degree of love and charity; to the west, those who are in a less degree of them. R. 901.

—^e. The Societies which are to the **east** excel those which are to the west.

150. The **east**=love and its good in clear perception.

151. With them, the **east** is where that thick darkness and darkness are.

—^e. They who are in evils from the love of self, dwell from their **east** to their west.

223. The preacher stands in a pulpit on the **east**.

—^e. The door is to the **east** of the temple, to the left of the pulpit.

520. They who come into the Celestial Kingdom, are introduced through the **eastern** way . . .

587. The Hells are worse as they are more remote from the **east**.

—³. The dreadfulness of the Hells decreases . . . by degrees towards the **east**. To the **east** are they who have been haughty, and have not believed in the Divine, but still have not been in such hatred and revenge, nor in such deceit, as they who are in a greater depth in the western quarter. In the **eastern** quarter at this day there are no Hells, those which were there having been transferred to the western quarter in front.

J. 48. The Dutch were towards the **east** and the south. J.(Post.)2.

58⁴. In the **east**, dwelt those (of the Babylonians) who in the world had been in the highest degree of the delight of exercising command, and also in some natural lumen. They appeared there on mountains, but only in that quarter which looks to the north . . . D. 5233. 5346.

61. A vehement wind from the **east** . . .

—⁸. The Last Judgment upon (the Babylonians) in the **eastern** quarter. Des.

C. J. 42. In the **eastern** quarter (of London) dwell those who have led a life of charity . . .

48. In that *Meditullium*, the Dutch have received habitations in the **east** and the south.

119. That in the Spiritual World the **east** is where the Lord appears as a Sun; and that the rest of the quarters are thence derived. Gen.art.

120^e. Wherefore, the determination of the quarters in that World is not, as in the natural world, from the south, but it is from the **east** . . .

121. The Angels who are in a higher degree of love dwell in the **east** . . . Hence it is, that in the Word, by

'the east,' in the supreme sense, is meant the Lord; and in the relative sense, love to Him. 122.

123. As the Lord as a Sun is constantly in the east, the ancients . . . when engaged in prayer, turned their faces to the east; and that they might do the like in all worship, they also turned their temples thither. E.422¹⁷.

125. Those who are in love to the Lord from the Lord see Him directly; therefore they are in the east and the west . . .

R. 421³. As they confirm faith by excluding the works of charity, they . . . enter the cells nearer the east . . .

875. Two Angels . . . one from the southern part of Heaven, and the other from the eastern . . . The chariot in which the Angel from the east of Heaven was carried, shone like gold . . . He who came from the east of Heaven, appeared in a resplendent bright crimson garment . . . In the eastern Heaven are they who are in love from the Lord . . .

901. 'On the east three gates' . . . There were three gates on the east . . . because love and affection for good in a higher degree is signified by the east, and thus more . . . The reason this is signified by the east . . . is that the Lord is the Sun of the Spiritual World; and in front of Him are the east and the west . . . Therefore they who are more in love to the Lord and thence in affection, dwell in the east . . .

906. The extension of Heaven from the east into the west, is meant by 'length' . . . and the Angels who dwell in the east and west of Heaven are in the good of love . . . It is similar with the Church on earth . . . they who are in the good of love (dwell with the Angels as to the interiors of their minds) in the east and west of Heaven.

M. 2. There appeared an Angel flying beneath the eastern Heaven . . .

—³. There were six companies, and a seventh from the east, which, from its superior light, was not visible to the rest.

4. The seventh company . . . was from the east of Heaven; they were Angels from the same Society as the Angel who had the trumpet . . .

75². We turned our faces to the east (in order to visit the Heavens of the Golden Age).

76. (On our way to the people of the Silver Age) we first came to a hill on the confines between the east and the south . . .

78⁸. Of the circuit (of conjugal love, we concluded) that it had passed from the east into the south . . . and of the progression, that it had decreased according to its circulation; namely, that in the east it was celestial . . .

81. From the east to the west . . . was heard a glorification . . . made by the Angels of the eastern and western Heavens. Des.

—³. I looked again into the eastern Heaven, and it lighted up on the right side, and the luminosity entered the southern expanse . . .

—⁴. After this, there was heard a general glorification from the east to the west of Heaven, and also from the south to the north . . .

103. I looked towards the east in the Spiritual World, and I saw four horsemen . . . Three of them betook themselves to . . . the south, west, and north; and in a brief space the fourth stationed himself in the east . . .

—². The chariots . . . drove rapidly to a spacious house in the confines of the east and the south . . .

—³. At the eastern wall, where no windows were seen, there was set a table overlaid with gold . . . See 114.

115. At some height towards the east, I saw an Angel holding a paper in his right hand . . .

132. I once spoke with two Angels, one from the eastern Heaven and the other from the southern . . .

—³. They spoke in order; first, they who sat to the north . . . and last they who sat to the east . . .

135. All requested that they who were from the east would unfold this arcanum, because it was a matter of deeper understanding; and because they who are from the east are in flaming light, that is, in the wisdom of love . . .

155a. In the east, beneath the Sun, there appeared as it were a golden shower . . .

231. There were three entrances (to the Tribunal) on the northern side, and three on western, but none on the southern and the eastern sides; a sign that their judgments were not those of justice . . .

261. In the northern quarter near the east . . . are the places of instruction . . . This tract is near the east, in order that all may be instructed through influx from the Lord; for the Lord is the east, because He is in the Sun there . . . After the times of instruction . . . they are sent forth first into the west; and those who do not remain there, into the south; and some through the south into the east . . .

—². They said, If we look towards the east to the Lord, we shall be enlightened and we shall know . . .

268. We were told, that we must approach them from the east, in order not to enter into the mist of their phantasy . . . Turned away from the east and the south, they were looking to the west and the north . . .

T. 160². On the side towards the east (of the World of Spirits) are the Societies which are in love to God and towards the neighbour.

476. While a little child, he is kept in the eastern quarter, towards the north there . . . afterwards, when he becomes his own master, according to the increase in such things as interiorly regard God and love towards the neighbour, he is carried into the south to the east . . . For in the east dwell those who are in good from the Lord; for the Sun is there, in the midst of which the Lord is.

D. 5483. In the eastern quarter towards the north are they who are in lies . . . thus who have no religion; towards the south there, they who have no doctrine . . .

5503. They who were brought to the east . . . were they who said that they loved God, but were devoid of knowledges . . .

5535a. To be turned to the east, is to be turned to Heaven. Some also turn themselves to the east when they think about it . . . but still this appears . . .

[D.] 5602. They have books there . . . in Latin, Hebrew, and the **Oriental** . . .

5623. The Sun which is the Lord is always in the east.

5675. To the **east** are they who are in Divine love, thus in internal light.

5713. At the **eastern** part of London in the other life there is a little State, where upright and good men dwell . . . They are to the **east** there because the **east** is the good of love and of charity. That great city is preserved so long as there is such a State at the **east**.

E. 21. When Africa is mentioned, they perceive the **east**.

131²⁰. 'The **east** of Eden' = where the presence of the Lord is in celestial love.

179⁹. The **east** is where the Lord appears as a Sun, thus where He is constantly in the morning . . .

239¹⁰. 'The **east**,' and 'the west' = where the good of love is clear or obscure.

340²². The fructification of good is signified by 'he shall spread himself towards the west and the **east**' (Gen. xxviii. 14).

342⁷. 'The waters going forth from under the threshold of the house towards the **east**' (Ezek. xlvii.) = truths from a celestial origin. . . 'The **east**' = the good of celestial love. . .

386¹¹. 'The **east**' (Amos viii. 12) = where good is.

401²³. In Heaven, they who are in the good of love to the Lord dwell from the **east** to the west; they who dwell in the **east** are they who are in the clear good of love . . .

405²³. 'The **east**' (Zech. xiv. 4) = Divine good.

417². In the **eastern** quarter dwell those who are in the good of love to the Lord; in like manner in the western; but the former are in the clear good of love, because in the interior good of love . . . 422³.

422. 'The rising of the sun,' or the **east**, = the Lord's Divine love. . . Where the Lord appears as a Sun, there in Heaven is the **east** . . . All the quarters are determined from the Sun which is the Lord; and where the Sun is, there is the **east** . . . In the quarter of the **east** dwell the Angels who are in love to the Lord, because they are under the Lord's nearest auspices; for the Lord flows into them proximately and directly from Divine love; hence it is that 'the rising of the sun,' or 'the **east**' = the Lord's Divine love.

—³. The heat there, which is spiritual heat or the good of love, inflows directly from the **east** into the west, and decreases according to the reception by the Angels. . . Whereas the light, which is spiritual light or Divine truth, also inflows directly from the **east** into the west, and also flows both ways into the sides; but with this difference, that the Divine truth which inflows from the **east** into the west in its essence is the good of love . . . Therefore in the Word . . . 'the **east**' = the good of love in clearness. E. 724²⁰.

—⁴. There are also quarters in the Spiritual World which differ from the above by thirty degrees, and which are under the auspices of the Lord as a Moon . . . In the

eastern and western quarters there, dwell those who are in the good of charity towards the neighbour.

—⁵. That those who are in the good of love will be brought and gathered, is meant by 'I will bring thy seed from the **east**, and I will gather thee from the west' (Is. xliiii. 5).

—⁶. In many places it is only said 'from the **east** and the west' . . . and thereby are meant all who are in the good of love to the Lord and in the good of charity towards the neighbour. These quarters involve the other two, because all who are in good are also in truths . . . The latter are therefore understood when 'the **east** and the west' are mentioned. III.

—⁸. That 'the **east**' = the Lord as to the good of love, and, consequently, with those who receive, (it =) the good of love to the Lord. III.

—¹⁶. 'The **eastern** sea' (Zech. xiv. 8) = the ultimate end towards the **east** in the Spiritual World, where, before the Lord's Advent, there was no reception of Divine truth . . .

—¹⁷. 'Moses, Aaron and his sons, and the tribe of Judah' represented the Lord as to the Divine good and the Divine truth proceeding from the Divine love; hence their camp was 'towards the **east**' (Num. iii. 38).

—¹⁸. As the Lord is 'the **east**,' it is said 'as the lightning goeth forth from the **east** and appeareth even to the west, so shall the coming of the Son of Man be' (Matt. xxiv. 27).

— 'The rising of the sun,' when predicated of men, = the good of love proceeding from the Lord as a Sun received by them. III.

—²⁰. As the Lord is 'the **east**,' the star appeared to those who were from the **east**. . . And as the **Oriental**s were in these Knowledges, they were called 'the sons of the **east**.' That they who were so called were from Arabia, is evident from Jer. xlviii. 28. . . That Job was from the sons of the **east**, is evident from Job i. 3.

—²¹. In the opposite sense, 'the **east**' = the love of self, because this love is opposite to love to the Lord; as in Ezek. viii. 16; Is. ii. 6.

431¹². The tribes of Judah, Issachar, and Zebulon, which encamped to the **east** . . . = the good of love to the Lord, the truth of that good, and the marriage of good and truth. . . Those also who dwell in the **eastern** quarter of Heaven, are all in the good of love to the Lord, in truths from that good, and thence in the heavenly marriage.

448⁷. 'The mountains of the **east**' = the Most Ancient Church, which was in love to the Lord. This Church is described by 'the mountains of the **east**,' because 'a mountain' = love, and 'the **east**,' the Lord.

600²¹. The brazen sea was placed towards the **east**, over against the south, because Divine truth purifying proceeds from the Lord's Divine love.

629⁷. Divine truth proceeding from the Lord is signified by 'the waters going forth from under the threshold of the house towards the **east**' . . . 'The **east**' = love to the Lord; because the **east** in Heaven is where the Lord appears as a Sun.

638¹⁶. The Mount of Olives was on the **east** of Jerusalem; and Jerusalem = the Church as to doctrine; and the whole Church and all the truth of doctrine receives

light from the Lord in the east; and the east in Heaven is where the Lord appears as a Sun; and as the sun = Divine love, the east, and the Mount of Olives which was on the east of Jerusalem = the same.

— The Angels of the Third Heaven dwell in the east upon mountains, where olive groves flourish more than any other trees.

644²⁰. 'Rising' (Luke xii. 54) = the Advent of the Lord.

652². They who are in the clear affection of the good of love, dwell in the eastern quarter of the city, and also walk there. J. (Post.) 12.

971. The Celestial Kingdom consists of the Heavens and the Angels there who are in Divine good, and these Heavens are in the eastern and the western quarter.

J. (Post.) 15. The Dutch appeared in the corner towards the east and the south; to the east, because they love a naked religion without images . . . To the south, because they excel in understanding.

85^e. Without a plurality of wives, the Orientals would have blazed up into adulteries, and would thus have perished.

268. In the eastern quarter (of London), which stretches far out of the city . . . there dwell the best of them: all there worship the Lord.

East Wind. *Eurus.*

See EAST WIND—*Ventus Orientalis.*

A. 5215. 'Parched with the east wind' (Gen. xli. 23) = full of cupidities . . . In the genuine sense, 'the east wind,' and 'the east' = love to the Lord and love towards the neighbour; hence in the opposite sense, they = the love of self and the love of the world, and therefore concupiscences and cupidities.

—³. That 'the east wind,' or 'a wind of the east' = those things which are of cupidities and thence of phantasies. Ill.

—^e. Here, 'wind' = phantasies; and 'east wind,' cupidities.

7679^e. 'To pursue the east wind' (Hos. xii. 1) = to multiply vastation.

— A state of vastation and temptation is also called 'the day of the east wind' (Is. xxvii. 8).

S. 79⁵. 'To pursue the east wind, etc.' = to falsify truths.

E. 419¹⁸. 'The wind' (Hos. xii.) = falsity; and 'the east wind' = falsity drying up and dissipating truths. 654⁵⁸.

483¹⁵. 'The east wind from the wilderness' (Hos. xiii. 15) = its destruction from the fallacies which are from external sensuous things.

730¹². 'An east wind, the wind of Jehovah' (Hos. xiii. 15) = the ardour of cupidity from the love and conceit of destroying truths.

East Wind. *Ventus Orientalis.*

See EAST WIND, above; and also under WIND.

A. 842. When these Spirits, or phantasies, are dispersed, it is said in the Word to be done . . . by 'the east wind.'

—². The cohorts of Spirits who disperse (these

Societies) are called 'the east wind.' 2128^e. D. 2122, Des. 2972. 3414. D. Min. 4814.

—⁴. That 'the wind,' and in special 'the east wind' = nothing else than the dispersion of falsities and evils; or, what is the same thing, of evil Spirits and Genii; and afterwards their disposition into order. Ill. D. 2124.

5215³. See EAST WIND—*Eurus*, here.

7679. 'Jehovah brought an east wind' (Ex. x. 13) = a means of destruction. The reason 'an east wind' has this signification, is that it was dry and tempestuous; and because it dried up the productions of that land, and by its violence shivered trees and ships at sea; therefore by it as by a means the effect of Divine power is described. Moreover, 'the east' = the good of love and of charity . . . which in its origin is most gentle . . . But when it descends into the Hells, it becomes ineludent and stormy . . . It is from this, too, that a wind from the east, or an east wind = a means of destruction. Ill.

—². From these passages it is evident, that 'an east wind' = a means of destruction, because it was dry and tempestuous. Hence, also, it = a means of devastation. Ill.

7682. 'And the east wind brought the locust' (id.) = dense falsity through the means of destruction with those who were infesting.

8201. 'Jehovah caused the sea to depart by a strong east wind' (Ex. xiv. 21) = a means of the dispersion of falsity. . . 'An east wind' = a means of destruction; here, of the destruction of falsity, thus of its dispersion.

J. 61. There then came a vehement wind from the east, which laid bare, shook, and overturned all things from their foundations . . . D. 5296.

—⁶. An east wind proceeded from the south through the west into the north, and laid bare all that region . . . The east wind proceeded, blowing to and fro; it overthrew, it destroyed, and blew them away. D. 5324. 5325. 5329.

R. 343⁴. Nothing but a strong influx is signified by 'an east wind.' Ill.

926³. Forthwith there came an east wind, and carried away everything that was there, and also dried up the swamp, and thus laid bare the stone under which lay the Word.

D. 2121. On the east wind.

2125. This is represented in the Word by 'an east wind' . . . as that it produced the locusts in Egypt, and dried up the Red Sea . . . for unless the evil consociations of Spirits are dissipated, they cannot bear anyone who is a son of Israel, but infest him . . .

5078. When the rocks and mountains are obsessed by evil Spirits, there sometimes comes a wind from the east, which in the Word is called 'the east wind,' and dries up all things there; the gardens, the fields, the greeneries, and everything else in the fields and plains; it also makes the buildings unsightly; and their garments also are changed; for this wind comes from the quarter where the Lord is, thus from the Celestial Heaven, wherefore all evil things are destroyed thereby. Such a wind have I perceived, and to me it appeared gentle, and also serene. Hence it is evident what is signified by the east wind which dried up the Red Sea.

E. 401³⁶. 'A desiccating east wind' (Jonah iv.8)=the falsity thence.

419². When the Divine influx is directed upon the evil who are to be cast back, in the lower parts of the Spiritual World there comes forth a wind that blows hard, like a storm; this wind is what is called in the Word 'the east wind,' ———²².

———²⁵. Those winds which are from the south, disperse truths with those who are in falsities, and those which are from the east disperse goods with those who are in evils.

———²⁶. Hence it is evident what effect is produced by the wind coming from the east, which is called 'the east wind,' namely, that with the evil it disperses all goods and truths which they have presented in an external form before the world . . . hence it is that withering and drying up are ascribed to this wind. Withering is predicated where there is no good, and drying up where there is no truth. Ill.

———²⁷. That the east wind also destroys all things where the evil are; their lands, their habitations, their treasures . . . is because in the Spiritual World all these things are correspondences . . .

514⁸. 'The east wind' (Ps.xlviii.7)=devastation and desolation . . .

538¹⁰. 'The east wind' (Ezek.xxvii.26)=an influx from Heaven.

727³. 'The east wind dried up her fruit' (Ezek.xix.12)=the destruction of its good; 'the east wind'=destruction.

Easy. *Facilis.*

Easily. *Facile.*

See DIFFICULTY.

A. 509⁶². They easily admit truths. H.321.

H. 324^e. Gentiles come into Heaven more easily than Christians . . .

533. This is meant by, 'My yoke is easy' (Matt.xi.30).

T. 561. That actual repentance is easy with those who have sometimes practised it . . .

563. What is more easy . . .

D. 808. They who are easy. Sog. 4561.

2234. That the universe is governed by the Lord very easily.

4396. That the worst . . . who have thought justly, receive the truths of faith more easily than they who outwardly have lived morally, but have cogitated evils.

Eat. *Edere.*

Eating. *Esus.*

See EAT UP—*Comedere*, and PALATE.

A. 125. 'To eat of every tree' (Gen.ii.16)=to know from perception what is good and true.

128². This is 'to eat of the tree of the knowledge of good and evil' . . . 192.

207. 'Good to eat' (Gen.iii.6)=cupidity.

270. 'To eat of the ground in great sorrow' (ver.17)=a miserable state of life. 'To eat'=to live.

274. 'To eat the herb of the field' (ver.18)=to live like a wild beast.

276. 'To eat bread in the sweat of the countenance' (ver.19)=to be averse to what is celestial.

304. 'To take of the tree of lives and eat' (ver.22)=to know even so as to acknowledge whatever is of love and faith. 'To eat,' here,=to know.

940³. I asked why he, who was a Spirit, desired to eat. He said that he did eat, and that when he desired to eat, nothing but mire was offered him . . .

1480^e. Eating with man corresponds to scientifics in the World of Spirits.

3069². 'To eat and drink before the Lord' (Luke xiii.26)=to teach and preach the good and truth of faith from Knowledges from the Word. E.212³.

———³. 'To eat and drink upon the Lord's table in His Kingdom' (Luke xxii.30)=to enjoy the perception of good and truth.

3149. 'To eat' (Gen.xxiv.33)=to be communicated and appropriated.

3168. 'They did eat and drink' (Gen.xxiv.54)=the appropriation of good and truth thus initiated. 'To eat'=to be communicated and conjoined, thus to be appropriated; and as it is predicated of bread, and 'bread'=good, it is the appropriation of good which is signified by 'to eat.' 3333. 3457. 3503. 3513. ———². 3521. 3552.

3568. 'To eat'=to conjoin and appropriate. E.146^e.

3570. 'To eat'=to be conjoined and appropriated as to good.

3590. 'To eat'=to appropriate. 3595. 4984. 9295². E.304⁴⁵.

3596². After the eating there followed the blessing of him who had made the savoury meat and brought it (Gen.xxvii.33). The reason is evident from an internal understanding of the rituals of the Ancient Church; for, with them, eating signified appropriation and conjunction, and conjunction with him with whom they had eaten, or of whose bread they had eaten . . . The eatings—*comestiones*—of the sanctified things in the Jewish Church represented nothing else . . .

3734. 'If He will give me bread to eat' (Gen.xxviii.20)=even to conjunction with Divine good. . . 'To eat'=to be communicated, appropriated, and conjoined.

4171. See COURSE at this ref.

4303. 'The Sons of Israel eat not the sinew of what is put out . . .' (Gen.xxxii.32)=that those things are not appropriated in which are falsities. 'To eat'=to be conjoined and appropriated.

4334⁴. 'Eating and drinking' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity . . .

5078. Everything that serves for eating, or that is eaten . . . is predicated of good, and thus relates to the voluntary part.

5149. 'The bird did eat them out of the basket . . .' (Gen.xl.17)=that the falsity from evil consumed it. . . 'To eat'=to consume; for the term here used for 'to eat' in the Original Language denotes to consume. 5157.

5395. Have delight . . . only in eating, drinking . . .

6791. 'That he may eat bread' (Ex.ii.20)=confirmation in good . . . because 'to eat,' here, means feasting . . . and feasts were held among the Ancients within the Church for the sake of conjunction and of confirmation in good.

7326^e. The profanation of truth was signified by the eating of blood . . .

7810^e. A prohibition to eat anything but bread.

8410. 'When we did eat bread to satiety' (Ex.xvi.3) =that thus they enjoyed the good of pleasures as much as they wanted. 'To eat'=appropriation, and also enjoyment.

8431. 'In Jehovah's giving you in the evening flesh to eat' (ver.8)=that in the end of the state good will be appropriated through delight.

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 make their life; in the supreme sense, that this is the Lord in you. —^e.

8467. 'Gather ye of it everyone to the mouth of his eating' (ver.17)=reception and appropriation according to the capacity of each one.

8497. 'To eat'=enjoyment and appropriation. Refs.

8893². The reason it was forbidden to eat of this tree, was that the regenerate man . . . ought no longer to be led by the understanding of truth, but by the will of good. Refs.

9050¹². 'To eat and drink' (Matt.vi.25)=to be instructed in the good and truth of faith.

9391⁵. 'To eat lambs of the flock' (Amos vi.4)=to learn and appropriate to themselves the goods of innocence which are of the internal man; and 'to eat calves out of the midst of the fatted ones'=to learn and appropriate to themselves the goods of innocence which are of the external man. E.279⁴.

9393^e. 'To eat and drink (the Lord's flesh and blood),' in Heaven=to appropriate and conjoin.

10415. 'The people sat to eat and drink' (Ex.xxxii.6) =the appropriation of them. 'To eat'=the appropriation of evil; and 'to drink,' the appropriation of falsity.

10686. 'He did not eat bread, and he did not drink water' (Ex.xxxiv.28)=meanwhile no appropriation of the good of love and of the truth of faith. . . 'To eat'=the conjunction and appropriation of good; and 'to drink,' the reception and appropriation of truth.

H. 358. A man may eat and drink delicately, provided he does not make his life to consist therein. D.5794.

W. 331. Uses created for the nourishment of the body comprise all things of the vegetable kingdom which are for eating and drinking; as fruits, berries, seeds, pulse, and herbs; also all things of the animal kingdom which are eaten; as oxen, cows, bullocks, deer, sheep, kids, goats, lambs, and the milk of these; also fowls and fish of many kinds.

P. 313². 'Eating of the tree of knowledge'=the appropriation of good and truth as not from the Lord . . . but as from man.

R. 89. 'I will give to eat of the tree of life' (Rev.ii.7)

=the appropriation of the good of love and of charity from the Lord. . . The reason 'to eat'=to appropriate, is that as when natural food is eaten it is appropriated to the life of man's body, so when spiritual food is received it is appropriated to the life of his soul. E.109.

120. 'I will give him to eat of the hidden manna' (ver.17)=wisdom, and in that case the appropriation of the good of celestial love in works, and thus the conjunction of the Lord with those who work. E.146.

135. 'To eat things sacrificed to idols' (ver.20)=the defilement of worship thence. (=to imbue evils and thence falsities. E.141.)

M. 353². Thus he wanted to eat of the tree of the knowledge of good and evil . . . I.13⁵.

D. 618. On the stench of intemperance [in eating].

817. The appetite of eating can be induced on Spirits. Gen.art.

818. The appetite of eating is excited with Spirits, although they know . . . that they cannot eat; and that too for certain kinds of food; as . . . to-day, when I promised to eat the like things, he was at rest . . .

1243. Souls have appetites, as the appetite of eating when they see food such as they had desired in the life of the body . . .

3566. When a man is sitting in conversation at table, he ought to eat longer and more, that the salivary ducts may be opened, and that his food may the better serve for nutrition, because such is the correspondence of spiritual food . . . Which food is that of instruction by means of conversation.

3670. Thus the cupidity of eating causes that whatever he sees he considers whether it is to be purchased for use.

3716. Sirens want to enter into the taste, and seize for themselves whatever I may be eating . . . 3858.

3847. See CONSCIENCE at this ref.

3858^e. It is utterly forbidden that the function of eating and the taste should be taken possession of by any Spirit.

4295. I thought in the street about eating, or of what I should eat . . . and I perceived that the Angels thought of nothing of the kind, but of Knowledges and knowledge, and that thence there came forth into my thought, together with those in the World of Spirits, the thought of eating. I spoke to them about it, and was informed that it was so . . .

6095. When the Africans are in a longing for truths, they go and seek foods; and that this is innate with them is evident from their little children, who frequently say to their nurses that they want to eat; and when food is given them, they clearly see whether it agrees, and this from correspondence; and after they have eaten they again ask to eat; from which it is evident that it is spiritual hunger which is the cause of this.

D. Min. 4733. They had been devoted solely to pleasure, chiefly that of eating . . .

E. 304¹⁴. 'To eat and drink'=to be instructed and to be appropriated.

[E.] 750¹⁶. 'Be not solicitous . . . as to what ye shall eat' . . . 'To eat' = to perceive good intellectually and thus spiritually.

840⁵. 'To eat and drink' (Luke xvii.28) = to live for themselves and the world, and to appropriate to themselves evils and falsities.

Eat. *Manducare.*

Eating. *Manducatio.*

A. 2187³. 'To eat of the tree of life' is the same as to eat the Lord; and to eat the Lord is to be endowed with love and charity . . .

4735³. The eating of the Lord's flesh . . . 9393⁴.

10521. 'Eating' = appropriation and conjunction. T.702. E.617²⁰.

T. 716⁶. The Holy Supper is a spiritual eating. 72S.

D. 4221. Eating or chewing is done from habit.

Eatable. *Edulis.*

A. 4459⁵. He who is in merely external pleasures . . . makes the height of pleasure to consist in eatables and drinkables.

J. (Post). 219⁶. Some send them something of what is eatable.

Eat up. *Comedere.*

Eating. *Comestio, Comessatio.*

A. 715⁶. (Animals) which are useful for life; as that they can be eaten.

1002. 'Not to eat' (Gen.ix.4) = not to commingle.

— . Regarded in itself, to eat the flesh of animals is a profane kind of thing; for in the most ancient time they never ate the flesh of any beast or bird; but only seeds, especially bread made from wheat; and also the fruits of trees, vegetables, and milk and its products, as butter. To slay animals and eat their flesh, would have been wickedness to them, and in like manner that of wild animals . . . But in process of time, when man began to become . . . more ferocious than the wild beasts, they first began 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 . . . Wherefore also at this day no one is condemned from the fact that he eats flesh.

1003. Hence it is now evident, that 'not to eat the flesh in its soul, the blood' = not to commingle profane things with holy ones.

2177⁵. That Aaron and his sons should eat up the residue, represented what is reciprocal of man, and appropriation, thus conjunction through love and charity; wherefore it was commanded that they should eat it in the holy place . . . 2187.

2187. 'They did eat' (Gen.xviii.8) = communication thus. 'To eat' = to be communicated, also to be conjoined. 2343.

— . The sanctified things were from the sacrifices, which were not burnt upon the altar, and were eaten up either by the priests, or by the people who offered them. III. That the unclean were not to eat of them. III. (See FEAST, here.) The like was represented by

the fact that Aaron and his sons were to eat up the breads of faces in the holy place, Lev.xxiv.9.

—². See NAZARITE at this ref.

—³. See EAT—*manducare*—here.

3089. 'To eat' is predicated of what is celestial.

3104². A state of vastated good is signified by 'they shall eat bread by weight' (Ezek.iv.16).

3596⁶. See EAT—*edere*—here.

3832². 'To eat,' and 'to drink' in the Lord's Kingdom (Luke xxii.30) . . . = the appropriation of the good of love and of the truth of faith.

3901⁸. 'The eagle that hasteth to devour' (Hab.i.8) = to desolate man as to truths.

4099. 'He hath devoured in devouring our silver' (Gen.xxxi.15) = the truth of these affections which he would consume, unless they were separated. 'To devour' = to consume.

4170. 'The rams of thy flock have I not eaten' (ver. 38) = that the truth of good took nothing of this. . . 'To eat' = to appropriate to one's self, thus to take . . .

4192. Before they built altars they made heaps and ate upon them, for a witness that they were conjoined in love.

4193. 'They ate there upon the heap' (ver.46) = appropriation from good Divine. 'To eat' = communication, conjunction, and appropriation. Refs.

4211. 'Jacob called his brethren to eat bread' (ver. 54) = the appropriation of good by the Lord's Divine Natural. . . Among the Ancients, eatings and feasts signified appropriation and conjunction through love and charity.

4581¹¹. 'Who ate up the fat of the sacrifices' (Deut. xxii.38) = that they destroyed the good of worship; 'and drank the wine of their drink-offering' = that they destroyed the truth of worship.

4735⁵. 'To eat and drink (the flesh and blood of the Son of man)' = to appropriate them to themselves. . . 'To eat' = to appropriate good; and 'to drink,' to appropriate truth. Refs.

—⁵. 'To eat flesh and drink blood' (Ezek.xxxix.) = to appropriate to themselves Divine good and Divine truth, thus the Holy which proceeds from the Lord's Divine Human. S.15³. E.617²¹. 650¹⁷.

4745. 'They sat down to eat bread' (Gen.xxxvii.25) = the appropriation of evil from falsity.

— . They who eat the bread in the Holy Supper unworthily, do not appropriate to themselves good, but evil.

—². When the Ancients came to any remarkable determination, which was confirmed by the rest, it was usual for them to eat together; by which was signified that they approved, and thus that they appropriated it to themselves. III.

4776. 'An evil beast hath devoured him' (Gen.xxxvii. 33) = that the cupidities of evil have extinguished. . . 'To devour' = to extinguish, because it is predicated of the truths of the Church.

4844¹⁰. 'To devour widows' houses' (Matt.xxiii.14) = to deprive of truths those who long for them, and to teach falsities.

5206. 'The kine evil in aspect . . . devoured' (Gen. xli.4)=that the falsities which are not of faith . . . would exterminate. 'To devour'=to consume; here, to exterminate, because the truths which are in the Natural, before they are . . . regenerated, are as it were exterminated through falsities.

5579. 'When they had completed to eat up the provision' (Gen. xliii.2)=when truths failed.

5643. 'The men shall eat with me at noon' (ver.16)=that they will be conjoined when with the medium. 'To eat'=to be communicated, conjoined, and appropriated. Refs.

5673. 'They heard that they were to eat bread there' (ver.25)=the apperception that good was to be adjoined to truths.

5701. 'The Egyptians cannot eat bread with the Hebrews' (ver.32)=that they cannot possibly be conjoined with the good and truth of the Church.

5943. 'Ye shall eat the fat of the land' (Gen. xiv.18)=the appropriation of good there.

6150. 'They ate their appointed portion which Pharaoh gave them' (Gen. xlvii.22)=that goods did not appropriate to themselves more than according to the ordination.

6442. 'He shall devour the prey' (Gen. xlix.27)=to appropriate to Himself those whom He has seized and delivered.

7646. 'To devour'=to be consumed.

7647. 'To devour'=consumption.

7676. 'To devour'=to consume. 7689.

7836. 'To eat'=appropriation. 7894. 8503. 8682. 9289. 9391^h. 10650. 10656.

7849. 'To eat,' here, =enjoyment, because it treats of a state of initiation. 7850. 7855. 7856.

7888. 'He that eateth what is leavened' (Ex. xii.15)=he who appropriates to himself what is false. 8051.

7902. 'Ye shall eat what is unleavened' (Ex. xii.18)=the appropriation of truth from good. 7910. 8058.

7996. 'No son of a stranger shall eat thereof' (ver.43)=that those who are not in truth and good are separated from them. . . 'Not to eat it'=not to communicate and be conjoined with them; thus to be separated from them. In what follows it treats of those who should eat the passover together, and of those who should not eat it.

—2. See FEAST at these refs. 9412.

8001. 'Then shall he eat it' (ver.44)=that he shall be with them. . . Hence it is that 'to eat'=to be with them, or to be consociated; and 'not to eat'=not to be with them, or to be separated. 8002. 8012.

8003. 'In one house it shall be eaten' (ver.46)=consociations of accordant goods so that they make one good. For the paschal supper represented the angelic consociations in Heaven . . . 8006.

8285. 'It devoured them as stubble' (Ex. xv.7)=devastation and damnation thence of themselves. 'To devour'=to consume; and, in the spiritual sense, to devastate and damn; for the consumption of those who are in evil is devastation and damnation . . .

8377. (The inhabitants of Jupiter) take delight in eating long, not so much from the enjoyment of the food, as of that of the conversation at that time.

8379^e. They eat in their tents.

8537. 'The Sons of Israel ate manna forty years' (Ex. xvi.35)=the appropriation of the good of truth in the state of all temptations. 8539.

8682². The reason the flesh of the sacrifices was eaten, was that there might be represented the appropriation of celestial good; and also consociation through love.

9068. 'Its flesh shall not be eaten' (Ex. xxi.28)=that this evil shall by no means be appropriated, but shall be cast out.

9230. 'Flesh torn in the field ye shall not eat' (Ex. xxii.31)=that the falsified good of faith shall not be conjoined.

9275. 'To eat'=communication and conjunction. 9276.

9412. 'They ate and drank' (Ex. xxiv.11)=information concerning the good and truth of worship. Ex. —^e.

9434. 'A devouring fire to the eyes of the Sons of Israel' (ver.17)=that it was injurious and vastating with those who were in its external separated from an internal . . . 'To devour'=to consume, thus to injure and vastate. III.

9809⁸. 'To eat the riches of the gentiles' (Is. lxi.6)=to appropriate goods to themselves.

9995⁴. 'To eat'=to appropriate. 10283⁶. E. 556¹⁰.

10079. Its Receptive was signified by the breads which (Aaron and his sons) ate.

10106. 'Aaron and his sons shall eat the flesh of the ram' (Ex. xxix.32)=the appropriation of spiritual good with those who are in internal things from the Lord. 10107. 10109.

10112. 'A stranger shall not eat' (ver.33)=no appropriation of good with those who do not acknowledge the Lord.

10117^e. Hence it is evident, that the profanation of what is holy is signified by to eat the flesh and bread of the sacrifice on the following day (ver. 34).

10283⁷. 'To eat to the left, and not to be satisfied' (Is. ix.20)=that however they are instructed about good and truth they will never receive.

R. 748². 'To devour' (Rev. xvii.16)=to consume, thus to destroy (=to reject. E. 1082).

832. 'That ye may eat the flesh of kings, and of chief captains, etc.' (Rev. xix.18)=the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind.

952². Dogs . . . =those especially who are in the pleasure of eating and drinking, and in which alone they take delight.

M. 6². In Heaven, equally as in the world . . . there are eatings and feasts . . .

T. 727. The eatings of the Sons of Israel from the sacrifices . . . signified nothing else than unanimity in the worship of Jehovah.

D. 397. A vision . . . concerning those who have been given to **eatings** . . . At dinner time an Angel spoke to me, saying that I should not indulge the stomach too much at table. While he was with me, there clearly appeared to me as it were a vapour exuding from the pores of the body . . . which sank down to the ground . . . where the collected vapour was turned into various little worms, which being gathered under the table, blazed up in a moment with a noise. Seeing a fiery light therein, and hearing the noise, I thought that thus all the little worms which could be generated from an immoderate appetite were east out from my body, thus were burnt, and that I was purified from them. Hence it may be inferred, what luxuries and the like things carry in their bosom.

1381. To the left . . . are they who **devour** human flesh, and who **devour** each other, their teeth sticking in each other's shoulders, and thus satisfying their starv- ing appetites.

3894°. In regard to many things which I ate and drank (a sphere arose which, by certain Spirits, could not be endured).

4921. In other Hells they **devour** shocking things . . .

E. 141. As the **eatings** of things sacrificed to Jehovah signified the appropriation of good, the **eatings** of the sacrifices which were for the gods of the gentiles . . . signified the appropriation of evil.

278³. The dissipation of falsities and evils is signified by 'to **devour** the prey.'

329°. The Lord's 'flesh'=the Divine good of His Divine love; and 'to **eat** it'=to receive it, to appropriate it to ourselves, and thus to be conjoined with the Lord.

375²⁷. 'To **eat** fine flour, honey, and oil' (Ezek.xvi.13) = to appropriate truth and good.

376⁴. 'To **eat**' (Is.lv.1)=to appropriate to ourselves, which is done by application as of ourselves.

386°. 'To fall and to **eat** to these things' (Is.ix.20)= to inquire. 600¹³.

—'. 'To **eat**'=to extinguish.

—⁶. 'To **eat** and drink'=for goods and truths to be communicated and appropriated.

388³. 'To **devour**'=to lay waste and to consume.

455¹¹. 'To **eat up**'=to consume and to deprive.

555¹². 'To **eat** and not be satisfied' (Lev.xxvi.26)= because truth from good is so little and so rare that it would yield scarcely any nourishment for the soul.

556⁵. 'It **devoured** and brake in pieces' (Dan.vii.7)= it perverted and destroyed.

617. 'To **devour**-*devorare*,' or '**eat up**'=to conjoin and appropriate to one's self; and as the Word is conjoined with man through reading and perception, 'to **devour**' or '**eat up**' here =to read and perceive.

—². In the Word, 'to **eat** and drink' also =to eat and drink spiritually, which is to be instructed, and, by means of instruction and life, to imbue and appropriate to one's self good and truth, and therefore intelligence and wisdom. III.

—'. 'To **eat up**' (Jer.xv.16) manifestly =to **eat up** spiritually, which is to know, to perceive, and to appro-

priate to one's self; for it is said 'that I may **eat** thy words . . .'

—²⁶. In the opposite sense, 'to **eat** and drink'=to appropriate to one's self evil and falsity, and thence to be conjoined with Hell. III.

619°. 'To **eat** (the book)'=to perceive, and thus to appropriate to one's self.

—¹¹. 'To **eat**'=to be appropriated. 730³⁸. 739⁸. 840°. 1082⁷.

630¹³. 'They shall **eat** it and praise Jehovah' (Is.lxii.9)=appropriation and the worship of the Lord.

650⁴⁹. 'To **eat**'=instruction and appropriation.

706¹⁷. 'To **eat** their fruit' (Is.xxxvii.30)=the enjoyment of the goods which belong to the regenerate man, and the joyousnesses from them.

727⁸. 'It hath **devoured** her fruit' (Ezek.xix.14)=the consumption of good.

750¹⁰. 'A hungry one who as it were **eateth**'=as it were a longing for good with which he may be nourished.

781⁴. 'To **devour** them like a savage lion' (Hos.xiii.8) =the destruction and devastation of all the truth of the Word, and thence of the Church.

1159°. 'Eat ye that which is good' (Is.lv.2)=to appropriate to themselves good.

Eat up. *Exedere.* H.312.

Eber. *Eber.*

Heber. *Heber.*

A. 470. Names never signify persons up to **Eber**.

737. Up to **Heber**, numbers, ages, and names signify nothing else but things.

1020. It is made up history up to **Eber**. 1403.

1137. On a certain Church which came forth in Syria, instituted by **Eber**, and which is to be called the Second Ancient Church. 1281. 1285.

1140. Up to **Heber** the most ancient style is continued . . .

—^c. By the names in this chapter, except **Heber** and his descendants, are meant so many nations . . . which constituted the Ancient Church.

1218. Here, it treats of **Eber** . . .

1219. It treats of **Eber**, by whom is meant this new Ancient Church.

1220. That by **Eber** is signified a new Church, which is to be called the Second Ancient Church, is evident from what follows, where it treats specifically of **Eber**, here named **Eber** because that new Church was from him. How the case was with **Eber** will be told in what follows.

1238. By '**Eber**' is signified a nation the father of which was **Eber**; this being his name. Ex.

—². A certain external worship afterwards began in Syria, which in process of time spread far and wide, through many lands, especially through Canaan, and which was different from the worship of the Ancient Church. . . There thus arose as it were a new Church, which may therefore be called the Second Ancient Church. Of this, **Eber** was the first institutor; wherefore this Church was named from **Eber**. . . At that time, each

nation recognized one father, from whom it was named ; thus the nation which recognized **Eber** as its father, was called the Hebrew nation.

1241. The first Ancient Church degenerated . . . and to prevent the destruction of the whole Church, the Lord permitted significative and representative worship to be restored somewhere ; and this was done by **Eber**. This worship chiefly consisted of external things ; the external things of the worship being high places, groves, pillars of stone, anointings ; besides priesthoods . . . and many other things which were called statutes. The internal things of the worship were doctrinal things from the antediluvian time, especially from those who were called 'Enoch' . . . From both these sources came the worship of this Church which was called **Eber**, but with additions and alterations, especially in the fact that sacrifices, which were unknown in the true Ancient Church, except with some of the descendants of Ham and of Canaan who were idolaters, began to be set before all other rituals. . . Hence it is evident what was the quality of this Second Ancient Church which was instituted by **Eber** and continued with his descendants who were called the Hebrew nation. 4449². 10603³.

1242. The two sons of **Eber**, called Peleg and Joktan = two worship, internal and external ; (for) by '**Eber**' and the nation of **Eber** is signified this Second Ancient Church . . .

1245. 'Almolad, Shelaph, Hazarmaveth, Jerah, Hadoram, Uzel, Diklah, Obel, Abimael, Sheba, Ophir, Havilah, and Jobab' . . . were so many nations of the families of **Eber**, by whom are signified so many rituals.

1246. That these were so many nations of the families of **Eber**, may appear from the state in which men lived at that time. . . The sons of one father, when they multiplied, in like manner constituted houses, families, and nations. (As the tribes from the Sons of Jacob, which, however, all taken together were called Jacob.) So these nations were from **Eber**, and were called Hebrews.

1247. As Joktan the son of **Eber**=the external worship of this new Church . . . his sons must=the things belonging to external worship, which are rituals . . . But it is impossible to say what these kinds of rituals were . . . None of their names occur in the Word, except Sheba, Ophir, and Havilah, but these are not of this stock . . .

1283. Up to this point, except in what relates to **Eber**, the historicals were not true, but made up . . . 1403. 1540.

1327. The First Ancient Church, which was named from Noah ; the Second Ancient Church, which was named from **Eber** ; and the Third Ancient Church, which was named from Jacob . . .

1342. 'Shelah . . . begat **Eber**' (Gen.xi.14)=derivation (from that which is of knowledge). **Eber** was a nation which was called the Hebrew nation from **Eber** as its father, and by which is signified the worship of the Second Ancient Church in general. 1343. 1344.

4433². (The Israelites) received the worship instituted by **Eber**, which in externals was different from the worship of the Ancient Church. Refs.

P. 328². The Ancient Church was changed in a signal manner by **Eber**, from whom arose the Hebrew Church : in this Church worship by sacrifices was first instituted.

E. 391². Sacrifices were begun by **Eber**, and were afterwards continued among his descendants, who were called Hebrews. —³¹.

514¹⁸. 'They shall afflict **Eber**' (Num.xxiv.24). . . '**Eber**,' whom they will afflict, =the externals of worship, such as there were among the sons of Jacob.

Ebony. *Ebenus.*

A. 1172. 'Horns of ivory and ebony' (Ezek.xxvii.15) =the exterior goods which are of worship or of rituals.

2492². See DECEIT at this ref.

2596. See CHINA at this ref.

5563^e. Such have skulls as it were of ebony . . .

H. 354². Their heads appear . . . as it were of ebony, even to the nose . . .

M. 344. (This substitute for Mohammed) sent me an ebony spoon . . . as a sign that it was from him.

D. 3971. A horse which was of ebony or of marble . . .

5662a². The man then appears as if of ebony . . .

5835. His intelligence was likened to be as it were of ebony inwardly . . .

E. 1146². (The Rational) is here signified by 'the ebony which the islands will bring' (Ezek.xxvii.15) ; for 'islands'=those in the Church who are natural, but still are rational.

Ebullition. See BOIL UP.

Ecclesiastical. *Ecclesiasticus.*

A. 575. The nature of their ecclesiastical reckoning is now lost.

10789. The things which are of Heaven are called ecclesiastical . . . N.311.

10793. Governors over those things among men which are of Heaven, or over ecclesiastical things, are called priests . . . N.314.

H. 393. Those are in ecclesiastical things in Heaven who in the world have loved the Word . . .

N. 311. On ecclesiastical and civil government. Gen. art.

R. Preface. Intermingling some things about ecclesiastical matters . . .

799. That the superiors in their ecclesiastical hierarchy are such. Sig.

—^e. This does not belong to ecclesiastical jurisdiction . . .

M. 264^e. Hence it was evident . . . what is the nature of the ecclesiastical love of self . . .

308. As the ecclesiastical order on earth ministers those things which are of the priesthood with the Lord . . .

T. 74. They belonged to the ecclesiastical order . . .

343. Is known . . . specifically in its ecclesiastical order . . .

378². From ecclesiastical history . . .

[T.] 405². Lest they should be denounced by the **ecclesiastical** order . . .

667. Enjoined by the **ecclesiastical** order . . .

D. 4913. Such are many of that religion who had been in **ecclesiastical** functions. Enum.

E. 670². **Ecclesiastical** history referred to.

1100²³. Divine things which in Heaven are called celestial and spiritual; in the world, **ecclesiastical** and theological . . .

1120. In the Heavens . . . there are economic, civil, and **ecclesiastical** things as on earth, although in a more perfect degree.

J. (Post.) 5. Among the Italians . . . there is no liberty whatever of speaking and writing about **ecclesiastical** things . . .

De Verbo 14². For the historical things of the Word, there are, in the Lord's Spiritual Kingdom, **ecclesiastical** things.

C. 78. Various **ecclesiastical** societies, as consistories . . .

Abom. 9. All things . . . which, from the Church, are called **ecclesiastical** things . . .

Coro. vii. In the **ecclesiastical** histories of the first three centuries . . .

Echo. *Echo.*

T. 683. A sound like the **echo** . . .

759². An **echo** from the crowd . . .

Eclipse. *Eclipsis.*

C. J. 11. As the sun suffers **eclipse** by the interposition of the moon . . .

P. 190. Constant things . . . are the obscurations (of the sun, moon, and stars) by interpositions, which are called **eclipses**.

T. 620. The Church would be . . . in shade, from a perpetual **eclipse**.

E. 939². These evils . . . are like an interposed veil, appearing in Heaven as an **eclipse**, whereby the sun is obscured . . .

Ecliptic. *Ecliptica.* W. 101. 108.

Economical. *Oeconomicus.* D. 4830. E. 1120. C. 78.

Ecstasy. *Ecstasis.*

Ecstatic. *Ecstaticus.*

D. 1609. I was not in any **ecstatic** idea, but in the body . . . Man can be brought into Heaven, and yet not into an **ecstatic** idea.

2083. Only when he is in a state of sleep, or of **ecstasy** . . .

2231. They fell as it were into an **ecstasy**.

Eder. *Eder.*

A. 4599. 'Eder' (Gen. xxxv. 21) = the quality of the state, namely, of the progression of what is holy to the interiors. This tower had this signification from ancient times, but as it does not occur again in the Word,

except in Jos. xv. 21, it cannot be confirmed from parallel passages.

Eden. *Eden.*

A. 98. 'Eden' = love. . . Thus 'a garden in **Eden** on the east' (Gen. ii. 8) = the intelligence of the celestial man which flows in through love from the Lord.

99². 'The garden planted by Jehovah God in **Eden** on the east,' in the supreme sense, = the Lord Himself; in the inmost sense, which also is the universal sense, = the Lord's Kingdom, and Heaven, in which man is placed when he is made celestial.

100. That 'Eden' = love. Ill.

107. 'A river out of **Eden**' (ver. 10) = wisdom from love, which is 'Eden.' E. 518¹⁴.

122. 'Jehovah put the man into the garden of **Eden**' (ver. 15). By 'the garden of **Eden**' are signified all things which appertain to the celestial man.

130. With him who wants to be wise from the world, his **Eden** is the love of self and of the world.

—². Such also are called 'the trees of **Eden** in Hell' (Ezek. xxxi. 16); where 'the trees of **Eden**' = the scientifics and Knowledges from the Word which they thus profane by means of reasonings.

305. 'To be cast out of the garden of **Eden**' (Gen. iii. 23) = to be deprived of all intelligence and wisdom.

—^e. As 'Eden' = love, it = wisdom, or the will of good.

330. To remove faith from its former seat, is signified by 'Cain dwelt towards the east of **Eden**' (Gen. iv. 16).

398. 'Towards the east of **Eden**' = near the intellectual mind, where before there reigned love; and also near the rational mind, where before there reigned charity. (For) 'Eden' = love.

—^e. As the understanding reigned in that mind instead of the will, or faith instead of love, it is said, that 'he dwelt towards the east of **Eden**.' . . .

2049^e. 'The trees of **Eden** with which they would go down into the lower earth' = the knowledges of the Knowledges of faith.

2588¹⁵. 'The trees of **Eden**' = perceptions.

4447². In the Land of Canaan was the garden of **Eden**, by which is signified the intelligence and wisdom of the men of the Most Ancient Church. P. 241. 313. T. 466. 520. E. 739⁶.

5376⁷. The regenerate man as to good is he who is compared to 'Eden' (Is. li. 3).

9863³. 'The garden of **Eden**' = intelligence from good.

S. 45. 'The precious stones in the garden of **Eden**' = the truths of the sense of the letter of the Word.

—^e. 'The garden of **Eden**' = wisdom and intelligence from the Word.

W. 325. Hence Adam is described as to wisdom and intelligence by the garden of **Eden** . . .

R. 90⁴. 'Eden and the garden of God' = wisdom and intelligence.

M. 135. The garden in **Eden** = this wisdom.

T. 392². The human mind in which charity is conjoined with faith, and faith with charity . . . is meant by 'the garden of **Eden**.'

467. By 'the garden of **Eden**' in the Word is not meant any garden, but intelligence. . . That 'the garden of **Eden**'=intelligence and wisdom. Ill.

606^e. By 'the garden of **Eden**' is meant intelligence in spiritual things from the love of truth.

E. 131²⁰. 'The east of **Eden**' (Gen.iii.24)=where is the Lord's presence in celestial love.

326^f. 'To set the wilderness as **Eden**' (Is.li.3)=(that where there is no good there shall be good in abundance). '**Eden**'=good in abundance.

654¹³. '**Eden** in the garden of God' (Ezek.xxxi.)=the wisdom which is from the good of love.

—³⁷. 'The trees of **Eden**'=the Knowledges of good from the Word.

717⁹. '**Eden** the garden of God' (Ezek.xxviii.)=intelligence through the Word from the Lord; for '**Eden**,' like 'the east,'=the Lord.

721¹¹. That those who will be of that Church will acknowledge the Lord, and will receive love to Him and thence wisdom, is signified by 'He shall set the wilderness as **Eden**, and the solitude as the garden of Jehovah.' '**Eden**'=love to the Lord; and 'the garden of Jehovah,' the wisdom thence derived.

730¹⁴. 'The garden of **Eden**' (Joel.ii.3)=the understanding of truth from good, and thence wisdom.

Edge. Ora.

See under MOUTH-os.

A. 9606. 'The edge of a curtain in the extremity in the joining' (Ex.xxvi.4)=where one ceases and the other begins, thus the borders where the two conjoin themselves together. 9607.

9608. The edge of the curtain where the loops were=the sphere of truth, where it ceases.

9891. 'The edge of the breast-plate which is on this side the ephod inwards' (Ex.xxviii.26)=conjunction with the middle part of Heaven, and thus preservation. . . 'The edge which is on this side the ephod'=the middle part.

R. 463. I looked towards the sea-coast in the Spiritual World. . .

Edict. *Edictum.* E.1033^e.

Edom. *Edom, Edomus.*

Edomite. *Edomita.*

A. 1675. 'Esau' or '**Edom**,' in the genuine sense, =the Lord as to His Human essence.

2025². 'Who is this that cometh from Edom?' (Is.lxiii.) '**Edom**'=the Lord's Human essence.

2468¹⁴. 'The tents of **Edom**, etc.' (Ps.lxxxiii.6)=those who are in the externals of doctrine and worship.

3300³. '**Edom**' (Is.lxiii.)=the Divine good of the Lord's Divine Natural.

3302^e. 'Esau' and '**Edom**' have almost the same signification, with this difference, that '**Edom**'=the Divine Natural as to good to which are adjoined the doctrinal things of truth.

3320^e. This is the origin of Esau's name of **Edom**; for,

in the Original Language, 'red' is expressed by '**Edom**,' and this in order that by '**Edom**' may be signified the good to which are adjoined the doctrinal things of truth.

3322. 'Therefore he called his name **Edom**' (Gen.xxv.30)=his quality thence derived as to the good to which are adjoined the doctrinal things of truth. . . 'Esau'=the good of the Natural, before the doctrinal things of truth are so fully conjoined with that good, and also the good of life from the influx from the Rational; and '**Edom**'=the good of the Rational to which are adjoined the doctrinal things of truth. But in the opposite sense, 'Esau'=the evil of the love of self before falsities are so fully conjoined with that evil; and '**Edom**'=the evil of that love when these falsities are adjoined. Ill.

—². '**Edom**' (Is.lxiii.)=the Lord; and that it =the Lord as to the Divine good of the Divine Natural, is evident; for it treats of the conjunction of good and truth in the Lord's Human, and of the combats of temptations through which He conjoined these things.

—³. 'To march out of the field of **Edom**' (Judg.v.4) has almost the same signification as 'to come out of '**Edom**' in Isaiah.

—'. '**Edom** and Seir which shall be an inheritance' (Num.xxiv.18)=the Divine good of the Lord's Divine Natural.

—⁴. 'The remains of **Edom**' (Amos ix.12)=those who are in good within the Church.

—'. 'Over **Edom** will I cast out My shoe' (Ps.lx.8). '**Edom**'=the good of the Natural. . . as is evident from the signification of 'a shoe,' which is the lowest of the Natural.

—⁵. 'These shall be snatched out of his hand, **Edom** and Moab. . .' (Dan.xi.41). '**Edom**'=those who are in simple good, which is such good as exists with those who constitute the Lord's external Church. . . And as both **Edom** and Moab=those who are in good, in many passages both are mentioned together; but the difference is, that '**Edom**'=the good of the Natural to which are adjoined the doctrinal things of truth, but 'Moab,' natural good such as there is with those with whom they are not conjoined. In the external form, the former and the latter appear alike, but not in the internal.

—⁶. Hence it is now evident why it is said 'Thou shalt not abhor an **Edomite**, because he is thy brother' (Dent.xxiii.7), because by 'an **Edomite**' is signified the good of the Natural.

—⁷. But in the opposite sense, by 'Esau' and '**Edom**' are represented those who turn aside from good by utterly despising truth, and who do not want anything of the truth of faith to be adjoined, which is chiefly owing to the love of self. . . and which was represented by 'the King of **Edom** going forth with much people and with a strong hand, and refusing to permit Israel to pass through his border' (Num.xx.20,21).

—'. That this evil of the love of self is of such a character as not to admit the truths of faith, thus not the doctrinal things of truth, is described in various places in the Word by 'Esau' and '**Edom**;' and at the same time the state of the Church when it becomes of such a character. Ill.

—⁸. '**Edom**' and 'Esau,' here, (Obad.)=evil, in the natural man originating in the love of self, which despises and rejects all truth, whence its devastation.

[A. 332²]. In Ezek. xxxv., it is manifestly evident, that 'Edom,' in the opposite sense, = those who despise, reject, and vilify spiritual goods and truths, which are 'the mountains of Israel.'

4241. 'The field of **Edom**' (Gen. xxxii. 3) = truth from good; (for) 'the field of **Edom**' = the Lord's Divine Natural as to good to which are conjoined the doctrinal things of truth, or truths. Ex.

4642. 'Himself is **Edom**' (Gen. xxxvi. 1) = the Lord's Divine Human as to the Natural and Corporeal; (for) '**Edom**' = the Lord's Divine Human as to natural good to which are adjoined the doctrinal things of truth, thus as to the Natural and Corporeal; for doctrinal things are like a body to truth; or, in a spiritual sense, they are the corporeal things of natural truth . . .

4645^e. 'Esau himself is **Edom**' (ver. 8) = the Lord's Divine Human.

4646. 'The father of **Edom**' (ver. 9) = the Divine good from which other things were derived.

4648. 'In the land of **Edom**' (ver. 21) = in the Lord's Divine Human.

4650. 'These are the kings who reigned in the land of **Edom**' (ver. 31) = the chief truths in the Lord's Divine Human.

5099^e. In Jer. xlix. 7-22, it treats of **Edom** and its damnation . . . By '**Edom**,' there, are signified those who from the evil of the love of self reject the truths of doctrine, and embrace falsities.

5311². These things are described by 'the dukes of **Edom**.'

5314. 'Then the dukes of **Edom** were dismayed' (Ex. xv. 15) = the like with those who are in the life of evil from the love of self. . . '**Edom**' = those who from the evil of the love of self seize on falsities and reject truths; in the sense abstracted from person, '**Edom**' = the evil of the love of self to which falsity is adjoined, and from which truth is rejected; thus also those who are in a life of evil from the love of self.

—³. Hence it is that those who reigned in **Edom** were called 'dukes' or leaders (III.); the reason being that by '**Edom**' is signified the good of celestial love, and in the opposite sense, the evil of the love of self.

S. 18³. '**Edom**' = what is natural.

R. 825^e. '**Edom**' means 'redness,' here, (Is. lxiii.) redness from blood.

E. 328⁸. '**Edom**,' from which He comes = His Human.

359³. The Lord Himself as to the Divine Human, is here meant (Is. lxiii.) by '**Edom**.'

364⁷. In the Original Language, 'red' is called 'Adam,' and hence comes the name 'Adam,' and also the name '**Edom**' . . . That '**Edom**' is named from 'red,' see Gen. xxv. 30; and thence by it is signified the truth of good of the natural man.

400¹⁰. '**Edom** and the inhabitants of Teman' (Jer. xlix. 21) = the evils and falsities opposite to the goods and truths of the Celestial Kingdom . . .

410⁴. '**Edom**' (Jer. xlix.) = the conceit of man's own intelligence, and thence falsity destroying the Church.

—⁵. These things are also said (in Obad.) of **Edom**, by whom is here signified the conceit of the learning which is from man's own intelligence, and thence falsity destroying the Church.

433¹³. 'Egypt shall be for a waste, and **Edom** for a wilderness of a waste' (Joel iv. 19) = that false principles and the evils of the love of self, both from the natural man, will be destroyed.

514⁷. 'The Red Sea and the land of **Edom** where was Ezion-geber' (1 Kings ix. 26) was the last boundary of the Land of Canaan, and by the last boundaries of the Land of Canaan are signified the ultimates of the Church, which are the knowledges that comprehend the Knowledges of truth and good.

594¹³. 'To go forth out of Seir, and to march out of the field of **Edom**' (Judg. v. 4), when said of Jehovah = the illumination of the gentiles by the Lord, when He assumed the Human.

653³. As '**Edom**' = the natural man who is in falsities from the love of self, and thence who adulterates the goods of the Church; its vastation is compared to the overthrow of Sodom and Gomorrah, in Jer. xlix. 17.

654⁷. '**Edom** shall be for a wilderness of a waste' = that the natural man shall be devoid of goods, and thence in mere evils.

730²⁰. 'Egypt and **Edom**' = the natural man who has perverted the truths and goods of the Word. That he is to be destroyed, so that he shall not see anything except such things as those by which he confirms these things, is signified by 'Egypt shall be for a waste, and **Edom** for a wilderness of a waste . . . ' 'Egypt' = these scientifics; and '**Edom**,' the conceit which falsifies by means of them.

811¹⁶. These things (in Obad.) are said of **Edom**, by which is signified the truth of the natural man; but here the falsity.

922⁵. As the Lord fought against the Hells from the Human, in which was the Divine itself, it is said, 'Who is this that cometh from **Edom**, with besprinkled garments from Bozrah,' by which is signified fighting from the good of love and from truth which are from the Divine; for '**Edom**' means redness; and 'Bozrah,' 'the vintage;' and 'redness' is said of good; and 'the vintage' of truth.

P. P. Obadiah. Concerning those who are in self-intelligence, and who pervert the literal sense of the Word; who are '**Edom**.'

Educate. *Educare.*

Education. *Educatio.*

Educatrix. *Educatrix.*

A. 264. 'Though they bring up their sons' (Hos. ix. 12).

945. They who have been brought up from their infancy in such things . . .

1255. They were not all similarly educated and similarly instructed from infancy. The principles which a man adopts from infancy the Lord never breaks, but bends . . .

1295^e. The case is otherwise with those who have been born and brought up in such worship . . .

1637. As if they had been born in the same country, and **educated** in the same tongue . . .

2125. Children were seen, who were combed by their mothers so cruelly, that the blood flowed round about, by which was represented that such is the **education** of little children at this day.

2289. All little children who die are . . . carried away into Heaven, and are there **educated** and instructed . . .

2296. Little children with their maiden **educatrixes** (that is, **bringers up**) in a paradisiacal garden . . . H. 337.

2301^e. Each little child is of a different native character from every other one, and each is **educated** according to its native character.

2309. Hence may be evident what is the character of the **education** of little children in Heaven ; to wit, that by means of the intelligence of truth and the wisdom of good they are introduced into the angelic life, which is love to the Lord and mutual love, in which loves there is innocence. But how contrary to this is the **education** of little children on earth, may be evident from this one instance among many. (This instance is quoted in full under CHILD, at this ref.) H. 344.

8380. (In Jupiter) their chief care is the **education** of little children, whom they love most tenderly.

8552. Unless, as to the spiritual life, a man is by the Lord conceived, born, and **educated** anew . . .

9468^s. 'They that were brought up upon scarlet have embraced a dunghill' (Lam. iv. 5). 'To be brought up upon scarlet' = to be instructed from infancy in the good of mutual love from the Word.

H. 329. Every little child . . . when he dies, is received by the Lord, and is **educated** in Heaven, and according to Divine order is taught and imbued with affections of good, and through them with the Knowledges of truth . . .

334. How little children are **educated** in Heaven . . . They learn to speak from their **educatrix** ; their first speech is only the sound of affection, which by degrees becomes more distinct as the ideas of thought enter . . . Into their affections, which all proceed from innocence, are first insinuated such things as appear before the eyes, and are delightful ; and as these things are from a spiritual origin, the things of Heaven at the same time flow into them, by means of which their interiors are opened, and thus they are perfected daily. After this first age has passed, they are transferred into another Heaven, where they are instructed by masters ; and so on. (P. 136^e, Ex.) M. 411.

340^e. It has been granted to speak with some who had been **educated** as little children in Heaven . . .

391. There are Societies whose function it is to have the care of little children ; there are other Societies whose function it is to instruct and **educate** them while they are growing up ; there are others who in like manner instruct and **educate** boys and girls who are of a good disposition from their **education** in the world.

514. In front are those who have died as infants, and who have been **educated** in Heaven up to the age of first adolescence ; and who, after their state of early child-

hood with their **educatrixes**, are brought thither by the Lord and instructed.

515. They who have been **educated** in Heaven from infancy, are instructed by Angels of the interior Heavens . . .

P. 317. In things purely rational, moral, and spiritual, truths appear from their own light ; provided man, from a right **education**, has become somewhat rational, moral, and spiritual.

324^o. Everyone who dies as a little child comes into Heaven, is **educated** and instructed there like a man in the world, and, through the affection of good and truth, is imbued with wisdom, and becomes an Angel ; and in like manner could the man who is **educated** and instructed in the world . . .

R. 161^e. Man is born natural, but is **educated** so as to become civil and moral, and afterwards spiritual.

M. 174. The offices by means of which wives chiefly conjoin themselves with their husbands, are the **education-educationes** of the little children of both sexes, and of the girls till they are marriageable.

176. The care of the suckling and of the **education** of the little children of both sexes, and also of the instruction of the girls till they are marriageable, belongs to the proper office of the wife ; whereas the care of the instruction of the boys, after childhood to adult age and after it, until they become their own masters, belongs to the proper office of the husband.

205. The children of those who lived in the most ancient times . . . inherited inclinations to the marriage principle of good and truth, and were easily initiated into it more and more interiorly by their parents through their **education-educationes**.

227^e. Similitudes and dissimilitudes in general originate from connate inclinations, varied by **education-educationes**, etc.

246². By minds-*animos*-we mean the affections and thence the external inclinations, which are insinuated after birth chiefly through **education-educationes**, etc.

— According to similitudes and dissimilitudes contracted by heredity and at the same time by **education** . . .

261. Into these places of instruction are sent all who die as little children and are being **educated** in Heaven.

267². Everyone is interiorly in concupiscence from birth, but in intelligence exteriorly by **education**.

411. That little children are **educated** under the Lord's auspices by such women . . .

444³. Every man is **educated** in this equilibrium . . .

T. 431. The obligations that belong to **education** and administration at home . . .

496². In spring and summer beasts return into the instinct of procreation and of the **bringing up** of their young . . .

521². They who die in infancy have only an inclination to evils, thus they will, but do not do them ; for they are **educated** under the auspices of the Lord, and are saved.

564². Every man rightly **educated** is rational and moral . . .

[T.] 583. Regeneration takes place . . . as man is conceived, carried in the womb, born, and **educated**. Gen.art.

835°. Partly from the stock from which they have sprung, partly from **education**, and partly from religion . . .

D. 2137. **Educated** in that language . . . —.

3152. On the **education** of little children.

3438. Men are **educated** in the love of self and the love of the world.

3445. Unless by **education** he were to receive the Knowledges of truth and good . . .

3537°. People cannot contract marriages before they are able to **bring up** the children.

3621. See CHILD at this ref.

4059°. If man were in the love of true faith . . . he would have no need to write so many books about the **education** of infants and children . . .

4297. In Heaven little children are **educated** and grow; they are **educated** by means of Knowledges . . .

5660-5667. How maidens are **educated** in the other life and in Heaven. They are kept together, three, four, or five; and each has her own chamber and therein her own bed; near it there is a closet for their clothes, etc.; and there they store the things they prize, with which they are much delighted. They are always kept at their own work, which is embroidery . . . and the things they make are either for themselves, or they give them to others . . . They receive their garments gratis, not knowing how, which they put on daily, and a better one for festivals. They also have a little garden; and so long as they are virgins, there are only flowers there, and not fruits until they become wives. When they see spots on their garments, it is a sign that they have thought what is evil, and that they have done something wrong; these spots cannot be washed out; when they have found out what they have thought and done . . . they see their blemishes and their evils, and if they then repent of them, the spots vanish from their garments of themselves. In like manner when they see any of their garments missing from their chamber, they at once know that they have done wrong . . . and if they themselves do not know what it is, a wife comes who tells them. If they see a new garment in their chamber, they then inmosty rejoice, because they know that they have acted well. When they see the flowers growing dim in their little gardens, or being changed into worse ones, they also take notice; but if they are changed into better and more beautiful ones, they are glad, because it is a sign that they have been thinking well. Silver and gold coins are also given them: these they take great care of, because they are tokens of diligence, or of virtue. They have the written Word, and hymn-books-*Psalmodias*; and with these they go to preachings. They also read in them; and if they do not read, either some garment is taken away, or their little garden vanishes. Preachers sometimes visit and examine them.

5668. On the **education** of little children. . . 1. They are with their nurses, whom they call their mothers. 2. They read the Lord's Prayer, and learn prayers from their nurses by means of influx from Heaven. 3. There are preachers for them. 4. Intelligence flows in and

also wisdom, which surpasses the intelligence of the learned in the world, although they have only an infantile idea of these things. 5. They have representatives from Heaven. 6. They are dressed according to their diligence, especially with flowers and garlands. 7. They are led into paradises. 8. They are tempted. 9. They grow according to their state of reception. 10. They are of diverse genius. 11. Nurses are given them who in the world have loved little children; and also mothers in like manner, who have a perception given them as if they were their own little children, but it is only given to those who are in good, and are able to receive influx from Heaven. 12. They who are **educated** as little children know no otherwise that that they were born in Heaven. 13. They do not know what time and space and such earthly things are. 14. They speak the angelic language within a month.

D. Min. 4628. For the sake of the **education** of the little children . . .

E. 413°. 'Those whom I have brought up and nourished' (Lam.ii.22)=those who are of the Church.

989°. All little children . . . are **educated** under the Lord's auspices in Heaven . . .

1042°. 'To be brought up upon scarlet'=to be instructed from infancy in truths from celestial good.

D. Wis. xi.5. Rightly to **educate** children (is one of the general uses of charity).

C. 85. **Education** (does not make one more the neighbour than another).

Eduction. *Eductio.* A.8166. 8426. H.447. M.103°. D.3621. D.Wis.ii°. iv°. See also BRING FORTH-*educere*.

Effect. *Effectutio.* M.190°. 215.

Effect. *Effectus, Efficere.*

Effectrix. *Effectrix.*

Efficient. *Efficiens.*

See CAUSE, and END.

A. 1568. Delights and pleasures . . . are the **effects** of the goods of the internal man and of its joys and felicities; and when they are the **effects**, they completely correspond, and then belong to the internal man and not to the external; for, as is known, an **effect** is not of the **effect**, but of the **efficient** cause. Examps.

1807°. All **effects** whatever are representatives of the uses which are the causes . . .

2621°. Every **effect** has its own cause . . . the cause is the being of the **effect**, but the **effect** is the manifesting of the cause.

2991. Natural forms are **effects**, nor can they appear as causes, still less as causes of causes, or beginnings, but they receive forms according to the use in the place in which they are; still the forms of the **effects** represent those things which belong to the causes . . .

3298. 'Her days were fulfilled to bring forth'=the first state of **effect**. . . For 'to bring forth' . . . regards good and truth, and in this sense it=to come forth. . . After the conception (of good and truth), the **efficient** or conceived seed begins to produce the **effect**. This

takes place in the womb. When these states are fulfilled, and the time is near to bring forth, then the **effect** begins, and is called the first of the **effect**; for then the offspring begins to act as of itself . . . which is called the state of **effect**.

3533. From the **effect**. Sig. . . For 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. . . In like manner the end is the inmost of all **effect**; for the **effect** is from such a cause . . .

3573³. From **effects** and their signs it is in some measure evident . . . —⁴.

3630. Celestial and spiritual things flow in with man . . . into adequate and suitable forms, and so present the **effects** which appear to man. But these **effects** appear to man no otherwise than as natural, thus under an altogether different form and appearance . . .

4073^e. Man is in **effects**, and therefore does not see these things.

4104⁴. Such as the ends are, such come forth the causes, and such thence the **effects**. . . **Effects** are the ultimate things with man, and are called the ultimate ends; **effects** are also those things which are called generals. . . In this case . . . all ultimate ends or **effects** are arranged in order according to the end itself; and this in the Natural, because **effects**, or what is the same, generals, are there. Ex.

4269. **Effect**. Sig.

4667². The cause is everything in the **effect** . . . so that the **effect** is the cause formed; and therefore the **effect** entirely perishes if you take away the cause; and the cause entirely perishes if you take away the end. Moreover the cause is under the end; and the **effect** is under the cause. The case is the same with the Natural and the Rational.

5116⁶. They do not consider that the **effect** is the Continuous of the cause; and that when the cause ceases the **effect** ceases; and therefore that every **effect** perishes without a continuous influx of the cause.

6275². The case herein is like that of the **efficient** in the **effect**; the **efficient** and the **effect** are distinct from each other, yet the **efficient** is in the **effect** as in its own form adapted to itself; and through it acts as a cause in the sphere where the **effect** is presented.

6545. 'His sons did as he had commanded them' = the **effect** according to the influx. 'They did' = the **effect**. 7294^e. 7329. 8724.

9824². Things successive . . . present themselves together in ultimates; as for example, end, cause, and **effect**; the end is the first in order, the cause is the second, and the **effect** is the last; thus they advance successively; but still in the **effect**, which is the last or ultimate, the cause is presented together, and the end in the cause. Hence the **effect** is the complement, in which the interior or prior things are collated and entertained. Examp.

10076³. That this is so, may be evident from these three things which follow in order in universal nature, which are, **effect**, cause, and end; the **effect** has its all

from the cause; for an **effect** is nothing but a cause in the external form, because, when a cause becomes an **effect**, it clothes itself with such things as there are in externals, in order to appear in a lower sphere, which is the sphere of **effects**. Ex.

—⁴. The case is the same with man . . . the proximate cause by which the will produces the **effect**, is his understanding; and the **effect** which is produced is in the body, thus of the body . . .

H. 112. Uses . . . presented in act, or in **effect** . . .

512^e. (These are) the very **effects** of spiritual life; and the **effect** derives its all from its own **efficient** cause; for such as is the latter, such is the former.

W. 2. Thought is the first **effect** of life, and sensation and action are the second **effect** of life. . . Inmost thought, which is the perception of ends, is actually the first **effect** of life.

165^e. The terraqueous globe . . . is as it were a matrix, from which **effects**, which are the ends of creation, are produced.

178. The atmospheres are the active forces, the waters are the middle forces, and the earths are the passive forces, from which all **effects** come forth.

187^e. To see from **effects** alone, is to see from fallacies . . .

208. There are such degrees in every ultimate, thus in every **effect**. For . . . every **effect** consists of a cause, and this of an end; and the end is the all of the cause, and the cause is the all of the **effect** . . . and the end makes the inmost thing, the cause the middle thing, and the **effect** the ultimate thing.

212. That the ultimate degree is the complex, the containant, and the basis of the prior degrees, is manifestly evident from the progression of ends and causes to **effects**. That the **effect** is the complex, the containant, and the basis of the causes and the ends, may be comprehended by enlightened reason; but not so clearly, that the end, with all things belonging to it, and the cause, with all things belonging to it, are actually in the **effect**; and that the **effect** is their full complex. Ex.

217^e. The prior degrees are in their fulness in their ultimate; for they are in their **effect**; and every **effect** is a fulness of causes.

257. **Effects** enum.

P. 178. Whatever a man loves, he wants the **effect** of, and he leads himself to the **effect** by reason. . . Therefore, if he knew the **effect** or event from Divine prediction, his reason would cease to act, and with reason his love; for the love closes with reason in the **effect**; and from that it then begins anew. It is the very delight of reason, from love to see the **effect** in thought; not in the **effect**, but before it; or not in the present, but in the future. Hence man has what is called hope. (Continued under END.)

M. 8⁵. As love is the **efficient**, and as it is the **efficient** through wisdom, the seat of both is in the **effect**, and the **effect** is use.

408. To think and conclude from **effects**, is to do so from the lower region of the mind . . .

461³. They who investigate **effects** are called Spirits of knowledges, and abstractedly, knowledges. —⁷.

I. 10². There are two things which **effect** all the **effects** in the universe, life and nature; and they **effect** them according to order . . .

T. 67². The end is not anything unless it regards an **efficient** cause . . .

510. In order that repentance may be **efficient** in a man . . .

667. What Baptism and the Holy Supper involve and **effect**.

D. 2722. That no **effect** can come forth in the universe without a passive and an active, thus without a marriage.

E. 992^e. They say that the delights of the **effects** cannot be described . . .

1207³. According to the axiom, that nothing comes forth in the **effect** which is not in the cause.

D. Wis. ii². No **effect** comes forth of itself, but from a cause prior to it, which is called the **efficient** cause . . .

C. 4. There is an internal and an external **effect**, or an internal and an external work. The external **effect** or work proceeds and comes forth from the internal **effect** or work, as act from endeavour. Ex.

De Verbo 19. Natural things are **effects** from spiritual ones; and spiritual things are **effects** from celestial ones; and an **effect** consists of so many things which do not appear before the eyes, and which are causes, that *ad infinitum* may be said of it. An **effect** is gross; and the cause enters into everything of the **effect**, and compounds it as its own general . . .

Coro. 40. What other *causa promotrix et effectrix* is there of this but religion?

Effervesce. *Effervescere.*

Effervescence. *Effervescentia.*

A. 9492. Whence there appears there as it were an **effervescence**, and as it were a boiling up.

H. 134^e. To **effervesce** (is used in common conversation of the affections).

M. 440^e. Are nothing but the **effervescences** of lusts . . .

E. 1143⁵. Their heat from that fire is like the **effervescence** from lees . . .

Effete. *Effoetus.* E. 1057⁶. D. Love v³.

Efficacy. *Efficacia.* A. 9311. T. 347². 796².

Efficient. See EFFECT.

Effigy. *Effigies.*

Effigiate. *Effigiare.*

A. 553³. It is charity itself which **fashions** the form and is itself **fashioned** in it . . . H. 414.

911². Every regenerate man is . . . an **effigy** or image of the universal Heaven.

949^e. Their **likeness** was shown me. Des.

3632^e. The spiritual things of will and thought are correspondentially **effigiated** in natural acts.

3739². Man was created and formed in the **likeness** of the three Heavens.

4835⁴. The soul or spirit is the very **effigy** of the man; whereas the body is his representative image. When a man rises again . . . he is in his internal, or in his **likeness** itself.

4904². For the image vanishes when the **likeness** itself appears.

6571. Man is exactly such as is the end with him, and his **effigy** is such in the light of Heaven. . . Such as is his **effigy** in general, such is the **effigy** of the least things of his will.

7337. That their falsifiers **fashioned** the like. Sig.

8249. The face is formed to **effigiate** what the man thinks and wills.

9372¹⁰. The representative disappears when the **likeness** itself appears.

9391¹¹. 'They changed their glory into the **effigy** of an ox that eateth grass' (Ps. cvi. 20). . . 'The **effigy** of an ox' = a semblance of good in the external form . . .

10400⁴. The internal man . . . is Heaven in the least **effigy**.

H. 30. Man was made . . . Heaven in the least **effigy**.

65. The whole Heaven . . . is a Divine spiritual man . . . even in **effigy** . . .

77^e. The upright Spirits . . . said . . . that they are not minds without form . . . but that they are men in **effigy** . . .

374. The body is the **effigy** of the mind . . .

463. All things that have been done and thought . . . appear . . . as if seen in **effigy** . . .

481². Everyone is the **likeness** of his own love . . . 498. J. 30.

505². An evil man who in externals **assumes** the semblance of a good man . . .

552. A Spirit . . . is in an external form which is the type or **effigy** of his internals.

J. 27³. Spiritual things are there **effigiated** in their complete image in an appearance as it were natural . . .

W. 288. The universal Heaven is in this **effigy**, because God is a Man.

M. 65². Two (such) married partners, are the **effigy** and form of that love.

T. 335. I saw . . . spectres in various **shapes**.

604^e. The spiritual region of the human mind is a Heaven in the least **form**; and the natural region is a world in the least **form**.

670². Thus the Lord dispersed figures, and revealed the very **forms** . . .

D. 3856. They represented to me the character of the **likeness** of those who . . .

E. 412²². The face is the **effigy** of the interiors . . .

1206. Gestures by which he **effigiate**s the affections . . .

Ang. Idea. The ancients **effigiated** the Divine proceeding by golden circles . . .

Effluvium. *Effluvium, Effluviosum.*

A. 7454². The material sphere . . . is a sphere of **effluvia** . . .

10130°. Like the **effluvium** around plants . . . There that **effluvium** is not material . . .

W. 293°. A wave of **effluvia** is continually flowing forth from man, animal, tree, fruit, shrub, flower, metal, and stone . . .

T. 470°. Nor could any worms be procreated from the **effluvia** from the earth . . .

585°. Every particle of dust . . . exhales from its essence a subtle something as an **effluvium** . . .

D. 1584. There is as it were a sphere of spiritual **effluvia** . . .

3217°. They being as it were bound by his **effluvium-effluvie**.

3339. See **DOG** at this ref.

E. 654⁶⁹. 'Their **effluvium** is like the **effluvium** of horses' (Ezek. xxiii. 20) = the intellectual proprium.

1057⁶. Their proprium draws its delight from the unclean **effluvia** . . . from the decayed things in the body . . .

Efflux. *Efflux.*

A. 5823°. It is a universal law, that influx accommodates itself according to **efflux**; and if the **efflux** is prevented, the influx is prevented: through the internal man there is an influx of good and truth from the Lord; through the external man there ought to be an **efflux** into the life; that is, in the exercise of charity. When there is this **efflux**, the influx from Heaven is continuous . . . whereas if the **efflux** does not exist . . . the influx accommodates itself to the **efflux** . . . T.814.

D. 4403. It is of the Lord . . . from whose **efflux**, or Divine sphere, all these things are disposed into order.

J. (Post.) 300. The general **efflux** from Hell is against the Divine of the Lord, charity, and the holiness of the Word.

Effort. See **ENDEAVOUR**—*conatus*.

Effort. *Conamen.* A. 1040°.

Effort. *Molimen.*

Attempt, Work. *Moliri.*

A. 1270. They seemed to **work** their way . . . through caverns in the rock . . . D. 3360.

2483. She **attempted to commit** a crime . . . —.

5060°. The thoughts and **efforts** of the mind appear representatively in the World of Spirits . . .

H. 506°. They would clandestinely **attempt** similar things.

D. 2942. When Spirits **attempt** anything . . .

3681. How the Lord sees all the **efforts** and machinations . . .

3682. They began through him to **work** their wickednesses . . .

3923. Through them they **work** their deceits and wickednesses . . .

5457. They afterwards **attempted** their murder . . .

5460. Under this pretence they **worked** their crimes.

J. (Post.) 41. Some of their **attempts** against their companions have been disclosed . . .

Effort. *Nisus.*

Strive. *Niti.*

A. 9259. The **effort** for amendment. Sig.

H. 229. Merely by an **effort** of will . . . E. 1086°.

W. 311. In these forces there is an **effort** to return to their origin . . .

P. 56°. The **effort** of self-propagation *ad infinitum* . . .

M. 179. Love truly conjugal . . . is an **effort** for conjunction in bosoms, and thence in the body. Ex.

238°. This conjugal **effort** is seated in souls . . .

T. 44°. The **efforts** of homogeneous things for conjunction are from this source.

70°. God is omnipresent by . . . a continual **effort** to bring them back to order.

767°. See **ENDEAVOUR** at this ref.

Effulgent. See **SHINE**.

Egg. *Ovum.*

A. 3570⁴. The new soul . . . there, is as in the ovum . . .

3633. The primitive of man . . . strives after the formation of the whole man in the **ovum** and in the womb . . .

4378. The age of infancy is as it were an **egg** to the age of childhood, and the age of childhood is as it were an **egg** to the age of adolescence and young manhood, and this is as an **egg** to adult age; thus man is being as it were continually born. 4379.

4379°. Man cannot be perfected any further than so as to be an **egg** to the things which remain . . .

4383. These generals are the things which are compared above to an **egg** . . .

W. 277. As things visible and invisible are included in a seed, fruit, or **egg** . . . 278.

316. As a body is formed from seed introduced into a womb or **ovum** . . .

— The womb or **ovum** is like the earth . . .

342. Whether such things arise from eggs conveyed to the spot . . . Experience . . . does not lead itself to the opinion that these noxious animalcules and insects are hatched from **eggs** carried to the place, or lying in the ground since the creation . . .

344. I heard two presidents of the English Royal Society . . . conversing . . . concerning the coming into existence of seeds and **eggs**, and concerning the productions from these in earths . . .

351°. The wonderful things seen in the productions of animals. Take the case of **eggs** . . .

P. 233⁹. Compared . . . to a dragon's **egg** . . .

T. 76. See **CHAOS** at this ref.

348. When these three things are separated, faith is like an **egg** which contains nothing prolific; but where they are conjoined, faith is like an **egg** which produces a beautiful bird.

D. 3119. So the things which exist in eggs . . .

3472. As the spirit of the parent in the ovum . . .

E. 1203². After blossoming, plants expand as it were wombs or eggs, and bring forth fruits as foetuses . . .

Coro. 35². It would be like deriving all birds from one egg . . .

Egypt. *Aegyptus.*

Egyptian. *Aegyptius, Aegyptiacus.*

See MIZRAIM; and under FIRST-BORN, and PHARAOH.

A. 31². In Ezek.xxxii.7,8, it treats of Pharaoh and the **Egyptian**, by whom in the Word is meant the Sensuous and the Scientific: here, that through sensuous and scientific things they have extinguished love and faith.

117. '**Egypt**'=scientifics. 991. 1072². 1151. 1164⁶. 1186. 1866. 1888². 3901². 4876⁶. 5354⁶. 5900.

119⁶. '**Egypt**'=knowledge. 1071⁶. 3767. 4876⁵.

130. '**Egypt**,' which=knowledge, after it became magical,=such a one, because . . . he wants to be wise from himself. III.

195³. '**Egypt**' (Jer.xlvi.)=reasoning about Divine things from sensuous and scientific things.

273. '**Egypt**' and '**Memphis**' (Hos.ix.6)=those who want to be wise about Divine things from themselves and their own scientifics.

842⁵. See RED SEA, here.

870². '**Egypt**' (Hos.vii.11; xi.11)=one who has knowledge.

1063. Hence **Egypt** is called 'the land of Ham.'

1163⁶. '**Egypt**'=knowledges. 2162¹⁶. 2831⁶. R.90².

1164. '**Egypt**' (Jer.xlvi.8)=those who believe nothing unless they apprehend it from scientifics; hence all things doubtful, negative and false.

—⁵. '**Cush**' and '**Egypt**,' simply, =the Knowledges and the knowledges which are truths, and which are useful to those who are in the faith of charity; thus in a good sense. III.

—'. 'The labour of **Egypt**' (Is.xlv.14)=knowledge. 1171².

1186⁶. '**Egypt**' (Hos.xi.11)=the knowledge of the man of the Church.

—⁷. The knowledge of the Spiritual Church is '**Egypt**' (Is.xix.23-25).

1195. Hence the **Egyptian-Aegyptiaca**-idols, and hence their magic; and as this was the source of their rituals, they utterly rejected the rites of the Ancient Church . . . 1343⁵.

1232². '**Egypt**' (Hos.xii.13)=knowledge perverting.

1238². (**Egypt** one of the countries of the Ancient Church.)

1368². 'The sons of **Egypt**' (Ezek.xvi.26)=scientifics.

1401. 'Towards the south into **Egypt**' (Gen.xii.9,10) treats of the Lord's fifth state.

1402. The things which are said about the sojourning of Abram in **Egypt**, represent and signify the Lord's first instruction. . . '**Egypt**'=knowledge. 1502.

1461. 'Abram went down into **Egypt** to sojourn'=instruction in Knowledges from the Word. . . '**Egypt**'=the knowledge of Knowledges.

1462. Relatively to the Lord, '**Egypt**'=the knowledge of Knowledges; but, relatively to all other men, knowledge in general . . . For the Ancient Church was in **Egypt** . . . and when the Church was there, knowledges flourished there more than anything else; hence '**Egypt**'=knowledge. But after they wanted to enter by means of knowledges into the mysteries of faith, and thus from their own power to investigate the truth of Divine arcana, they became addicted to magic, and '**Egypt**' signified scientifics which pervert, whence come falsities, and from these evils, as is evident from Is.xix.11.

—². That '**Egypt**'=useful knowledges, thus, here, the knowledge of Knowledges which is able to serve as vessels for celestial and spiritual things. III.

—'. See CORNER at this ref.

—'. '**Egypt**' (Is.xix.18-22)=those who are in scientifics, or in natural truths, which are vessels for spiritual truths.

—². '**Egypt**' (Is.xix.23-25)=the knowledge of natural truths.

—³. That knowledge, or human wisdom, is signified by '**Egypt**,' is evident in Daniel, where the knowledges of celestial and spiritual things are called . . . 'the desirable things of **Egypt**' (xi.43).

—⁶. The Lord's being brought into **Egypt** when an infant, had no other signification than what is here signified by Abram.

—'. The migration of Jacob and his sons into **Egypt**, in the inmost sense, represented the first instruction of the Lord in Knowledges from the Word. III. His instruction when a child is meant by these words, 'Out or **Egypt** have I called My Son' (Matt.ii.15; Hos.xi.1).

—^e. The Lord is called 'a vine out of **Egypt**' (Ps. lxxx.8), in respect to the Knowledges in which He was instructed. 5113¹¹.

1466. 'When he drew nigh to come into **Egypt**' (Gen. xii.11)=when He began to learn. '**Egypt**'=the knowledge of Knowledges.

1472. 'When the **Egyptians** see thee' (ver.12)=the knowledge of Knowledges, the quality of which when they see celestial Knowledges is described. Ex. 1473. 1474.

1479. 'It came to pass when Abram came into **Egypt**' (ver.14)=when the Lord began to be instructed. . . '**Egypt**'=the knowledge of Knowledges. Hence 'to come into **Egypt**'=to be instructed.

1480. 'The **Egyptians** saw the woman that she was very beautiful' (id.)=that the knowledge of Knowledges was very pleasing to itself.

1482. 'Pharaoh'=the same as '**Egypt**;' and here '**Egypt**' or 'Pharaoh' is used in the best sense, because they are predicated of the knowledge of Knowledges which the Lord first seized on in childhood.

1502. Israel's sojourn in **Egypt** was not reckoned from the entrance of Jacob into **Egypt**, but from the sojourning of Abram in **Egypt**. 1847.

—'. By this is confirmed that '**Egypt**' in the Word =nothing else but knowledge. 1541. 1543. 1544. 1895. 1929. 1951. 2607.

1542. As the Lord was born as another man, and informed as another, He had to learn scientific; which is represented and signified by the sojourning of Abram in **Egypt**.

1543. 'Abram went up out of **Egypt**' (Gen. xiii. 1) = from scientific, which left the Lord.

1589. 'As the land of **Egypt** in coming to Zoar' (ver. 10) = scientific from the affections of good. '**Egypt**,' in a good sense, = knowledge.

1847°. Temptations were represented by the bondage in **Egypt** . . .

1866. 'From the river of **Egypt** to the . . . river Euphrates' (Gen. xv. 18) = the extension of spiritual and celestial things. 'To the river of **Egypt**' = the extension of spiritual things . . . The reason 'the river of **Egypt**' = the extension of spiritual things, is that '**Egypt**' = scientific, which, together with the rational and intellectual things of man, are spiritual things.

1890. The external affection of knowledges is 'Hagar the **Egyptian** handmaid.' 1892. 1895.

1949°. Hence it is that . . . 'his mother took for Ishmael a wife out of the land of **Egypt**' (Gen. xxi. 21).

2220°. 'Which spiritually is called Sodom and **Egypt**' (Rev. xi. 8) . . . 'Sodom' = all evil from the love of self; and '**Egypt**,' instead of Gomorrah = all the falsity thence derived.

2353°. In **Egypt**, when the Sons of Israel went forth from it, there was represented the vastation of good and truth within the Church . . .

2466°. 'To commit whoredom with the sons of **Egypt**' (Ezek. xvi.) = to pervert truths and goods by means of scientific. — 4.

2523°. It pleased Him . . . to grow up in knowledges and in Knowledges, which is represented and signified by the sojourning of Abram in **Egypt** . . .

2547°. 'I will confound **Egypt** with **Egypt** . . .' (Is. xix. 2); where '**Egypt**' = reasonings from scientific concerning the truths of faith.

2576°. '**Egypt**' = what is scientific. 4539°. 6377°. 8398°. 9656°. 9755°. 9780¹¹. E. 195°. 406¹¹.

2588¹². In Is. xix. 23-25, the Spiritual Church is treated of; the Spiritual of which is 'Israel; the Rational is 'Asshur;' and the Scientific is '**Egypt**;' which three constitute the intellectual things of that Church; and which succeed in this order; wherefore it is said, 'Israel shall be the third with **Egypt** and with Asshur;' and 'blessed be **Egypt** my people . . .'

2718. 'A wife (for Ishmael) from the land of **Egypt**' (Gen. xxi. 21) = the affection of knowledges which is possessed by the man of the Spiritual Church.

2781°. 'The **Egyptians**' = knowledges, of which it is said that 'they shall help vainly and emptily' (Is. xxx. 7).

2799¹⁴. 'In the way of **Egypt**' (Amos iv. 10) = the scientific which lay waste when we reason from them in Divine things.

2959°. 'Four hundred years' = the duration and state of vastation . . . but the stay of Israel in **Egypt** was only half of this time. (Shown.) Hence it is evident, that

from the entrance of Jacob, to the going out of his sons, was about 215 years . . . But there were 430 years from the entrance of Abraham into **Egypt**; wherefore it is said (in Exod. xii. 40, that 'the dwelling of the Sons of Israel, which they dwelt in **Egypt**, was four hundred and thirty years') on account of the internal sense; in which sense, by the sojourning of the sons of Jacob in **Egypt** is represented and signified the vastation of the Church, the state and duration of which is described by the number 430 years . . . 7985. Ex.

2986°. The descendants of Jacob in **Egypt** became still more Gentiles, and that so completely, that they did not know who Jehovah was, and therefore not what any Divine worship was.

3024°. 'The daughter of **Egypt**' = the affection of reasoning from scientific about the truths of faith, whether it is so; thus the religiosity which thence arises, which is such that nothing is believed unless it is apprehended by the senses; thus nothing of the truth of faith.

3048°. That 'the **Egyptians**' shall help vainly and emptily' = that knowledges will be of no use to them.

3142°. 'A vine out of **Egypt**' (Ps. lxxx.) = truth from scientific.

3240°. The desolation of the Spiritual Church is here (Jer. xxv. 17-26) treated of; the differences of which Church are mentioned in order, and are signified by '**Egypt**,' etc.

3322°. Hence it is evident why it is said, 'Thou shalt not abominate . . . an **Egyptian**, because thou wast a sojourner in his land' (Deut. xxiii. 7), because . . . by 'an **Egyptian**' is signified the truths of the Natural, which are scientific: thus it is mentioned in a good sense.

3325¹³. See HAM at this ref.

3368. 'Go not down to **Egypt**' (Gen. xxvi. 2) = not to scientific.

— 3. The reason it is here said that Isaac was not to go down to **Egypt**, that is, not to scientific, is that scientific have been treated of before; for the sojourning of Abraham in **Egypt** represented the instruction of the Lord in scientific, in His childhood . . .

3419°. The doctrinal things of love to the Lord and of charity towards the neighbour, are rejected at this day, partly by those who are called . . . 'Philistines' and also '**Egyptians**.'

3448¹⁰. In Ezek. xxxii., it treats of **Egypt**, by which is signified those who pervert truths through reasonings from scientific. Refs.

3654°. In Is. xi. 12-16, it treats . . . of a new Church in general, and with everyone who is being regenerated. . . '**Egypt**' = the scientific . . . which had perverted.

3708²¹. The people of the north is said to be from **Egypt**, because '**Egypt**' = such a Scientific.

3727°. '**Egypt**' (Is. xix. 18-20) = scientific, which belong to the natural man. . . 'The midst of the land of **Egypt**' = what is primary and inmost of worship.

3762°. 'The wisdom of the **Egyptians**' (1 Kings iv. 30) = the knowledge of (the Knowledges of truth and good)

which is in a lower degree; (for) 'the Egyptians'=scientifics in general. Refs.

[A.] 4236^e. Hell . . . is signified by 'the camp of the Egyptians' (Ex.xiv.).

4289². In order that they might be reduced to this ignorance, they were kept for some hundreds of years in Egypt . . .

—3. The Egyptian-*Aegyptiacum*-worship, which was that of a golden calf . . .

4539². See ASCEND at this ref.

4581¹⁰. 'Ephraim shall return into Egypt' (Hos.ix.3) =that the Intellectual of the Church will become scientific and sensuous.

4588^e. 'The king of Egypt' (Ex.i.)=the Scientific in general which extinguishes truths; which is done when the Scientific enters into the things which are of faith in an inverted way, believing nothing but that which is dictated by what is sensuous and scientific.

4601². The profanation of good through faith separated was represented . . . by the Egyptians being immersed in the Red Sea.

4680². This Church turned aside . . . in Egypt, Babel, and elsewhere, into things magical . . .

4728^t. In Ezek.xxxi., it treats of Egypt, by which is signified the knowledge which from itself enters into the mysteries of faith, that is, those who do so.

4735¹⁵. 'Egypt' (in connection with the plagues)=knowledge which from itself enters into heavenly arcana, and thus perverts, denies, and profanes Divine truths. Refs.

4748². As 'Gilead'=exterior good . . . which is called pleasure; and 'Egypt,' in a good sense,=scientifics, which are the external truths of the natural man, that correspond or are in accordance with this good, the Ishmaelites from Gilead upon camels carrying down those spices to Egypt (Gen.xxxvii.)=that they carried their interior truths, derived from their scientifics, to the scientifics which are signified by 'Egypt.'

4749. 'Going to carry down to Egypt' (ver.25)=instruction in scientifics. . . The case herein is this:—The scientifics which are signified by 'Egypt,' are scientifics which conduce to spiritual life, and which correspond to spiritual truths; for the Ancient Church was formerly there; but after it was turned into magic there, the scientifics which pervert spiritual things were signified by 'Egypt.' Hence it is, that scientifics in a good sense, and in the opposite sense, are signified in the Word by 'Egypt;' here, in a good sense.

4760. 'They brought Joseph into Egypt' (ver.29)=consultation from scientifics; (for) when the Divine truth is brought to these scientifics, it is to consult them. Ex.

4788. 'The Midianites sold him to Egypt' (ver.36)=that those who are in some truth of simple good consulted scientifics. Ex.

4789. 'Egypt'=knowledge in general. Refs.

4964. '(Joseph) was made to go down into Egypt' (Gen.xxxix.1)=to the scientifics which are of the Church; (for) 'Egypt'=knowledge, or what is scientific in general. . . In the Ancient Church . . . the scientifics treated of the correspondences of the natural world with

the Spiritual World, and of the representatives of spiritual and celestial things in things natural and earthly. . . Egypt was among those regions and kingdoms where the Ancient Church was; but as scientifics were especially taught there, 'Egypt'=what is scientific in general; and therefore 'Egypt' is so often treated of in the prophetic Word; and there specifically means such a Scientific. The Egyptian-*Aegyptiaca*-magic itself also thence originated; for they knew the correspondences of the natural world with the Spiritual World, which they afterwards abused for magic. As, therefore, such scientifics existed among them, to wit, such as taught correspondences, representatives, and significatives, and as these were of service to the doctrinal things of the Church, especially for the understanding of those things which were said in their Word . . . hence it is, that 'he was made to go down into Egypt'=to the scientifics which are of the Church. As the Lord is represented by 'Joseph' (these words)=that when the Lord glorified His internal man . . . He first imbued the scientifics of the Church, and from and by means of them advanced to things more and more interior, and at last even to Divine things . . . Hence it is evident what is signified by these words in Hosea: 'When Israel was a child, then I loved him, and called My Son out of Egypt.' 4969.

4966^e. These were the scientifics which in the genuine sense are signified by 'Egypt.'

4967. 'An Egyptian man' (id.)=natural truth; for 'man'=truth; and 'Egypt,' what is scientific in general; and, as 'Egypt'=what is scientific, it also=what is natural; for the whole Scientific with man is natural, because it is in his natural man, even the Scientific concerning spiritual and celestial things . . . Hence it is evident, that the genuine Scientific is natural truth; for the whole genuine Scientific, such as is signified by 'Egypt' in a good sense, is natural truth.

4973. 'And he was in the house of his lord the Egyptian' (ver.2)=in order that it might be initiated in natural good; (for) 'lord'=good; and 'the Egyptian,' the Scientific in general, and thence what is natural.

4980. 'Jehovah blessed the house of the Egyptian for Joseph's sake' (ver.5)=that from the Divine at that time it had the celestial Natural; (for) 'the house of the Egyptian'=the good of the natural mind.

5013^e. That natural men consider spiritual things as things of service, is represented by the Egyptians regarding the Hebrews as mere servants; for the Egyptians represent those who are in natural knowledge, thus the Natural . . .

5044^t. 'How say ye to Pharaoh, I am the son of the wise, I am the son of the kings of antiquity? The princes of Zoan are become fools, the princes of Noph are deceived; and they have seduced Egypt, the corner stone of the tribes' (Is.xix.11,13); speaking of Egypt, by which is signified the Scientific of the Church, thus natural truth which is the ultimate of order; wherefore Egypt is here called 'the corner stone of the tribes;' for 'tribes'=all truths in one complex. Here, however, 'Egypt'=the Scientific which perverts the truths of the Church, thus truths in the ultimate of order falsified, which are 'the princes of Zoan,' and 'the princes of Noph.' The reason he calls himself 'the son of the

kings of antiquity,' is that scientifics were there from the truths of the Ancient Church . . .

5077. 'The king of **Egypt**' (Gen.xl.1)=the natural man.

5079. 'Against their lord the king of **Egypt**' (id.)=that they were contrary to the new state of the natural man; that is, the external sensuous things or those of the body were, which are signified by 'the butler and the baker.' 'The king of **Egypt**'=the Scientific in general; for 'the king of **Egypt**' has a like signification to '**Egypt**;' for the king is the head of the nation. . . As it is the Scientific in general which is signified by 'the king of **Egypt**,' it is also the natural man; for the whole Scientific is the truth of the natural man. A new state thereof is here signified. Ex.

5113⁴. 'What hast thou to do with the way of **Egypt** that thou shouldst drink the waters of Sihor?' (Jer. ii.18). . . '**Egypt**' and 'the waters of Sihor'=scientifics which pervert.

5191. In Gen.xli., it treats of . . . the exaltation of the Celestial of the Spiritual over those things which are of the natural man, thus over all the scientifics there, which are '**Egypt**.'

5212². 'The outcasts in the land of **Egypt**' (Is.xxvii.13)=exterior truths, or scientifics.

5213³. The scientifics into which can be applied the things which are of faith and charity are very many; they are all the scientifics of the Church, which are signified by '**Egypt**' in a good sense; consequently, all scientifics which are true concerning correspondences, representatives, significatives, influx, order, intelligence and wisdom, affections; nay, all truths of interior and exterior nature, both visible and invisible, because these latter correspond to spiritual truths.

5223. 'He sent and called all the magicians of **Egypt**, and the wise ones thereof' (Gen.xli.8)=in consulting scientifics both interior and exterior. . . The reason the magicians and the wise ones of **Egypt**=scientifics, is that **Egypt** was among those kingdoms where the representative Ancient Church was; but in **Egypt** the scientifics of that Church were especially cultivated, which were those concerning correspondences, representatives, and significatives, by means of which scientifics were explained those things which were written in the books of the Church, and which had place in their holy worship. Hence it became prevalent for '**Egypt**' to signify in general scientifics; and also Pharaoh the king thereof. The chief persons among those who were skilled in these scientifics and taught them, were called magicians and the wise; those who were skilled in the scientifics which belonged to secret rites, were called magicians, and those who were skilled in the scientifics which did not belong to secret rites, were called the wise . . . But after they began to abuse the interior scientifics of the Church, and to turn them into magic, then by '**Egypt**' also began to be signified the Scientific which perverts; and in like manner by the magicians of **Egypt**, and the wise ones thereof. The magicians of that time were acquainted with such things as are of the Spiritual World, which they learned from the correspondences and representatives of the Church, and thence learned illusory arts, whereby they wrought

magical miracles. But they who were called the wise did not care for such things; but solved allegorical matters, and taught the causes of natural things; in such things especially consisted the wisdom of that time . . . (Hence it is said that) 'the wisdom of Solomon was multiplied . . . above all the wisdom of the **Egyptians**.' . .

—³. But in the internal sense, by the **Egyptian-Aegyptiacum**-wisdom, nothing else is signified than the knowledge of natural things, and by the magic, the knowledge of spiritual things . . . and by '**Egypt**' in general, knowledge. Ill.

5275. The reason the things (relating to the seven years of plenty and the seven years of famine) took place in the land of **Egypt**, was that the land of **Egypt**, and Pharaoh, in the internal sense, means the Natural; the glorification of which in the Lord is there treated of . . .

5276. 'Great abundance of provision in all the land of **Egypt**' (Gen.xli.29)=the multiplication of truth in both Naturals. . . The 'land of **Egypt**'=both Naturals; for '**Egypt**'=knowledge; and as it=knowledge, it also =the Natural, because that is called scientific which is in the Natural; therefore 'the land of **Egypt**'=the natural mind in which is the Scientific; hence 'all the land of **Egypt**'=both Naturals, to wit, the interior and the exterior.

5278. 'All the abundance of provision in the land of **Egypt** shall be given to oblivion' (ver.30)=the removal of truth and the apparent privation thereof in both Naturals.

5279. 'The land,' here, of **Egypt**,=the natural mind. 5280. 5299. 5301. 5302. 5341. 5356. 5510.

5288. 'He set him over the land of **Egypt**' (ver.33)=which will order all things in the natural mind.

5316. 'See, I have set thee over all the land of **Egypt**' (ver.41)=dominion over both Naturals. 5329. 5333- 5338.

— . Pharaoh . . . submitted **Egypt** wholly to Joseph . . . in order that Joseph might put on the representation of the Celestial of the Spiritual which the Lord had while He was in the world, and by means of which He disposed His Natural, and also His Sensuous, so as successively to make both Divine.

5366. 'Pharaoh said to all **Egypt**' (ver.55)=apperception in both Naturals, in general and in particular.

5373. 'Every land came to **Egypt**' (ver.57)=that goods and truths were collated into the scientifics which are of the Church.

—². In its own proper sense, '**Egypt**'=knowledge, and therefore scientifics; and the scientifics which are signified by '**Egypt**' in a good sense, are the scientifics of the Church. Refs.

5397. (In Gen.xlii.) it treats of the endeavour to appropriate the truths of faith by means of the scientifics of the Church, which are '**Egypt**,' and without a medium . . .

5402. 'That there was provision in **Egypt**' (ver.1)=an animus to procure truths for themselves by means of scientifics.

— . By the scientifics of the Church, which here are '**Egypt**,' are meant all the Knowledges of truth and

good before they have been conjoined with the interior man, or through the interior man with Heaven, thus through Heaven with the Lord. The doctrinal and ritual things of the Church, and also the Knowledges . . . are nothing but scientifics, until a man has seen from the Word whether they are true, and has thus appropriated them to himself . . .

[A.] 5406°. Hence it is that not only here, but also everywhere in the Word, it is said 'to go down from the Land of Canaan to **Egypt**,' and 'to go up from **Egypt** to the Land of Canaan;' for 'the Land of Canaan'=what is heavenly, and '**Egypt**,' what is natural; for 'the Land of Canaan'=the heavenly kingdom . . . whereas '**Egypt**' in the representative sense is the natural kingdom, consequently the goods and truths which are of the external Church, and which for the most part are scientifics.

5580. '(The provision) which they had brought from **Egypt**' (Gen.xliii.2)=(the truth) which is from scientifics. . . In a good sense, '**Egypt**'=the scientifics which are of the Church; namely, those which are of service for the form of the Church. By such things a man is introduced into the truths of the Church . . .

5637. 'They arose and went down to **Egypt**' (ver.15)=elevation to procure for themselves life from the interior things of scientifics. . . The interior things of scientifics are those things which are spiritual in the Natural . . .

5700. '(They set) for the **Egyptians** that did eat with him by themselves' (ver.32)=the separation of the scientifics which are in inverted order. . . '**Egypt**,' or 'the **Egyptians**,' in a good sense,=the scientifics of the Church; but in the opposite sense, they=the scientifics which are in inverted order, thus which are contrary to the truths of the Church. . . The reason '**Egypt**'=these scientifics, is that the scientifics of the Ancient Church, which were representatives and significatives of celestial and spiritual things, and which had been more cultivated among the **Egyptians** than among others, they had turned into things magical, whereby they completely inverted the scientifics of the representative Church . . .

5701. 'Because the **Egyptians** cannot eat bread with the Hebrews' (id.)=that they cannot be at all conjoined with the truth and good of the Church. 'The **Egyptians**'=those who are in inverted order, thus who are in evil and falsity.

5702. 'Because that is an abomination to the **Egyptians**' (id.)=that they are in what is opposite. 'The **Egyptians**'=those who are in inverted order. . . They who are in inverted order . . . have such an aversion for the good and truth of the Church, that when they hear it . . . they feel nausea and as it were vomiting. . . That all things of the Hebrew Church . . . were an abomination to the **Egyptians**. Ill. . . Thus the **Egyptians** abominated all the things of that Church. The reason was, that the **Egyptians** had also primitively been among those who constituted the Ancient Representative Church; but they afterwards rejected the God of the Ancient Church, that is, Jehovah or the Lord, and served idols, especially calves; they also turned into things magical the very representatives and significatives . . . of the Ancient Church . . . Hence they were

in inverted order, and consequently abominated all things which were of the Church. 5871.

5874. 'And the **Egyptians** heard' (Gen.xlv.2)=even to ultimates. . . 'The **Egyptians**'=scientifics, thus ultimates; for the scientifics with man are his ultimates. Ex.

5886. 'Whom ye sold into **Egypt**' (ver.4)=the internal which they had estranged. . . By '**Egypt**' are here signified the lowest things; for to reckon anything among scientifics without acknowledgment, is to reject it to the sides, thus to the last or lowest things . . .

5904. 'I have dominion in all the land of **Egypt**' (ver.8)=that he himself disposes the scientifics there. . . 'The land of **Egypt**'=the natural mind, thus all scientifics; for these belong to that mind: scientifics are what constitute the Intellectual of that mind. 5908.

5922. 'Ye shall tell my father all my glory in **Egypt**' (ver.13)=the communication of the Spiritual Heaven in the Natural with spiritual good. . . '**Egypt**'=the scientifics which are in the Natural, thus the Natural.

5942. 'I will give you the good of the land of **Egypt**' (ver.18)=the possession of scientifics.

5945. 'Take you carriages out of the land of **Egypt**' (ver.19)=the doctrinal things of scientifics. (See CHARLOT, here.)

5949. 'The good of the whole land of **Egypt** is yours' (ver.20)=that they have what is primary in the natural mind.

5958. 'Ten asses carrying of the good of **Egypt**' (ver.23)=scientifics, with many things for service. . . 'Asses'=scientifics; here, the lowest scientifics, which, as they carry interior things, are things for service; and 'the good of **Egypt**'=scientifics, but the scientifics of the Church; for these are properly signified by '**Egypt**.' The reason these are 'the good of **Egypt**,' is that they were sent by Joseph to Israel . . .

5964. 'They went up out of **Egypt**' (ver.25)=recession from the scientifics of the Church. . . The reason these scientifics are here signified, is that they were in them while they were in **Egypt** with Joseph.

5968. 'He has dominion in all the land of **Egypt**' (ver.26)=that the natural mind is under his Power.

6004. 'Fear not to go down into **Egypt**' (Gen.xlvi.3)=that natural truth with all things belonging to it, must be initiated into the scientifics of the Church.

— 2. The scientifics of the Church at that time were representatives and significatives of rituals; for all the rituals of the Church were from such things: there were also scientifics which were of service to the doctrinal things of charity . . . and from these scientifics they knew who are meant by the poor, the needy, etc. . . Such scientifics flourished in **Egypt**; wherefore by '**Egypt**' are signified scientifics; and that natural truth, which is 'Jacob,' was to be initiated into such scientifics, is represented by Jacob going down into **Egypt** with all that belonged to him. Ex. 6018.

6025. There was no son born to the sons of Jacob in **Egypt**. . . Their sons being all born in the Land of Canaan, represented that thence come such things as are of the Church. . . But the reason there were sons born to Joseph in **Egypt**, was that there might be represented the dominion of the internal man in the external . . .

'Manasseh'=the Voluntary; and 'Ephraim,' the Intellectual which are of the Church in the Natural.

6047. In the Word there is described the Lord's Kingdom, and that therein the Spiritual, the Rational, and the Scientific will be conjoined . . . is described by the names 'Israel,' 'Asshur,' and 'Egypt' . . . in Is. xix. 18-25.

6052. 'An abomination of the Egyptians is every shepherd of the flock' (Gen. xlvii. 34)=thus separation from perverted scientifics.

6083. 'The [land of Egypt, it is before thee' (Gen. xlvii. 6)=that the scientifics of the natural mind are under the auspices of the celestial internal. 'The land of Egypt'=the natural mind where scientifics are. Refs.

6103. 'He gave them a possession in the land of Egypt, in the best of the land' (ver. 11)=in the inmost of the natural mind where scientifics are.

6111. 'The land of Egypt and the Land of Canaan laboured from before the famine' (ver. 13)=that this desolation was in the Natural where scientifics are, and within the Church.

6112, 6113. 'Joseph gathered up all the silver that was found in the land of Egypt, and in the Land of Canaan' (ver. 14)=every true and adaptable scientific that was in the Natural and in the Church. 6917.

6116. 'When the silver was consumed out of the land of Egypt, and out of the Land of Canaan' (ver. 15)=that the true and adaptable Scientific was no longer to be seen in the Natural and within the Church, on account of the desolation.

6147. 'From the end of the boundary of Egypt and to the end of it' (ver. 21)=extension through the whole Natural where scientifics are. . . For the Natural is that which contains, and scientifics are the things which are contained; hence there is signified by 'Egypt' both the thing containing and the thing contained; that is, both the Natural and that which is scientific . . .

6169. 'Israel dwelt in the land of Egypt' (ver. 27)=that spiritual good lived among the scientifics which are of the Church.

6173. 'And Jacob lived in the land of Egypt' (ver. 28)=that natural truth was in scientifics. . . 'The land of Egypt'=the scientifics of the Church.

6181. 'Bury me not, I pray, in Egypt' (ver. 29)=regeneration not in scientifics.

6183. 'Thou shalt carry me out of Egypt' (ver. 30)=that there may be elevation from scientifics.

6234. 'Thy two sons that were born to thee in the land of Egypt' (Gen. xlviii. 5)=good and truth in the Natural from the Internal. 6252.

6235. 'Before I came unto thee into Egypt' (id.)=before the truth of the Natural was in scientifics.

6432. That 'in their youth they committed whoredom with Egypt' (Ezek. xxiii. 3)=that they falsified the truths of the Church through scientifics.

6507. 'The Egyptians wept for him' (Gen. l. 3)=the sadness of the scientifics of the Church . . . because the good of the Church, which is represented by 'Israel' had left them . . .

6525. 'All the elders of the land of Egypt' (ver. 7)=

which were in agreement with truth. . . 'The land of Egypt'=the natural mind where scientifics are; thus, also, where truths are; for scientifics are the truths of the natural mind, and, when they are true, they are called scientific truths.

6553. 'And Joseph returned into Egypt, he and his brethren' (ver. 14)=the life of the celestial internal and that of the truths of faith in scientifics.

6580. 'And Joseph dwelt in Egypt' (ver. 22)=the life of the scientifics of the Church from the internal.

6589. 'The land of Egypt,' from which they were to go up' (ver. 24)=the vastated Church: the Egyptians represented this because they oppressed the Sons of Israel; and its destruction was represented by their submersion in the Red Sea.

6596. '(Joseph) was put in an ark in Egypt' (ver. 26)=concealment in the scientifics of the Church. Ex.

6638. 'Of those who came into Egypt with Jacob' (Ex. i. 1)=after truths had been initiated in scientifics.

6639. As in those chapters of Genesis where it treats of the coming of the sons of Jacob and of Jacob himself into Egypt to Joseph, it has treated of the initiation of the truths which are of the Church into scientifics; and as the Church is not established until this initiation is effected, therefore, according to the series of the things in the internal sense, it here treats of the Church established, and how it is continually being infested by scientifics and falsities. For however much truths have been initiated, and the Church established with man, still scientifics and falsities continually rise up and assault the things which are of the Church with him. These are the things which 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. . . On his arrival there, he is therefore kept in a state in which he is assaulted by the scientifics which disagree with truths, and also by the falsities which do so, and this until these scientifics become of no account to him, and are removed. This rarely takes place with a man while he is living in the body; but in the other life it takes place with those who are to be elevated into Heaven; yet with the greatest variety. . . These are the things, which, in the internal sense, are described by the Sons of Israel being oppressed by the Egyptians, and by their afterwards being set free, and, after various states in the wilderness, being at last introduced into the Land of Canaan.

6643. 'Joseph was in Egypt' (ver. 5)=that the celestial internal was in the Natural.

6651. 'There arose a new king over Egypt' (ver. 8)=separated scientifics which are contrary to the truths of the Church.

6666. 'The Egyptians made the Sons of Israel serve' (ver. 13)=a striving to subjugate . . . on the part of those who are in separated scientifics which are contrary to the truths of the Church. Des. 6863. 6896. 7199.

6673. 'The king of Egypt said to the Hebrew midwives' (ver. 15)=an influx from separated scientifics into the Natural where are the true scientifics of the Church.

[A.] 6679. 'They did not as the king of **Egypt** spake to them' (ver.17)=that it was not done as those who are in falsities were striving for.

6684. 'The Hebrew women are not as the **Egyptian** women' (ver.19)=that the scientifics of the Church are not such as the scientifics which are contrary to them.

6692. The reason 'the **Egyptians**'=scientifics which are contrary to the truths of the Church, is that the representatives and significatives of the Ancient Church . . . were there turned into things magical. Ex. This may be evident also from the hieroglyphics of the **Egyptians**, which they used for holy things; for by means of them they signified spiritual things, and perverted Divine order.

—². In the deepest of the Hells of the magicians are the **Egyptians**.

6729^e. 'The daughter of **Egypt**'=the affection of reasoning about the truths of faith, as to whether it is so, from scientifics, while what is negative is regnant; thus=the religiosity which thence arises; and which is of such a character that nothing is believed but what is false.

6750^e. That the Scientific was the first plane with the Lord when He made His Human Divine truth . . . is signified by the Lord, when an infant, being brought into **Egypt** . . .

—¹. '**Egypt**'=scientifics; but by scientifics are not meant philosophical scientifics, but the scientifics of the Church. These are the scientifics, which, in the genuine sense, are signified by '**Egypt**.'

6758. 'He saw an **Egyptian** man smiting a Hebrew man' (Ex.ii.11)=an estranged Scientific endeavouring to destroy the truth of the Church. 'An **Egyptian** man'=what is scientific estranged from truth.

6784. 'An **Egyptian** man delivered us out of the hand of the shepherds' (ver.19)=that the scientific truth which is adjoined to the Church prevailed over the power of the doctrine of falsity from evil. . . The reason Moses is here called 'an **Egyptian** man,' is that by Moses is here represented truth such as there is with those who are in the truth of simple good. . .

6799. 'The king of **Egypt** died' (ver.23)=the end of the former falsity. . . Pharaoh, or 'the king of **Egypt**'=a false Scientific.

6854. 'I have come down to deliver him out of the hand of the **Egyptians**' (Ex.iii.8)=that He let Himself down to them to release them from the power of the false scientifics which are endeavouring to destroy the truths of the Church.

6855. 'Land,' here the land of **Egypt** (id.)=the place and state where they are being infested by falsities.

6865. 'Bring thou forth My people the Sons of Israel out of **Egypt**' (ver.10)=the consequent deliverance of those who were of the Spiritual Church from infesting falsities. 6871. 6897.

6901. 'Thou shalt come in, thou and the elders of Israel, unto the king of **Egypt**' (ver.18)=communication with those who are in falsities, and who infested.

6907. 'The king of **Egypt** will not give you to go' (ver.19)=that falsity would set itself in opposition.

6910. 'I will smite **Egypt** with all My wonders' (ver.20)=the mediums of the Divine power against falsities.

6914. 'I will give the grace of this people in the eyes of the **Egyptians**' (ver.21)=the fear, by reason of plagues, of those who are in falsities of those who are of the Spiritual Church. . . It treats of those who are in falsities, who are signified by 'the **Egyptians**,' that goods and truths were to be taken away from them, and transferred to those of the Spiritual Church. 7771.

—¹. The spoiling of the **Egyptians**. Fully Ex.

6917. As to the vessels of silver and vessels of gold which belonged to the **Egyptians** denoting scientifics of truth and scientifics of good, when yet by the **Egyptians** both here and in what precedes, as well as in what follows, are signified false scientifics; it is to be known, that in themselves scientifics are not truths, neither are they falsities; but that they become truths with those who are in truths, and falsities with those who are in falsities; this being the effect of their application and use. . . As for example:—with the **Egyptians** there remained many things from the representatives of the Ancient Church, as is evident from their hieroglyphics; but as they applied them to things magical. . . with them they were not true scientifics but false scientifics; yet the same things in the Ancient Church were true scientifics. . . 7770³.

—². The things which the women of the Sons of Israel borrowed from the **Egyptians** . . . were afterwards applied to the use of constructing the ark, etc.

6920. 'Ye shall spoil the **Egyptians**' (ver.22)=that such things were to be taken away from those who were in falsities and thence in evils.

6976. The land of **Egypt**=the natural mind which is in falsity, thus the Natural.

7016. 'Let me go, I pray, and I will return to my brethren who are in **Egypt**' (Ex.iv.18)=elevation to interior and more spiritual life in the Natural. 7020. 7025. 7029.

7021. 'For all the men seeking thy soul are dead' (ver.19)=the removal of the falsities that endeavour to destroy the life of truth and good. (For) the **Egyptians**, who are here 'the men,'=those who are in falsities.

7097. From ancient time the **Egyptians** knew Jehovah, because the Ancient Church had been in **Egypt**, as is manifestly evident from the fact, that they had among them the representatives and significatives of that Church; the **Egyptian**-*Aegyptiaca*-hieroglyphics are nothing else; for by them spiritual things were signified; they also knew that they actually corresponded; and because they began to apply such things in their sacred worship, and to worship them, and at length also to turn them into things magical, and thus to be associated with the diabolical crew in Hell, they completely destroyed the Ancient Church with themselves. Hence it is, that by 'the **Egyptians**' in the Word are signified the scientifics of the Church perverted, also the falsities which are contrary to the truths of the Church. When Divine worship had been thus perverted in **Egypt**, it was no longer allowed them to worship Jehovah, and at last not even to know that Jehovah was the God of the Ancient Church, lest they should profane the name of Jehovah.

7103. 'The king of **Egypt** said unto them' (Ex.v.4)=reply by those who are in falsities. . . 'The king of **Egypt**'=a false Scientific.

7130. 'The people scattered itself abroad in all the land of **Egypt**' (ver.12)=that they overspread the natural mind in every direction.

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. . . 'The **Egyptians**'=those who infest by means of falsities injected.

7220. 'Speak to Pharaoh king of **Egypt**' (ver.11)=warning to those who infest by means of mere falsities. 7228. 7243.

7221. 'The land of **Egypt**'=a state of infestations.

7235. 'Bring ye out the Sons of Israel from the land of **Egypt**' (ver.26)=that those who are of the Lord's Spiritual Kingdom should be delivered from the vicinity of those who are in falsities.

7238. 'To bring out the Sons of Israel from **Egypt**' (ver.27)=that they should leave them and not infest. . . 'Egyt'²=the falsity from which comes infestation.

7240. 'The land of **Egypt**' (ver.28)=where those who are of the Lord's Spiritual Kingdom were infested by falsities. This was in the Lower Earth, which is near the Hells. The land of **Egypt**, where the Sons of Israel were, and which was called 'Goshen,'=that Lower Earth; but where the **Egyptians** were,=the Hells around, from which came the infestations by falsities. 7445.

7274. 'In the land of **Egypt**' (Ex.vii.3)=where are they who are infesting.

7276. 'I will give My hand upon the **Egyptians**' (ver. 4)= . . . that those who are in falsities shall be compelled through Divine power.

7278. 'Out of the land of **Egypt**' (id.)=from infestations.

7280. 'And the **Egyptians** shall know that I am Jehovah' (ver. 5)=that they will have fear of the Divine. . . 'The **Egyptians**'=those who are in falsities and infest. 7281.

7296. As the **Egyptians** applied themselves to such things, they called themselves 'the son of the wise, and of the kings of antiquity' (Is.xix.11). The **Egyptians** called the knowledges of things wisdom.

7320. 'The **Egyptians** shall labour to drink the waters out of the river' (ver.18)=that they would want to know scarcely anything about truths. 'The **Egyptians**'=those who falsify truths . . .

7324³. 'Egyt'²=the scientifics of the Church: scientifics are Knowledges, but in a lower degree.

7337. 'The magicians of **Egypt** did so with their enchantments' (ver.22)=that their falsifiers fashioned the like. Ex.

7385. 'Aaron stretched out his hand over the waters of **Egypt**' (Ex.viii.6)=the effect of the power of internal truth through external truth against falsities. . . 'The waters of **Egypt**'=falsities.

7387. '(The frog) covered the land of **Egypt**' (id.)=

that the natural mind was filled with falsities and consequent reasonings. 7389.

7409. 'The land stank' (ver. 10)=consequent noisomeness and loathsomeness. 'The land,' here the land of **Egypt**,=the natural mind.

7420. '(Lice) in all the land of **Egypt**' (ver.17)= (evils) through the whole natural mind.

7441². 'The fly in the extremity of the rivers of **Egypt**' (Is.vii.18)=falsities which are in the extremes of the natural mind, thus which are in the Sensuous nearest the body.

7442. 'The houses of the **Egyptians** shall be filled with the baneful flying thing, and also the land whereon they are' (Ex.viii.21)=that the falsities of malevolence will take possession of all things of the natural mind. . . 'A house of the **Egyptians**'=the interiors of the natural mind . . . and 'the land of **Egypt**'=the natural mind in general.

7454. 'We shall sacrifice the abomination of the **Egyptians** to Jehovah our God' (ver.26)=that infernal noisomeness and defilement would flow in. Ex.

7465. Each miracle that was done in **Egypt** signifies some special state into which those come in the other life who are in falsities and infest. There are ten states into which they successively come before they are entirely stripped of all truth, thus before they are cast into Hell. For they who are in the knowledge of faith, but in evil of life, are not conveyed into Hell immediately after death, but successively. They are first convinced that they are in evil; afterwards the knowledge of faith is taken away from them; and at last they are left to the evil of their own life. This is effected by a number of successive states; and these are the states which are described by the miracles done in **Egypt**, consequently by the evils which befel the **Egyptians** before they were immersed in the Red Sea.

7502^e. These things are said to show the quality of the man of the Church who professes faith alone, and is not concerned about the life of faith; for these are they who are represented by the **Egyptians** here and in what follows.

7505². 'A pestilence in the way of **Egypt**' (Amos iv.10)=the vastation of good and truth through falsities, which are 'the way of **Egypt**.'

7506. 'The cattle of the **Egyptians**' (Ex.ix.4)=the goods and truths of the Church possessed by those who infest. 'The **Egyptians**'=those who have been of the Church, and thence in the knowledge of the truth and good of faith, but in a life of evil, and who infest in the other life. Refs.

7511. 'And all the cattle of the **Egyptians** died' (ver. 6)=the consumption of the truth and good of faith with those who infest.

7519^e. 'The land of **Egypt** which he shall smite' (Jer. xliii.11)=the natural mind.

7522. 'It shall be for dust in all the land of **Egypt**' (ver.9)=the damnation of these falsities in the natural mind. 7525.

7532. '(The ulcer was) upon all the **Egyptians**' (ver. 11)

= that (filthy things came forth) upon those who were infesting.

[A.] 7554. 'Such as has not been in **Egypt** from the day it was founded, even until now' (ver. 18) = that with others there is no such destruction in the natural mind. 7578.

7569. 'There shall be hail in all the land of **Egypt**' (ver. 22) = falsity destroying in the natural mind. 7571. 7580.

7576. 'He made hail to rain upon the land of **Egypt**' (ver. 23) = the natural mind thus taken possession of by the falsities of evil.

7579. 'The land of **Egypt**' = scientific truth which belongs to the natural mind.

7634. 'What things I have wrought in **Egypt**' (Ex. x. 2) = what has befallen those in the other life who infest the upright.

7655. 'Knowest thou not yet that **Egypt** perisheth' (ver. 7) = that from what has taken place it may be known that all who assail these simple ones are cast into Hell, whence there is no escape. . . 'Egypt' = infestation, thus also those who infest.

7668³. 'The way of **Egypt**' = a perverted Scientific.

7674. 'Over the land of **Egypt** for the locust' (ver. 12) = that falsity may take possession of the whole Natural of those who infest. 7675. 7678. 7693.

7705. 'There was not one locust left in all the boundary of **Egypt**' (ver. 19) = that those falsities appeared no more in the extremes. . . 'Egypt' = the Natural.

7732. This is to be removed from the **Egyptians**, thus from those who are in mere falsities from evil, who are now signified by 'the **Egyptians**.'

7766. 'I will still bring one plague upon Pharaoh, and upon **Egypt**' (Ex. xi. 1) = the end of vastation, which is damnation. The plagues brought upon **Egypt** = successive states of vastation. . . The last is the damnation of faith separated from charity; for the first-born given to death in **Egypt** = the damnation of that faith. Ex. . . . 'Egypt' = the natural mind. 7778.

7772. 'The man Moses was very great in the land of **Egypt**' (ver. 3) = respect now for Divine truth . . . in the minds of those who infest.

7779⁴. The reason the first-born of the **Egyptians** represented faith separated from charity, is that the **Egyptians** were more in the knowledge of the rituals of the Church than all others who constituted the Representative Church after the time of the Flood. At that time all rites were representative of spiritual things in Heaven. The **Egyptians** were better acquainted with these than the rest; but in process of time they began to love Knowledges alone . . . and to make everything of the Church consist in the knowledge of such things as belong to the Church, and no longer in the life of charity. Thus they inverted the whole order of the Church, and this being inverted, the truths which are called the truths of faith could not but be falsified. (See this illustrated under CALF, here.)

7781^e. The **Egyptians** perverted all truths and goods by applications to evil uses.

7786. 'That ye may know that Jehovah doth distin-

guish between the **Egyptians** and Israel' (ver. 7) = that the nature of the difference between those who are in evil and those who are in good may be known. . . The '**Egyptians**' before = those who are in falsity; but now, after they have been vastated as to the truths of the Church which they knew, they = those who are in evil; for by the death of the first-born is signified damnation, which is a state of evil.

7826. 'In the land of **Egypt**' (Ex. xii. 1) = when those of the Spiritual Church were still in the neighbourhood of those who infest. . . This neighbourhood is signified by the Sons of Israel being in the midst of the land of **Egypt**, or in the land of Goshen . . . 7940.

7844. 'Between the evenings' = the state of deliverance of those who are in truth from good, and the state of damnation of those who are in falsity from evil; which states are signified by the going out of the Sons of Israel from **Egypt**.

—². It also = the end of the state of infestations, and the beginning of the state of the damnation of those who are signified by 'the **Egyptians**.'

7869. 'I will pass through the land of **Egypt**' (ver. 12) = presence with those who have infested.

7898. 'In this same day I brought your armies out of the land of **Egypt**' (ver. 17) = that there was then a state of charity and faith, whereby separation was effected from those who were in evils and falsities.

7926. 'To inflict a plague on **Egypt**' (ver. 23) = whence damnation comes to those of the Church who have been in faith separated from charity. . . For by '**Egypt**,' or 'the **Egyptians**,' are signified those who have been in the knowledge of such things as are of the Church, but who have separated life from doctrine, that is, charity from faith. The **Egyptians** also were of this character; for they had the knowledge of the things which were of the Church of that time . . . they were acquainted with the representations of spiritual things in natural ones, which constituted the rituals of the Church at that time; and therefore they were acquainted with correspondences, as may evidently appear from their hieroglyphics, which were images of natural things that represented spiritual ones. Hence it is, that by 'the **Egyptians**' are signified those who are in the knowledge of the things of faith, but in a life of evil. In the other life, such are vastated as to all things which are of faith . . . and are at last damned; which damnation is meant by the death of the first-born in **Egypt**. 7941. 7948. 7952. 8086. 8093².

7932^{1,2}. 'The **Egyptians**' = those who infested.

7964. '**Egypt** was urgent upon the people in hastening to send them away out of the land' (ver. 33) = that from aversion and fear they pressed them to depart.

7980. 'Because they were driven out of **Egypt**, and could not stay' (ver. 39) = for they were removed by those who were in falsity from evil.

7983. 'The dwelling of the Sons of Israel which they dwelt in **Egypt**' (ver. 40) = the duration of infestations.

7988. 'All the armies of Jehovah went forth out of the land of **Egypt**' (ver. 41) = that those who were in truth from good, and were still detained there, were taken out . . . and delivered from infestations. 8100.

7990. 'To bring them forth out of the land of **Egypt**' (ver.42)=deliverance from spiritual captivity. 8049.

8018. 'Jehovah brought forth the Sons of Israel out of the land of **Egypt**' (ver.51)=that the Lord delivered from damnation those who were in the good of truth and in the truth of good . . . The reason 'the land of **Egypt**' here=damnation, is that damnation is now signified by the state of the **Egyptians** . . .

8065. 'Jehovah hath done to me in my going forth out of **Egypt**' (Ex.xiii.8)=that they were delivered by the Lord from spiritual captivity and from damnation. 8069.

8096. 'To repent and return to **Egypt**' (ver.17)=to go away from good, thus to decline from truth . . . and fall into falsities. 8097.

8125. (In Ex.xiv.) they who are in faith separated from charity are represented by 'the **Egyptians**' . . . Hell is signified by 'the Red Sea' . . . in which the **Egyptians** were immersed.

8154. 'The **Egyptians** pursued after them' (ver.9)=the effect from the endeavour to subjugate of those who were in falsities from evil. 8208.

8161. 'Behold, the **Egyptian** marching after them' (ver.10)=the oppressiveness of the falsity continually increasing. 'The **Egyptian**'=those who are in falsities from evil, thus also the falsity from evil itself.

8165. 'Were there no graves in **Egypt**, that thou hast taken us to die in the wilderness?' (ver.11)=that if there were damnation, it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they yielded.

8166. 'What is this that thou hast done to us to bring us forth out of **Egypt**?' (id.)=that it was in vain that they had been delivered from infestations by falsities. 8167. 8168. 8169.

8174. 'The **Egyptians** whom ye see, ye shall not add to see them any more for ever' (ver.13)=that the falsities which are once removed will be removed to eternity.

8185². 'The land of **Egypt**' (Zech.x.10)=scientifics. . . 'The pride of Asshur shall be cast down, and the staff of **Egypt** shall recede' (ver.11)=that they shall not trust any longer in their own wisdom, but in wisdom from the Lord.

8186. 'Behold, I harden the heart of the **Egyptians**' (ver.17)=the obstinacy of falsity from evil.

8196. 'It came between the camp of the **Egyptians** and the camp of Israel' (ver.20)=between the falsities of evil on the one side, and the goods of truth on the other.

8212. 'Jehovah looked forth to the camp of the **Egyptians**' (ver.24)=the extension thence of the Divine influx towards those who were endeavouring to do violence by means of falsities.

8214. 'And troubled the camp of the **Egyptians**' (id.)=that thence the extensions of falsity from evil relapsed upon them.

8217. 'The **Egyptian** said' (ver.25)=the thought of those who were in falsities from evil.

8219. 'Because Jehovah fights for them against the

Egyptians' (id.)=that the Lord alone sustains the combat against falsities and evils.

8223. 'Let the waters return upon the **Egyptians**' (ver.26)=that the falsities from evil would flow back to them, and would environ those who are in falsities from evil.

8227. 'And the **Egyptians** fled to meet it' (ver.27)=that they themselves immersed themselves in falsities from evil.

8228. 'And Jehovah shook off the **Egyptians** into the midst of the sea' (id.)=that thus they themselves cast themselves into Hell, where there are falsities from evil.

8236. 'Jehovah saved Israel in this day out of the hand of the **Egyptians**' (ver.30)=that in this state the Lord protected those who were of the Spiritual Church from all violence from falsities from evil.

8237. 'And Israel saw the **Egyptians** dead on the sea shore' (id.)=the aspect of the damned scattered here and there.

8238. 'And Israel saw the great hand which Jehovah did against the **Egyptians**' (ver.31)=the acknowledgment of the Lord's omnipotence. . . 'The **Egyptians**'=those who are in damnation; now, those who are in Hell.

8313. (The Philistines) are distinguished from the **Egyptians** in this respect, that they exclude the goods of charity . . .

8364. See DISEASE at this ref.

8401. 'To their going forth out of the land of **Egypt**' (Ex.xvi.1)=to their state when first delivered from infestations. . . 'The land of **Egypt**'=infestations by those who are in evil and thence in falsities. 8528. 8570. 8646. 8751.

8407. 'We might have died by the hand of Jehovah in the land of **Egypt**' (ver.3)=that it would have been better for them to have been left by the Lord when they were in a state of infestations.

8409. 'The horses of **Egypt**' (Is.xxxi.)=scientifics from a perverted Intellectual.

8413². The former good or delight is meant by the flesh and bread in the land of **Egypt**.

8528. 'The **Egyptians**' and 'Pharaoh'=those who infested the upright in the other life; and who also infest them at this day. 8570. 8668. 8673. 8676. 8763.

8866. 'Who brought thee forth out of the land of **Egypt**, out of the house of servants' (Ex.xx.)=deliverance by Him from Hell. 'The land of **Egypt**'=infestations by the infernals. 10156.

8904⁴. 'The sons of **Egypt**'=scientifics. Refs.

9197. 'Because thou hast been sojourners in the land of **Egypt**' (Ex.xxii.20)=that they were protected from falsities and evils when they were infested by the infernals. 9270.

— The afflictions and oppressions of the Sons of Israel in **Egypt**=the infestations of the faithful who belonged to the Spiritual Church by the infernals before the Lord's Advent; and the protection and bringing out of the Sons of Israel from **Egypt**=the protection and deliverance of those who were of the Spiritual Church

by the Lord while He was in the world, and when He rose again. 9292.

[A.] 9292. 'Thou wentest forth out of **Egypt**' (Ex. xliii.15)=deliverance from infestation by falsities.

9294¹. By the bringing forth of the Sons of Israel out of **Egypt**, the like was represented as by the first of the three feasts, which was named the passover.

9340. '**Egypt**'=the Scientific in both senses, both true and false.

—⁶. 'The Sons of Israel brought up out of the land of **Egypt**' (Amos ix.7)=those who are initiated into spiritual truths and goods through scientific truths.

9341². 'A vine out of **Egypt**'=the Spiritual Church represented by the Sons of Israel.

9348⁴. 'The land of **Egypt** into which he was brought with hooks' (Ezek.xix.4)=the Scientific through which comes falsity.

9391⁸. The Ancient Church . . . was in **Egypt**; but in **Egypt** they cultivated the scientifics of that Church, whence they excelled in the knowledge of correspondences and representations . . . Hence it is that by '**Egypt**' in the Word is signified the Scientific in general both as to truth and as to good; and also the Natural; for the Scientific belongs to the natural man.

9818². '**Egypt**' (Is.xxxi.) = knowledge in general. Life 30. 79.

9836¹. '**Egypt**' (Ezek.xxix.)=a perverted Scientific, which deprives.

10071². '**Egypt**' (Is.xix.15)=those who want to enter into the truths and goods of faith by means of reasonings from scientifics, and not from things revealed, thus not from faith in the latter.

10156. The reason 'the land of **Egypt**'=Hell, is that by it in the genuine sense is signified the Natural and its Scientific; and to be brought out of the natural man and its Scientific, and elevated into the spiritual man and its intelligence and wisdom, is also to be brought out of Hell . . . for if man does not become spiritual he is in Hell; for the knowledge of the natural man . . . is in the light of the world . . .

10283⁹. 'To commit whoredom with the sons of **Egypt** great in flesh' (Ezek.xvi.)=to falsify the truths of the Church by means of scientifics which are solely from the natural man, thus by means of sensuous scientifics.

10292⁶. The things which were carried down to **Egypt** involve such things as are in the external or natural man; since by '**Egypt**' is signified the Scientific, which is of the natural man.

10400. 'To make the Sons of Israel to come up out of the land of **Egypt**' (Ex.xxxii.1)=elevation out of the natural or external man to the internal or spiritual man, in order to become the Church; for by 'the land of **Egypt**' is signified the Natural or external of the Church. 10435.

10407³. The **Egyptians** were (in externals without an internal) more than others; and as they surpassed other nations in the knowledge of correspondences and representations, they made themselves various idols, as is evident from the **Egyptian-Aegyptiacis**-idols which still remain; but their primary idol was a calf . . .

10409. 'Which made thee come up out of the land of **Egypt**' (ver.4), when said concerning those who are in externals without an internal, = to lead themselves . . . which is not to be elevated out of the natural man to the spiritual, or out of the world to Heaven; but is to cast one's self down to Hell, thus from freedom into slavery. 10426.

10421. 'Whom thou hast made to come up out of the land of **Egypt**' (ver.7)=whom thou didst believe that thou hadst led to the Divine . . . For '**Egypt**'=the natural or external man, from which there is elevation. 10526, Ex.

10437. 'Wherefore shall the **Egyptians** say?' (ver.12) = those who are in mere externals concerning those who are being elevated into internals. . . The reason 'the **Egyptians**' represent those who are in mere externals, is that in ancient times the **Egyptians** were among those with whom was the Representative Church . . . and at that time the **Egyptians** excelled in the knowledge of correspondences and representations . . . for they were acquainted with the internal things which the external ones represented and thence signified. But in process of time the like befel them as has done others among whom the Church has been instituted, namely, that from being internal men they became external ones, and at last did not care for internal things, making all worship to consist in external things. When this came to pass with the **Egyptians**, the knowledge of correspondences and representations . . . was turned into magic; as is the case when the internal things of worship . . . are obliterated, and there still remains the external representative worship, together with the Knowledge of the interior things which are represented. As the **Egyptians** became like this, by them in the Word is signified the knowledge of such things, and also the external or Natural; and as this without an internal is either magical or idolatrous, both of which are infernal, by '**Egypt**' is also signified Hell. Refs.

10659. 'Because in the month Abib thou wentest forth out of **Egypt**' (Ex.xxxiv.18)=that then there was deliverance from Hell.

H. 307³. 'The **Egyptian**' (Is.xix.)=the Natural (of the man of the Spiritual Church).

—(d). That '**Egypt**,' and 'the **Egyptian**,' in the Word, =the Natural, and consequently the Scientific. Refs.

S. 21. How the knowledge of correspondences came to be cultivated in **Egypt**, etc.

79⁴. '**Egypt**' (Hos.ix.3)=the Scientific of the natural man.

102. The ancient Word was in **Egypt**, etc.

117. From these Words, religious things spread through **Egypt** and Ethiopia into the kingdoms of Africa.

P. 255². The ancients had the knowledge of correspondences . . . which was especially cultivated in **Egypt**; hence their hieroglyphics . . .

R. 134². In the Word, by '**Egypt**' is signified the knowledge of the natural man.

298⁵. '**Egypt**' (Dent.xvii.16)=knowledge and reasoning from our Own intelligence, whence is the falsification of the truth of the Word, which here is 'a horse.'

392². 'An altar to Jehovah in the midst of the land of **Egypt**'=the worship of the Lord from love in the natural man.

405³. These things are said to the king of **Egypt** (Ezek. xxix.) because by '**Egypt**' is signified the Natural separated from the Spiritual.

444². The Natural of the Church, which also is the Scientific, is signified by **Egypt** and its river the Nile.

485². '**Egypt**' (Is. xxxvi. 6; Ezek. xxix. 6)=the natural man who trusts in his own strength, wherefore it is called 'the staff of a bruised reed.'

502. 'Which spiritually is called Sodom and **Egypt**' (Rev. xi. 8)=the two infernal loves, which are the love of dominion from the love of self, and the love of reigning from the pride of our own intelligence . . . (= by means of the evils of the love of self, and by means of the falsities thence. E. 653.)

503. What '**Egypt**'=in the Word, shall be told. '**Egypt**'=the natural man conjoined with the spiritual, and in this case, the affection of truth, and the consequent knowledge and intelligence. In the opposite sense, it=the natural man separated from the spiritual, and in this case, the pride of our own intelligence, and consequent insanity in spiritual things. (Both significations fully ill.)

—⁴. As the **Egyptians** became such, they were devastated as to all the goods and truths of the Church. Their devastations are described by the miracles performed there, which were the plagues, and which signified so many cupidities of the natural man separated from the spiritual, which acts solely from its own intelligence and the pride thereof.

—⁵. The reason '**Egypt**'=both intelligence and insanity in spiritual things, is that the Ancient Church, which had spread into many kingdoms of Asia, was also in **Egypt**; and at that time the **Egyptians** more than others cultivated the knowledge of correspondences between spiritual and natural things, as is evident from the hieroglyphics there. But when that knowledge with them was turned into magic, and became idolatrous, their intelligence in spiritual things became insanity; hence '**Egypt**,' in the opposite sense,=the latter.

T. 635. In seven chapters in the Revelation there is described the consummation of the present Church, in like manner as the devastation of **Egypt** is described; and both are described by the like plagues, each one of which signifies some falsity which furthered its devastation even to destruction; wherefore also this Church which is at this day destroyed, is called '**Egypt**' (Rev. xi. 8). (A parallel drawn between the plagues of **Egypt**, and those of the Revelation.)

—⁶. The reason the like things are said of **Egypt**, and of the Church whose consummation and end are described in the Revelation, is that by '**Egypt**' is meant a Church which in the beginning was pre-eminent; wherefore '**Egypt**,' before its Church was devastated, is compared to the garden of Eden, and to the garden of Jehovah (Gen. xiii. 10; Ezek. xxxi. 8); and is also called 'the corner stone of the tribes, the son of the wise, and of the kings of antiquity' (Is. xix. 11, 13).

D. 475^{8e}. These things are what are described by '**Egypt**' in the Prophets; for '**Egypt**'=knowledge, thus natural theology.

4777. How the Heavenly doctrine would proceed in Africa . . . After a time it would turn itself back through an interior tract even towards **Egypt**.

5406. On the way, (the Babylonians who had lived in good) borrowed silver and garments from the others, as the Sons of Israel did from the **Egyptians**; which signified Knowledges from those who were in Knowledges. The **Egyptians** from whom they borrowed these things, were Protestants who were not in good, although they were in truths. 5412.

E. 141³. 'The sons of **Egypt** with whom she has committed whoredom' (Ezek. xvi.)=scientifics and Knowledges of every kind wrongly applied to confirm falsities.

—⁹. The Sons of Israel did not want to enter into Canaan, but to return to **Egypt**; the Land of Canaan=Heaven and the Church with their truths; and **Egypt**=these falsified and turned into magic.

—¹³. The like is signified by their being commanded to borrow from the **Egyptians** gold, silver, and garments; for by the **Egyptians** are signified scientifics of every kind which are used to falsify truths.

193⁹. By the **Egyptians** are represented those who are merely natural, and yet possess many Knowledges.

223¹⁴. '**Egypt**'=the natural man and his Scientific.

235⁴. '**Egypt**'=the Knowledge of things both spiritual and natural.

275². 'The **Egyptians**'=the knowledges which are of the natural man.

—¹⁹. 'A bird out of **Egypt**'=a concordant Scientific.

279⁸. As a calf=the good of the natural man, and his truth, which is the Scientific; and the natural man and his Scientific are also signified by '**Egypt**,' '**Egypt**' is in the Word called 'a calf;' wherefore, also, after they had applied the scientifics of the Church to things magical and idolatrous, they turned the calf into an idol . . .

313¹⁰. By '**Egypt**' is meant Knowledges and scientifics. Hence it is evident what is signified by 'Israel being the third with **Egypt** and with Asshur, a blessing in the midst of the land;' namely, that the Spiritual will be everything there, both rational as well as cognitive and scientific; for when the inmost is spiritual, which is the truth from good, the Rational, which is thence derived, is spiritual too; and so also are the Cognitive and Scientific; for both are formed from the inmost, which is the truth from good, or the Spiritual.

328¹⁶. 'My people went down into **Egypt** to sojourn there' (Is. lii. 4)=the instruction of the natural man by means of scientifics and by means of the Knowledges of truth. '**Egypt**'=scientifics and also Knowledges, but such as are from the sense of the letter of the Word; and 'to sojourn'=to be instructed.

340¹⁵. 'The evil languors of **Egypt**' (Deut. vii. 15)=falsities originating from the evils in the natural man.

—¹⁸. By 'Israel,' 'Asshur,' and '**Egypt**,' are signified the three things which exist with the men of the Church; namely, the Spiritual, the Rational, and the Scientific. . . As the whole Rational of man is formed by means of

scientifics, and both from the Spiritual which is out of Heaven from the Lord—for all the intelligence of truth, and all the application of knowledges to truth is thence—it is said that ‘there shall be a path out of **Egypt** into Asshur, in order that Asshur may come into **Egypt**, and **Egypt** into Asshur;’ and that ‘the **Egyptians** shall serve with Asshur;’ and afterwards that ‘Israel shall be the third with **Egypt** and Asshur, a blessing in the midst of the land.’ ‘The midst’=the inmost, from which are all the rest. . . And as the Spiritual is that from which the Rational and the Scientific are applied to genuine truths, Israel is called ‘the inheritance,’ or the heir of the house, who possesses all things; and Asshur ‘the work of My hands,’ because the Rational is thence formed; and **Egypt** is called ‘the blessed people,’ because in the Scientific, as in their ultimate, all things are together. 388²⁰, 585¹³.

[E.] 355³⁶. By ‘**Egypt**’ in the Word is signified the Scientific which is in the natural man; consequently, also, the natural man; and as the natural man with the Scientific which is in it has not any understanding, but only thought from the memory, which is a species of imagination from the objects it has seen and heard, and which is beneath the Spiritual, in which nevertheless reside all the truths and goods of Heaven and the Church,—hence by ‘**Egypt**’ in very many places is signified a false Scientific; for, when the spiritual man does not flow in, the scientifics of the natural man are turned into mere falsities, and his thoughts into confirmations of falsity and into reasonings therefrom against truths. Hence may be evident what is signified by ‘the horses of **Egypt**,’ and by ‘its chariots’ (Is.xxxi.1) . . . These things are signified by ‘Woe to them that go down to **Egypt**’ . . . Wherefore, also, it is said, ‘**Egypt** is man, and not God; and his horses are flesh, and not spirit’ . . .

386⁸. ‘**Egypt**’ (Jer.xlii.)=the Natural; and ‘to come into **Egypt**,’ and ‘to sojourn there’=to become natural.

— That ‘**Egypt**’=the Scientific which is of the natural mind; that consequently it=the Natural; and that ‘the land of **Egypt**’=the natural mind. III.

391¹³. ‘**Egypt**’=the natural man and his Scientific.

— ‘Five cities in the land of **Egypt** speaking with the lips of Canaan’=a number of truths of doctrine which are genuine truths of the Church.

— ‘An altar to Jehovah in the midst of the land of **Egypt**’=the worship of the Lord from the good of love through true scientifics which are in the natural man. . . True scientifics are also Knowledges from the sense of the letter of the Word.

— ‘The boundary of **Egypt**’=the extremes: the extremes of the natural man are sensuous things.

401²¹. ‘**Egypt**’=the natural man such as he is from birth; to wit, that he is in mere falsities from evil.

405¹⁵. ‘A vine out of **Egypt**’=the Spiritual Church, which begins with man by means of scientifics and Knowledges in the natural man.

406³. ‘**Egypt**’=the Scientific of the natural man. 410⁶.

410⁶. ‘The fly in the extremity of the rivers of **Egypt**’=the falsity in the extremes of the natural man.

419¹⁸. ‘To carry down oil into **Egypt**’ (Hos.xii.1)

=to destroy the good of the Church by means of scientifics. Ex.

431⁹. As by ‘**Egypt**’ is signified scientific truths which are in the natural man, and upon these are founded the truths from good which are the truths of the spiritual man, **Egypt** is called ‘the corner stone of the tribes.’

433¹³. ‘**Egypt** shall be for a waste, and Edom for the wilderness of a waste’ (Joel.iv.19)=that the principles of falsity and the evils of the love of self, both from the natural man, will be destroyed.

439⁶. That the natural man, when he is subjugated, will supply concordant scientifics, and Knowledges of truth and good, is signified by ‘fat ones shall come out of **Egypt**’ (Ps.lxviii.31). ‘**Egypt**’=the natural man as to scientifics.

440². In order that such things might be represented by Ephraim and Manasseh, they were born to Joseph in the land of **Egypt**; for . . . by the land of **Egypt** is signified the Natural . . .

448³. When Joseph was carried down into **Egypt**, and obtained dominion over the whole of that land, and invited thither his father and his brethren, and nourished them, and so long as he was the lord of the land, by the land of **Egypt** was represented the Spiritual Church in the Natural, and by Jacob and his sons the Spiritual Church; but the end of the representation of the Spiritual Church in the Natural by **Egypt**, took place when Moses was born and began to lead the Sons of Israel out of **Egypt**.

448¹⁵. ‘When He went out against the land of **Egypt**, I heard lips I knew not’ (Ps.lxxxi.5)=when the old Church was destroyed, in which there were then falsities of doctrine . . . For **Egypt**, when Joseph was lord there, represented the Church which is in the Knowledges of truth and good, and in confirming knowledges; but when they began to hate and illtreat the Sons of Israel, **Egypt** represented the Church destroyed, in which are mere falsities; for it is said, ‘There rose up a new king over the **Egyptians**, who knew not Joseph.’ Wherefore also, the **Egyptians**, together with Pharaoh, who pursued the Sons of Israel, were sunk in the Red Sea.

—¹⁶. That at that time the Church on earth was established by Him, is meant by, ‘Then came Israel into **Egypt**’ (Ps.ev.23) . . . For the establishment of the Church by the Lord was represented by the coming of the Sons of Israel into **Egypt**; and also by the Lord being brought down into **Egypt** when He was an infant.

502⁶. ‘The outcasts from the land of **Egypt**’ (Is.xxvii.13)=those who have been deceived by means of scientifics; thus the gentiles who have been in falsities from ignorance of truth.

503³. By ‘the **Egyptians**’ (at the time of the plagues) are signified merely natural men . . . and by the plagues of **Egypt**, those changes which precede the Last Judgment; in like manner as do these in the Revelation; for by the sinking of Pharaoh and the **Egyptians** in the Red Sea, was represented the Last Judgment and damnation.

513¹. The reason a like plague took place in **Egypt**, was that by ‘**Egypt**’ is signified the natural man as to his Scientific, or the Scientific which is of the natural

man. By 'the river of **Egypt**' is signified intelligence acquired by means of scientifics.

514¹⁵. 'The **Egyptians**'=merely natural men: that 'Jehovah shall bring them back into **Egypt** in ships' (Dent.xxviii.68)=that they would be merely natural through the doctrinal things of falsity.

518¹⁶. By 'a vine out of **Egypt**' are meant the Sons of Israel. . . Their stay in **Egypt** represented the first initiation into the things of the Church; for '**Egypt**' signified the scientifics which are of service to the things of the Church. . . 654¹⁷.

—²⁸. 'The rivers of **Egypt**' (Is.xxxvii.25)=Knowledge and apperceptions of truth, because '**Egypt**'=the natural man as to scientifics; and Knowledge and apperception belong to the natural man.

—³⁰. 'The staff of **Egypt** shall recede' (Zech.x.11)=that the scientifics which are of service to reasonings shall avail nothing.

—³⁸. '**Egypt** riseth up like a flood' (Jer.xlvi.8). . . By '**Egypt**' is signified scientifics which confirm.

532³. '**Egypt**' (Is.xx.3)=the external or Natural as to the Scientific. . .

540⁹. That 'he shall smite **Egypt**, and kindle a fire in its houses' (Jer.xliiii.11,12)=that by means of the scientifics of the natural man he will pervert all the truths of doctrine, and will profane them. That he will subject to himself the natural man as to all things therein, which is done by means of falsities from scientifics, is signified by 'he shall array himself with the land of **Egypt** as a shepherd does with a garment.' That all things of the natural man will thus perish through the evils of earthly and corporeal loves, is signified by 'I will kindle a fire in the houses of **Egypt**.'

—¹⁰. As by '**Egypt**' is signified the natural man as to the Scientific there. . . **Egypt** is called in the Word 'a furnace of iron.' Ill.

543⁶. The **Egyptian-Aegyptiacae**-plagues = spiritual plagues; and the plague of locusts, the destruction of the whole natural man through an irruption of evil and falsity from the Sensuous. By '**Egypt**' is signified the natural man as to the Scientific and as to pleasure therein. . . Therefore it is said that 'the locust shall come up upon all the land of **Egypt**'. . . By 'the land of **Egypt**' is signified the Natural with the men of the Church. —

555⁷. 'To commit whoredom in **Egypt**'=to falsify truths by means of the scientifics which belong to the natural man; and to falsify truths there, is to turn holy things into magical ones, as the **Egyptians** did.

559⁹. 'There shall be no work for **Egypt**' (Is.xix.15). By '**Egypt**' is signified knowledge both of spiritual things and of natural things. That 'there shall be no work for it which the head or the tail may do'=that it does not possess spiritual things, or natural things which confirm spiritual ones.

569⁴. The river of **Egypt** (as one of the boundaries of Canaan)=the knowledge of the natural man.

—⁵. Therefore the two rivers, the river of **Egypt**, or the Nile, and the river of Assyria, or the Euphrates, signified the boundaries of the Church, and also introductions into the Church; for the Knowledge and

knowledges which are signified by the river of **Egypt** do introduce; for without Knowledge and knowledges no one can be introduced into the Church, or perceive the things which belong to the Church. . .

—¹⁶. To investigate spiritual things by means of the scientifics of the natural man, is signified by, 'What hast thou to do with the way of **Egypt** that thou drinkest the waters of Sihor?' (Jer.ii.18). . . **Egypt** and its river = the scientifics of the natural man.

—¹⁹. 'Against the army of Pharaoh king of **Egypt**. . .' (Jer.xlvi.2). By these words is signified the destruction of the Church and its truths by means of false reasonings from scientifics. . . By '**Egypt**' and its 'army' are signified scientifics which confirm.

576⁷. 'Broidered work from **Egypt**' (Ezek.xxvii.7)=the knowledge of such things as are of the Church. . .

585⁵. Worship from the falsities of doctrine which are from man's Own intelligence, is signified by 'to offer incense to other gods in the land of **Egypt**' (Jer.xliv.8). . . 'The land of **Egypt**'=the Natural in which resides the proprium of man, and thus is the source of this self intelligence.

594¹. 'Behold Jehovah. . . shall come into **Egypt**, whence the idols of **Egypt** shall be moved before Him, and the heart of **Egypt** shall melt in the midst of it' (Is. xix.1). By '**Egypt**' is here meant the natural man separated from the spiritual, who is then in falsities and evils, and thereby perverts all the truths and goods of the Church. . .

624¹¹. 'By a prophet Jehovah made Israel to come up out of **Egypt**' (Hos.xii.13). . . By '**Egypt**' is meant the natural man, who, when separated from the spiritual man, is damned; therefore (these words)=that by means of the Divine truth, the Lord leads out of damnation those who are in truths from good.

627⁹. 'The rivers of **Egypt** shall be diminished and dried up' (Is.xix.6)=that all things of natural intelligence will perish. . . '**Egypt**'=what is natural.

—¹⁰. 'Thou hast trusted upon the staff of this bruised reed, upon **Egypt**; whereon if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of **Egypt** to all that trust upon him' (Is.xxxvi.6). By '**Egypt**' is signified the natural man separated from the spiritual, and his Scientific, which, when separated from the intelligence of the spiritual man, is foolish, and is applied to confirm evils of every kind; wherefore it is a false Scientific. . .

—¹². '**Egypt**' (Ezek.xxix.7), here, too, =the natural man separated from the spiritual, and that its Scientific applied to evils is mere falsity. These things are said of those in the Church who trust in their Own intelligence.

—¹³. 'Fat ones out of **Egypt**' (Ps.lxviii.31)=those who are in the knowledge of spiritual things. . . who will accede to the Lord's Kingdom, because they are in light from the spiritual man.

633². '**Egypt** shall not be inhabited forty years; I will give **Egypt** for a waste in the midst of the desolate lands. . .' (Ezek.xxix.12). By '**Egypt**' is signified the Church as to scientific truths, upon which doctrine is founded. The scientific truths at that time were the knowledges of correspondences and representations, upon

which was founded the doctrine of their Church. But as the Egyptians turned these knowledges into magic, and thus perverted the Church, its vastation is (here) described. That 'Egypt shall be scattered among the nations, and dispersed into the lands'=that evils and falsities will take complete possession of that Church, and will pervert all its scientifics. Hence it is evident, that by 'forty years' is signified its plenary state of vastation . . . But the beginning of a new Church, which is signified by the end of the forty years, is meant by these words: 'At the end of forty years will I gather together the Egyptians from the peoples whither they were scattered; and I will bring back the captivity of Egypt' (ver. 13, 14).

[E.] 650²⁶. 'The king of Egypt, and his multitude' (Ezek. xxxi.)=the natural man with the scientifics there.

654. That 'Egypt,' here, (Rev. xi. 8)=the natural man separated from the spiritual, and thence falsities flowing forth from the evils of the love of self, and therefore from the pride of man's Own intelligence. Ex.

—². But as by 'Egypt' is signified the natural man in both senses, namely, both conjoined with the spiritual man, and separated from it—thus in a good sense, and in an evil sense—by 'Egypt' are also signified various things which belong to the natural man, which in general relate to Knowledges and scientifics; for the truths and falsities of the natural man are called Knowledges and scientifics.

—³. The reason that by 'Egypt' in the Word is signified the natural man in both senses. . . consequently all that which properly belongs to the natural man, was that in Egypt they cultivated knowledges, especially the knowledges of correspondences and representations . . . But as they made for themselves images according to correspondences, which, when from being internal men they became entirely external, they began to worship with a holy rite, and thus made for themselves idols, and therefore turned the representatives of spiritual and celestial things into idolatrous ones, and also into magical ones; hence it is that by 'Egypt' in the Word, in a bad sense . . . is signified the false Scientific of the natural man; and also what is idolatrous and magical.

—⁴. Concerning this matter, namely, the conjunction of the spiritual man with the natural, and the separation of the natural man from the spiritual, it treats in many places in the Word, especially where it treats of Egypt; because by 'Egypt' is signified the natural man both conjoined with the spiritual man, and separated from it; and where it treats of the natural man separated from the spiritual, Egypt is censured and rejected. And as by 'Egypt' in a wide sense is signified the natural man, by 'Egypt' is also signified a true Scientific and a false Scientific; for the truths and falsities which are in the natural man are called scientifics. And as true and false scientifics are signified by 'Egypt,' faith is also signified by it, since faith is of truth and truth is of faith; whence faith conjoined with charity is also signified by 'Egypt' in a good sense; and faith separated from charity, in a bad sense; for faith conjoined with charity exists when the spiritual man is conjoined with the natural, and then by 'Egypt' are signified true scientifics; whereas faith separated from charity exists when the natural man is separated

from the spiritual, and then by 'Egypt' is signified a false Scientific . . .

—⁶. Wherefore, it is first to be demonstrated from the Word, that by 'Egypt' is signified the natural man conjoined with the spiritual, or a Scientific vivified by the influx of spiritual light; or, what is like this, faith conjoined with charity, which in itself is faith. And afterwards it shall be demonstrated, that by 'Egypt' in the opposite sense is signified the natural man separated from the spiritual, or a Scientific not vivified by any influx of spiritual life; or, what is like this, faith separated from charity, which in itself is not faith. Fully ill.

—⁷. 'Egypt' (in Is. xix. 18-25)=the natural man conjoined with the spiritual, thus = the nations and peoples who have been outside the Church; and as they have not been in truths they have been natural men; but when they heard the Gospel they acknowledged the Lord, and thence being instructed in the truths of doctrine, they received faith. . . 'Five cities in the land of Egypt speaking with the lip of Canaan'=that with them there will be many doctrinal things according to the truths of doctrine of their Church. . . 'The land of Egypt'=the Church of such gentiles. . . 'In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at its boundary to Jehovah'=that then there will be the worship of the Lord from the goods of charity and thence from the truths of faith in all things which belong to the natural man. . . 'Then shall Jehovah be known to Egypt, and the Egyptians shall know Jehovah in that day'=the acknowledgment of the Lord and of His Divine. . . 'Thus shall Jehovah smite Egypt, in smiting and in healing. . . '=temptations, and thus conversion, and healing from falsities by means of truths. 'In that day there shall be a path from Egypt into Asshur, so that Asshur shall come into Egypt, and Egypt into Asshur'=that then they will have the Rational opened by means of true scientifics, so that a man shall view the scientifics which belong to the natural man rationally and thus intelligently: 'Egypt'=the Scientific of the natural man. . . 'In that day Israel shall be the third with Egypt and with Asshur, a blessing in the midst of the land'=influx into both from spiritual light. . . 'Egypt'=the natural man who has light from the world. . . 'Blessed be Egypt My people'=the natural man enlightened.

—¹². 'That the extension of the Land of Canaan, by which is signified the Church, was from the river of Egypt to the river of Assyria. Ill. . . For the Church, which in itself is spiritual, is terminated in the natural man, to wit, in his Rational and Scientific. . .

—¹⁴. 'The rivers of Egypt'=the knowledge of the natural man from a spiritual origin.

— 'The rivers of Egypt'=the intelligence of the natural man from scientifics, which are from a spiritual origin when they are applied to confirm the truths of the Church which are spiritual.

—¹⁵. As every man with whom the Church is to be implanted, is first to be instructed in scientifics; for without the introduction of the natural man through scientifics, which also are matters of varied experience from worldly things and intercourse with men, man cannot become rational; and if he does not become

rational neither can he become spiritual . . . and as the Church was to be instituted with the Sons of Israel, the natural man with them was therefore to be instructed first, that is to say, in truths naturally and also scientifically understood. In order that this might be represented and signified, it came to pass that Abraham . . . sojourned in **Egypt** with his wife . . . and afterwards that Jacob with his sons . . . by command went into **Egypt**, and dwelt in Goshen, which was the best of the lands of **Egypt** . . . and this in order that they might first be instructed in truths naturally and scientifically, before they were instructed in them spiritually; for everyone acquires a Rational by means of truths scientifically and naturally understood, into which the Spiritual can flow and operate . . . Thus man founds the Church with himself. Wherefore it is said of Abraham and of Jacob, that on account of a famine in the Land of Canaan they went into **Egypt** to sojourn there . . .

—¹⁹. As by 'Israel' in the supreme sense is meant the Lord, He Himself, when an infant, was carried down into **Egypt** . . . by which is signified the Lord's first instruction . . . But this withdrawal into **Egypt** only represented the instruction . . .

—²⁰. From these things it may be evident what is meant by '**Egypt**' where it treats of the Church to be established by the Lord. III.

— 'The labour of **Egypt**, and the merchandise of Ethiopia and of the Sabians' (Is. xlv. 14) = the delight of natural love from the acquisition of the Knowledges of truth and good . . .

—²¹. By 'the fat ones out of **Egypt**,' are signified the gentiles who are in the affection of knowing truths.

—²². It is said 'as a bird out of **Egypt**' (Hos. xi.), because a bird = thoughts from true scientifics.

—²³. 'From the ear of the river to the river of **Egypt**, which Jehovah shall shake off' (Is. xxvii. 12) = all rational and scientific truth which is of service to the Spiritual. . . That those will accede to the Church who otherwise would perish through reasonings from scientifics applied to the confirmation of falsities, is signified by 'they shall come that were perishing in the land of Asshur, and the outcasts from the land of **Egypt** . . .

—²⁴.
—²⁴. 'The pride of Asshur shall be cast down, and the staff of **Egypt** shall recede' (Zech. x. 11) = that reasonings from scientifics confirming the evils and falsities of the natural man shall be dispersed. . . 'The staff of **Egypt**' = the Scientific confirming.

—²⁵. 'At the end of forty years I will gather **Egypt** out of the peoples . . .' (Ezek. xxix.). By '**Egypt**,' here, is signified the Church with those who are in moral life from natural lumen. . . The scientifics by which they have confirmed falsities, are signified by '**Egypt** which Jehovah will gather from the peoples whither they have been scattered.'

—²⁶. That they who are in natural lumen from scientifics alone, and with whom good cannot be implanted through truths, will be in evils and falsities of every kind, is signified by, 'If the family of **Egypt** go not up, there shall be the plague wherewith Jehovah shall smite the nations' (Zech. xiv. 18).

—²⁷. The natural affection of knowing truths from

a spiritual affection, is signified by '**Egypt**,' 'Ethiopia,' and 'Seba' (Is. xliii. 3).

—²⁸. As by '**Egypt**' is signified the natural man, and all the intelligence of the spiritual man is ended and founded in the natural man, and in his Knowledges and scientifics, on which account man, without them, is not intelligent and wise, and not even rational—for the spiritual man acts as one with the natural man as cause does with effect; and it acts as one through correspondences—hence it is that in ancient times, when the Representative Church was in **Egypt** also, the King of **Egypt** or Pharaoh was called 'the son of the wise,' and 'the son of the kings of antiquity;' and **Egypt** was called 'the corner stone of the tribes.'

—²⁹. Therefore, also, it is said of Solomon . . . that 'his wisdom . . . was before all the wisdom of the **Egyptians**' . . . By 'the **Egyptians**' are meant all who are learned from knowledges, especially from the knowledge of correspondences, and are thence in intelligence; wherefore also the knowledges of the **Egyptians** are called 'things stored up of gold and silver,' and 'desirable things,' in Daniel xi. 43.

—³⁰. Therefore, also, the Sons of Israel were commanded, when they went out of **Egypt**, 'to borrow of the **Egyptians** vessels of gold, and vessels of silver, and garments' . . . The knowledges and Knowledges of truth and good (thus signified) were forcibly taken away from **Egypt**, because they had applied them to confirm evils and falsities, and had turned them into things idolatrous and magical; wherefore, when the **Egyptians** were deprived of them, and had thus become merely natural, they were shortly afterwards sunk in the Red Sea; by which was represented the lot of those who abuse knowledges to confirm evils and falsities; for after death they are deprived of all knowledge of good and truth, and are then cast into Hell . . .

—³¹. As by '**Egypt**' is signified the knowledge from which man has intelligence, it is said of Tyre, 'Fine linen of brodered work from **Egypt** was the expansion, which was for an ensign to her' (Ezek. xxxvii. 7). . . By 'fine linen of brodered work from **Egypt**' is signified the Scientific from spiritual truth . . .

—³². As all the scientifics which are of service to the spiritual man for the confirmation of truths are from the Lord, namely, all the application of them to confirm the truths and goods of Heaven and the Church, Joseph 'was carried down into **Egypt**,' and there made the ruler of the whole land; (for) as the Natural of man is to be subordinated to the Spiritual . . . Joseph was made the lord of **Egypt** . . .

—³³. As Solomon represented the Lord as to both the Celestial and the Spiritual Kingdoms, and all who are of those Kingdoms are in intelligence and wisdom by means of the Knowledges of truth and good, and by means of the scientifics which confirm them, Solomon 'took the daughter of Pharaoh to wife, and brought her into the city of David' (1 Kings iii. 1); and also afterwards 'built for the daughter of Pharaoh a house near the porch' (vii. 8); by which there was also represented, that the knowledge upon which all intelligence and wisdom are founded, is signified by '**Egypt**' in a good sense . . .

—³⁴. Man is born natural, and first draws in scientifics from a master and parent, also from the reading of

books, and at the same time from life in the world; and unless the man becomes spiritual . . . he applies the scientifics which he draws in to confirm the appetites and pleasures of the natural man, in a word, his loves, which are all contrary to Divine order; and it is this natural man which is signified by 'Egypt' in the opposite sense. II.

[E. 654]⁸⁵. That falsity will destroy the whole natural man, and all things which are there, through application to evils, is signified by 'the sword shall come into Egypt, and they shall take her multitude, and overturn her foundations' (Ezek.xxx.4). That there are no confirmations and corroborations of truth by means of the scientifics of the natural man, is signified by 'they that support Egypt shall fall, and the pride of her strength shall come down' (ver.6). . . Evil cupidities from the natural man are signified by 'the fire which Jehovah shall set into Egypt' (ver.8) . . . That thus the Church will be devastated through the falsities of evil doing violence to the goods of charity and the truths of faith, is signified by 'the violent of the nations shall be brought to destroy the land, and they shall draw their sword against Egypt, to fill the land with the slain' (ver.11). . . . That there is not any truth which is the head, and consequently not any truth of life from the Lord, is signified by 'there shall be no more a prince from the land of Egypt' (ver.13). That nothing but evils from the love of self will take possession of the natural man, is signified by 'I will set fire into Egypt, and I will scatter Egypt among the nations' (ver.16, 23).

—⁴¹. By 'Egypt which is vanity and emptiness' (Is.xxx.7), is signified both the Sensuous and the Natural, which, regarded in themselves, are devoid of good and devoid of truths.

—⁴². By these words (in Is.xxxi.) is described the state of those who want to be wise from themselves . . . in the things which are of Heaven and the Church . . . and as such are merely natural, and therefore take all things from the fallacies of the senses and from scientifics evilly applied, they pervert and falsify the truths and goods of the Church; wherefore it is said of them, 'Woe to them that go down into Egypt for help, and do not look to the Holy One of Israel, and do not seek Jehovah' (ver.1). The imaginary things which are from the fallacies of the senses, are signified by 'the horses of Egypt on which they stay' . . . That the natural man does not understand Divine things from himself, is signified by 'Egypt is a man, and not God' (ver.3). That the intelligence is from the proprium, in which there is no life, is signified by 'his horses are flesh, and not spirit': the horses of Egypt=the imaginary things which in themselves are dead because they are fallacies.

—⁴³. Here, (in Jer.xlvi.), by 'Egypt' is also signified the natural man with his scientifics separated from the spiritual, which takes place through the pride of man's Own intelligence, which through reasonings from scientifics destroys the truths and goods of the Church. For by 'the army of the king of Egypt, which was by the river Euphrates' (ver.2) are signified scientifics falsely applied, and reasonings from them . . . 'Egypt cometh up as a flood, and the waters are moved like the floods' (ver.8)=the natural man reasoning from himself . . . against the truths of the Church. . . 'Go up into

Gilead, and take balm, daughter of Egypt' (ver.11)=the truths of the sense of the letter of the Word, and thence reasoning and support. . . By 'the daughter of Egypt' is signified the affection of falsity which appertains to such a Church.

—⁴⁷. That truth is not to have dominion over good, is signified by 'He shall not lead the people back into Egypt, to the end that he should multiply horses' (Deut. xvii.16).

—⁴⁸. That by 'Egypt' is signified the natural man separated from his spiritual man, may also be evident from these things (in Is.xix.1-17) when regarded in the spiritual sense; and man becomes merely natural, when in his life he does not look to the Lord, but to himself and the world. Hence he has the pride of his Own intelligence, which is general with the learned; and with them perverts the Rational, and shuts up the spiritual mind. In order that it may be known that the natural man is signified by 'Egypt'; man's Own intelligence, by its 'river'; and falsities, by 'the waters of the river of Egypt,' I will explain these things . . . *seriatim*. 'Jehovah rideth upon a swift cloud, and cometh into Egypt' (ver.1)=the visitation of the natural man from Divine truth spiritual natural. . . 'The idols of Egypt shall be moved before Him, and the heart of Egypt shall melt in the midst of it' (id.)=a mass and crowd of falsities in the natural man, from which is the worship; and its terror on account of the visitation. 'I will shut up Egypt in the hand of a hard lord, and a fierce king shall rule over them' (ver.4)=that the evil of falsity and the falsity of evil will reign there. . . 'Zoan' and 'Noph' were in the land of Egypt, and signified the enlightenment of the natural man from spiritual light. 'They have seduced Egypt, the corner stone of the tribes' (ver.13)=that the natural man is perverted, in which are yet nevertheless founded all the truths and goods of the Church. 'There shall be no work for Egypt, which the head and tail, branch and rush, may do' (ver.15)=that they no longer have either the intelligence or the knowledge of truth, and therefore neither spiritual truth nor natural truth.

—⁵². 'That all the inhabitants of Egypt may know that I am Jehovah' (Ezek.xxix.6)=that they may know and believe that all truth and good even in the natural man are from the Lord. . . 'That the land of Egypt shall become a solitude and a waste' (ver.9)=that consequently the natural man is devoid of all truth and devoid of all good. . . 'I will give the land of Egypt for a waste from the tower of Syene even to the border of Ethiopia' (ver.10)=the destruction of the Church from princes to ultimates in the natural man.

—⁵⁵. 'They have called Egypt, and they have gone away to Assyria' (Hos.vii.11)=that they have trusted in the scientifics of the natural man and thence in reasonings, which are deceptive. . . 'This is their derision in the land of Egypt' (ver.16)=the vituperation of the doctrine from the natural man, and its contempt.

—⁵⁶. 'Ephraim shall return into Egypt' (Hos.ix.3)=the understanding of truth destroyed, whence they have become natural. . . 'Egypt shall gather them' (ver.6)=that they have become merely natural.

—⁵⁷. 'Israel shall not return into Egypt' (Hos.xi.5)=that a man who has become of the Spiritual Church

will not become natural. . . For man is first natural, afterwards he becomes rational, and at last spiritual. When man is natural, he is in **Egypt** . . .

—⁵⁸. By 'oil being carried down into **Egypt**' (Hos. xii. 1)=that the good of love is perverted through the scientifics of the natural man.

—⁵⁹. 'Who depart to go down into **Egypt**, and have not asked at My mouth' (Is. xxx. 2)=from the proprium of the natural man, and not from the Word. 'To trust in the shadow of **Egypt**' (id.)=lest they trust and have faith in such things as are of the natural man, who is in no light of Heaven. 'Therefore shall the strength of Pharaoh be for shame, and the trust in the shadow of **Egypt** for ignominy' (ver. 3)=no capacity of resisting evils from man's Own intelligence, nor from the knowledge of the natural man.

—⁶⁰. 'What hast thou to do with the way of **Egypt**, to drink the waters of Sihor?' (Jer. ii. 18)=instruction solely from the natural man, whence come mere falsities. . . . 'Thou shalt also be ashamed of **Egypt**, as thou wast ashamed of Assyria' (ver. 36)=a perverted and vile state to be led by the natural man and by reasonings thence, because one is thus led by the falsities and evils which are from proprium.

—⁶¹. As to be instructed by ourselves is to be instructed by the natural man and his scientifics and the conclusions therefrom, it is said 'We have given the hand to **Egypt**, to Assyria, that we may be satisfied with bread' (Lam. v. 6). By '**Egypt**' is signified the natural man whence come falsities . . .

—⁶². We often read in the historicals and also in the propheticals of the Word, that the Israelitish people burned with the desire to return into **Egypt**, and that this was forbidden them, and that plagues and penalties were denounced against them to prevent them from doing so. . . The reason was, that the Sons of Israel were to represent the Church from its first rise to its end; and the Church is first formed with man by means of knowledges and Knowledges in the natural man. . . In a word, man must first enrich the memory with knowledges, afterwards his understanding must be cultivated thereby, and at last his will. The memory is of the natural man; the understanding is of the rational, and the will is of the spiritual man. . . Therefore the Sons of Israel were first brought into **Egypt**, afterwards underwent temptations in the wilderness, and at last were brought into the Land of Canaan. . . By their stay and sojourn in **Egypt**, was represented the instruction of the natural man; by their wanderings for forty years in the wilderness, were represented the temptations by means of which the rational man is formed; and by the Land of Canaan . . . was represented the Church, which, regarded in itself, is spiritual. But they who do not want to be reformed and regenerated, stop at the beginning of the way, and remain natural. Wherefore, the Sons of Israel, who did not want it, so often desired to return into **Egypt** . . . for they were natural . . . and yet they had to represent the things of the Spiritual Church. . . Hence it may be evident why the Sons of Israel were so severely prohibited from returning into **Egypt**; for by doing so they would have represented that from being a spiritual man they had become natural; and when the spiritual man becomes natural, he no longer sees and

perceives any truths and goods, but falls into falsities and evils of every kind.

—⁶⁵. 'If ye say, We will not dwell in this Land, saying, No, but we will come to the land of **Egypt**' (Jer. xlii. 13, 14)=aversion for the spiritual state in which are they who are of the Church, and a longing for the natural state and for those things which are of the natural man. . . 'If ye set your faces to come into **Egypt**, and ye come to sojourn there' (ver. 15)=if from love they long for a natural life; 'the sword, which ye feared, shall take hold of you in the land of **Egypt**'=falsities destroying truths; 'and the famine, of which ye were afraid, shall cleave after you there in **Egypt**'=a lack of the Knowledges of truth and good. . . 'And all the men who set their faces to come into **Egypt**, to sojourn there, shall die with the sword, with the famine, and with the pestilence'=the like as before; 'a pestilence'=the vastation of all good and truth.

—⁶⁷. By '**Egypt**' (in Ezek. xxxiii.) is signified the natural man separated from the spiritual. . . 'There were two women the daughters of one mother, who committed whoredom in **Egypt**' (ver. 2, 3)=falsifications of truth and of good; and as the sons of Jacob were merely natural men, they became imbued with the idolatrous things of the **Egyptians**, by which is signified that they falsified all the truths of the Church. (Explained at great length.) —⁷¹.

—⁷². '**Egypt** shall be for a waste' (Joel iv. 19)=that the natural man will be devoid of truths, and consequently in mere falsities.

—⁷³. The wars between the Sons of Israel and the **Egyptians** involve like things . . . and also those between the Assyrians and the **Egyptians**. III.

— By 'the king of **Egypt** taking away the treasures of the house of Jehovah and of the house of the king' (1 Kings xiv. 25, 26), was represented the devastation of the Church as to the Knowledges of good and truth by the scientifics which are in the natural man falsely applied.

—⁷⁴. The quality of the natural man when subordinate and thus conjoined with the spiritual, is described by Joseph (in **Egypt**), and by the sons of Israel called thither, and dwelling in the land of Goshen, which was the best of the lands of **Egypt**. Where it treats of Joseph, there is described the dominion of the Lord over the natural man . . . But afterwards, there is described the quality of the natural man when separated from the spiritual, by Pharaoh making the Sons of Israel serve in a grievous manner; and its vastation as to all the truths and goods of the Church, is afterwards described . . . by the plagues inflicted there; and its final destruction, by the sinking of Pharaoh and his whole army in the Red Sea . . .

655². These two Kingdoms into which the Hells are distinguished, are meant by 'Sodom and **Egypt**.'

659¹. 'The multitude of **Egypt**'=the scientifics of the natural man . . .

706²⁴. Those of the Church who have become natural, are meant by 'those who have sojourned in **Egypt**, and have returned thence' (Jer. xli. 28).

721¹⁸. '**Egypt**,' 'Siu,' and 'No' (Ezek. xxx. 15)=the scientifics and the fallacies of the natural man which

obstruct the reformation of man by means of truths from the Word.

[E.] 727¹⁹. 'The staff of **Egypt**'=power from the confirmation of falsities by means of the scientifics of the natural man.

730²⁰. '**Egypt**,' and '**Edom**' (Joel iv.)=the natural man who has perverted the truths and goods of the Word . . .

—²¹. The state of the natural man before he is regenerated, is represented by their stay in the land of **Egypt**; for the land of **Egypt** signified the natural man with scientifics and Knowledges, together with the cupidities and appetites which reside in it.

—²⁹. 'The wilderness of the land of **Egypt**' (Ezek. xx. 36)=the state of the natural man before regeneration.

—⁴⁰. 'The day when she came up out of the land of **Egypt**' (Hos. ii. 15)=when from natural they have become spiritual.

734²³. The natural man separated from the spiritual is signified by '**Egypt**.' His crowd of false reasonings and combatings against the truths and goods of the spiritual man, is signified by 'I will mix up the **Egyptian** against the **Egyptian** . . .' 746⁶.

799¹⁴. That the natural man and his cupidity will destroy them, is signified by, '**Egypt** shall gather them, Moph shall bury them' (Hos. ix. 6).

811⁸. 'Nebuchadnezzar shall come and smite the land of **Egypt**' (Jer. xliii. 11)=the destruction of the natural man as to all goods and thence truths from the Word . . . 'To kindle a fire in the houses of **Egypt**' (ver. 12)=that the loves of self and of the world will destroy all things of the natural man.

827⁷. '**Egypt**'=the natural truths which are called scientifics.

846². In many passages, '**Egypt**'=the natural understanding of the Word.

1029¹⁵. 'Whoredom in **Egypt**'=the falsification of truth from the natural man, which is effected by means of fallacies, appearances, and scientifics.

Coro. 27². '**Egypt**,' and '**Asshur**,' in a good sense, =the Church as to Knowledges and as to perceptions.

41³. The consummation of the Noetic Church in **Egypt** is described by the sinking of Pharaoh and the **Egyptians** in the Red Sea.

Ehrenpreus. D. 5996.

Eight. *Octo.*

Eighth. *Octavus.*

A. 2044. 'A son of **eight** days' (Gen. xvii. 12)=every beginning of purification. 'A week'=an entire period . . . and as the **eighth** day is the first day of the week following, it here=every beginning. Hence it is also evident, that as the circumcision itself was a representative of purification, so also is the time (when it was to be performed), namely, the **eighth** day.

2633. 'A son of **eight** days' (Gen. xxi. 4)=a beginning and a continuation.

2866. 'These **eight** did Mileah bear' (Gen. xxii. 23)=the second class of those who are saved. . . As the **eighth**

day is the first of the week following, '**eight**'=something else which is distinct from what was before.

3325⁸. The reason (the first-born sons of the oxen and sheep) were to be given to Jehovah on the **eighth** day' (Ex. xvii. 30), was that 'the **eighth** day' signified what is continuous from a new beginning, to wit, what is continuous of love.

8400^o. 'Fifteen' has a like signification to '**eight**'; for the **eighth** day is the first of the week following. That 'the **eighth**'=every beginning, thus what is new distinct from what was before. Refs.

8421^v. A week=a whole period, or a full state; whence the day preceding the seventh, or the sixth, =the end of that state; and the day following, or the **eighth**, the beginning of the same state. Refs.

9227. 'On the **eighth** day thou shalt give it to Me' (Ex. xvii. 30)=the beginning of the following state, when one lives from good: he is then with the Lord.

9228^e. From these things it may now be evident, that by 'the **eighth** day' is signified the beginning of the following state.

9296⁶. The reason the **eighth** day also was called 'a sabbath' (Lev. xxiii. 39), is that by 'the **eighth**' is signified the beginning of a new state.

9659. 'There shall be **eight** boards, and their bases of silver' (Ex. xxvi. 25)=support in every way by good, and by means of truth from good. '**Eight**'=in every way . . . because by this number is signified the same as by 'two' and by 'four'; for it is a multiple of these; and by 'two' and 'four' is signified conjunction to the full, and therefore in every way . . . By '**eight**' also, is signified what is full, and in every way, from the fact, that by 'a week' is signified a whole period from beginning to end; hence by 'the **eighth** day' is signified a full state, from which there is afterwards effected a new beginning. Hence it was that the males were to be circumcised on the **eighth** day . . .

—³. What is full, and in every way, is also signified by '**eight**,' after 'seven,' in Micah: 'Then shall we raise up upon (Asshur) seven shepherds and **eight** princes of men' (v. 5) . . . a total deliverance or a deliverance in every way from the falsity thence derived, is signified by 'the **eight** princes of men who will destroy.'

—⁴. That '**eight**'=what is full, and in every way, is also evident from an experience concerning the intromission and reception of Societies into Heaven. The Societies first received appeared to the number of twelve, and afterwards to the number of **eight**; for they who are intromitted and received into Heaven, are they who have been purified from earthly loves, and have afterwards been instructed. By the number **eight** on that occasion was signified what is full. See 2130.

—⁵. The like is signified by '**eight**' elsewhere in the Word; as that the porch of the gate of the house was 'of **eight** ells'; and that there were '**eight** steps' to the house (Ezek. xl. 9, 31, 41).

10624. The numbers 'two,' 'four,' and '**eight**' belong to the celestial class.

R. 739. By '(the beast which was and is not) being himself the **eighth**' (Rev. xvii. 11), that is, the **eighth**

mountain, is signified that it is the Divine good itself; for by 'the seven mountains' are signified the Divine goods of the Word; hence by the beast himself being the **eighth** mountain, is signified that it is the Divine good itself. Good is also signified by 'the eighth' . . .

E. 384². When the Angels were discoursing about the conjunction of good and truth . . . there came forth the number four; sometimes also the number two, or the number **eight**, or sixteen; because these numbers signify like things . . .

1067. (The beast) itself is the **eighth**, and is of the seven—that the good and truth is profaned that the Word with them is Divine. . . The reason the beast is called the **eighth** king, is that by 'a king' is signified truth, and by the number '**eight**,' good . . .

Eighteen. *Octodecim.*

A. 1709. 'Three hundred and **eighteen**' (Gen. xiv. 14) = their quality, namely, that they are the holy things of combat; for the number '**eighteen**' involves this, and also the number 'three hundred'; for these numbers are composed of three and six. 'Three' = what is holy; and 'six,' combat.

Eighty. *Octoginta.*

A. 1963. 'Abram was a son of **eighty** years and six years' (Gen. xvi. 16) = the Lord's state as to celestial goods acquired through the combats of temptations; (for) '**eighty**' has a like signification to 'forty,' which = temptations.

4617. 'A hundred years and **eighty** years' (Gen. xxxv. 28) = the quality of the state; 'a hundred' = a full state; and '**eighty**,' temptations; here, through temptations.

7284. 'Moses was a son of **eighty** years' (Ex. vii. 7) = the state and quality of the law from the Divine . . . as it was among those of the Spiritual Church at the first time of visitation. What '**eighty**' here specifically signifies, cannot be declared, because it involves every state and every quality of the law from the Divine at that time with them. '**Eighty**' = states of temptation; but when it does so, it has a like meaning to 'forty'; but being also made up of ten and eight multiplied into each other, its signification is to be sought from this source likewise.

Eisleben. T. 796.

El. *El.*

See also ELOHIM.

A. 1992². As the name Shaddai originated with the nations in Syria, He was not called Elohim Shaddai, but El Shaddai; and in Job only Shaddai, and El or God is mentioned separately.

4402. 'He called it **El** Elohe Israel' (Gen. xxxiii. 20) = interior worship from the Divine Spiritual . . .

—⁴. In the supreme sense, '**El** Elohe' is the same as the Divine Spiritual. . . In the Original Language, '**El** Elohe' means 'God God,' and strictly according to the words, 'God of gods.' In the Word, Jehovah or the Lord is in very many places called '**El**' in the singular, also 'Eloah,' and He is also called 'Elohim' in

the plural. . . That '**El**' involves one thing, 'Eloah' another, and 'Elohim' another, everyone may judge from the fact that the Word is Divine. . .

—⁵. '**El**' and 'Elohim,' or 'God,' is mentioned when it treats of truth. . . Hence it is that by '**El**' and 'Elohim,' in the supreme sense, is signified the Divine Spiritual; for this is the same as the Divine truth; but with this difference, that by '**El**' is signified truth in the will and in the act, which is the same as the good of truth. 'Elohim' is mentioned in the plural, because by truth Divine are meant all truths which are from the Lord.

—⁶. As, then, in the supreme sense, '**El**' and 'Elohim' = the Lord as to truth, they also = Him as to power; for it is truth of which power is predicated. . . Wherefore, where in the Word, it treats of power from truth, the Lord is called '**El**' and 'Elohim,' or 'God.' Hence also it is, that in the Original Language, '**El**' likewise means one who is powerful.

—⁶. That '**El**,' or 'Elohim,' or 'God,' are used in the Word where it treats of the Divine Spiritual, or, what is the same, of the Divine truth, and consequently of the Divine power. III.

—⁹. That '**El**,' or 'God,' in the singular, is used when it treats of the power which is from Divine truth, or, what is the same thing, from the Lord's Divine Spiritual. III.

—^e. 'Gods' (Elim), in the opposite sense.

4559. 'He called the place **El-Bethel**' (Gen. xxxv. 7) = a holy Natural. 'Bethel' = the Divine Natural; but when it is called '**El-Bethel**,' it does not = the Divine, but a holy Natural. Ex. 4560.

6003. 'I am God, the God of thy father' (Gen. xlv. 3) . . . In the Original Language, 'God' is here first mentioned in the singular ('**El**'), but the second time in the plural ('Elohim'). . . The reason is, that by 'God' (**El**) is signified that God is one and single; and in the second place by 'God' (Elohim), that He has a number of attributes. . .

Elaborate. *Elimare.*

A. 1645². They **elaborate** nothing else from the thought of man . . . D. 4267.

M. 299. The longings of a **cultivated** mind . . .

E. 790². The things which are from the Word in man's storehouse are **elaborated** and purified by the Lord. . .

1084². How, from the Word in its ultimates . . . interior things can be drawn, called forth, extracted, and **elaborated** . . .

Elam. *Elam.*

A. 1223. 'The sons of Shem, **Elam** and Asshur,' etc. (Gen. x. 22) . . . '**Elam**, Asshur,' etc., were so many nations, by which are signified those things which are of wisdom: by '**Elam**,' faith from charity. 1227.

1228. That '**Elam**' = faith from charity, or that faith itself which constitutes the internal Church, is evident from Jer. xlix. 34-39. Here, under the name of '**Elam**,' faith is treated of, or, what is the same, the internal Church become perverted and corrupt; and then concern-

ing the same restored. . . So in Isaiah xxi. 1, 'Elam' = the internal Church.

[A.] 1661. 'Chedorlaomer king of **Elam**, etc.' (Gen. xiv. 1) = so many kinds of apparent goods and truths. 1685.

1667. '**Elam**' = faith from charity; here, therefore, truth and good; for faith, and the things which belong to faith, are nothing but truths; and charity, and the things which belong to charity, are goods; here, however, the goods of infancy, which, although they appear to be goods, are not goods. . .

3240⁵. The desolation of the Spiritual Church is here treated of (Jer. xxv. 17-26); the diversities of which Church are mentioned in order, and are signified by . . . '**Elam**,' etc.

E. 357²⁷. 'Behold, I break the bow of **Elam**, the beginning of his power' (Jer. xlix. 35). By '**Elam**' is meant the knowledge which is of the natural man, and the confidence thence derived.

418⁷. 'Upon **Elam** I will bring the four winds from the four ends of the heavens, and I will scatter him into all these winds, so that there shall be no nation whither the outcasts of **Elam** shall not come' (Jer. xlix. 36). By '**Elam**,' here, are signified those who are in the Knowledges which are said to be of faith, and are not at the same time in any charity. . .

659⁴. '**Elam**,' and 'all the uncircumcised slain with the sword' (Ezek. xxxii. 24) = the Hells where are these falsities, that is, those who are in such falsities.

P. P. Jer. xlix. '**Elam**' = the falsification of doctrine.

Elastic. *Elasticus.* M. 526. T. 577². 642. 767².

Elation. *Elatio.*

Elated. *Elatus.*

A. 795. Those are called 'mountains' who are self-exalted in mind, thus the love of self itself.

1276. Above the head are they who are self-exalted in mind. . .

1306. There is the worship of self when a man sets himself up on high above another; wherefore the love of self. . . is called 'height,' 'loftiness,' 'exaltation.' III.

2220³. That all the cupidities were imbued with the love of self, is signified by 'the daughters having become haughty' (Ezek. xvi. 50).

2715². A self-exalted heart never receives, but a humble one.

4347². He who is of a self-exalted mind is in the love of self, and not only sets himself above others, but also cares nothing for the Divine; consequently he repels the influx of good, and therefore its conjunction with truths. . .

8313⁴. They who are in faith without charity, are self-exalted. . .

9039⁶. The Lord powerfully influences those who are humble, but not those who are self-exalted; because the former receive His influx, whereas the latter repel it.

H. 555. In the world, the love of self is but little reflected about, but only that self-exaltation of mind in external things which is called pride. . .

N. 74. It is no criterion how they appear outwardly, whether haughty or humble. . .

P. 279². (This thought) can with difficulty be separated from a certain elation of mind. . .

R. 763. That in the degree of their elation of heart from dominion. . . after death they have internal pain from being cast down and derided. Sig. 764.

D. 1370¹. On the punishment of vastation of those who are self-exalted in mind. . . 1414⁶.

E. 175¹⁴. 'His heart is lifted up in his height' (Ezek. xxxi. 10) = the love of self.

275⁸. 'Thou rulest in the lifting up of the sea' (Ps. lxxxix. 9). . . By 'the lifting up of the sea,' is signified when the natural man exalts itself against the Divine, by denying those things which are of the Church.

285². By 'the throne high and lifted up' (Is. vi. 1) is signified the Divine proceeding from which is Heaven.

388². 'He is lifted up in height' . . . = that he has gloried from intelligence. . . which glorying, being elation of mind from the love of self, is from the proprium. . . 654³⁵.

410³. 'Everyone that is magnificent and high' = those who are in the love of self and the love of the world; and 'everyone that is lifted up and low' (Is. ii. 12) = those who are in the love of their Own intelligence. This is further described by 'the day of Jehovah being upon all cedars that are high and lifted up. . . upon all the high mountains and the hills that are lifted up. . .'

412⁸. 'The elations of man' and 'the strife of tongues' (Ps. xxxi. 20) = the evils of falsity and the falsities of evil; for 'elations' are said of the evils which are of the love of self.

455¹⁰. 'The elations of man' = the pride of man's Own intelligence.

601⁶. 'The elation of Jordan which is wasted' (Zech. xi. 3) = the Church as to Divine truth introducing.

780¹⁰. 'When they were satiated, then was their heart lifted up' (Hos. xiii. 6) = when from this fulness they had exalted themselves above all, by believing that therefore Heaven was for them and not for others.

783⁴. Infernal Spirits are elate in mind. . .

803. III. The sins from which man must desist, and which he must shun and be averse to, are especially. . . elations of mind.

J. (Post.) 230. Elation of mind exists in the same way with those who are from the common people as with those who are in the highest places.

Elbow. *Ulna.*

See under CURB.

A. 5380. They are on the left side under the elbow.

5393⁶. Near the left elbow. . .

9441². A space of three cubic ells.

T. 814⁶. Carries books under his elbows. . .

D. 4996. Held him by the elbows behind the back.

Elder. *Senior.*

See under GREATER-major, and PRESBYTER.

A. 121. When the elders of Israel represented celestial men, they were called 'wise,' etc.

2576². In the other life, the interiors shine forth from the face; the exteriors are represented in both their bodies and clothing. . . . So with the twenty-four elders around the throne.

3019. 'The elder servant of Abraham's house' (Gen. xxiv.2)=the Natural, or the natural man. . . . That 'the elder of the house'=the natural man, may be evident from what follows. 3209⁶.

5313⁸. As by 'the twenty-four thrones,' and 'the twenty-four elders' are signified all things of truth, or all things of faith in one complex. . . .

6397². Not that they, or any elders of them, will judge, but that the truths themselves will do so which are signified by them. . . . —³.

6524. 'The elders of Pharaoh's house' (Gen.1.7)=which agree with good. 'Elders'=the chief things of wisdom, thus agreement with good. . . . The reason 'elders'=the chief things of wisdom, is that in the Word 'old men'=the wise, and, in a sense abstracted from person, wisdom. As the twelve tribes of Israel=all truths and goods in the complex, there were princes set over them, and also elders; and by the princes were signified primary truths, which are of intelligence; and by the elders, the chief things of wisdom, thus those which are of good. Ill.

—². 'The assembly of the elders' (Ps.cvii.32)=those who are in good, which is of wisdom.

—³. 'The elders' (in Rev.iv.)=those things which are of wisdom, thus which are of good. That 'the elders'=these things, is evident from the description. . . . —⁴.

—^e. In order that the elders might represent those things which are of wisdom, there was taken of the spirit of Moses and given to them, from which they prophesied. (Num.xi.17).

— . In the opposite sense, 'elders'=those things which are contrary to wisdom. (Ezek.viii.11,12).

6625. 'And all the elders of the land of Egypt' (id.)=which agree with truth. Ex.

6890. 'Go, and gather together the elders of Israel' (Ex.iii.16)=the intelligent in the Spiritual Church. . . . 'Elders'=the chief things of wisdom and intelligence, thus the intelligent.

7062. 'They gathered together all the elders of the Sons of Israel' (Ex.iv.29)=the chief things of wisdom which appertain to the Spiritual Church.

7912. 'Moses called all the elders of Israel' (Ex.xii.21)=the enlightenment of the understanding of those who are of the Spiritual Church by means of the influx and presence of truth Divine. . . . 'Elders'=the chief things of wisdom and intelligence which agree with truth and good; to call which is to enlighten the understanding.

8578. 'Take with thee of the elders of Israel' (Ex. xvii.5)=from primary truths. 'The elders of Israel'=the primary things of wisdom and intelligence which agree with good and with truth; thus primary truths; for these are of intelligence and wisdom. 8585.

8681. 'Aaron came, and all the elders of Israel' (Ex.

xviii.12)=the things which are primary of the Church. . . . 'The elders of Israel'=the chief truths of the Church which agree with good.

8773. 'Moses came and called the elders of the people' (Ex.xix.7)=the choice of those who primarily are in the intelligence of truth. . . . 'The elders of the people'=those who are primarily in the intelligence of truth; and, in a sense abstracted from person, primary truths.

8902¹⁶. 'The elders of the city' (Deut.xxi.3)=truths that agree with good.

9139². 'The elders with whom Jehovah will enter into judgment' (Is.iii.14)=the goods of the Church.

9376. 'And seventy of the elders of Israel' (Ex.xxiv.1)=the chief truths of the Church or of doctrine which agree with good.

9404. 'And seventy of the elders of Israel' (ver.9)=all who are in good from truths. . . . 'The elders of Israel'=those who are in good from truths, and in truths from good; for by 'old men' in the Word are signified those who are in wisdom, thus who are in the life of good from the doctrine of truth.

9421. 'He said to the elders' (ver.14)=those who are solely in the external sense. . . . The reason the elders of the Israelitish people here represent these, is that they were the heads of the people, and thus represented the whole people.

9930¹⁰. 'The twenty-four elders'=all those who are in good from truths; and, in the abstract sense, all goods from truths.

L. 16⁶. His being taken and condemned by the chiefs of the priests and by the elders, signified that this was done by that entire Church.

R. 233. 'Upon the thrones I saw twenty-four elders sitting' (Rev.iv.4)=the ordination of all things in Heaven for the Last Judgment.

—². The twelve tribes of Israel and their elders=all who are of the Lord's Church. . . . and, abstractedly, all truths and goods therein. . . . The twelve apostles and the twenty-four elders=all things of the Church. . . . Hence it is evident why 'thrones' and 'elders' are mentioned when judgment is treated of. Ill.

251. 'The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for ever and ever' (ver.10)=the humiliation of all in Heaven before the Lord. By 'the twenty-four elders' are meant all who are of the Lord's Church; here, all who are of His Church in Heaven. The elders, as the heads, represented all.

268. 'In the midst of the elders' (Rev.v.6)=from inmost things, and consequently in all things of the Church. . . . 'The twenty-four elders'=the Church as to all things of it.

275. 'The four animals and the twenty-four elders fell down before the Lamb' (ver.8)=humiliation, and from humiliation the adoration of the Lord from the higher Heavens. . . . The higher Heavens are therefore signified by 'the four animals' and 'the twenty-four elders'. . . . By 'the twenty-four elders' are also signified the Angels in the higher Heavens, because these elders were the nearest round the throne. 369. So8. E.322.

[R.] 521. 'The twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God' (Rev. xi. 16)=the acknowledgment by all the Angels of Heaven that the Lord is the God of Heaven and earth, and the highest adoration. By 'the twenty-four elders sitting upon the thrones' are signified all in Heaven; in special, in the Spiritual Heaven.

617. 'They sung as it were a new song before . . . the four animals and before the elders' (Rev. xiv. 3)=celebration and glorification of the Lord before . . . the Angels of the higher Heavens. . . The former Heavens are from the ancients and the most ancients; and the Lord is acknowledged in these Heavens as the God of Heaven and earth.

E. 237³. 'The elders' (Ezek. vii. 26)=the intelligent.

270. 'Upon the thrones I saw twenty-four elders sitting'=all truths from good in the higher Heavens ordered by the Lord before the Judgment. . . 'The twenty-four elders upon the thrones'=all the truths of Heaven in the complex ordered before the Judgment. . . 'The elders'=those who are in truths from good; and, abstractedly, truths from good. The reason the higher Heavens are here meant, is that all there are in truths from the good of love; and also because the lower Heavens are spoken of in the words which immediately follow.

—³. That 'elders'=truths from good. III.

290. 'The twenty-four elders fell down before Him that sat upon the throne'=humiliation, and at the same time acknowledgment by those who are in truths from good. 349.

—². 'The twenty-four elders'=all who are in truth from good both in the Heavens and on earth.

307. 'One of the elders' (Rev. v. 5)=a Society of Heaven which surpassed the rest in wisdom. 'Elders'=those who are in truths from good . . . thus those who surpass all others in intelligence and wisdom . . .

313. 'The elders' (ver. 6)=those who are in truths from good; here, therefore, those who are in the Second Heaven. Ex. . . In general, by 'the four animals' is signified all the Divine good in the universal Heaven which guards; and by 'the elders,' all the Divine truth proceeding from the Divine good also in the universal Heaven; and both guard, because they are united. Thus by 'the four animals' and 'the elders,' taken together, is signified the Divine good united to the Divine truth proceeding from the Lord, and, from this, the whole angelic Heaven; but, specially, the two inmost Heavens. 324^e. 1206.

326^e. 'The elders have ceased from the gate' (Lam. v. 14)=that those who are in truths from good, or, abstractedly, the truths from good by which there is admission into the Church, have no existence.

448¹⁶. 'Elders' (Ps. cv. 22)=those who are in intelligence and wisdom.

462. 'The Angels' (Rev. vii. 11)=those who are in the First Heaven; 'the elders'=those who are in the Second Heaven; and 'the four animals'=those who are in the Third Heaven. Ex.

471. 'One of the elders answered, saying unto me'

(ver. 13)=influx out of Heaven from the Lord, and consequent perception. . . By 'the elders' is signified Heaven where the Lord is.

637¹¹. 'The elders of the daughter of Zion' (Lam. ii. 10)=the wise and intelligent in the Church; and, abstractedly, wisdom and intelligence.

750¹². 'Priests' (Lam. ii. 19)=those who teach good; 'elders,' those who teach truth.

851². By 'the elders of the people, and the princes thereof' (Is. iii. 14) the like things are signified as by the twelve disciples; namely, all of the Church who are in its truths and goods; and, in the abstract sense, the truths and goods of the Church in the whole complex.

863³. 'The elders of the daughter of Zion'=those who were in Divine truths.

Elealeh. *Elealeh.*

E. 911¹⁹. By 'Jazer,' 'the vine of Sibmah,' 'Heshbon,' and 'Elealeh' (Is. xvi. 9), are signified the men of the external Church, who explain the Word in favour of the loves of the world; for these places were in the inheritance given to the Reubenites and Gaddites, by whom was represented the external Church, because they dwelt beyond Jordan. 'The vine of Sibmah'=their Church.

Eleazar. *Eleazar.*

A. 7230⁵. 'Eleazar the son of Aaron' (Ex. vi. 25)=the doctrinal things derived from the doctrine itself of charity.

9811. So long as Nadab and Abihu lived, the two younger sons of Aaron, who were Eleazar and Ithamar, represented the Divine in the ultimate Heaven, which proximately succeeds after the prior or middle, and which is the Divine Natural. 9812.

Elect. See CHOOSE.

Elegance. *Elegantia.*

Elegant. *Elegans.*

Elegantly. *Elegantiter.*

A. 1648. What seems to them to be elegant, from self or from the love of self . . .

6414. 'Giving discourses of elegance' (Gen. xlix. 21)=gladness of mind . . . for all discourse proceeds from the mind; and when the mind is glad and cheerful, it speaks with elegance. E. 439².

6924. They said that this was too elegantly expressed . . . They rejected such things as produce a shade, which are chiefly affectations of elegance and of learning.

8971. They say that the writings of men are more elegant, because composed in a more elegant style as to the literal sense.

H. 238. It is thus evident how elegant and delightful is the speech of the Angels . . . D. 4867.

R. 454. (The neatness and elegance of the discourse of the solidians). Sig.

M. 56⁴. The fourth said that the Lord has taken away beauty and elegance of life from the man, and has transcribed them into the woman . . .

175³. From the **elegance** and neatness of the composition of the words, they appear to be sublime and erudite . . .

218. That the intelligence of women in itself is **elegant**, etc.

D. 3423. Lest anything of the love of self should flow in from the artificial **elegance** and combination of the words . . .

6050. See ENGLAND at these refs. J.(Post.) 6. 11. 227.

E. 8^e. How **elegant** is the internal sense of the Word . . .

Element. *Elementum.*

Elementary. *Elementaris.*

A. 5079^e. The sun is **elementary** fire.

7324^e. Not **elementary** fire . . .

8812^e. It is felt in the body as **elementary** heat . . .

S. 66^e. From exhalations stored up in the earth, gold draws its **element**; silver, its; and iron, its.

M. 192^e. Stripped of the exuviae which were composed of the **elements** in waters and earths . . .

I. 9³. The nature of the sun's heat is similar to the heat from **elementary** fire.

10. Regarded in itself, **elementary** fire is relatively dead.

T. 20^e. As of a conflux of **elements** into such a form . . .

103³. Within a certain envelope of **elements** from nature . . .

125³. The sun . . . must act by means of the **element** in which the subject is.

491³. The earth merely supplies fluids and **elements**, and the shrubs appropriate them . . .

504^e. Nor can the **elements** rise up through the root, unless . . .

699. They have taught that when the Word is added to the **element**, it becomes a sacrament.

D. Love v². Their use is . . . to supply new **elements** to the blood . . .

Coro. 17². Each world . . . consists of three atmospheres or **elements** . . .

29³. The direful persuasion that . . . nature is what is called God, and that He is composed of the **elements** thereof.

Elephant. *Elephas.*

W. 346². The perfect animals are **elephants**, etc.

T. 68². Than a locust against an **elephant** . . .

D. 1641. If they could see what is comprised in a single idea . . . cohorts of **elephants**, etc., would be represented.

4705. **Elephants**, etc. appear in the other life . . . It was Societies of Spirits that so appeared, to which such animals correspond; as those who are in general knowledge, to **elephants** and camels.

5896. The chariot seemed to be changed into an

elephant, and he seemed to himself to be sitting above the **elephant**, and presently to be thrown down by the trunk of the **elephant**, and to be trampled on.

E. 1200². (The **elephant** is an animal of an intermediate character, which appears in the World of Spirits.)

Elevate. *Elevare.*

Elevation. *Elevatio.*

Elevable. *Elevabilis.*

See ARISE, and ASCEND.

A. 358. When charity shines forth from the face, the face is said to be **elevated**; but when the contrary, the face is said 'to fall.'

361. 'If thou doest well, **elevation**' (Gen.iv.7)=if thou wiltest well, charity is with thee.

363^e. '**Elevation**'=that charity is present.

1745. 'I have **lifted up** my hand to Jehovah' (Gen. xiv.22)=the quality of the mind with the Lord. . . The **lifting up** of the hand to Jehovah is a gesture of the body which corresponds to an affection of the mind . . . Here, therefore, the **uplifting** of the hand=the mind, or the affection of the mind.

2119^e. They who are good, are by degrees **elevated** by the Lord into Heaven.

2438³. These are **elevated** into Heaven by the Lord. 2699².

2762. When they are being **elevated** out of the World of Spirits into Heaven . . .

2857. The **elevation** of the Rational after temptation. Sig.

2927. The mind is **elevated** by gladness and joy.

3171. The Natural is said to be **elevated**, when spiritual things are appropriated to it; for all **elevation** is done by spiritual and celestial things, as by these man is **elevated** towards Heaven, thus nearer to the Lord.

3334. Man is said to be **elevated**, when he is being perfected as to spiritual and celestial things . . .

3761. 'Jacob lifted up his feet'=the **elevation** of the Natural. . . The **elevation** which is here signified, is the subject treated of in this chapter (Gen.xxix.), and which is an **elevation** from external truth to internal good. In the supreme sense, it treats of how the Lord **elevated** His Natural even to the Divine . . . and in the representative sense, of how the Lord **elevates** the Natural of man . . .

4038². The things which **elevate** themselves from the Natural towards the Rational . . .

4103. The **elevation** of the good meant by 'Jacob.' Sig. . . By the **elevation** which is here signified by 'to arise,' is meant a closer approach to the Divine. As for man, he is said to be **elevated**, when he approaches more closely to heavenly things; the reason of which is, that Heaven is believed to be **elevated** on high . . .

4104. The **elevation** of truths and their affections. Sig. —³. Truths and affections are **elevated**, when the things of life eternal and of the Lord's Kingdom are set before those which belong to our life in the body. When a man recognizes the former as the chief and primary

thing, and the latter as an instrumental and secondary one, truths and their affections are **elevated** with him . . .

[A.] 4311². When (the Israelites) were in a holy external . . . the Holy in which they were was **elevated** into Heaven . . .

4339. The lifting up of the eyes is an external which corresponds to the **elevation** of the mind.

4353^e. This remains with a man after death, and by it he is **elevated** into Heaven by the Lord.

4947^e. They are then **elevated** into Heaven. 6928^e. 7090³. R. 153⁴.

5057³. Wherefore, they are **elevated** into a certain Society of Heaven . . .

5124². They are then **elevated**, or 'lifted up,' out of vastation to heavenly Societies. 'To be lifted up,' or to be **elevated**, is to progress towards interior things; for what is **elevated**, or high, is predicated of interior things . . .

5145⁵. All those with whom the interior voluntary things have been terminated, are **elevated** to Heaven . . .

5356^e. Goods together with truths are then in the middle, and according to the zeal of the affection are **elevated** upwards, thus to Heaven towards the Lord, from whom is the **elevation**.

5392². They can then be **elevated** to Heaven.

5527². I have seen them **elevated** into angelic Societies . . .

6183. 'Thou shalt carry me out of Egypt' = that there may be **elevation** from scientifics. . . For going from Egypt to Canaan is called 'ascending,' by which is signified **elevation**. . . What **elevation** from scientifics is. Ex.

6202^e. Into such a state does man come . . . when he is to be **elevated** to spiritual things.

6262. 'Israel sail to Joseph' = **elevation** to the internal. . . The reason it = **elevation**, is that in this verse it treats of the influx of love . . . which influx is an **elevation** to the internal; for the external cannot be in love towards the internal, except by means of influx and **elevation** from the internal . . .

6309^e. In order that they may not be contrary, man is regenerated, and is also **elevated** from sensuous things towards interior ones; and in proportion as he is **elevated** from them, he leaves evils and falsities behind. But he cannot be **elevated**, unless he is in the good of faith and of life.

6312. As the Hells are in this sensuous lumen, man must perish if he is not **elevated** out of it: he is **elevated** by means of the good of faith.

6313. When a man is being **elevated** towards interior things, he comes from the gross sensuous lumen into a milder lumen . . . This **elevation** from sensuous things was known to the ancients . . . wherefore, their Sophi said, that when the animus is withdrawn from sensuous things, it comes into an interior light, and at the same time into a tranquil state . . . Man can be still more interiorly **elevated**, and the more interiorly he is **elevated**, the clearer is the light he comes into, and at last into the light of Heaven . . . The three Heavens are distinct

from each other no otherwise than according to **elevations** towards interior things, thus according to the degrees of the light.

6315. The man who in his life has been **elevated** from sensuous things by means of the good of faith, is alternately in sensuous lumen and in interior lumen . . . If (when in sensuous life) he were to speak and think about (spiritual things), he would make no account of them, unless he were instantaneously **elevated** thence towards interior things by the Lord. . . He who is in the good of life, is **elevated** from one lumen into the other,—into the interior lumen the instant he begins to think evilly; for the Angels are near him. . . I have often perceived the **elevations** . . .

6368^e. By means of these states, the latter are **elevated** into Heaven.

6380². They who are of the external Church cannot **elevate** the thought higher than to the Lord's Divine Natural; whereas they who are of the internal Church, **elevate** it above the Natural to the internal; for everyone who is in faith in the Lord, has an idea about Him according to the capacity of **elevating** the thoughts . . .

6443². They who are being **elevated** into Heaven, are at first in obscurity . . .

6476. Whenever I have read the Lord's Prayer, I have plainly perceived an **elevation** towards the Lord . . .

6598. One man excels another in the faculty of understanding and perceiving what is honest . . . just . . . and good. The cause consists in the **elevation** of the thought to the things which are of Heaven . . .

6629. They who are in the good of love and of charity, as to the internal man are in Heaven . . . Hence they have an **elevation** of the mind towards interior things . . .

6658. To be **elevated** towards interior things, which is signified by 'to go up from the land,' and to come into the Land of Canaan, = that the Church will be established . . .

6663. Very many Spirits . . . before they can be **elevated** into Heaven . . . are infested . . .

6692². Those who . . . have excogitated many arts . . . in order to **raise** themselves above others . . .

6844². When a man thinks about such things as are of love and faith in God, if he is in good, he is **elevated** from sensuous things . . . This the man does not know.

6854². The spiritual . . . could not before be **elevated** into Heaven . . . But after the Lord came into the world . . . He **elevated** them to Heaven . . .

6897. **Elevation** and deliverance from infestation by false scientifics. Sig. . . **Elevation** towards interior things is **elevation** from infestation by falsities to the truths and goods of faith.

6952. The power of **elevating** from the ultimate of the Sensuous. Sig.

—⁶. The interiors of man, together with sensuous things, are **elevated** upwards by the Lord, when the man is in the good of faith and of charity. . . He who is **elevated** upwards by the Lord, wills good and thinks truth. The **elevation** by the Lord actually takes place . . .

6953. 'He put forth his hand, and took hold of it' = elevation towards interior things.

—c. When the Sensuous is elevated towards interior things, power is communicated by the Divine. Sig.

6954². Man does not look upwards of himself . . . This is effected by the elevation. When the interiors are elevated, the Sensuous is elevated . . . But none can be thus elevated, except those who have lived in the good of faith and of charity. That there are elevations towards interior things, I know from actual experience ; for they have been perceived a thousand times.

7016. Elevation to an interior and more spiritual life in the Natural. Sig. and Ex.

7038. 'That they may serve Me' = elevation into Heaven to perform uses thence.

7196. 'To give them the Land of Canaan' = whereby they might be elevated into Heaven. 7211.

7306. Elevation to things more confirming. Sig. . . 'Morning' . . . here, = elevation, because it is predicated of those who are in falsities, who cannot be enlightened, but can be elevated in respect to attention.

7435. Elevation to a sign of power still greater. Sig. 'To arise in the morning' = elevation . . . to attention. 7538.

7443^o. From this Sensuous, thus from the falsities there, they who are in good and truth can be elevated . . . and when they are elevated, they are also separated from those who are in falsities there.

7456. When man is in the Holy of worship, he is withheld from such things, and they who are in the good of faith and of life are elevated from the Sensuous, where such things are.

7607^o. From the fact that man can look above himself . . . it is clearly evident that there is an elevation of the mind by the Divine ; for no one could ever look above himself, except by means of an elevation by Him who is above.

7816. To look above self is to be elevated by the Lord ; for no one can look above himself, unless he is elevated by Him who is above.

7860. The state of the elevation of (those of the Spiritual Church), is represented by introduction into the Land of Canaan.

7931^e. Those could then be elevated into Heaven who could not be elevated before. Ex.

8170. Elevation from a state of despair by truth Divine. Sig.

8258. In the internal sense of (Ex.xv.) the Lord is celebrated, because . . . He elevated into Heaven the good who had been infested. 8309. 8325.

8325. Elevation is spoken of, because before the external sight of Spirits Heaven is on high . . .

8559^e. When, therefore, man is in good, that is, in the affection of doing what is good for the sake of what is good, thus for the sake of the neighbour, he is elevated into Heaven ; for he is in the order of Heaven . . .

8604. 'When Moses held up his hand' (Ex.xvii.11) = when the faith with those of the Spiritual Church looked towards the Lord. . . 'To hold up the hand' = to

determine the spiritual power upwards, thus to the Lord. Ex.

8764. That they were thus elevated by means of truths to heavenly light. Sig. . . 'To bear (on the wings of eagles)' = to be elevated. . . The reason elevation thither is effected by means of the truths of faith, is that the truth of faith is that which elevates man even to Heaven, where is its good.

8945. 'Thou shalt not go up in steps above to My altar' = no elevation to the interior things which are celestial. Ex.

—³. In the other life, no one is allowed to be elevated any higher into Heaven than to the degree of good in which he is ; for if he is elevated any higher, his filthy things are made manifest . . .

9127⁴. They who are in faith and in love to the Lord are elevated by the Lord from the life of the sensuous things of the body towards the life of their spirit, thus from the light of the world into the light of Heaven . . .

9224^e. (The error) that those who are in Hell can be elevated into Heaven . . .

9231. The internal man is so distinct from the external, that he can be . . . elevated into Heaven even to the Lord . . .

9256⁴. Then, at the same time, all the earthly and worldly things which they have drawn with them from the life in the world, are elevated, so that they all together look upwards.

9278⁴. Until he is elevated from external into internal things, and thus into the light of Heaven . . .

9330^o. In the other life, falsities are removed from those who are in truths from good . . . and thus they are elevated into Heaven.

9333^o. They who in the world have lived the life of faith and charity, can then be withheld from evils, and held in good, and thus be elevated into Heaven.

9405^o. The former suffer themselves to be elevated by the Lord into the light of Heaven ; but the latter do not suffer themselves to be elevated . . . 9406.

9407¹⁵. When a man is in good, and from good in truths, he is elevated into that Divine light . . .

9435^e. There are like degrees of ascent from the world to Heaven with those who are being regenerated by the Lord ; for man is elevated from external to internal things, because from the natural man which is in external things, to the spiritual which is in internal ones. Such elevation or ascent was also represented by Moses when he put on the representation of a holy external . . . 9436. Sig.

9514. 'The cherubs shall be spreading their wings upwards' = the elevation of the truth of faith . . . for in the spreading of their wings upwards there is the endeavour to elevate themselves, the act of which is elevation ; from which it is evident, that by the wings of the cherubs being spread upwards, is signified the elevation of good to the Lord by means of the truths of faith . . . The elevation of good by the truths of faith. Ex.

9517. Heaven and the Church, or the Angels of Heaven and the men of the Church, are guarded by the

Lord by means of the elevation of their interiors to Himself; and, when they are elevated, they are in the good of love to Him and in the good of love towards the neighbour. Elevation to the Lord is attended with this. . . They who are elevated by the Lord continually turn their faces to Him, because the Lord keeps them conjoined with Himself by the good of love; whereas they who are not elevated turn their faces from the Lord.

[A.] 964^S. Hence it is, that the higher a man can be elevated towards interior things, the more he comes into the perception of good and the light of truth . . .

972⁶. Therefore, man is elevated from the Sensuous to interior things by the Lord . . . 973⁰.

973⁰. While a man is being regenerated, the hinge of the determinations is turned inwards, and in the proportion that it can then be turned inwards, can the man be elevated by the Lord towards Heaven to Himself . . .

975². From being truth in knowledge, it becomes truth in faith, when it is elevated from the external man into the internal.

976³. Wherefore, they who are to be elevated into Heaven are first prepared . . . For if they were elevated into Heaven before, they could not possibly remain in the Societies there . . . When, however, they have been prepared, they are elevated and introduced by the Lord into Heaven . . .

1015⁶. The case is otherwise with those who suffer themselves to be elevated by the Lord into the light of Heaven; for these are first elevated above the scientifics of the natural man . . .

—³. When a man becomes spiritual, his interiors, which see from the light of Heaven, are opened, and then the man looks upwards, which is effected through elevation by the Lord; thus he looks into Heaven and to the Lord: thither are also elevated all things which are of his will and of his thought, thus his heart, that is, his love.

1020². The elevation of all things of worship by the Lord in a dim state of love. Sig.

1020³. Of himself, man cannot elevate anything into Heaven, but the Lord elevates it: in man there is only the capacity of its being done, with which he is endowed while he is being regenerated. 1070².

1028⁴. All the interiors of such are turned outwards, almost like the interiors of animals, nor are they suffered to be elevated upwards to the Lord; when yet it is peculiar to man as distinguished from beasts, that he can be elevated to Heaven and to the Lord by the Lord, and thus be led: all those are thus elevated who love what is good and true for their own sake . . .

1033⁰. This is called looking upwards, because the man is then elevated as to his interiors . . . by the Lord to Heaven, thus to the Lord: the interiors are also actually elevated, and are then actually withdrawn from the body and the world. When this takes place, the interiors of the man come actually into Heaven, and into its light and heat: hence he has influx and enlightenment . . .

1042⁰. For, when the internal is elevated, the ex-

ternal also is elevated . . . But when the internal cannot be elevated, because it is closed, the external looks to nothing but self and the world . . .

H. 465^e. In proportion as the mind can be withdrawn from sensuous things . . . is it elevated to spiritual and celestial things.

N. 41. The interiors with those who are spiritual, are actually elevated towards Heaven . . .

L. 33². This is why a man is . . . elevated into Heaven, when, from the Lord, he has conquered in temptations.

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 in like manner elevated into the heat of Heaven . . . This also constitutes the difference between a man and a beast; (255) and by this (too), it is possible for man to be reformed and become spiritual; but he is not reformed until his will also is elevated.

W. 66. Man alone is a recipient of the life . . . of the three degrees of the Spiritual World. Hence it is, that, unlike any animal, man can be elevated above nature . . . nay, can be elevated into wisdom so far as to see God.

67. How man is elevated from the ultimate degree to the first one. . . He is elevated by means of knowledges into the second degree; and as he perfects his understanding by knowledges, he is elevated into the third degree, and then he becomes rational.

68. The elevation of the interiors of the human mind. Ex.

138. This turning towards the Lord . . . is a kind of elevation; for the man is elevated into the heat and light of Heaven . . . Hence the elevation, which is like rising from a mist into the air . . .

239². The mind of man is of three degrees . . . and it is by virtue of this that he can be elevated into angelic wisdom, and possess it while he lives in the world; but still he does not come into it until after death . . .

242^e. The understanding of man can be elevated into wisdom, but not his will, except in proportion as he shuns evils as sins. 243, From experience.

245. Hence it is, that, as to wisdom, man can be elevated even into the third degree.

256. By correspondence with the two higher degrees, (the natural degree of the mind,) while elevated, appears as if it were discrete. Gen.art.

— This may be comprehended by the understanding, when it is elevated to the degree of light in which the Angels are; for the understanding can be elevated even to this, and be enlightened according to its elevation.

—². As the natural degree is elevated to a degree of what is higher, so the higher acts from within upon the exterior Natural, and illuminates it . . .

—³. From this it is evident, that so long as a man lives in the world, and is thereby in the natural degree, he cannot be elevated into wisdom itself, such as it is with the Angels, but only into higher light reaching to the Angels . . . 257. —⁴, Ex.

258. Hence it is, that man can become rational according to this elevation; if he is elevated to the third degree, he becomes rational from the third degree; if he is elevated to the second degree, he becomes rational from the second degree; and if he is not elevated, he is rational in the first degree. . . The reason a man does not become rational to the possible height, is that the love . . . cannot be elevated in the same manner as the wisdom . . . The love is elevated solely by shunning evils as sins; and then by the goods of charity which are uses . . . If, therefore, the love . . . is not elevated at the same time, however much the wisdom . . . may have ascended, it falls back again down to its love. Hence it is, that if a man's love is not elevated at the same time into the spiritual degree, he is not rational save in the ultimate degree. Hence it is evident . . . that rationality, which is the faculty that is capable of being elevated, is still with man, whether it is elevated or not.

259. With such persons (idiots, etc.) the Rational cannot be elevated. Ex.

266. As the natural mind can be thus elevated, an evil man equally enjoys . . . rationality; and, as the natural mind can be elevated so far, it follows that he can think and speak these things.

267. The natural man can elevate his understanding into higher light to whatever extent he desires; but he who is in evils and the falsities thence, does not elevate it higher than the higher region of his natural mind, and rarely to the region of the spiritual mind. The reason is, that he is in the delights of the love of his natural mind, and if he elevates it above that mind, the delight of his love perishes. If it is elevated higher, and sees truths opposite to the delights of its life, or to the principles of its Own intelligence, it either falsifies them, or passes them by, or retains them . . . as means to the life's love, or to the pride of its Own intelligence.

368². See UNDERSTANDING at these refs. 395². 397. 413. E. 1216². D. Wis. xi. 2a.

369². Hence it is, that he who elevates his mind to the Lord, is wholly elevated to the Lord.

414. That love or the will can in like manner be elevated . . . if it loves wisdom its consort in that degree. Gen.art.

—². But the love or will cannot be thus elevated by means of anything of honour, glory, or gain as an end, but by means of the love of use . . . But the love or will is elevated into the heat of Heaven, and the understanding into the light of Heaven; and if both are elevated, a marriage of them takes place there . . .

416. That otherwise the love or will drags the wisdom or understanding from its elevation, to act as one with it. Gen.art. 417.

419. That the love or will is purified in the understanding, if they are elevated together. Gen.art.

421. That the love or will is defiled in the understanding, and by it, if they are not elevated together. Gen.art.

422. The love cannot elevate itself, unless it is acquainted with truths: and it can only be acquainted with these by means of an elevated and enlightened understanding; and then, in proportion as it loves the truths by doing them, it is elevated.

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—². Man can be elevated from one degree into another; but he is not elevated by wisdom alone, but by a life according to wisdom . . .

424². When this love (of self) drags back the understanding from its elevation, which it does when it is alone . . .

—³. Those who have been in the love of dominion from the love of self, and at the same time in the elevation of the understanding above others, appear in body like Egyptian mummies . . .

P. 16². The reason a man can be in evil and at the same time in truth . . . is that the understanding of man can be elevated into the light of wisdom . . . while his love remains below . . .

74³. As the affection of beasts cannot be elevated above their knowledge, nor their knowledge above their affection; but if they are elevated, they are both elevated together; and as they have not any spiritual mind, into which, or into the light and heat of which, they can be elevated; they have not the faculty of understanding, or rationality; nor the faculty of freely willing, or freedom; but they have mere natural affection with its knowledge.

75. Wherefore, man can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom . . . This elevation as to affection would not exist, unless he had the capacity of elevating the understanding from rationality, and of willing it from liberty.

—³. Wherefore, they who do not want to understand anything but what is of the world and its nature . . . cannot be elevated from knowledge into intelligence, and still less into wisdom . . .

R. 226. 'Come up hither' = elevation of mind. E. 263.

914. The understanding with every man is such that it can be elevated even into the light of Heaven, and also is elevated if from any delight he wills to see truth. . . . For the delight of love and wisdom elevates the thought, so that it sees as in light that a thing is so . . .

M. 188. That with men there is an elevation of the mind into higher light, and that with women there is an elevation of the mind into higher heat . . . Gen.art.

—². It is said elevation into higher light and heat, because it is an elevation into the light and heat in which are the Angels of the higher Heavens. There is also an actual elevation as from a mist into the air . . . wherefore the elevation into higher light with men, is elevation into higher intelligence, and from this into wisdom; and the elevation into higher heat with women, is elevation into a marriage love more chaste and pure, and constantly to the marriage principle, which from creation is latent in their inmosts.

—³. Regarded in themselves, these elevations are openings of the mind; for the human mind is distinguished into regions . . .

269². The understanding with every man is elevable according to Knowledges; but not the will, except by a life according to the truths of the Church and of reason . . .

347. To become spiritual, is to be elevated from the Natural, that is, out of the light and heat of the world

into the light and heat of Heaven. No one knows anything about this elevation but he who has been elevated: nevertheless, the natural man who is not elevated perceives no otherwise than that he is elevated: the reason is, that, equally with the spiritual man, he can elevate his understanding into the light of Heaven . . . but if the will does not at the same time follow the understanding into that height, he is still not elevated; for he does not stay in that elevation . . .

[M.] 495. To this end there has been given to man the faculty of elevating the understanding (up to the Third Heaven); but if the love of his will is not elevated at the same time, he does not become spiritual, but remains natural. Nevertheless, he retains the faculty of elevating the understanding: the reason he retains it, is that he may be able to be reformed . . .

I. 14. That the understanding in man can be elevated into the light, that is, into the wisdom, in which are the Angels of Heaven, according to the cultivation of the reason; and that his will can be elevated into the heat of Heaven, that is, into love, according to the deeds of the life; but that the love of the will is not elevated, except in the proportion that man wills and does those things which the wisdom of the understanding teaches. Gen.art.

15². Man is man because his understanding can be elevated above the desires of his will.

—⁵. The reason man thinks and speaks, is simply because his understanding is separable from his will, and is elevable even into the light of Heaven . . .

T. 69. The human mind can be elevated into a degree higher and higher . . . and in proportion as it is elevated into the higher degrees, it is elevated into wisdom, because into the light of Heaven; and this cannot be done except by God; and, in proportion as it is elevated thither, it is man . . . It is for this reason that man stands erect . . . and can elevate his face to the zenith. The man who elevates his mind to God . . . is like one who stands on a lofty tower . . .

77³. All in Hell have the ideas of the thoughts immersed in the senses of the body, nor are they able to elevate their minds above them . . . except in a state removed from evils of life and falsities of faith . . .

79⁷. Still, every man, the evil as well as the good, as to the understanding can be elevated even into the light in which are the Angels of Heaven . . . while natural loves . . . are removed. (This was then done with them.)

574. A natural man . . . differs from beasts as to the understanding: this can be elevated above the concupiscences of the will, and not only see them, but also moderate them . . .

588. For the sake of (reformation and regeneration) there has been given to man the faculty of elevating the understanding almost into the light in which are the Angels of Heaven . . .

589. The faculty of elevating the understanding even to the intelligence in which are the Angels of Heaven, is in every man from creation, in the evil as well as the good; nay, in every devil in Hell . . .

590. The quality of the man whose understanding has

been elevated, but not the love of the will by means of it, illustrated by comparisons.

—². The reason they can counterfeit Angels of light is—and it is also a proof of the fact—that they are able to elevate the understanding almost to angelic wisdom, above the love of the will.

602. How the understanding elevates the will more and more to a height with itself . . .

603. By regeneration, man is elevated from the lowest region, which is the natural one, into a higher which is the spiritual one; and, through this, into the celestial one. . . From which it is evident, that the mind of a regenerate man has been elevated into the spiritual region . . .

652. That in proportion as man follows, the Lord elevates all to Heaven. III.

—². Wherefore, when an evil man is elevated by the Lord towards Heaven, his evil drags him down . . . Good is Heaven; wherefore, when a good man is elevated by the Lord towards Heaven, he ascends as of his own accord, and is introduced. . . There is actually a sphere elevating all to Heaven, which continually proceeds from the Lord, and fills the universal Spiritual World and the universal natural world; and is like a strong current in the ocean, which secretly draws along the ship. All those who believe in the Lord and live according to His precepts, enter this sphere or current, and are elevated . . .

D. 2769. As animals cannot think, they cannot elevate their minds towards Heaven . . .

3446^e. Wherefore, he was elevated on high . . .

4736. They learn the arts of elevating themselves towards the interior Heaven . . .

4905. On elevation into Heaven by means of phantasies.

5108. On the elevation of the good into Heaven.

E. 182². The interiors . . . are actually elevated by the Lord into Heaven, and are there conjoined with Himself . . .

559⁶. 'To be above' (Deut. xxviii. 13) = to be elevated by the Lord so that he looks to Heaven; and 'to be beneath' = not to be elevated by the Lord, but from self; and, from self, man looks solely to the world. For the interiors of man . . . are elevated upwards to Heaven by the Lord, when the man is in the good of life and thence in the truths of doctrine. . . The elevation into the light of Heaven by the Lord, is an actual elevation of the interiors of man to the Lord.

563. Man must be withdrawn and elevated from these sensuous things, in order that he may be able to come into spiritual affections and thence thoughts. This withdrawal and elevation are effected by the Lord alone, when man suffers himself to be led by the Lord by means of the laws of order . . .

790⁸. Thirdly, these truths are elevated by the Lord in a wonderful manner, and become spiritual. . . Fourthly, truths elevated into the spiritual mind are not in a natural form, but in a spiritual one . . .

Coro. xxv. The second of redemption was . . . the elevation of the good into Heaven.

Elevated. *Editus.*

A. 608^e. The interior Angels dwell **more loftily**, upon mountains, and the **more loftily** in the degree that they are more interior and perfect.

H. 188. The (celestial) Angels for the most part dwell in **more elevated** places, which appear like mountains of soil: the (spiritual) Angels dwell in less **elevated** places, which appear like hills.

218. They dwell in the middle of the Society, **more loftily** than the rest.

489^g. They who have loved Divine truth from interior affection . . . dwell . . . in **elevated** places, which appear like mountains.

583. In the **more elevated** places there, are the Heavens.

D. 5662a^e. As they were in an **elevated** place, and thus inflowed into lower things . . .

5789^h. They who are in **elevated** places are nevertheless in the lowest ones; (for) in a moment they were in Hell, although they had appeared in an **elevated** place.

Eleven. *Undecim.*

A. 9616. 'Eleven curtains shalt thou make them' (Ex.xxvi.7)=all the truths from which. 'Eleven'=all things. . . The reason 'eleven'=all things, is that the ten curtains constituted the Tent itself, and the **eleventh** folded, as what was superfluous, over the back of the Habitation.

Eli. *Eli.*

A. 6148^g. The Divine good and the Divine truth . . . were represented conjointly in a single person; but on account of the wars and idolatry of that people, they were at first divided; and they who reigned over the people were called leaders, and afterwards judges; and they who had to do with holy things were called priests . . . but afterwards these two things were conjoined in a single person, as in **Eli** and Samuel.

Eliakim. *Eliakim.*

E. 206^e. The like is meant by 'Eliakim' the successor of Shebna . . .

Elias. See ELIJAH.**Eliezer.** *Eliezer.*

A. 1796. 'Eliezer of Damascus' (Gen.xv.2)=the external Church.

Eliezer. *Eliezer.* (The second son of Moses.)

A. 8651. 'The name of the one was **Eliezer**' (Ex.xviii.4)=the quality of the good of truth of those who are within the Church. . . This is evident from the words uttered by Moses concerning this son at the time of his birth: 'Because the God of my father was for my help, and He hath delivered me from the sword of Pharaoh;' and also from the fact, that the quality of the good of truth which is signified by the name of the elder son, or 'Gershom,' is that of those who are outside the Church.

Eliezer (Swedberg.) D.4691. 4693. 5759.

Elijah. *Elias.*

A. 2135, Preface. By Moses and **Elias** (at the Trans-

figuration), there was represented the Word of the Old Testament . . . By **Elias** the prophet, all the Prophets. 2606^e.

2762^e. By **Elijah**, and Elisha is represented the Lord as to the Word.

3540^f. As . . . **Elijah** represented the Word itself, and also John, who is therefore called 'Elias who was to come,' in order that they might represent the Word such as it is in the external form, that is, in the letter, **Elijah** 'was girt with a girdle of skin at his loins' . . .

3703^g. By **Elijah** was represented the Lord.

4763^f. See ELISHA at this ref.

4844^h. **Elias** represents the Word . . . This is meant by . . . 'There were many widows in the days of **Elias** . . . yet to none of them was **Elias** sent except into Sarepta of Sidon . . .' (Luke iv.). . . The widows who were within the vastated Church, to whom **Elias** was not sent = those who are not in truth because not in good.

5247^g. By **Elijah** and by Elisha was represented the Lord as to the Word, thus by them was represented the Word; specifically, the prophetic Word. 5321^g. 5922^e. 9372^e. 9995^g.

5307^e. The Lord is represented by . . . many in the Word. . . By **Elijah** is represented the Lord as to the prophetic Word.

6752. There are especially two who represent the Lord as to the Word, namely, Moses and **Elijah**; Moses, the Lord as to the historical books; **Elijah**, as to the Prophets. There are besides Elisha, and lastly John the Baptist, wherefore the latter is he who is meant by 'Elias who was to come.' 7643^e.

8029^e. They were carried by horses of fire, as **Elijah** was.

9198^g. 'To none of them was **Elias** sent' = the Lord as to the Word, thus the Word of the Lord, not sent to others, because not received anywhere else.

9372^e. In the Word there are many who represent the Lord as to truth Divine, or as to the Word, but the chief among these are Moses, **Elijah**, Elisha, and John the Baptist.

—⁷. That **Elias** had come, and that they had not acknowledged him, but had done to him whatsoever they would (Matt.xvii.12)=that the Word had indeed taught them that the Lord would come, but that they did not want to comprehend it, interpreting it in favour of self-dominion, and thus extinguishing the Divine that is in it.

—¹⁰. As John the Baptist represented the Lord as to the Word, when he was speaking about the Lord, who was the Word itself, he said that he was not **Elias**.

W.H.2^e. The reason **Elijah** and Elisha were called 'the chariot of Israel and the horsemen thereof,' is that each represented the Lord as to the Word; and by 'a chariot' is signified doctrine from the Word; and by 'horsemen,' intelligence.

S. 48. By 'Moses and **Elias**' was represented the historical and prophetic Word . . . E.64^e. 594^e. 624^e. 937^e. 1070^e.

71^e. In the Word in Heaven . . . instead of '**Elijah**,' there is 'the prophetic Word.'

R. 132². By Jezebel's wanting to kill **Elijah**, is signified their wanting to destroy the Word. E.160².

437². As **Elijah** and **Elisha** represented the Lord as to the Word, and thence signified doctrine from the Word, as all the prophets did, they are called 'the chariot of Israel and the horsemen thereof.'

E. 395⁴. As **Elijah** represented the Lord as to the Word, which is the doctrine of truth itself; and as 'a mantle' = Divine truth in general, which is the Word in ultimates, the mantle of **Elijah** came to **Elisha**.

430³. As by **Elijah** and **Elisha** was represented the Lord as to the Word, in which are all truths from good, when this representation was transferred from **Elijah** to **Elisha**, which is signified by his casting his mantle upon him, **Elisha** was seen ploughing with twelve yoke, and himself between the twelfth; by which is signified the formation of the Church by means of truths from good from the Word.

624². Hence the prophets of the Old Testament represented the Lord as to the doctrine of Divine truth; and the chief of them represented the Lord as to the Word itself from which is the doctrine of Divine truth; as **Moses**, **Elijah**, **Elisha**, and **John the Baptist**.

— That **Elijah** represented the Lord as to the Word, is evident from the miracles performed by him; by all of which are signified such things as are of Divine truth or the Word.

— Not that he was **Elias**, but that he had a like representation to **Elias**; namely, the Word.

937^e. By '**Elijah** the prophet' (Mal.iv.5) is meant **John the Baptist**, because by him in like manner as by **Elijah** is represented the Word.

Elim. *Elim.*

A. 8250. It afterwards treats of the consolation (of those of the Spiritual Church after the second temptation), which is signified by the encamping at **Elim**, where there were twelve fountains and seventy palm-trees.

8367. 'They came to **Elim**' (Ex.xv.27) = a state of enlightenment and of affection, thus of consolation after temptation; as is evident from the signification of '**Elim**,' which involves and signifies the state and quality of the matter that is treated of . . . here, the state after temptation, namely, a state of enlightenment and of affection, thus of consolation . . . 8397. E.458⁸.

8399. 'Between **Elim** and **Sinai**' (Ex.xvi.1) = what is continuous, and the quality. . . From the fountains and palm-trees there, '**Elim**' = the truth and good which belong to consolation after temptation.

Elisha. *Elischah, Elisaeus.*

A. 2762². See **ELIJAH** at these refs. 5247⁶. 6752. 9372². W.H.2^e. R.437². E.395⁴. 430³. 624².

2916⁴. By **Elisha** was represented the Lord, (hence the man revived who touched his bones, 2 Kings xiii. 20, 21).

3301^e. (The children who mocked **Elisha** being torn to pieces by the bears) represented those who blaspheme the Word . . . For **Elisha** represented the Lord as to the Word. E.66⁵. 781¹. De Verbo 10⁵.

3316⁴. That **Elisha** put flour into the pottage, and then there was no evil in it (2 Kings iv.41) = that this mass was amended by spiritual truth from the Word of the Lord; for **Elisha** represented the Lord as to the Word. 8408⁵. 10105³.

3812⁹. That the Word, which is the Divine truth itself, vivifies the dead, was represented by the man reviving and standing upon his feet, who . . . touched the bones of **Elisha**. **Elisha** represented the Lord as to truth Divine, or the Word. E.659¹⁰.

4720². '**Elisha**' = the Word of the Lord. . . 'The mountain full of horses and chariots of fire round about **Elisha**' (2 Kings vi.17) = the goods and truths of doctrine from the Word. . . That they were brought by **Elisha** to Samaria, where their eyes were opened (ver.20) = instruction by means of the Word; . . . and by **Dothan** where **Elisha** was, are signified doctrinal things of good and truth from the Word.

4763⁷. The reason **Elisha** (when **Elijah** went up) rent his garments into two pieces (2 Kings ii.12) was on account of mourning that the Word, that is, the Divine truth, was lost; for by **Elijah** was represented the Lord as to the Word, that is, the Divine truth. That the coat fell from **Elijah**, and was taken up by **Elisha**, represented that **Elisha** continued the representation. E.395⁴.

9325⁹. **Elisha** represented the Lord as to the Word. . . Hence it is evident what the miracle (of the healing of the waters) involves; namely, the amendment of the Church and of the life by means of the Word from the Lord . . . 10300⁹.

Elishah. *Elischah.*

A. 1152. 'The sons of **Javan** . . . **Elishah**,' etc. (Gen. x.3) = those who had external worship derived from that which existed with the nation **Javan**. . . '**Elishah**,' etc., were so many nations, with whom there was such worship; and by which also are signified so many doctrinal things, which were rituals, derived from the external worship with **Javan**. 1156.

1156. 'Blue and purple from the isles of **Elishah**' (Ezek.xxvii.7) = rituals corresponding to internal worship. 2576⁸.

9466³. 'Blue and purple from the isles of **Elishah**' = the intelligence of truth and good.

Elizabeth (Empress of Russia). D.6027.

Ell. See under **ELBOW**.

Ellasar. *Ellasar.* A.1661.

Elm. *Robur.*

E. 324²⁰. 'The oak, the poplar, and the elm' (Hos. iv.13) = the lowest goods of truth and truths of good of the natural man; here, the evils of falsity and falsities of evil thereof.

Eloah. *Eloah.*

A. 4402⁴. See **EL** at this ref.

Elohim. *Elohim.*

A. 300². Wherefore, 'God' is called '**Elohim**,' in the plural.

4402⁴. See **EL** at these refs. 6003.

—⁵. 'Elohim' is used in the plural, because by truth Divine are meant all the truths which are from the Lord: hence the Angels are sometimes called 'Elohim,' or 'gods.' Ill. 7268². 7873^e. E.220. 222.

9160. In the Original Language, 'God' . . . is more frequently called 'Elohim,' in the plural, from the fact that the Divine truth proceeding from the Lord in Heaven is divided multifariously among the Angels; for there are as many recipients of truth Divine, each in his own way, as there are Angels.

10154. Hence it is that, in the Original Language, 'God' is called 'Elohim' in the plural; for truths are many, but good is one.

Eloquence. *Eloquentia, Eloquium.*

A. 1321². With eloquence, and apparent zeal . . .

1514. When the sphere of those who have studied eloquence in order that all things may contribute to self-admiration is turned into an odour, there is as it were the odour of burnt bread. D. 1046.

2184². Expressions such as those of eloquent discourses with the wise men of the world . . .

5718. In the life of the body they had excelled in eloquence . . .

R. 354^e. The state after temptation as to free eloquence from perception. Sig.

D. 1224. See CORPOREAL at this ref.

3605². I saw a dead horse, signifying that eloquence is not to be studied . . .

Eloquence. *Facundia.*

M. 175². The writings of learned authoresses found (to be works) of cleverness and eloquence.

T. 381². According to the eloquence of the speaker . . .

Elparan. See PARAN.

Elucidate. *Elucidare.*

See under SHINE FORTH—*elucere*.

A. 7361. In order to elucidate this matter . . .

H. 143. These things cannot as yet be further elucidated.

308^e. These things may be further elucidated by . . .

D. Min. 4560. Spirits can . . . infl and elucidate those things (in my memory) which to me are dim.

Elude. *Eludere.*

A. 959. They tried to elude the penalty.

D. 4462. The Sirens eluded them. . . They eluded David also. . . They eluded the rest there . . .

4478. The Sirens . . . eluded the penalties by magical arts.

4505^e. She contrived various arts, which, however, were eluded.

4514. At last she eluded all penalties.

Elysian. *Elysium.*

M. 182⁶. We assigned places for the blest, which we called the Elysian fields. _____

D. 1232. The place is described as being . . . like the Elysian fields . . .

D. Min. 4815. Eneas in the Elysian fields.

Emanate. *Emanare.*

A. 4431. This truth . . . emanated from the Ancient Church.

8630. Spheres continually emane, nay pour forth, from every Society. 10312^e.

8891⁴. This custom emanated to many outside the Church . . .

8944². Thence emanated such things as were of Divine worship to the surrounding nations.

H. 456². They said that this faith had emanated chiefly from the learned.

S. 117. From these, religious things emanated into the Indies . . .

W. 291². From the body, substances continually emanate in a stream, and the things which emanate surround him.

P. 83⁵. May be compared to the waters emanating from an impure fountain . . .

R. 712. All the heresies which have emanated therefrom . . .

801. Thence has emanated falsity into the whole Christian world.

M. 171. The spheres which emane from Spirits and Angels . . .

267². He takes the greatest care lest anything of the insane concupiscence in which his spirit is should become known.

T. 4. Thence a sort of frenzy has spread itself into the whole of theology.

365². That Sun is the circle which proximately surrounds the Lord, emanating from His Divine love and at the same time from His Divine wisdom.

385². This cold emanated from the fatuous light of their faith.

433². From every man there emanates a spiritual sphere . . . it emanates both through the face and through the breathing.

E. 336⁹. 'A stream of fire issuing and going forth from before Him' (Dan. vii. 10) = the Divine good of love and thence the Divine truth.

726⁴. From Him as a Sun there have emanated in like manner auras and atmospheres . . .

939². Like a fountain of bitumen or black water, from which nothing emanates but what is impure. That which emanates from it . . . is not good . . .

D. Love vi². Their riches then spread themselves to the public use . . .

Emancipate. *Emancipare.*

M. 54. The man is then delivered over to some harlot, and the woman to some adulterer.

155³. They who have given themselves up to Divine worship . . .

269⁵. When the understanding completely surrenders

itself to the will . . . The love easily draws the understanding to its side, and hands it over.

T. 498². All who have been delivered over to these loves . . .

563². To one who is enslaved to impiety . . .

564^e. This man is enslaved to Hell.

681. Like a servant who surrenders himself to some master . . .

D. 4161. They enslave a man, and do not leave him any freedom.

Emane. See EMANATE.

Embalm. *Condire.*

Embalming. *Conditura.*

A. 6503. 'To embalm his father' (Gen.1.2)=lest it be infected by any contagion. 'To embalm'=a means of preservation from contagion . . . because embalming took place in order to preserve a body from putridity.

6595. 'They embalmed him' (ver.26) = preservation still.

10252⁷. (The signification of embalming.)

H. 449. An aromatic odour, like that of an embalmed corpse.

P. 282^e. The man would be like an embalmed corpse.

Embellished. *Expolitus.* T.393.

Emblem. *Emblema.*

A. 4581². These things are now accounted holy, not because it is known what they represent . . . but by an interpretation as of emblems which are in use.

4966². They call (correspondences) emblems . . .

9011^e. Such things are still met with in their books, emblems, and hieroglyphics.

Embodiment. *Corporatura.* T.375².

Ad.3.6879.

Embrace. *Amplexari.*

Embracing. *Amplexatio.*

A. 3807. 'He embraced him' (Gen.xxix.13)=affection. . . That embracing pertains to affection in general, is known.

4351. 'And embraced him' (Gen.xxxiii.4)=the first conjunction of love. 'To embrace'=affection. . . That to embrace is an effect, because it flows from the conjunction of love, is evident . . . Thus in the internal sense it is this conjunction.

4352. 'To fall on the neck'=a closer conjunction; for it is a closer embrace.

6260^e. 'He kissed them'=conjunction from the affection of truth . . . because it follows that 'he embraced them' (Gen.xlviii.10), by which is signified conjunction from the affection of good; for 'to embrace'=a more interior and consequently a closer affection than 'to kiss.'

6261. 'To embrace'=the conjunction of love, thus conjunction from the affection of good. That 'to embrace'=this affection, is clearly evident from the testimony of love by embracing: embracing is an act

which flows therefrom; for every spiritual affection has a bodily gesture which corresponds to itself, and which gesture is its representative.

M. 216². They most tenderly embraced each other.

De Conj. 108. The acts (of love truly conjugal) as kissing, embracing, etc. . . delight the Third Heaven; for that Heaven is in the communication of good affections.

Embroider. *Acupingere.*

Embroidery. *Acupictura.*

Embroiderer. *Acupictor.*

A. 1156. 'Broidered work from Egypt' (Ezek.xxvii.7)=scientifics, and thus rituals representative of spiritual things. 2576³.

1232. 'Broidered work-acupictum,' etc. (ver.16)=Knowledges of good.

1462⁴. 'Fine linen of broidered work' (ver.7)=the truths of knowledges, which are of service.

2576⁷. 'The work of the embroiderer' (Ex.xxvii.16).

5319². The truths of the Ancient Church are described by 'garments of broidered work-acupicto,' etc. (Ezek.xvi.10). By 'broidered work' are signified scientific truths.

—³. 'Fine linen in broidered work from Egypt, which was its expansion'=truth from scientifics, as a sign or external significative of that Church.

5620⁴. Jerusalem's garments 'of fine linen, silk, and broidered work' (Ezek.xvi.13)=truths in the Rational and in each Natural.

5954⁵. 'Broidered work-acupictum' (id.)=the Scientific: when this is genuine, in the other life it appears as broidered work, and as lace.

—⁶. In Ezek.xxvii.7, it treats of Tyre, by which are represented the Knowledges of truth and good, which, when genuine, are 'fine linen in broidered work from Egypt.'

—⁷. 'She shall be brought to the king in things embroidered-acupictis' (Ps.xlv.14). . . 'Things embroidered'=the lowest truths.

8764⁸. 'A great eagle . . . which had broidered work' (Ezek.xxvii.3) . . . 'Broidered work'=what is scientific. 9688⁸.

9466⁸. 'Broidered work from Egypt'=the Scientific of truth.

9688. 'The work of the embroiderer' (Ex.xxvi.36)=the things which are of the Scientific. (9766) 'The work of the embroiderer,' or embroidery=the Scientific. In many places in the Word 'what is embroidered,' and 'embroidery' are mentioned, and they everywhere =what is scientific. The cause of this is from the representatives in the other life. There appear there garments embroidered in various ways, by which are signified scientific truths. Scientific truths differ from intellectual truths as external things from internal ones, or as the Natural from the Spiritual . . . for the Intellectual is the Visual of the internal man, and scientifics are its objects in the external man: the latter are signified by 'the work of the embroiderer;' the former, by 'the work of the contriver;' for to contrive=*excogitare*=is the

work of the understanding; and to **embroider** is that of one who is knowing and efficient from the understanding. Hence it is, that those things in the Habitation which signified internal things, were 'of the work of the contriver' . . . but those which signified external things, were 'of the work of the **embroiderer**;' as the covering for the door of the Tent, and for the gate of the court; and also the belt . . .

—³. 'That **'embroidery,'** and **'what is embroidered'**=the Scientific which is of the external or natural man. Ill. . . 'Fine linen in **broidered work'**=scientific truth; for 'fine linen'=**truth from a celestial origin**; and **'broidered work'**=what is scientific; therefore it is also said 'from Egypt,' because 'Egypt'=**what is scientific** . . .

—⁴. 'Garments of **broidered work'** (Ezek.xxvi.16) =scientific truths, which also are external ones. 9825³.

—⁵. 'Garments of **broidered work-ocupicti'** (Ezek. xvi.10) =scientific truths. 10540⁴. E.195⁷.

—⁶. 'What is **embroidered'** (Ps.xlv.14) =the Scientific of truth.

—⁷. 'What is **embroidered'** (Judg.v.30) =the Scientific which is of the natural man.

9915³. The Voluntary, the Intellectual, and the Scientific . . . are signified in the Word by 'the weaver,' 'the contriver,' and 'the **embroiderer**.'

—³. As by the garments of Aaron was represented the Spiritual Heaven adjoined to the Celestial Kingdom . . . therefore in connection with the garments there is mentioned the work of the **embroiderer**, of the contriver, and of the weaver; and thereby are signified the things which are from the Scientific, from the Intellectual, and from the Voluntary; or, what is the same, from the Natural, from the Spiritual, and from the Celestial.

9945. 'The belt, thou shalt make with the work of the **embroiderer'** (Ex.xxviii.39) =the Knowledges of good and truth. 'The work of the **embroiderer'**=that which is from scientifics. The reason it is said, by means of the Knowledges of good and truth, is that by these are meant interior scientifics, such as are those of the Church concerning faith and love. The reason these scientifics are meant by 'the work of the **embroiderer**,' is that by the belt of the coat, which was of the work of the **embroiderer**, is signified the inmost bond of the Spiritual Kingdom; and all things in the Spiritual World are held together in connection by means of Knowledges, and the affections thence derived.

M. 91³. From her application, which is to such things as are works of the hands, and are called knitting, **embroidery** . . . of service for adornment . . .

207⁶. There came maidens, with **works of embroidery** and knitting, the work of their own hands.

D. 5660. See EDUCATE.

E. 195⁶. 'The things **embroidered'** in which she shall be brought to the king =the Knowledges of truth.

242⁵. 'What is **embroidered'**=the Scientific which is of the natural man.

275⁵. '**Embroidery'**=what is scientific. 654³.

281⁵. '**Embroidery'**=what is scientific and cognitive.

324³. 'Garments of **broidered work'**=the Knowledges of truth from the Word. 395³.

375³. 'To clothe with **broidered work**, and to shoe with **badger'** (Ezek.xvi.10) =to instruct in the Knowledges of good and truth from the sense of the letter of the Word. 1143³.

576⁵. '**Embroidery from Egypt'**=the knowledge of such things as are of the Church.

615¹. 'What is **embroidered'**=truth from a natural origin, which is called scientific.

863³. 'She shall be brought to the king in things **embroidered'**=the appearances of truth, such as are in the sense of the letter of the Word.

1143³. The knowledges of good and truth are signified by '**embroidery from Egypt**.'

Embryo. *Embryo.*

A. 3887³. Evilent from **embryos** . . . These are not able to have any bodily sensation, nor any voluntary action . . .

4931³. When man is an **embryo**, that is, while he is still in the womb, he is in the kingdom of the heart.

5183³. In **embryos**, the liver receives the blood from the mother's womb, and purifies it . . .

6491. That the Lord's Providence is infinite . . . may be evident from the formation of **embryos** in the womb . . .

10031. While they are **embryos**, they are nourished through the liver . . .

W. 390². As is evident from the state of life of an **embryo** in the womb. 399². 400. 410.

401. A man **embryo** lives in the heart but not in the lungs. For at this time the blood does not flow in from the heart to the lungs . . . but it flows through the foramen ovale into the left ventricle of the heart; wherefore the **embryo** cannot then move aught of the body . . . nor can it feel aught . . .

402³. The heart forms the lungs in the **embryo**.

407. So long as man is an **embryo** in the womb, the lungs are closed, wherefore he has no feeling and no action . . .

P. 324¹. In every human **embryo** the Lord forms two receptacles: one for the Divine love and the other for the Divine wisdom . . .

M. 401. The gestation of the **embryo** . . .

T. 87. It is similar with **embryos** in the wombs of their mothers.

371³. There is a like action and reaction, by means of which the conjunction endures, between the **embryo** and the mother's womb.

E. 710. By the **embryo** which is in the womb, is signified the truth of doctrine from the good of celestial love; for thereby is signified the like as by the male son that the woman brought forth . . . with the difference, that the **embryo**, being still in the womb, derives more from the good of innocence . . . Hence by 'the son' is signified the doctrine itself, but by the former, the nascent doctrine. Ex.

D. Wis. ii². Evident from . . . the first beginnings of embryos in the womb after conception.

— The formation of the embryo and of the infant man in the womb is a resemblance of creation . . .

iii. See WOMB at this ref.

3³. As there are two things, love and wisdom, which form the embryo in the womb, there are two receptacles . . .

—^e. Hence the truth is evident, that love and wisdom together and unanimously form each and all things in the embryo . . .

5. In the embryo only the heart beats and the liver leaps; the heart for the circulation of the blood, and the liver for the reception of the nourishment; the motion of the rest of the viscera is from these; and it is this motion which is felt as a pulsative one after the middle of the gestation. But this motion is not from any life proper to the fetus; proper life is that of the will and understanding, whereas the life of an infant is a life of a commencing will and a commencing understanding . . .

6. In the embryo before birth there is life; but it is not conscious thereof. . . The life from which the embryo lives in the womb does not belong to it, but to the Lord alone . . .

Emerald. *Smaragdus*.

See CHRYSOPRASE.

R. 232. 'A rainbow the circuit of the throne in aspect like an emerald' (Rev. iv. 3) = their appearance also around the Lord. . . The Divine sphere which surrounds the Lord . . . when represented in the Heavens, appears . . . in the Natural Kingdom to be green like an emerald.

M. 13. Leaves of silver, the edges of which were adorned with emeralds.

E. 269. 'A rainbow the circuit of the throne in aspect like an emerald' = the appearance of Divine truth in the Heavens around the Lord. 'A rainbow in aspect like an emerald' = the appearance of Divine truth in its circumference. . . The reason the appearance was as of an emerald, was that it indicated the Last Judgment; for the colour of this stone is green, and green = truth obscured. . . When Divine truth is obscured, it appears of an emerald—*smaragdino*-colour. It was the (former) Heaven upon which was to come the Judgment . . . that was obscured; hence it is that a rainbow is mentioned, and its circuit like an emerald.

Emerge. *Emergere*.

Emergence. *Emersio*.

A. 848^e. This is the case with everyone who emerges from spiritual temptation.

1267. Those of the Antediluvians who obstinately attempt to emerge from that Hell are cruelly treated by their companions.

1271. There was a certain deceitful Spirit who wanted to emerge . . .

2917. He would emerge and rise again from the night that prevailed with them. Sig. . . The Lord emerges and rises again with man from a state of ignorance, when He is acknowledged. 2923. 2925. 2955.

2961. Emergence from night and resuscitation thence. Sig.

4949. They want to emerge. D. 2684. 3579. 3584.

5562. They who emerge from vastations . . .

6607. Inflexions, insinuations, and emergences like those of the ciceritious substance in the brain.

7313. They are in obscurity when they emerge from a state of infestations and temptations.

8288. 'The deeps were congealed in the heart of the sea' = that mere falsities from the evil of the cupidities of self-love could not by any means emerge. . . It is said that they are not able to emerge, because by the 'deeps' and the 'heart of the sea' are signified the Hells where are falsities from cupidities, or where are falsities from evil; hence, being surrounded by their own falsities from evil, they could no longer get up, because the Divine of the Lord there stands in the way of falsities.

H. 595. There have sometimes been perceived the ebullitions of some of the Hells, which were efforts to emerge and destroy.

Emetic. *Emeticus*. D. 1278.

Emigrate. *Emigrare*.

I. 11³. When, by death, the soul emigrates from the natural world into its spiritual one . . .

D. 3516. They would have emigrated with the wealth they had acquired.

E. 1218³. He does not know . . . that he has emigrated out of the world of his body into the World of his spirit.

Emim. *Emim*.

A. 1654. That the Lord overcame all kinds of persuasions of what is false, which are 'the Emim,' etc.

1673. 'They smote . . . the Emim in Shaveh Kiriat-haim' (Gen. xiv. 5) = the persuasions of what is false, or the Hells of such, which the Lord conquered. . . 'The Emim,' etc., were of a similar kind to 'the Nephilim.'

1868^e. See DRIVE OUT.

2468³. Hence it is that Moab drove out the Emim . . . By 'the Emim,' etc., are signified those who are imbued with persuasions of what is evil and false.

Eminence. *Eminentia*.

Eminent, To be. *Eminere*.

A. 2930³. Affections of truth . . . from the love of self, that is, of being eminent.

6345. 'Excellent in eminence, and excellent in worth' (Gen. xlix. 3) = that thence are glory and Power. 'To excel in eminence' = glory; for he who is in eminence is in glory. E. 434⁷.

6393¹. They who do what is good without recompence, actually do not think of eminence, but only of being of service.

6481. The Divine Providence as its end . . . has not man's happy condition in the world, namely, his wealth and eminence, in which so many . . . make happiness consist; when yet it is not so; for eminence usually gives birth to the love of self, and wealth to the love of the world, thus to the things which are contrary to love

to God, and charity towards the neighbour ; wherefore such things are given to the evil, and also to the good if they do not disagree and withdraw from Heaven. Moreover, the Lord provides His ends through the evil equally as through the good . . . for the evil want to be eminent . . .

7007^o. Moreover, in **eminence** and opulence there is worldly happiness, but not eternal . . .

7820. Thus it may be seen, that those who are in the glory of the world, that is, in **eminence** and opulence above others, are equally able to look above themselves to the Lord as those who are not in **eminence** and opulence ; for they look above themselves when they have **eminence** and opulence as means and not as the end.

8920⁴. If truth Divine were to appear in a higher form than is the state of perception, it would not fall into the understanding . . .

8941². Truths then have as an end dignity and **eminence** before all the world . . .

10535. Their grief on account of no **eminence** before others. Sig. . . That people insisted that the Church should be instituted with them for no other end than that they might be **eminent** before all the nations in the world ; for they were in the love of self more than others, and they could not be uplifted to **eminence** over them in any other way than by having Jehovah among them, thus the Church. 10570.

10776. He who considers rightly, may know that **eminence** and opulence in the world are not real Divine blessings . . . for they pass away ; and also seduce many, and turn them away from Heaven.

H. 564². See DIGNITY.

W. 100. By way of **eminence** are called . . .

P. 183⁴. The Lord leads man away from the desire to seek honours for the sake of **eminence** alone, that is, for the sake of himself ; (and) leads him . . . to regard **eminence** not for the sake of himself, but for the sake of use, and thus to regard it as belonging to uses, and as his from them ; and not as belonging to him, and thence to uses.

E. 543¹³. By 'the Nephilim' and 'Anakin' in the Word are signified those who are in the highest persuasion of their own **eminence** and wisdom above others . . . When, in the Spiritual World, they who are in the persuasion of their own **eminence** look at others, they see them as little and vile ; and the latter see them as (giants).

1185². A tenth law of the Divine Providence is, That from his Own prudence man has led himself to **eminence** and to opulence, while they seduce . . .

—^e. There are two things which principally affect the minds—*animos*—of men, **eminence** and opulence ; **eminence** belongs to the love of glory and of honours ; opulence belongs to the love of money and of possessions. They principally affect minds, because they are proper to the natural man. Hence they who are merely natural know no otherwise than that **eminence** and opulence are real blessings, which are from God, when yet they may be curses ; as may be clearly concluded from the fact, that they are the portion of men both good and evil : I

have seen the eminent and opulent in the Heavens ; and I have also seen them in the Hells : wherefore . . . when they do not seduce they are from God ; and when they do seduce they are from Hell . . .

—^e. As it is of the greatest importance to know whether **eminence** and opulence, that is, the love of glory and honours, and the love of money and possessions, are ends, or whether they are means, we shall first speak of the end and of the means ; because if they are ends they are curses, but if they are not ends but means they are blessings. 1186^e.

1187. Hence it is evident what is the quality of the man if his principal end is the love of **eminence**, that is, the love of glory and honours . . .

—³. As with a priest whose principal end is the love of **eminence** over others. . . It is quite otherwise if instruction, reformation, and the salvation of souls are the principal end, and opulence and **eminence** are means . . . With a spiritual priest, opulence and **eminence** are blessings ; but with a natural one they are curses.

1188². From these things it is again evident, that **eminence** may be a blessing, and that it may be a curse ; and that **eminence** as a blessing is from the Lord, and that **eminence** as a curse is from the devil.

1190². Of the Divine Providence man is led to such things as do not seduce, but which are of service to them for eternal life ; these things, too, relate to **eminence** and to opulence. . . The Heavens are distinguished into Societies, and in each Society there are the **eminent** and the opulent ; the **eminent** there being in such glory, and the opulent in such abundance, that the glory and abundance of the world are comparatively not anything. But all the **eminent** there are wise, and all the opulent there are men of knowledge, wherefore the **eminence** there is that of wisdom, and the opulence there is that of knowledge. This **eminence** and this opulence may be acquired in the world, both by those who are **eminent** and opulent there, and by those who are not so ; for they are acquired by all there who love wisdom and knowledge. To love wisdom is to love the uses which are the true uses ; and to love knowledge is to love the Knowledges of good and truth for the sake of these uses. When uses are loved more than self and the world, and the Knowledges of good and truth for the sake of them, uses are in the first place, and **eminence** and opulence in the second. This is the case with all who are **eminent** and opulent in the Heavens ; they regard the **eminence** in which they are from wisdom, and the opulence in which they are from knowledge, just as a man regards his garments.

1191². The **eminence** and opulence of the Angels of Heaven. Fully des.

—^e. These things have been written in order that it may be known that all things in the Heavens relate to **eminence** and to opulence, but that the **eminence** there is that of wisdom, and the opulence there that of knowledge ; and that such are the things to which a man is led by the Lord through His Divine Providence.

J. (Post.) 230. A rustic may be together with those who are **eminent**, nor does the other know who in the world had been the **more eminent** . . .

241. Many from various nations were seen (who had

worn garments of state, and it was found) that they were thinking of their own **eminence** and excellence above others, and wanted all to turn their eyes to them . . .

Emissary. *Emissarius.*

See SUBJECT (Spirit).

A. 4403. Subjects, so called, or **emissary** Spirits.

5861. When a man comes into the other life . . . if he desires it, he is shown the Society of Spirits in whose company he had been, and from which **emissary** Spirits had been with him.

5983. These **emissary** Spirits are called Subjects . . .

5984^e. Hence it may be evident that communications take place through **emissary** Spirits.

7111^r. These Hells send forth **emissaries** through whom they act; they appear not far from those who are being infested. This is done in order that the thoughts and intentions of a number may be concentrated; otherwise they would be dissipated. These **emissaries** appear in their own stated places in the World of Spirits; and from the very places where they appear it may be known from what Hell they are. Some appear above the head at various heights and in various directions; some near the head either to the right or the left, also behind it; some below the head in various relations to the body, in planes from that of the head down to that of the soles of the feet. They flow in with such things as are cast forth from Hell; and of the things which flow in, a Spirit or a man has no other sensation . . . than that they are in himself . . . These **emissaries** are called Subjects . . . and as they most nearly infest, they are signified by 'the exactors.'

8382. The Spirits of Jupiter had **emissaries** or Subjects with me, for the sake of communication . . .

H. 255^e. A number (of Angels and Spirits) can speak with a man all together, and the man with them; for they send some Spirit to the man . . . and the Spirit who is sent turns himself to him, and those who sent him turn to their Spirit, and thus concentrate their thoughts, which the Spirit utters. At the moment, the Spirit knows no otherwise than that he is speaking from himself, and they know no otherwise than that they [are speaking]: thus is effected the conjunction of a number with one by means of conversion. Of these **emissary** Spirits, who are also called Subjects, more will be said.

R. 655^e. The **emissary** said . . .

M. 207. Those three have been brought by our **emissary**.

D. 984. Spirits may have their **emissaries** . . .

2376^e. Evil Spirits have their **emissaries** like centres of communication round about, like spiders in their webs.

4611. There is a continual influx from Hell through **emissary** Spirits.

4676. Many of those who have been converted to the Christian religion by **missionaries** . . .

4777^e. Not by **missionaries** from Christians.

5812. The Papists . . . have their **emissaries** everywhere. E.1107.

Emit. See under SEND FORTH.

Emolument. See PROFIT.

Emotion. See MOVE—*emovere*.

Emperor. *Imperator.*

P. 215³. At last (he was called) king and **emperor**.

M. 262³. They want to be kings and **emperors**.

263². There, all are **emperors** of **emperors** . . .

T. 245². The **emperor** of the Moguls, or of China . . .

405². **Emperors**, kings, and dukes, born and educated for positions of authority, if they humble themselves before God, are sometimes less in that love (of dominion) than those who are of low origin . . .

Coro. 48. Does not an **emperor** or a king . . .

Emphasis. *Emphasis.* A.4137³. 4691.

Empire. See under COMMAND—*imperare*.

Employment. See under FUNCTION, GIFT—*munus*, OFFICE, STUDY (at D.1744), and TRADE (at H.360).

Empty. *Evacuare.*

Evacuatory. *Evacuatorius.*

A. 529. 'They **emptying** their sacks' (Gen.xlii.35)= use from truths in the Natural. 'To **empty**,' namely, the provision which they brought down from Egypt, = to perform use from truths.

8924. 'I will **empty out** the sword' (Ex.xv.9)=the continual combat of falsity from evil; as is evident from the signification of 'to **empty out**' or make it bare, which is continual combat until the enemy is laid low. Continual combat is also signified by an unsheathed or **emptied out** sword in Lev.xxvi.33.

9572. Things purificatory and **evacuatory** in the Natural. Sig.

E. 697⁶. 'To make **empty** the earth' (Is.xxiv.1)=the devastation of the Church as to the good of love and of charity.

Empty. *Exinanire.*

Emptying. *Exinanitio.*

A. 5360². This desolation is also called '**emptying**,' 'consummation,' etc.

6620. They either **empty** their ideas, or confine them.

L. 35². While the Lord was in the world, He had two states, one of which is called a state of humiliation or **exinanition** . . . W.234.

R. 839¹³. They wanted to adduce such things as the Lord spake . . . in the state of **exinanition** . . .

T. 104. That the progression to union was his state of **exinanition** . . .

— The first state, which was one of **exinanition**, is described in many places in the Word, especially in the Psalms of David and in the Prophets, and par-

ticularly in Is. liii. 12, where it is said that 'He emptied out His soul even unto death.' This same state was His state of humiliation before the Father; for in it He prayed to the Father, and says that He does His will, and ascribes to the Father all that He had done or spoken. III. Nay, upon the cross, He cried out, 'My God, My God, why dost Thou forsake Me?' and moreover, without this state He could not have been crucified. 110⁴. Can. Redeemer vi. 2. 3.

E. 697⁶. 'To empty out and spoil the land' (Is.xxiv.3) = the desolation of the Church as to the truths of doctrine and of faith.

Can. Redeemer vi. 4. When the Lord was in the Divine truth apart, He was in a state of **exinanition**.

vii. 8. He underwent temptations and reprobations while He was in a state of truth apart, which was His state of **exinanition**.

ix. 9. When He was in the human of the mother, Christ was in the state of **exinanition**, and could be tempted, and rejected, and could suffer.

Empty. Inanis.

Emptiness. Inanitas.

A. 7. The first state is that which precedes, both that from infancy, and also that immediately before regeneration; and is called 'vacuity,' 'emptiness,' and 'thick darkness.'

17. 'The earth was vacuity and emptiness' (Gen.i.2). . . . Man before regeneration is called 'the earth void and empty,' and also ground in which nothing of good and truth has been inseminated: 'void,' where there is nothing of good; and 'empty,' where there is nothing of truth . . . which man is described in Jeremiah . . . 'I saw the earth, and lo, it was vacuity and emptiness' (iv.23).

1499. Then all things which are worthless are dissipated of themselves.

1542. Worthless scientifics which he imbibes in childhood . . .

2851⁷. 'The city of emptiness which shall be broken' (Is.xxiv.10)=the human mind which is deprived of truth.

3603¹. Vain and empty things, as are those of the glory of the world and of self . . .

5044⁷. The desolation and vastation of truth is signified by 'the line of emptiness, and the perpendicular of wasteness' (Is.xxxiv.11). (Compare EMPTY-vacuus-at 4744.)

8878³. Because they have a completely void and empty idea about the Divine . . .

S. 84. In the Word there are double expressions, which appear to be repetitions . . . as 'vacuity' and 'emptiness' . . . These appear to be synonyms, but are not so; for . . . 'vacuity' . . . is predicated of good, and in the opposite sense of evil; but . . . 'emptiness' . . . of truth, and in the opposite of falsity.

W. 289. The inanity of the ideas . . .

P. 290⁶. (They suppose) that I am like some empty thing.

M. 148. He calls this an emptiness of idea.

D. 4070. They first appeared to me as if they were something completely inane; (for) when Spirits cherish the idea that they are a kind of general, atmospheric something, wandering about in the universe, they appear as a general inane something; in this instance as a most inane something, with scarcely any perception that they are Spirits. The reason was, that when (the Most Ancient) Church declined, they believed that their spirit or life after death would be of this character.

E. 280⁶. 'Void and empty' (Jer.iv.)=that in the Church there was no good and truth.

294¹³. 'He hath not created it empty' (Is.xlv.18)=that it is not devoid of the truth and good in which are those who have been reformed. The lack of them is 'emptiness.'

—¹⁵. That before there was no Church, because men were devoid of good and truth, is signified by 'the earth was void and empty' (Gen.i.).

376²⁰. That the doctrine of falsity will be destroyed, is signified by 'the city of emptiness shall be broken;' 'city'=doctrine; and 'emptiness,' falsity.

386¹⁷. That the latter will be deprived, is signified by 'God hath sent the rich empty away' (Luke i.53).

419¹⁶. 'Wind and emptiness' (Is.xli.29)=falsities of evil and evils of falsity; 'wind,' the falsities of evil; and 'emptiness,' the evils of falsity; for where there is what is empty and void, that is, what is devoid of good and truth, there is evil and falsity.

587¹². 'Wind and emptiness' are predicated in the Word of falsities from proprium.

652⁷. 'The city of emptiness'=doctrine in which there is no truth, but falsity.

654¹¹. 'Egypt which is vanity and emptiness' (Is. xxx.7)=both the Sensuous and the Natural, which, regarded in themselves, are devoid of good and devoid of truths.

805⁹. That in this faith there is no religion, but that it is emptiness and vacuity. Ex.

811¹³. 'The wind which shall feed the shepherds' (Jer. xxii.22)=the emptiness and vacuity of doctrine.

1029⁴. Hence it is evident that Babylon at its end is a Church void and empty of all good of love to God, and of all good of love towards the neighbour, and consequently of all truth . . .

Coro. 23². The earth being called 'waste and empty' (Gen.i.)=that there was no longer any good of life or truth of doctrine with its inhabitants. III.

Empty. Vacuus.

Vacuum. Vacuum.

Empty, To be. Vacare.

Emptiness. Vacuitas.

Emptily. Vacue.

A. 7. See EMPTY-inanis-at these refs. 17. 8878². S.84. E.280⁶. 294¹³. 805⁹. 811¹³.

3079⁴. 'Empty vessels' (Jer.xiv.3)=Knowledges in which there is no truth; and also truths in which there is no good.

[A.] 4181. 'Thou hadst sent me away now **empty**' (Gen. xxxi. 42) = that he would have claimed all things for himself. 'To send away **empty**' = to take all things away from him, thus to claim all things for himself.

4744. 'The pit was **empty**, there was no water in it' (Gen. xxxvii. 24) = that there was then nothing true. . . 'Empty' = where there is nothing true because nothing good. III.

— . 'Empty vessels' (Jer. xiv. 3) = truths in which there is no truth from good.

— . 'An empty vessel' (Jer. li. 34) = where there is no truth.

— . 'They shall stretch out upon it the line of **vacuity**, and the perpendicular of emptiness—*inanitatis*' (Is. xxxiv. 11).

—². 'The city of **vacuity** is broken . . .' (Is. xxiv. 10). 'Empty' is here expressed by another word in the Original Language, which, however, involves what is similar. That 'empty' = where there is no truth because no good, is evident from the several things here in the internal sense.

— . 'Placing the pot **empty** upon the coals' (Ezek. xxiv. 11). . . An empty pot is one in which there is uncleanness and scum, that is, what is evil and false.

—³. 'He findeth it **empty**, swept, and prepared' (Matt. xii. 44) . . . 'An empty house' = the interiors of the man again replete with uncleanness, that is, with falsities from evil.

—^e. 'The rich He hath sent **empty** away' (Luke i. 53) . . . They are called 'the **empty** rich' who know these things and do not do them; for truths with such are not truths, because devoid of good.

4951. The intermediate space appears as if it were **empty** . . . D. 4553.

502². 'The house' = the natural mind, which is called 'a house **empty** and swept' when there are no goods and truths there, which are the husband and wife; no affections of good and truth, which are the daughters and sons; nor such things as confirm, which are the female and male servants.

5084³. It is a fallacy of the merely natural sense that there is only one atmosphere . . . and that where this ceases there is a **vacuum**.

5360². In many places in the Word it treats of this desolation and vastation, and it is there described by . . . 'what is **empty**,' etc.

6915. 'When ye go, ye shall not go **empty**' (Ex. iii. 21) = the life no more in want in respect to the things of the natural mind. . . 'Empty' = where there is no truth, thus where there is spiritual want.

7045^e. This internal, which is devoid of faith and charity, and yet is full of evils and falsities, is called by the Lord 'empty' (Matt. xii. 44). Hence it is called an external without an internal.

7554^e. Whence come **vacuities** within, which smell offensively . . .

7893^e. If they had been at leisure . . .

9052³. 'Emptiness of teeth' (Amos iv. 6) = penury of truth. E. 556¹².

9293. 'Ye shall not see My faces **emptily**' (Ex. xxxiii.

15) = the reception of good from mercy and thanksgiving. . . . 'Not to see **emptily**,' or not without a gift = testimony on account of the reception of good, and thanksgiving . . . 10666.

10645³. The Lord does not dwell with an **empty** man, that is, with a man who does not know His truths and do them.

H. 222. To devote one's self to prayers.

360. They have devoted themselves to pious meditations.

N. 125. They are for the most part **empty**, that is, devoid of the Knowledges of good and truth.

172². By the house into which (the unclean Spirit) returned, is meant the man himself and his will, that he is devoid of good.

W. 81. Abstract space, and altogether deny a **vacuum** . . .

82. Something shall here be said concerning a **vacuum**. I once heard the Angels speaking with Newton about a **vacuum**, saying that they could not bear the idea of a **vacuum** as of nothing, because in their World which is spiritual, and within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, nay, speak and act, which are never possible in a **vacuum** as nothing, because nothing is nothing, and of nothing nothing is predicable. Newton said, that he knows that the Divine which is fills all things, and that he himself shudders at the idea of nothing as applied to a **vacuum**, because that idea is destructive of all things. He exhorts those who speak with him about a **vacuum**, to guard against the idea of nothing, calling it a swoon, because in nothing no actuality of mind is possible.

373^e. Do not, I pray, think of these things from the idea of a **vacuum**; a **vacuum** is nothing, and in nothing nothing takes place—*fit*—, and from nothing nothing comes forth.

R. 160^e. In the Word, 'empty' is said of a man in whom there are mere falsities and evils, as in Matt. xii. 44.

564². **Empty** words, that is, words which have not entered by the understanding . . .

T. 31². Whether deliberate thought was possible in a pure **vacuum** . . .

79. (He said,) For there is not, and cannot be, a **vacuum**.

605. Whether it is **empty** . . .

E. 730³⁰. Religion with the gentiles, which was almost **emptily** void, because they had not the Word . . .

746¹³. 'To say raka' = to account as **empty**, thus vile.

Ath. 66. (The Papists who adore the Lord) are accepted . . . although they are **empty**, from their doctrine, which is **empty** of truths.

J. (Post.) 263. There would then be a **vacuum**, in which there does not exist any change of state; for a **vacuum** is of no affection.

265. I spoke with Newton about a **vacuum**. . . Concerning a **vacuum** he said, that in the world he had

believed in the existence of a **vacuum**; but when the Angels perceived that he had the idea of a **vacuum** as the idea of nothing, they turned themselves away, saying that they could not bear the idea of nothing, because with the idea of nothing there perished the idea of the essence of things; and with the idea of the essence of things there perished the idea of thought, understanding, affection, love, will, with men and Angels. . . . They asked him whether he believed that the Divine, from which is all angelic wisdom, and all intelligence with men in both worlds, is a **vacuum**, and thus whether any Divine operation flows in through a **vacuum** into a **vacuum** of these things, and could present these things to perception. At this inquiry he was disturbed, and answered that it could not through an absolute **vacuum**, which is nothing, but through an apparent **vacuum**, because the Divine is the being itself of wisdom and love with the Angels of Heaven and with men in the world, and fills all things; and being itself and nothing are contrary to each other. . . . Wherefore, the Angels prayed that he and all those who cherish the idea of a **vacuum** as of nothing should desist from it, in order that they might be together, knowing that nothing of their life would be possible in nothing, but only in things which exist. . . . adding, that concerning a **vacuum** which is nothing, nothing can ever be said which has relation to acting, reacting, receiving, attracting, thus to their life of wisdom and of love. . . . On hearing these things, Newton said, that heretofore he had desisted from that idea, and that hereafter he would desist from it, knowing that now he is in the Spiritual World, in which according to his former idea there would have existed his **vacuum**; and that nevertheless he is now a man, and there thinks, feels, acts, nay breathes; and these things cannot exist in a **vacuum** which is nothing. . . . and that an interstitial nothing is not possible, because that would be destructive of everything, that is, of the essences and substances which are something; for something and nothing are completely opposite to each other; so much so, that he shudders at the idea of nothing, and that he guards himself against that idea, lest his animus should fall into a swoon.

De Verbo 12. The Divine operation does not fall into a void and empty man. **Examp.**

Empyemata. *Empyemata.* T.524.

Emulate. *Aemulari.*

Emulation. *Aemulatio.*

Emulous. *Aemulus.*

A. 847°. Straitnesses **emulous** of spiritual temptations.

M. 17. (The relaxation) which the cupidity of **emulation** had induced on some.

100. Which **emulates** the conjugal form of good and truth. It is said that it **emulates** this, because it is not the same, but is like it. . . .

248. The third of the external causes (of cold) is a **striving** for pre-eminence between the married partners. . . . While this **emulation** lasts. . . . While they are in the vehemence of their **emulation**. . . .

T. 32°. How singulars **vie with** universals. . . .

339. Persuasion **emulates** faith in externals.

395. The sight of the body **emulates** that of the mind.

D. 1398. So this **striving** for pre-eminence is continuous, yet not with open hatred.

E. 996°. While their love **emulates** love truly conjugal. . . .

Encamp. See under **CAMP.**

Enchant. *Incantare.*

Enchantment. *Incantatio, Incantamentum.*

Enchanter. *Incantator.*

A. 5134¹¹. 'Enchantments' (Rev.ix.21)=the falsities thence which destroy truths.

7297. 'The magicians of Egypt did in like manner with their **enchantments**' (Ex.vii.11)=what is similar in appearance by perverting the ends of order. . . 'Enchantments'=the arts themselves of perverting order. Where 'sorceries' and 'enchantments' are mentioned in the Word, there is signified the art of presenting falsities so that they may appear as truths, and of presenting truths so that they may appear as falsities, which is chiefly done by means of fallacies. III.

7298. When there is dulness, falsities appear as truths, which is signified by 'sorceries,' and 'enchantments.'

7337. 'The magicians of Egypt did so with their **enchantments**' (ver.22)=that their falsifiers fashioned the like. 7426.

9231⁴. 'Dogs, **enchanters**, and whoremongers' (Rev. xxii.15)=those who falsify the good and truth of faith.

R. 461. 'They repented not of their murders, nor of their **enchantments**, nor of their whoredoms, nor of their thefts' (Rev.ix.21)=that the heresy of faith alone induces on hearts stupidity, shuffling, and hardness, so that they do not think anything about the precepts of the Decalogue. . . .

462. What is meant by 'enchantments.' Ex. 'Enchantments' are mentioned just above instead of the eighth precept of the Decalogue, 'Thou shalt not bear false witness'. . . by which is signified. . . in the spiritual sense, to confirm and persuade that what is false is true and that what is evil is good; from which it is evident that 'to **enchant**'=to persuade to falsity, and thus to destroy truth.

—². **Enchantments** were in use among the ancients, and were done in three ways. *First*: They kept the hearing and thus the mind of another continually in their words and sayings. . . and at the same time breathing upon him and breathing into him thought conjoined with affection by means of a breathing in the sound of the speech, in consequence of which the hearer was not able to think anything from himself; thus the falsifiers infused their falsities with violence. *Secondly*: They infused what was persuasive, which was done by keeping the mind away from every thing contrary, and keeping it intent on the sole idea of the things they said: hence the spiritual sphere of their mind dispelled the spiritual sphere of the other's mind, and suffocated it. This was the spiritual witchcraft used by the magi of old; and was called the binding and tying of the understanding. This kind of **enchantment** was of the spirit or thought alone; but the former was also of the

mouth or speech. *Thirdly*: The hearer kept his mind so fixedly in his own opinion as almost to stop up his ears against hearing anything from the speaker; which was done by holding the breath of the mouth, and sometimes by a silent muttering and thus by a continual denial of the opinion of his opponent. This kind of **enchantment** was that of the hearer; the two former were used by those who spoke to others. These three kinds of **enchantment** existed among the ancients, and still exist among infernal Spirits; but with men in the world there is only the third kind left with those who have confirmed in themselves the falsities of religion from the pride of their Own intelligence; for when these hear things contrary, they admit them no nearer into their thought than to contact, and then from the interior bosom of their mind they emit as it were a fire which consumes them, of which the other knows nothing except by indications from the face and the tone in the answer, if the **enchanter** does not keep down that fire, that is, the anger of his pride, by simulation. At the present day this kind of **enchantment** causes truths not to be accepted, and, with many, not to be understood.

[R. 462]⁴. That in ancient times there were a number of magical arts, and among them **enchantments**. Ill.

— The persuasion to falsity, and thus the destruction of truth, are signified by 'enchantments.' Ill.

—⁵. On the other hand, 'enchantment'=the rejection of falsity by means of truths, which was also done by silently thinking and muttering from a zeal for truth against falsity. Ill.

655⁵. The metaphysical art, which we call muttering, and some **enchantment** . . .

892. By 'enchanters' (Rev.xxi.8) are signified those who search out truths, which they falsify, in order that thereby they may confirm falsities and evils. Exampl.

952. 'Without are dogs, and enchanters . . .' (Rev. xxii.15)=that no one is received into the New Jerusalem who makes the precepts of the Decalogue of no account . . .

T. 324. They who speak falsities from deceit or purpose, and utter them in a tone imitative of spiritual affection, and especially if they mingle with them truths from the Word which they thus falsify, were called by the ancients **enchanters** . . .

796². Luther . . . imbued persuasion, which in the Spiritual World is of such efficacy that no one can resist it, or speak against what is said; but as this was a kind of **enchantment** in use by the ancients, he was strictly forbidden to speak from that persuasive power . . . Such a persuasive power, which is a kind of **enchantment**, springs from the love of self . . . so that when anyone contradicts, it not only attacks the matter of the question, but also the person.

E. 590. 'Nor of their **enchantments**, nor of their whoredoms' (Rev.ix.21)=from perverting good and falsifying truth. 'Enchantments'=perversions of good . . .

—². In ancient times there were in use a number of infernal arts called magical, of which some are enumerated in the Word, as in Deut.xviii.9-11. Among these were **enchantments**, whereby they induced affections and pleasures which another could not resist, and which was done by means of tones and silent voices which they

either brought out or muttered, and which by analogous correspondences had communication with the will of the other, and excited his affection, and fascinated him to will, think, and act in a certain way. The prophets also were skilled in and made use of such **enchantments**, and thereby excited good affections, hearkening, and obedience. These **enchantments** in a good sense are mentioned in Is.iii.1,2,3,20; xxvi.16; Jer.viii.17; Ps. lviii.4,5. But as by such speeches and mutterings evil affections were excited by the evil, and thus **enchantments** became magical, they are enumerated among magical arts, and are strictly forbidden, as in Deut. xviii.9,10,11; Is.xlvii.9,12; Rev.xviii.23; xxii.15.

1191. By 'poisoning' (Rev.xviii.23) almost the like is signified as by 'enchantment;' and 'enchantment'=such a persuasion that the man perceives no otherwise than that it is so. Such a kind of persuasion exists with certain Spirits, so that it as it were blocks up the understanding of the other, and stifles his capacity to perceive . . .

Coro. 45. The Hells of the . . . Ancient Church consist . . . of magicians . . . (who) exercise their arts . . . by means of incantations—*incantamenta*—, etc.

Enclosure. See CLOSURE.

Encomium. *Encomium*. M.75^e.

Encompass. *Circumdare*.

Encompassing. *Circumditio*.

See COMPASS—*ambire*.

A. 115. By 'to encompass,'—as that the river Pison 'compasseth the whole land of Havilah' (Gen.ii.11)—they perceive to flow in; and also that the onyx stones . . . were 'to be encompassed with sockets of gold' (Ex. xxviii.11)=that the good of love should inflow into the truth of faith.

2347. 'They encompassed the house' (Gen.xix.4)=that they were against the good of charity. . . 'To encompass'=to be against it, or to attack it with a hostile animus.

4688. 'Your sheaves encompassed' (Gen.xxxvii.7)=those who were in the faith of some charity. 'To encompass'=approach to adore . . .

9490². In Heaven that which **encompasses** also lays the foundation . . .

9847. 'Encompassed with sockets of gold shalt thou make them' (Ex.xxviii.11)=manifestation and subsistence from good. . . 'To be encompassed with sockets of gold'=to be continued from good, and to derive manifestation . . . The case with good and truth is similar to that of the gold with which a gem is encompassed . . .

H. 121. The Lord in person is constantly **encompassed** with the Sun.

R. 466. 'Encompassed with a cloud . . .' (Rev.i.1)=His Divine Natural.

E. 391². 'I will compass Thine altar' (Ps.xxvi.6)=conjunction with the Lord through worship from the good of love . . . (for) 'to compass'=to embrace in worship, thus to be conjoined.

555⁴. 'A woman shall compass a man' (Jer.xxxi.22)

=that a new Church is to be established, in which truth will be conjoined with its own affection. . . 'To encompass' = to be conjoined.

594. 'Encompassed with a cloud' (Rev.x.1)=the ultimate of the Word. 'To be encompassed' = to be outside of him, because that which is around is also outside, being further into the circumference; here, therefore, the ultimate.

700¹⁶. The encompassing of the city (of Jericho)=the examination-*lustratio*-of what is false and evil.

707. 'A woman encompassed with the sun' (Rev.xii.1)=the Church with those who are in love to the Lord and thence in love towards the neighbour. . . 'To be encompassed' = to live from it; for the life's love of everyone . . . forms a sphere around him.

Encourage. *Sublevare.*

Encouragement. *Sublevatio.*

A. 5043. 'To give grace' = encouragement; for to give grace during temptations = to comfort, and encourage with hope.

7155^e. They then begin to be raised up (from despair).

End. *Finis.*

See INTEND, and PURPOSE; and under CHURCH, CONSUMMATE, EVENING, and EXTREME.

A. 631. 'The end of all flesh is come before Me' (Gen. vi.13) = that mankind cannot but perish.

655. 'The border' (Is.liv.12) = the Scientific and Sensuous.

978³. These three (the internal, interior, and external man) are like end, cause, and effect. It is known that there can never exist any effect unless there is a cause, and never any cause unless there is an end. Effect, cause, and end are distinguished from each other as the exterior, the interior, and the inmost.

1066⁴. 'From the end of the earth to the end of the earth' (Jer.xxv.33) = the Church and everything belonging to it.

1158³. The last boundaries of the Church are called 'the ends of the earth' (Is.xli.5).

1285³. If they are in charity . . . they have one end . . .

1316. The people is said to be one and the lip one, when all have as an end the common good of society, the common good of the Church, and the Lord's Kingdom; for thus the Lord is in the end, from Whom all are one. But where our Own good is the end, the Lord can never be present . . .

1317. Their 'beginning to do,' here, = thought or intention, and therefore the end. . . The reason the end is signified, is that the Lord regards nothing with man but the end. However his thoughts and deeds may be, . . . provided the end is good, they are all good; whereas, if the end is evil, they are all evil. The end is that which reigns in everything man thinks and does. The Angels with man, being Angels of the Lord, rule nothing else with man but his ends; for when they rule these, they also rule the thoughts and deeds; for all these are of the end. The end with a man is his life

itself; all things that he thinks and does live from the end, because they are of the end; wherefore, such as is the end, such is the man's life. The end is nothing but the love; for a man cannot have anything as an end except that which he loves. He who thinks one thing and does another, still has as an end that which he loves: in the dissimulation itself, or in the deceit, there is the end, which is the love of self, or the love of the world, and the delight of his life therefrom.

1318². The thought of doing is nothing but the intention, that is, the end. The end with a man can never be . . . changed, unless the state is; for the end is the very life of man. While the state is being changed, the end is also being changed, and with the end, the thought.

1391^e. The Angels perceive what is within an idea . . . what its end is.

1568². All things which are from the love of self and the love of the world regard self as an end and the world as an end; with these, the celestial things which are of love to the Lord, and of love towards the neighbour, can never agree; for these regard the Lord as an end and His Kingdom; and they regard as ends all things which are of the Lord and His Kingdom. The ends of the love of self and of the love of the world look outwards or downwards; whereas the ends of love to the Lord and of love towards the neighbour look inwards or upwards; from which it may be evident that they disagree so much that they can never be together. In order to know what makes the correspondence and agreement of the external man with the internal, and what makes the disagreement, reflect merely upon the ends which reign; or, what is the same, upon the loves which reign; for the loves are the ends; for whatever is loved is regarded as an end. Thus will be evident what is the quality of the life, and what it will be after death; for the life is formed from the ends; or, what is the same, from the loves which reign.

1598^e. In order that ends may become uses . . .

1645. The speech of the Angels . . . is of ends, and consequently of uses, which are the principals and the essentials of things. . . The ends and consequently the uses are as it were very soft recipients, and delicious subjects of indefinite variations, and this by means of incomprehensible celestial and spiritual forms; in these they are kept by the Lord; for the Lord's Kingdom is one purely of ends and uses; wherefore, the Angels who are with man, attend to nothing else than ends and uses, and elaborate nothing else from the thought of man: all other things which are ideal and material they care nothing about, because they are far below their sphere.

1807³. The soul is in use and end; the body in their exercise. All effects whatever, are in like manner the representatives of the uses which are the causes; and the uses are the representatives of the ends which are the beginnings.

1820. He who is in temptation is in doubt concerning the end; the end is the love, against which the evil Spirits and the evil Genii fight; and thus bring the end into doubt; and the doubt is great in proportion to the

love. Unless the end which is loved were brought into doubt; nay, into despair, there would be no temptation . . .

[A.] 1909. The very life of the internal man inflows into all the affections of the natural man, but is varied there according to the **ends**. When it flows into affections which have the world as an end, this end is vivified by that life, and becomes a worldly life; when it flows into affections which have self as an end, this end is vivified by that life, and becomes a corporeal life; so in all other cases . . . The inflowing life is not applied to any object but the end, because the end regarded by everyone is his love . . . all other objects are only derivations therefrom, and derive their life from the end. Everyone can see the quality of his life, provided he will investigate the quality of his end; not the quality of [all] the ends, because these are innumerable, being as numerous as the intentions, and almost as numerous as the judgments and conclusions of the thoughts. These, however, are intermediate ends, which are variously derived from the principal one, or which tend to it. But let him investigate the end which he prefers to all the rest, and in respect to which the rest are as nothing. And if he has self and the world as an end, let him know that he is infernal; whereas, if he has as an end the good of the neighbour, the common good, the Lord's Kingdom, and especially the Lord Himself, let him know that he is heavenly.

1931^e. Angels perceive the still more interior things of man's thought, namely, the causes and the ends, of which man knows but little.

1936^f. In the other life . . . no one is ever punished for evil acts, if he has acted from an end truly good: the ends are what are regarded; the acts from them.

1964. Scientifics and Knowledges ought to have use as an end; and when they have use, they have life as an end; for all life is of uses, because of ends.

2121. The interior sphere of the World of Spirits, where are those who as to the intentions and ends have been interiorly evil . . .

2303^e. When they become adults . . . 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.

2335^f. They who do not acknowledge in the life (that good is of the Lord) . . . are judged according to the acts, and according to the thoughts and ends of their life; and when they are judged according to these, they must necessarily be condemned . . .

2364^e. They who have imbued the life with evil are bent to good by abstaining from evil and by intending well . . . In this case the intention or end is regarded with them; and although their acts may not be in themselves good, still, they derive something of good and consequently of life from the end . . .

2474^f. All the ends of man, which had been veiled in obscurity to him . . . are in that book of life, that is, in the interior memory; and, whenever the Lord grants, are made manifest before the Angels as in clear day.

2488. The Angels know and observe the very ends, how they bend from good into evil, and from evil into good.

—^c. Deeds have their quality from the thoughts, and the thoughts from the ends.

2531^f. All these . . . are intermediate ends, by means of which the last end, that is, the Lord, is regarded.

2572^f. From love, since love is from the Lord, the Angels are in the beginnings or springs of things, that is, in ends and causes. To see from beginnings, or from ends and causes, is to see from Heaven all things which are beneath . . .

2621^e. 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: and, in like manner, the cause is the being of the effect, and the effect is the manifesting of the cause.

2796. Thus are (all things with man) directed by the Lord to ends to eternity, which the Lord alone foresees . . .

2905^f. The fulness of the states and times of the Church means their end. Ex.

2906^f. 'To come to years'=to the end, when the Lord recedes from the Church.

2910. In these two verses (Gen.xxiii.1,2), it has treated of the end of the Church: its end comes when there is no longer any charity . . . The Lord also describes this end in the Gospels, and calls it 'the consummation of the age,' and 'the night.'

—³. This Church is now at its end . . .

2936. 'Which is at the end of the field' (ver.9)=where there is but little of the Church. . . That 'the end,' or extremity=but little. Ex.

3033^f. When his end is (that he may become great and rich) . . .

3066^e. The end or use tells what is the quality of the ground, or of the affection, thus what is the quality of the produce of what is sown in it. Or, if you like, the love itself tells; for the love is the end and the use with all; since nothing is accounted as an end, or as a use, but that which is loved.

3089^f. The first affection of truth is very impure; for there is in it an affection of use and of end for the sake of self, the world, glory in Heaven, and the like . . .

3159. In proportion as man regards celestial and spiritual good as an end, truth is initiated to and conjoined with good . . . But in proportion as man regards his Own good, thus himself and the world as an end, celestial and spiritual good recedes.

3425^f. It is the ends alone which cause the internal and external man either to be opposites, or to correspond. They are opposites, when riches, pleasures, and the delights here spoken of become ends . . . But they correspond, when these things do not become ends, but means to higher ends . . .

—³. It is the ends alone, which distinguish (these two classes of people); or, what is the same, the loves; for loves are ends.

3488^f. 'He who shall persevere to the end, the same shall be saved' (Matt.xxiv.13)=the salvation of those

who are in charity. 'He who perseveres to the end'= him who does not suffer himself to be seduced, thus who does not yield in temptations.

—^e. When the Church is in this state 'then shall the end come' (ver. 14).

3489. The Angels do not attend to anything but internal things, that is, to the ends, or to the intentions and will, and to the thoughts therefrom.

3518². (The desire of knowing, and its ends.) Ex.

3562. Hence it is evident why the end makes man happy or unhappy in the other life; for the end is the inmost of every cause; so much so, that if there is not the end in the cause—nay, unless it is the whole of it—it is not a cause. In like manner is the end the inmost of every effect; for the effect is from such a cause; and because it is so, everything that is in man derives its being from the end that is in him. Consequently, in the other life, he is in such a state as is his end.

3565. When there is an end, there is first the conjunction of inmost things with outermost ones. The middle conjunction comes successively, and is operated by the end; for all the progression lies concealed in the end; for the Lord acts through ends, and through them successively disposes the intermediates into order.

3570². If a man wants to know (whether he is being regenerated), let him attend to the ends which he aims at, and which he rarely discloses to anyone. If these ends are for what is good, that is, if he studies the neighbour and the Lord more than himself, he is in a state of regeneration. But if the ends are for what is evil, that is, if he studies himself more than the neighbour and the Lord, he may know that he is in no state of regeneration. By means of his ends of life, man is in the other life; by ends of good in Heaven with the Angels; but by ends of evil in Hell with devils. The ends with man are nothing but his loves; for what a man loves he has as an end; and as the ends are his loves, they are his inmost life. (Refs.) The ends of good with man are in his Rational, and are what is called the Rational as to good, or the good of the Rational. By means of the ends of good, or by means of the good therein, the Lord disposes all things which are in the Natural; for the end is like a soul, and the Natural is like the body of that soul; and such as is the soul, such is the body with which it is encompassed . . .

—⁴. The new soul which man receives when he is being regenerated, is the end of good, which begins in the Rational . . . Celestial good and spiritual truth . . . are what form man . . . and this in the way and in the degree in which he looks as a man to ends of Heaven, and not as a brute animal to ends of the world.

3573³. Such a face have the Angels, and such a face had the most ancient people who were celestial men; for they were not at all afraid that others should know their ends and intentions . . .

3619^e. When the Intellectual inwardly wills and thinks anything, it is an end from the Voluntary which makes its life, and rules what is cogitative therein. The reason the Intellectual has life from the end, is that the end with man is his life.

3645. The universal Kingdom of the Lord is a Kingdom of ends and uses. I have been permitted manifestly to perceive this Divine sphere . . . of ends and uses . . . Each and all things flow forth from this sphere, and are ruled by it. In proportion as the affections, thoughts, and actions have in them the end of doing well from the heart; the man, spirit, or angel is in the Grand Man . . . But in proportion as a man or a Spirit has the end of doing evilly from the heart, he is outside the Grand Man, that is, in Hell.

3646². It is the ends which show the quality of man's life, and the quality of that of a beast: a man is able to have spiritual and celestial ends, and to see, acknowledge, believe, and be affected by them; whereas a beast cannot have any other ends than natural ones: thus a man is able to be in the Divine sphere of ends and uses which is Heaven and which constitutes Heaven; whereas a beast is not able to be in any other sphere than that of the ends and uses which there are on earth. Ends are nothing but loves; for the things which are loved are held as an end.

3660^e. When they have such things from the internal sense of the Word . . . they are in the Divine sphere of the Lord and that of His ends and uses.

3679^e. The Rational thinks in the good of the Natural when it regards good as an end . . .

—⁷. At first, the truth of good (Esau) is not conjoined in the external form with the good of truth (Jacob) . . . nevertheless, they are conjoined inmost, that is, as to ends; for the end of the truth which is from good is that truths may be adjoined to itself according to order; and this also is the end of the good which is from truth; and as the end conjoins, they are conjoined. The inverse of order which exists at first is only a means which regards the end.

3702². Hence it is evident, that there would be a descent of the Divine through man into the ultimate of nature, and from the ultimate of nature an ascent to the Divine, if only he would acknowledge the Lord as his first and last end with the faith of the heart, that is, with the love.

3796². The only sign by which affections are known is the end: if from their end they are for the sake of self or the love, these affections are not genuine; but if from their end they are for the sake of the good of the neighbour, of societies, of our country; and still more, if their end is the good of the Church, and of the Lord's Kingdom, they are genuine, because then the affections are for the sake of the Lord . . .

—³. It is the part of a wise man to know the ends which are in him. It sometimes appears as if the ends were for the sake of self when they are not; for it is the nature of man to reflect upon himself . . . But if anyone wants to know the ends which are in him, let him only attend to the delight which he perceives in himself from praise and self-glory, and to the delight which he perceives from use separated from himself: if he perceives the latter delight, he is in genuine affection. He should also attend to the various states in which he is, because the states themselves usually vary the perception. A man can explore these things in himself, but not in others; for the ends of each person's affection

are known to the Lord alone . . . A thousand persons may appear to be in a like affection as to truth and good, and yet every one may be in an unlike one as to the origin, that is, as to the end.

[A. 3796]⁴. The reason the end determines the character of the affection . . . is that the end is the very life of man; for man has as an end that which is of his life, or, what is the same, that which is of his love. When the good of the neighbour, the common good, the good of the Church and of the Lord's Kingdom, are the end, then as to his soul the man is in the Lord's Kingdom, thus with the Lord; for the Kingdom of the Lord is nothing but a Kingdom of ends and of uses for the sake of the good of mankind. The Angels themselves who are with man, are wholly and entirely in his ends; and 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 with him as a brother; but in proportion as a man is in an end of self, the Angels recede, and evil Spirits from Hell accede to him; for no other end reigns in Hell . . .

3816. An end for the sake of self at once adjoins itself . . .

3839⁴. The Angels are solely in ends, and in the uses of ends. Refs. Ends are nothing but loves or affections. Refs. For what a man loves he has as an end; and therefore they are in the affectionous of the things which are in the Word . . .

3913³. Loves it from its use and end . . .

— . For the sake of those uses which are his ends . . .

—⁴. The state of the natural man and that of the spiritual are opposed to each other by means of the ends; but still they can be conjoined . . . when the things of the external man . . . serve the ends of the internal. Therefore, in order that man may become spiritual, it is necessary . . . that ends for self and the world be put off, and that ends for the neighbour and the Lord's Kingdom be put on . . .

3928. Corporeal and worldly delight no longer as an end . . .

3938⁶. From the loves of self and of the world, which they have had as ends . . .

3951². When men have (the good of the neighbour, etc.) as an end, they also have as an end or means such a state that they may be in the capacity of achieving the end . . . Wherefore the spiritual man does not despise nourishment, or its pleasures; but he does not have them as an end, but as a means for serving the end.

3993³². See CUNNING at this ref.

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 mankind. This is the end which reigns in Heaven, and which consequently reigns in the brain; for the brain regards ends in the body . . .

— . But there exist Societies which have no end of use . . .

—⁶. For the end makes the man; and such as the end is, such is the man; and therefore such is his human after death.

4063². Thus the new man regards ends in Heaven; but the old man, ends in the world . . .

—^c. When . . . he no longer has worldly, earthly, and corporeal things as an end; but the things of Heaven . . .

— . To have as an end, is to love the one more than the other.

4096². Has spiritual Knowledges as an end . . .

— . They who have worldly and earthly things as an end, cannot withdraw the senses from them . . . for they would then remove themselves from the things which they have as an end, that is, which they love.

—⁴. To know . . . from the Heaven of Angels is to know from the ends of causes.

4103⁴. Ends are what arrange in order, that is, the Lord through the ends with man. For there are three things which follow in order, namely, ends, causes, and effects. Ends produce causes, and through causes effects. Such, therefore, as are the ends, such come forth the causes, and such thence the effects. Ends are the inmost things with man; causes are the middle ones, and are called mediate ends; and effects are the ultimate ones, and are called ultimate ends; and effects are also those things which are called generals. Hence it is evident what is ordination in generals; namely, that when the things of eternal life and of the Lord's Kingdom are held as the end, all the mediate ends or causes, and all the ultimate ends or effects, are ordered according to the end itself; and this in the Natural, because the effects or generals are there.

—⁵. He is able to set the one (kingdom) before the other, or to have one as an end in preference to the other, and consequently, with him that which he has as an end or prefers has the dominion. If, therefore, he has as an end the Spiritual Kingdom . . . Whereas, when he has as an end the natural kingdom . . . When these things take place, all things in his Natural are ordered according to these ends . . . To have as an end is to love; for every end is of the love; for that is held as an end which is loved.

4110. A state of use and of the end of good. Sig. . . 'To shear' = use, thus end; for the use is the end.

4119. The end of the state of conjunction. Sig. See BEGINNING, here.

4169. Still, if it has an end of good . . .

4215^c. He who regards self as the end, and not as an intermediate end to good, and wants to be conjoined with another as to that end, is in evil.

4220^c. As an end they have had the things of self and the world . . .

4227⁴. They who are in Heaven, attend solely to the ends of those who pray.

4295². These temptations (by Angels) are the inmost of all; for they act solely into ends . . .

4307. Everyone may know what kind of Spirits are with him, provided he will observe the quality of his loves, or, what is the same, the quality of his ends; for everyone has as an end that which he loves.

4368⁴. See BLESS-beare-at this ref.

4459⁶. To the end that there may be a sound mind in a sound body . . . 5159². 6936.

— . Regards intelligence and wisdom as a mediate end . . .

4464³. As spheres originate from loves . . . they originate from the intentions and ends on account of which the man thus wills and acts ; for everyone has as an end that which he loves. Therefore the ends determine the man's life, and constitute its quality ; and, from them, especially, is his sphere. This sphere is most exquisitely perceived in Heaven, because the universal Heaven is in the sphere of ends.

4493^e. Everyone is judged according to the end or intention.

4633^e. The very ends of man's thought, of his speech, and of his actions, which . . . had become hidden to himself, are in Heaven most manifestly perceived ; for Heaven is in the sphere and perception of ends.

4658. No end but to be reputed learned.

4667². The end is everything in the cause, and the cause is everything in the effect ; so that the cause is the end formed, and the effect is the cause formed ; and therefore the effect entirely perishes if you take away the cause ; and the cause entirely perishes if you take away the end. Moreover, the cause is under the end ; and the effect is under the cause.

4683². Not knowing that all confidence derives its being from the end of life . . .

4727². Thus the body is as the effect, and the soul as the cause in which is the end ; and therefore the soul is everything in the body, as the end's cause is everything in the effect.

4751. Has nothing as its end but money.

4802³. As the end of the understanding of truths had been . . . for the sake of self, when the sphere of their ends exalts itself towards the interior Heavens . . . by whom ends alone are perceived, it cannot be endured . . .

4839. All that evil is against Divine order which flows forth from evil interiorly, that is, from the intention or end of evil . . . But that which does not flow forth from evil interiorly, that is, from the intention or end of evil, does sometimes appear as if it were evil, but still is not so if the end is not evil ; for the end qualifies every deed, because in the end is the man's life, since that which a man loves and thence thinks he has as an end ; the life of his soul is nothing else.

5025². If it is said that the use and end makes a thing either to be spiritual or not to be spiritual,—the use and end for the sake of the common good, the Church, and the Lord's Kingdom, making it spiritual, but the use and end for the sake of self and one's own prevailing over the former, making it not spiritual,—this the natural man can indeed acknowledge with the mouth, but not with the heart . . . (for) he makes the use and end for the sake of self the lord, and the use and end for the sake of the common good, etc., the slave . . .

5094¹. The rational natural man comprehends that it is the part of an intelligent person to keep ends in view, and to foresee and dispose the means to some ultimate end . . . He sees that nature is a complex of means, and perceives that an intelligent Supreme Being has disposed

them ; but to what ultimate end, he does not see unless he becomes spiritual. Whereas . . . what it is to keep ends in view, and to dispose the means (the sensuous man) does not apprehend . . .

5122². See BEGINNING at this ref.

5128¹. Such, therefore, as is the intention or end in the conversation or works, such is the life.

5131². It is known from philosophy, that the end is the first of the cause, and that the cause is the first of the effect. For the end, cause, and effect to follow in order, and act as one, the effect should correspond to the cause, and the cause should correspond to the end. Still, the end does not appear as the cause, nor the cause as the effect ; for in order that the end may produce the cause, it must take administering means from the region where the cause is, and by means of these the end must make the cause ; and in order that the cause may produce the effect, it, again, must take administering means from the region where the effect is, and by means of these the cause must make the effect. These administering means are the things which correspond ; and, as they correspond, the end is able to be in the cause, and to actuate—*agere*—the cause ; and the cause is able to be in the effect, and to actuate—*agere*—the effect ; consequently, the end, through the cause, is able to actuate—*agere*—the effect. Very different is the case when there is not correspondence ; for then the end has not a cause in which it may be, still less an effect in which it may be ; but the end is changed and varied in the cause, and, finally, in the effect, according to the form made by the administering means.

—³. Each and all things in man ; nay, each and all things in nature, succeed each other as end, cause, and effect ; and, when they thus correspond to each other they act as one ; for then the end is the all in all things of the cause, and, through the cause, is the all in all things of the effect. As, for example ; when celestial love is the end, the will the cause, and the action the effect, if there is correspondence, that love inflows into the will, and the will into the action, and they so act as one, that, by means of the correspondence, the action is as it were the love . . . But, in order that the end, which is the love . . . may produce the cause, which is the will and thought, it must take to itself administering means in the rational mind which must correspond ; for without administering means which correspond, the end, which is the love, cannot be received, however much it may flow in from the Lord through Heaven.

5159³. (The ends of one who does not suffer himself to be regenerated, and those also of one who is being regenerated.)

—^e. The ends which are in a man are the things which have the dominion ; for the ends subordinate and subject to themselves all things which are in the man ; his veriest life is from no other source than the end, because the end is always the love.

5165³. In the light of Heaven there shine forth through this face the interiors, especially the intentions or ends . . .

5189. If a common cause actuated them . . . they could be consociated, because all would thus have one end . . .

[A. 5189]^f. Thus in ultimates (the fibres act) dissimilarly as to the appearance, yet similarly as to the end.

—^c. Ends are also represented by the beginnings from which come the fibres, such as there are in the brain.

522^a. Where external things are the ends of life, internal things are as nothing.

528^o. All truths of faith spring forth from good, and flow to good ; for they regard good as the end.

536⁸. The external man obeys when as an end he has not the world, but Heaven ; not self, but the neighbour ; consequently, when he regards corporeal and worldly things as means, and not as the end ; and he regards them as means and not as the end, when he loves the neighbour more than self, and the things of Heaven more than those of the world.

5388². Flatteries differ according to the ends . . .

5433². (In this case) he has not gain as an end, but the uses of it, which he regards as mediate ends to the ultimate heavenly end.

5608². Everything which comes forth simultaneously originates from successives ; and when the former come forth from the latter, they place themselves in the same order as that in which they had been before distinguished by means of degrees. (For instance,) end, cause, and effect are successives and are distinct from each other ; and, when they come forth simultaneously, they place themselves in the same order ; namely, the end inmost, then the cause, and last the effect. The effect is the co-existent, and, unless there is the cause in it, and in the cause the end, it is not an effect ; for if you remove the cause from the effect, you destroy the effect ; and still more so if you remove the end from the cause ; for from the end the cause has that which makes it a cause, and from the cause the effect has that which makes it an effect. So is it also in the Spiritual World. As end, cause, and effect are distinct from each other, so, in the Spiritual World, are love to the Lord, charity towards the neighbour, and the works of charity . . .

566^o. The heavenly proprium . . . differs from man's proprium in this . . . it is the ends of life which are changed ; the ends of regarding lower things . . . are removed ; and the ends of regarding higher things are substituted in their place. The ends of life are nothing else than the very life of man ; for the ends are the will itself of the man ; and are his very loves ; for that which a man loves, he wills, and has as an end.

5711. 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.

—². As it is with the effect relatively to the cause, so is it with the cause relatively to the end : unless this cause also comes forth from its cause, which is the end, it is not a cause ; for a cause without an end is a cause in no order ; and where there is no order there is not anything effected. Hence, then, it is evident, that, regarded in itself, the effect is the cause ; and, regarded in itself, the cause is the end ; and that the end of good is in Heaven, and proceeds from the Lord ; consequently, that the effect is not the effect unless the cause is in it,

and constantly in it ; and that the cause is not the cause, unless the end is in it, and constantly in it ; and that the end is not the end of good, unless the Divine which proceeds from the Lord is in it.

5786². The external has the dominion, when the man has as an end the pleasures of the body and of the senses, especially when he has as an end the things which are of the love of self and of the world, but not those which are of Heaven : to have them as an end is to love the one and not the other. When he has such things as an end, he no longer believes in the existence of any internal man . . .

5854. It is provided by the Lord that Spirits should inflow into the thoughts and voluntary things of man, but the Angels into his ends, and thus through the ends into those things which follow from the ends . . . Especially do they turn away evils ends and insinuate good ones. But in the proportion that they cannot do this, they remove themselves, and flow in more remotely and absently ; and then evil Spirits approach nearer ; for the Angels are not able to be in evil ends, that is, in the loves of self and of the world ; but still they are present from afar.

—². By means of the Angels, the Lord could draw a man into good ends with an omnipotent force, but this would be to take away life from him . . .

—³. It was said, that by means of the Angels the Lord could draw a man into good ends with an omnipotent force . . . but the man would then come into such torture, and into such a Hell, that he could not possibly bear it ; for he would be miserably deprived of his own life . . .

5948². By instrumental things not being a subject of care, is meant that they must not be as the end, but that essential things must be so ; for in proportion as instrumental things are as the end, essential things withdraw themselves and vanish. Examps.

—^e. It follows, that as essential things must be as the end . . . the Lord alone must be so.

5949. Scientifics, and also truths, must be subjects of care, but they must regard good as the end. If the eye is in good as in the end, the man is in the sight of the things consequent, or in the perception of the things which are thence derived, which never exists unless good is the end, that is, unless it reigns universally in each and all things.

—². (In taking care of the body) the soul must be the end ; not that the soul must be the end as the end, but only as the mediate end . . . for the sake of the uses it has to perform in both worlds ; and when a man has uses as an end, he has the Lord as an end ; for the Lord disposes to uses, and He disposes the uses themselves.

—³. As few know what it is to have as an end, it shall be told. To have as an end is to love more than all other things ; for what a man loves he has as an end. What a man has as an end is manifestly Known ; for it reigns universally in him, thus is continually present, even when he seems to himself to be thinking nothing about it ; for it is seated in him and makes his interior life, and thus secretly rules each and all things. Examp.

6044. Each and all things have relation to an end, and regard it ; and the things which do not regard the

end cannot subsist ; for the Lord never created anything except for the sake of an **end** ; insomuch that it may be said, that the **end** is the all in all things which have been created ; and the things which have been created are in such an order, that, as from the First through the mediates, the **end** regards the ultimates, so the **end** in the ultimate regards the **end** in the First : hence the connection of things. In its own first origin, the **end** is nothing but the Divine good of the Divine love, thus it is the Lord Himself ; from which He is called 'the First and the Last' . . . This being the case, it is necessary that each and all things which are of life with man should have relation to an **end**, and should regard it. . . The scientifics with man should regard truths as their **end** ; and truths should regard goods ; and goods should regard the Lord as the ultimate and the first **end** ; as the ultimate **end** when from truths, and as the first **end** when from good.

6147. See EGYPT at this ref.

6214². (The Angels perceive in man still more things than Spirits do,) namely, the intention and **ends**, from the first ones through the middle ones to the ultimate ones. D.4390.

6389². From the **end** of recompence . . . 6391². Des.

6481. The Divine Providence has as its **end** . . .

6489. The Divine **end** to good reigns universally.

6490^o. It was once given me manifestly to perceive the sphere of **ends**, which is that of Providence from the Lord.

6540. 'Seven days'=the **end**.

6559^o. If good Spirits happen to speak evilly or to do what is evil . . . they are excused ; for their **end** is not to speak evilly or to do what is evil ; and they know that such things are excited with them by Hell . . .

6571². The man who is estranged from good and truth intends nothing but evil ; for he is not able to intend good ; and that which he intends reigns with him, and therefore is present in all his thoughts, and in all the least things that belong to him ; for the intention or **end** is the veriest life of man, because it is his love . . . And, what is more, a man is entirely such as is the **end** with him ; and such is his likeness—*effigies*—in the light of Heaven ; (moreover,) such as is his likeness in general, such is the likeness of the least things of his will ; thus a man is wholly and completely his own **end**. Hence it may be evident, that the man who is an evil **end** cannot possibly be among those who are good **ends** ; thus he who is in Hell cannot possibly be in Heaven ; for the **ends** are in conflict with each other ; and the good **ends** conquer, because they are from the Divine. . . If one who is an evil **end** comes into Heaven, his life labours like one who lies in the death agony, and he is direfully tormented ; moreover, in the light of Heaven he appears like a devil.

6574^o. In the universal Spiritual World there reigns an **end** which proceeds from the Lord, which is, that nothing whatever, not even the least thing, should come forth, except in order that good may come out of it. Hence the Lord's Kingdom is called a Kingdom of **ends** and uses.

6697. Created the universe for no other **end** . . .

6698. (The visible universe) is only a means to the **end** which is the last **end** of creation, and which **end** is a heavenly Kingdom . . .

6824. As the Lord is to be regarded in each of the degrees (of the neighbour) as the **end** to Which . . . He is to be loved above all things.

6935. The **end** declares how everyone must be neighbour to himself . . . If the **end** is that he may become richer than others, merely for the sake of riches, or of pleasure, or of eminence, or the like, it is an evil **end** . . . Whereas, if the **end** is to acquire wealth for the sake of the necessities of life . . . he consults his eternal welfare. The **end** itself makes the man ; for the **end** is his love, because everyone has as an **end** that which he loves.

6936^e. Hence it is evident, how everyone ought to be neighbour to himself, namely, not in the first but in the last place ; for the **end** must not be for the sake of self, but for the sake of others ; and where the **end** is, there is what is first.

6938^o. He who turns **ends** to self turns himself towards Hell ; but he who turns **ends** from self to the neighbour turns himself towards Heaven.

7017^o. Thus do the mediate **ends** conjoin themselves with the ultimate **end**, and make as it were one **end**.

7122². This combat actually takes place, and evil Spirits excite the falsities and evils, and the Angels excuse if the **end** has been good . . .

7296^o. There is an abuse of order and of correspondences when the things of order are not applied to good **ends**, but to evil **ends** ; as, for instance, to the **end** of exercising command over others . . . for the **end** of order is salvation, thus to do good to all.

7297. See ENCHANT at this ref.

7523. The interior good, and also the interior evil which are signified by 'man,' are those which are of the intention or **end** ; for the intention or **end** is the inmost of man.

7607. Man looks above himself, that is, to Heaven even to the Divine, when he has as an **end** the neighbour, his country, the Church, Heaven, especially the Lord ; and he looks below himself when he has as an **end** self and the world. To have as an **end** is to love ; for that which is loved is held as the **end** . . .

7818. To look above self and below self, means to have an **end**, that is, to love above all things : thus to look above self means to have as an **end** or to love above all things the things which are of the Lord and of Heaven ; and to look below self means to have as an **end** and to love above all things the things which are of self and the world.

7819. The man who is in the good of charity and faith, also loves self and the world, but no otherwise than as means to an **end** are loved . . . When, therefore, the means are loved for the sake of the **end**, it is not the means which are loved, but it is the **end**.

8002². It is the **end** which determines actions, and gives them quality.

[A.] 8037. They who have the love of self or the love of the world as an end . . . 8908².

8104. 'In the end of the wilderness' (Ex. xiii. 20) = the first state of temptations. . . And as this state commenced in the end of the wilderness, by 'the end of the wilderness' is signified the first state.

8318^e. The end (of this evil) is good; and the end qualifies all the rest.

8426. 'Evening' = the end of the former state. Ex.

8455^e. Peace affects . . . the origins of the ideas, and therefore the ends of man's life, with happiness . . .

8521³. They who have this end (the uses of life) are continually enlightened by the Lord.

8625^e. (Genii) assault the ends themselves.

8711. As the truths are pure, without a worldly end. Sig.

8745. At last both (the external and the internal man) have as an end to love the neighbour and to love the Lord . . .

8855. Man has as an end that which he loves above all things: in each and all things he has regard to this: it is in his will like the hidden current of a river . . .

8911². To be judged according to the will is the same as to be judged according to the love, and also the same as to be judged according to the ends of life; for the will of man is his love, and it is his end of life . . .

8941². When truths are taken from proprium, they regard and have as an end dignity and eminence . . . Whereas, truths which are from the Word regard and have as an end eternal life . . .

8995³. If they have (gain and honour) as an end, the natural man is dominant . . . If, however, they are not held as an end, but only as means to an end, the spiritual man is dominant . . . For when gain or honour is regarded as a means to an end, and not as the end, gain or honour is not regarded, but the end, which is use. Examp. . . That which with man is regarded as an end makes his veriest life; for he loves it above all things . . .

—4. His head was in Hell when he had the delights of the love of self or of the world as an end; and his head is in Heaven when these delights are as means to an end; for the end, which is the love, alone lives with man; whereas the means to an end do not live from themselves, but receive life from the end. Hence, from the ultimate end, the means are called the mediate ends, which live in proportion as they have regard to the ultimate end, which is the principal one. Hence it is, that when a man is regenerated, and therefore when he has as an end to love the neighbour and to love the Lord, he then has as means to love self and the world.

9081^e. 'To the ends of the earth' (Deut. xxxiii. 17) = on every side where is the Church.

9184². The man then views as ends the things which are of the Lord and Heaven, and the Lord Himself as the end for the sake of which are all things; and . . . the delights of gain and of honours as means to that end. It is known that the means have life from no other source than the end; and no life without the end. Examp.

9210². It is to be known, that the end is what qualifies all the deeds of man. If the end or intention is to do good for the sake of reputation . . . the good he does is not good . . . Whereas, if the end is to do good for the sake of a fellow-citizen . . . the good he does is good . . .

9297⁴. In the other life, all are reduced to the state of their own good or of their own evil, thus to the use of their own life, which had been the end, that is, which they had loved above all things . . .

9317^e. This takes place when dominion and gain are regarded as ends, and truths from the Word as means.

9365. With them the doctrine of the Church is only a means to their own ends; and in proportion as the ends are desired, the means are loved, and are also believed.

9407². In its first origin, human speech is the end which the man wants to make manifest by the speech; this end is his love; for that which a man loves he has as an end; from this flows man's thought, and at last his speech. . . That the end is the first of speech, is evident from the general rule, that in all intelligence there is an end; and that without an end there is no intelligence . . . He who is wise, attends to the end for the sake of which a person speaks . . . that is, to what he intends, and to what he loves.

9568². The end is everything of the cause, and the cause is everything of the effect; hence it follows that the end is everything of the effect; so much so, that if the end or final cause is withdrawn, there is neither its efficient cause nor its effect. In like manner there succeed each other the Celestial, the Spiritual, and the Natural . . .

9666³. See EXTREMITY at this ref.

9812³. (Divine celestial good, Divine Spiritual good, and Divine natural good) follow each other in order, as end, cause, and effect; and as the end is the soul of the cause, and the cause is all that is efficient in the effect, so celestial good is the soul of spiritual good, and spiritual good is the all in natural good.

9825. Everywhere there must be end, cause, and effect; the end must be the inmost, the cause the middle, and the effect the ultimate, in order for a thing to be perfect; hence it is that 'three' = what is complete from beginning to end.

9828. 'The belt' = a general bond, that all things may have regard to one end. . . The reason there is a general bond in order that all things may regard one end, is that in the Spiritual World the end reigns; so much so, that all things there may be called ends; for the Kingdom of the Lord, which is the Spiritual World, is a Kingdom of uses; and the uses there are ends, thus it is a Kingdom of ends. But the ends there succeed each other and are also consociated in a varied order; the ends which succeed are called mediate ends, but the ends which are consociated are called consociate ends. All these ends are so mutually conjoined and subordinated as to regard one end, which is the universal end of all. This end is the Lord; and in Heaven with the recipients is love to Him and faith in Him; love there is the end of all their wills, and faith is the end of all their thoughts . . .

—³. When each and all things regard one **end**, they are held in an unseparated connection, and make one; for they are then under the view, government, and Providence of the One who bends all to Himself according to the laws of subordination and consociation . . .

999^e. The manifestation of things in successive order is as **end**, cause, and effect; the inmost is the **end**, the middle is the cause, and the ultimate is the effect; the **end** must be in the cause in order for it to be the cause of that **end**; and the cause must be in the effect in order for it to be the effect of that cause; the **end** does not appear in the effect as it does in the cause, because the effect is further away from the **end** than is the cause . . .

1007⁶. Whether you say will, or **end**, or love, it is the same; for all that a man wills is regarded as an **end**, and is loved and called good.

1021⁷. The triplication of the number six involves also the **end**; and the **end** is when truth is altogether profaned.

1027². The **end** is the inmost of man; for it is the soul of all things which are in him.

1033⁶. Whatever is from man for the sake of himself as an **end** is from evil. To love the neighbour for the sake of self, is to love him for the sake of gain and honour as **ends**. It is the **end** which determines whether it is from good or from evil; for the **end** is the love, because that which a man loves he has as an **end**. The **end** is also the will; for that which a man wills he loves. Hence the **end** *propter quem*, that is, the intention, is the man himself . . .

1045². With them the Holy of worship is the means, and eminence and opulence are the **ends**; thus the things of Heaven and the Church are the means, and those of the world and self are the **ends**; and the **end** *propter quem* commands with a man, and the means serve.

1049⁷. The residue of the worship of that nation will have its **end** together with the **end** of the present Church in Europe. Sig.

1061⁴. Hence it is evident, that interior things are in order in the external . . . as the **end** is in the cause, and the cause in the effect . . .

1077⁵. That which has no **end**, is; but that which has an **end**, relatively is not.

H. 112. The Lord's Kingdom is a Kingdom of **ends** which are uses, or, what is the same, is a Kingdom of uses which are **ends**.

41⁸. The reason perfection in the Heavens increases according to the numbers, is that all there have one **end**, and all unanimously look to that **end**; this **end** is the common good . . .

469². There is no **end** to any good thing, because it is from the Infinite.

S. 7. These three degrees are entirely distinct from each other, like **end**, cause, and effect . . .

27, 28. In every Divine work there is a first, a middle, and an ultimate; and the first goes through the middle to the ultimate, and thus comes forth and subsists . . . These three things may be named **end**, cause, and effect; also being, becoming, and coming forth; and **end** is

being, cause is becoming, and effect is coming forth. Consequently, in every complete thing there is a trine, which is called the first, the middle, and the ultimate; also the **end**, the cause, and the effect . . .

67^e. Yet the thoughts of Angels and men make one by correspondences, as **end**, cause, and effect. **Ends**, also, actually are in the Celestial Kingdom, causes are in the Spiritual Kingdom, and effects are in the natural kingdom.

W. 2^e. The inmost thought, which is the perception of **ends**, is actually the first effect of life.

154. In every created thing, both the greatest and the least, there are **end**, cause, and effect . . . In the Sun which is the first proceeding of the Divine love and the Divine wisdom, is the **end** of all things; in the Spiritual World are the causes of all things; in the natural world are the effects of all things . . . Now, as there exists no created thing in which these three are not, it follows that the universe, and all things belonging to it, have been created by the Lord through the Sun, where is the **end** of all things.

165^e. See EFFECT at this ref.

166. The living thing disposes the dead thing . . . and forms it for uses, which are its **ends**.

167. That the **end** of creation comes forth in ultimates, which **end** is, that all things may return to the Creator, and that there may be conjunction. Gen.art. . . There are three things which follow in order, which are called the first **end**, the middle **end**, and the ultimate **end**; and they are also called the **end**, the cause, and the effect. These three must be together in every thing, in order for it to be anything; for a first **end** without a middle **end**, and at the same time an ultimate **end**, has no existence; or, what is the same, an **end** alone without a cause and an effect has no existence. In like manner neither does there exist a cause alone without an **end** from which it is, and without an effect in which it is. In like manner neither does there exist an effect alone, that is, an effect without a cause and its **end**. That this is so, may be comprehended if it be considered, that an **end** without an effect, that is, separated from an effect, is not a thing which comes forth . . . for an **end**, in order actually to be an **end**, must be terminated; and it is terminated in the effect, in which it is for the first time called an **end**, because it is an **end**. It appears as if the agent or efficient comes forth by itself; but this is an appearance arising from the fact that it is in the effect; but if it is separated from the effect it disappears in a moment.

168. Further . . . the **end** is everything in the cause, and also everything in the effect: hence it is, that the **end**, the cause, and the effect, are called the first **end**, the middle **end**, and the ultimate **end**. (197.) But in order for the **end** to be everything in the cause, there must be something from the **end** in which it must be; and in order for the **end** to be everything in the effect, there must be something from the **end** through the cause in which it must be; for the **end** cannot be in itself alone, but it must be in something coming forth from itself, in which it may be as to all that is its own, and, by acting, produce the effect, until at last it subsists.

That in which it subsists is the ultimate **end**, which is called the effect.

[W.] 169. That these three (**end**, cause, and effect) are in the greatest and least things of the created universe, is because they are in God the Creator . . . But as He is infinite, and the infinite things in the Infinite are distinctly one . . . these three in Him, and these three in His infinite things, are distinctly one. Hence it is, that the universe . . . has obtained these three in each and all things.

170. The universal **end**, or that of all things of creation, is that there may be an eternal conjunction of the Creator with the created universe . . .

171. To this ultimate **end** creation continuously progresses through . . . **end**, cause, and effect, because these three are in the Lord the Creator. . . From which it is evident, that the created universe, in its general progression to its ultimate **end**, is relatively the middle **end** . . .

172. That . . . **end**, cause, and effect are in each and all things which have been created, may also be evident from the fact, that all effects, which are called ultimate **ends**, become anew first **ends** in a continuous series from the First, who is the Lord the Creator, down to the ultimate, which is the conjunction of man with Him. That all ultimate **ends** become anew first **ends**, is evident from this, that there is nothing so inert and dead as to be totally devoid of working power—*efficientis*.

184. See DEGREE at these refs. 189.

193. That these things are in their own order, as **ends**, causes, and effects, is evident; for the first, which is the least, enacts—*agit*—its cause through the middle, and its effect through the ultimate.

197^e. The cause of the cause is also the cause of the thing caused; and there is nothing essential in causes except the **end**.

202³. The thoughts of the Angels of the Third Heaven are thoughts of **ends**; and the thoughts of the Angels of the Second Heaven are thoughts of causes; and the thoughts of the Angels of the First Heaven are thoughts of effects.

—⁴. It is one thing to think from **ends**, and another to think of **ends**; also it is one thing to think from causes, and another to think of causes; and again it is one thing to think from effects, and another to think of effects. The Angels of the lower Heavens think of causes and of **ends**; but the Angels of the higher Heavens, from causes and from **ends**; and to think from these belongs to higher wisdom, whereas to think of these belongs to lower wisdom. To think from **ends** is of wisdom, to think from causes is of intelligence, and to think from effects is of knowledge.

208. There are such degrees in every ultimate, thus in every effect. For . . . every effect consists of a cause, and this of an **end**; and the **end** is everything of the cause, and the cause is everything of the effect . . . and the **end** makes the inmost, the cause the middle, and the effect the ultimate.

209. There are two reasons why the doctrine of degrees extends also to such things. *First*: Because in every

thing of which anything can be predicated there is the trine which is called **end**, cause, and effect, and these three are related to each other according to degrees of height.

211. As the progressions of discrete degrees are circumstanced as are the progressions of **ends** to causes, and of causes to effects . . .

212. That the ultimate degree is the complex, the containant, and the basis of the prior degrees, is manifestly evident from the progression of **ends** and causes to effects. That the effect is the complex, the containant, and the basis of the causes and the **ends**, may be comprehended by enlightened reason; but not so clearly that the **end**, with all things of it, and the cause with all things of it, are actually in the effect, and that the effect is their full complex. That such is the case may be evident . . . especially from these considerations,—that one thing is from another in a triplicate series; and that the effect is nothing else than the **end** in its ultimate . . .

213. As regards love and wisdom, love is the **end**, wisdom the instrumental cause, and use is the effect . . .

215^e. The Angels of the Third Heaven perceive and see from his will the **end** *propter quem*; and the Angels of the Second Heaven, the cause through which the **end** acts.

230. Love and wisdom apart from use have no boundary or **end** . . .

241. A few words shall here be said about love as being the **end**, about wisdom as being the cause, and about use as being the effect. Everyone . . . may see that a man's love is the **end** of all things of him; for that which he loves he thinks, he concludes, and he does, consequently has it as an **end**: (also) that wisdom is the cause; for he—that is, his love which is the **end**—diligently seeks means in the understanding by which to arrive at his **end**. Thus he consults his wisdom; and these means make the cause *per quam*. That use is the effect is evident without explanation.

253^e. It is exactly as was said above,—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 effect is good works or uses.

314^e. (Thus) uses have been the **ends** of the whole creation.

330. As the **end** of creation is an angelic Heaven from mankind, thus mankind itself, all other things which have been created are mediate **ends** . . . P.27².

—^e. Hence it is evident in what order, degree, and respect, uses, which are the mediate **ends** of creation, relate to man.

P. 27. That the Divine Providence of the Lord has as its **end** a Heaven from mankind. Gen.art.

108. There are everywhere three things together which make one, and which are called **end**, cause, and effect. In the present case, the life's love is the **end**, the affections with their perceptions are the cause, and the delights of the affections with their thoughts are the effects; for in like manner as the **end** through the cause

comes into the effect, so does the love through its affections come to its delights, and through its perceptions to its thoughts: the effects themselves are in the mind's delights and their thoughts when the delights are of the will and the thoughts are of the understanding thence . . . the effects are then of his spirit, and if they do not come into bodily act, they are still in act when there is consent . . .

—². Now as the **end** conjoins itself with the cause, and through the cause with the effect, so does the life's love with the internal of thought, and through this with its external. Hence it is evident, that the external of man's thought in itself is such as is its internal; for the **end** imparts all that belongs to it to the cause, and through the cause to the effect; for there exists nothing essential in the effect than what is in the cause, and through the cause in the **end**; and as the **end** is the essential thing itself which enters into the cause and the effect, the cause and the effect are called the mediate **end** and the ultimate **end**.

178². The mind of man is continually in these three things, which are called **end**, cause, and effect. If one of these is absent, the human mind is not in its life. The affection of the will is the **end** from which, the thought of the understanding is the cause by which, and the action of the body, the speech of the mouth, or the external sensation, are the effects of the **end** through the thought . . .

221. Unless he can be kept in them to the **end** of life.

R. 29. 'The beginning and the **end**' (Rev.i.8) relates to His Divine wisdom.

875⁶. (Love, wisdom, and use) are exactly as are **end**, cause, and effect: the **end** is not anything unless through the cause it is in the effect: if one of the three is destroyed, the whole is destroyed, and becomes as nothing . . .

M. 146⁶. The **end**, purpose, or intention of the will is primarily regarded by the Lord . . .

212. Regarded in itself, every **end** is love . . .

400. That the sphere of the love of procreating advances in order from the **end** through the causes into the effects, and makes periods, whereby creation is preserved . . . Gen.art. All the operations in the universe advance from **ends** through causes into effects. In themselves these three are indivisible, although in the ideas they appear as if they were divided. Nevertheless, the **end** is not anything except together with the seen effect which is intended; nor does either of them become anything unless the cause supports, looks out for, and conjoins. Such a progression is inscribed on every man in general and in every singular; exactly as the will, the understanding and the action. Every **end** is of the will, every cause is of the understanding, and every effect is of the action. In like manner, every **end** is of love, every instrumental cause is of wisdom, and every effect thence is of use . . . That these three are one in the effect is evident. That they also make one in the ideas before the effect, is perceived from the fact, that determination alone intervenes; for in the mind the **end** goes forth from the will, and produces for itself a cause in the understanding, and presents to itself an intention;

and an intention is as an act before determination: hence it is, that by a wise man, and also by the Lord, an intention is accepted as an act.

401. A like progression from the **end** through the cause into the effect belongs to the sphere of procreating and of protecting the things procreated. In this case, the **end** is the will or love of procreating, the mediate instrumental cause into which the **end** introduces itself, is marriage love; the progressive series of efficient causes is the loving, conception, gestation of the embryo . . . and the effect is the procreated offspring. But although the **end**, the cause, and the effect advance successively as three things, still, in the love of procreating, and inwardly in all the causes, and in the effect itself, they make one; it is only the efficient causes which advance through times, because in nature; while the **end**, or will and love, remains constantly the same; for the **ends** advance in nature through times apart from time, but they cannot come forth—*prodire*—and put themselves forth until the effect or use comes forth and becomes a subject . . .

402. As the angelic Heaven is the **end** of **ends**, and thence the love of loves with the Lord . . .

403. While the **end**, which is the love of procreating, begins its progression . . .

408. To think and conclude from what is interior and prior, is to do so from **ends** and causes to effects; whereas to think and conclude from what is exterior or posterior, is to do so from effects to causes and **ends**: the latter progression is contrary to order, but the former is according to order; for to think and conclude from **ends** and causes, is to do so from things good and true clearly seen in the higher region of the mind, to the effects in the lower region: human rationality itself is such from creation. Whereas to think and conclude from effects is to surmise causes and **ends** from the lower region of the mind, where are the sensuous things of the body with their appearances and fallacies; which in itself is nothing else than to confirm falsities and concupiscences . . .

452². With these, a conjugal life is the purpose, intention, or **end**; (and) man is such a man as he is in his purpose, intention, or **end**; and also is such before the Lord and the Angels . . . for the intention is the soul of all the actions . . . 453⁶. 527⁶. B.113⁶.

461³. I will take you upon a hill, where there daily assemble those who examine effects, those who investigate causes, and those who explore **ends**. There are three companies; and those who examine effects are called Spirits of knowledges, and, abstractedly, knowledges; those who investigate causes are called Spirits of intelligence, and, abstractedly, intelligences; and those who explore **ends** are called Spirits of wisdom, and, abstractedly, wisdoms. Directly over them, in Heaven, are Angels, who from **ends** see causes, and from causes effects . . .

I. 5⁶. That the Divine fills all things . . . reason sees . . . more nearly in proportion as it has a Knowledge of the nature of love as it is in itself, of its conjunction in order that **ends** may be perceived, of its influx into wisdom in order that causes may be presented, and of its

operation by means of wisdom in order that effects may be produced.

[I.] 17. That **ends** are in the first degree, causes in the second, and effects in the third. Gen.art. Who does not see that the **end** is not the cause, but that it produces the cause? and that the cause is not the effect, but that it produces the effect? consequently, that these are three distinct things which follow each other in order. The **end** with man is the love of his will; for that which a man loves he proposes to himself and intends: the cause with him is the reason of his understanding; for through it the **end** seeks for mediate or efficient causes: and the effect is the operation of the body, from, and according to, the **end** and the cause. Thus there are three things in man which follow each other in order, in the same way as degrees of height follow each other. When these three are presented, the **end** is within the cause, and, through the cause, the **end** is in the effect; therefore, these three coexist in the effect. Hence it is that it is said in the Word, that everyone shall be judged according to his works; for the **end**, or the love of his will, and the cause, or the reason of his understanding, are simultaneously present in the effects which are the works of his body. . . .

—³. The **end** which is of the will, the causes which are of the understanding, and the effects which are of the body, follow from his love, as a tree from its seed, and as fruit from a tree.

T. 13. The universe is a work which coheres together from primes to ultimates, because in creating it God aimed at one **end**, which was an angelic Heaven from mankind, and the means to that **end** are all things of which the world is composed; for he who wills an **end** also wills the means. . . .

—³. They who look at some things in the world separately, and not at all things universally in a series in which are **ends**, mediate causes, and effects; and who do not deduce creation from the Divine love through the Divine wisdom, cannot see that the universe is the work of one God, and that He dwells in every use, because He dwells in the **end**; for everyone who is in an **end** is also in the means; for inmost in all the means is the **end** which enacts—*agit*—and leads the means.

47. (Thus) the universe is a work which coheres together from primes to ultimates, because it is a containant work of **ends**, causes, and effects in an indissoluble connection: and as in all love there is an **end**, and in all wisdom the promotion of the **end** through mediate causes, and through them to the effects which are uses, it follows that the universe is a containant work of the Divine love, the Divine wisdom, and uses. . . .

67². There are also three things which follow each other in order,—**end**, cause, and effect; and it is known in the learned world, that the **end** is not anything unless it regards the efficient cause, and that the **end** and this cause are not anything unless the effect takes place: the **end** and the cause may indeed be contemplated abstractedly in the mind, but still for the sake of some effect which the **end** intends and the cause procures—*procurat*.

371^o. In short, such is the reciprocal conjunction (that

is, not alternate but mutual) of the **end** and the cause, and such is that of the cause and the effect.

404². The quality of every love is predicated from the **end** which it regards and intends.

406^e. Hence is evident what is first in time, and what is first in **end**, and that what is first in **end** is that to which all things look.

762. It is according to the Divine order, which is, that there is a beginning and its **end** before a new beginning has its rise.

Ad. 930. **Ends** are as it were the souls of uses, as uses are as it were the souls of effects. The intellectual mind has been given to man in order to view **ends** which are in uses; moreover, it seeks for the uses which are in causes and effects.

931. As the understanding views **ends**, it also views the progressions of **ends**. . . .

996^e. The loves themselves are called the **ends**, because the understanding views that as an **end** which is good, because it is loved or is to be loved.

D. 798. It is a universal rule concerning the life after death, that it is allotted to everyone according to the **ends** in the life of the body. Gen.art. The created universe is only a complex of means to the **end** of **ends**, which is the Lord, because He is Heaven. Mediate **ends** proceed from the lowest things by their series and degrees of order to higher things, thus to the highest ones. The disposition of these means and **ends** is order.

799. Such a means therefore, or such a mediate **end** as is man in his **ends**, such a nature does he put on. . . .

800. From the **ends** which man proposes to himself in the life of the body. . . . the man is disposed so as to be a member (of the grand body).

801. That **ends** dispose men may be evident from this, that a man's life consists in his **ends**, which for the most part are loves; and his **ends** taken together are as it were his soul. . . . for the soul of man regards **ends** alone, and it is a complex of **ends**. . . .

802. That **ends** dispose. Ex.

803. The worst of all **ends** is he who has self as an **end**. . . . Next, they who have the **end** of doing injury.

804. That the **ends** in the life of the body induce a nature and an instinct which man bears with him into the other life. Examp. 808.

885. On the determination of Souls to stated **ends**.

1235. The quality of the **ends** of life may be evident in diseases when death is imminent. Gen.art.

2381. It is a universal law that each and all things are circumstanced according to the **end**; and that there are genera and species of **ends**, thus indefinite ones.

2450^e. Thus it is from the **end** that each and all things are judged. It is the **end** which forms the disposition. It is the **end** according to which they are judged in the other life. The **end** is the all in all of the disposition. The **end** of all **ends** must be the Lord.

2451. That in the other life all things are judged according to the **ends**.

2459^e. Men. . . . do not know. . . . from what **end**

(people have acted); for the **end** is known to the Lord alone.

2565. Their speech . . . is in that sphere where reign the intentions of men, that is, their **ends**.

2620. It is turned into the opposite, thus into contrary **ends**.

2854. That the view of **ends** . . . distinguishes man from the brutes. . . The **ends** in man are what lead him. . . . Man ought to know **ends**, and to aspire to them, to view them, and to be affected by them. Since, therefore, the first and last **end** of man is eternal life, and he is such that he is able to view **ends**, unless man views the true **end**, that is, his eternal state, and thus the Lord, he is not a man.

2918. How man is led to good **ends** even by the evil.

3575. (Thus) the most universal **end** of all is that which disposes each and all things; and He who disposes is the **end** from Which and to Which all things tend in order; and the **end**, which is the Lord, so effects that all lower **ends** and uses should in order regard Himself. . . and that the **end** is life may be evident from the **ends** of each man.

3576. Unless the Lord were the **end**, and disposed all things to **ends**, it could not possibly be evident to anyone how uses and **ends** should form the viscera and natural things. . . for they have no idea of use except from effects. And as uses and **ends** can never come forth except from organic things, and because uses and **ends** are the lives of organic things, it is evident that the universe . . . is organic, and that the Lord alone is life. . . .

3638. That there is an interior thought, man may know . . . for whatever he thinks . . . is from an **end**, and for the sake of an **end**. They who think, have an **end** . . . which directs the thoughts. . . Especially are the deceitful in such thought; for they more manifestly think from **ends** and for the sake of **ends**.

3642. All the evil and deceitful are held to a stated **end**, thus conjoined together; for evil **ends** also conjoin; whereas, if . . . they were not withheld to common **ends**, they would rush at one another. . . .

3818. The **ends** of beasts are terminated in natural things. . . They regard only worldly and earthly **ends**. From the **ends** it may be evident whether a thing is spiritual and celestial: it is one thing to act from a spiritual and celestial **end**, and another to receive them, and to have regard to the **ends** . . .

3820. It is the prerogative of man . . . to have as an **end** the Societies of the other life. If the **ends** of man have not regard to the things which are of spiritual and celestial life . . . he cannot have any life but that of a beast; for the **ends** show what the life is and what is its quality.

3897. They receded to the **ends** of the universe.

4222. The **ends** for the sake of self and the world are gradually removed by the Lord . . . so that there is no **end** for the sake of self.

4223. The Angels care for nothing else with man than the **ends**: when there is with man an **end** for the sake of self and for the sake of the world, they as far as

possible oppose and remove it, and turn it into an **end** of good; thus, when there is an **end** of good they are delighted. In proportion as there is an **end** of good they are present; and in proportion as there is an **end** of evil they are removed.

4256. The speech and thought of the Angels are ineffable; they aim at nothing but **ends**, and thus at uses (4267, Ex.) . . . The Angels who rule man regard nothing but the **ends**; of these man is not aware; therefore, they abhor those who have evil **ends** . . .

4323. On the devil himself, from the **end**. . . There are only **ends** of destroying what is good and true. . . It is the **ends** which judge a man. . . .

4324. On the **end**, and thence the life of Spirits.

—^e. There are some who have done evils from ignorance, with a good **end** . . .

D. Min. 4577^e. That which universally reigns is the **end**.

4668. On the Divine sphere of **ends** and uses.

E. 174. 'To keep even unto the **end**' (Rev.ii.26)=perseverance (in love and faith) unto death.

182^e. As all means savour of the **end**, and in their essence are such as are their **ends**,—wherefore they are also called intermediate **ends** . . .

294. The coming forth of heaven and earth is not the **end** of creation, but it is the means to the **end**. The **end** of creation is that mankind may come forth, and that from it there may be an angelic Heaven. . . **Ends** are what are understood in the spiritual sense of the Word, but in the sense of the letter there are mentioned only the means which involve **ends**.

304¹⁰. 'From the **end** of the earth to the **end** of the earth'=all things of the Church. —²⁰.

—²¹. 'The isles,' and 'the **ends** of the earth'=those who are more remote from the truths and goods of the Church. 677⁶.

—³⁵. 'The **end** comes upon the four quarters of the earth' (Ezek.vii.2)=the last time and the last state of the Church when it is at its **end**. —⁵⁰. 313⁵.

401²⁵. By 'an **end**' (Is. liv. 12) the like is meant as by 'a foundation,' and this is the natural man, because in the things which are there, are terminated the goods and truths of the spiritual man.

514¹⁴. 'The time of the **end**' (Dan.xi.40)=the last time of the Church, when there is no truth because there is no good.

529. The Lord enlightening all in the Heavens concerning the state of the Church at its **end**. Sig.

566. The **end** itself, which is when the Last Judgment is at hand, is described by the sounding of the seventh Angel. 624.

612². 'An **end** is come, the **end** is come' (Ezek.vii.6). By 'the **end**' here also is signified the **end** of the Church.

644¹⁹. 'The **end** of the earth'=the ultimates of the Church. 650³⁰. 1133³.

659²². 'From the **end** of the earth to the **end** thereof' (Jer.xxv.33)=from the primes to the ultimates of the Church, thus falsities of every kind.

706²³. 'The **ends**'=the ultimates of Heaven and the Church.

[E.] 730^o. 'From the end of the earth to the end thereof' = all things of the Church.

867³. The Angels perceive nothing with man but his love, and thence his affections, longings, and delights, and therefore his ends for the sake of which he so thinks . . . When, therefore, they perceive with him the love of truth for the sake of the uses of life, which are the ends, they then do not see any falsities from evil . . .

1053². For the means regard the end as servants regard their lord ; and the end regards the means as a lord his servants. Examp.

—^e. The end conjoins the means with itself, in order that they may be as one.

1082⁵. The reason the Spiritual by influx presents to itself what is correspondent in the Natural, is that the end may become the cause, and the cause the effect ; and thus that the end through the cause in the effect may present itself as visible and sensible. This trine, namely, end, cause, and effect, exists from creation in every Heaven ; the end is the good of love, the cause is the truth from that good, and the effect is the use . . .

—^e. In order that the Word may consist of effects, in which are the cause and the end ; or of uses in which truth is the cause, and good the end . . .

1083^e. The thoughts (of an Angel and a man) are one by correspondences, as end, cause, and effect are one : ends also are actually in the Celestial Kingdom, causes in the Spiritual Kingdom, and effects in the natural world.

1089. The end chooses the means and applies them to itself. Examp.

1138⁶. (If man did not feel) that life is in him, no end *propter quem* would exist with man. It does exist with him because the end *a quo* appears as if it were in him. The end *a quo* is his love which is his life ; and the end *propter quem* is the delight of his love or life ; and the effect in which the end presents itself is use. The end *propter quem*, which is the delight of the life's love, is felt and perceived in man, because the end *a quo* gives him to feel and perceive it . . .

1185^e. If they are ends they are curses, whereas if they are not ends, but means, they are blessings.

1186³. The end, the mediate causes, and the effects, are also called the principal end, the intermediate ends, and the ultimate end. These latter are called ends, because the principal end produces them, and is everything in them, and is their being and their soul. The principal end is the love belonging to man's will, the intermediate ends are the subordinate loves, and the ultimate end is the love of the will coming forth as in its own likeness. As the principal end is the love of the will, it follows, that the intermediate ends, being the subordinate loves, are foreseen, provided, and produced by the understanding ; and that the ultimate end is the use foreseen, provided, and produced from the love of the will through the understanding . . .

1187. As the end which is the love belonging to man's will, through the understanding, provides or procures for itself means through which may come forth the ultimate end, to which the first end progresses through the means, and which is the end that comes forth—and

this is use—it follows that the end loves the means when they perform this use ; and that it does not love them if they do not perform it ; and that in this case it rejects them, and through the understanding provides . . . for itself other means. Examp.

Ath. 2. A sign that . . . it is now the very end of the Church.

166. The trine of one Person . . . would be received at the end of the Church.

J.(Post.) 17. Trade is the end and love (of the Dutch), and is in the first place ; and money is the mediate end . . .

D. Love ix². (Thus) the objects or ends of affections are uses . . . and the forms themselves in which they come forth are effects, which are their likenesses, and in which they advance from the first end to the ultimate one, and from the ultimate end to the first one . . .

D. Wis. ii². Moreover, no effect comes forth from itself, but from a cause prior to it, which is called the efficient cause : neither is this from itself, but from a cause which is called the end, in which, in endeavour and in idea, there is everything which follows, in endeavour in the Divine love, and in idea in the Divine wisdom, which are the end of ends.

—⁴. As (natural things) have come forth and perpetually subsist from (spiritual things), they are correspondences ; and therefore they act as one ; as end, cause, and effect. Examp. . . 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 by foreseen means, until it becomes a form subservient to the end, in which form what is spiritual acts as the end, use as the cause, and what is natural as the effect. In the Spiritual World there is what is substantial instead of what is natural. Such forms are all things which are in man.

xi. In each and all things there are these three, end, cause, and effect. The end is the *a quo*, the cause is the *per quod*, and the effect is the *in quo* ; and when the end through the cause is in the effect, it comes forth. In all love and its affection there is an end, and the end intends, or wills to do what it loves ; and the deed is its effect. The Lord is the end *a quo*, man is the cause *per quem*, and use is the effect in which (*in quo*) the end comes forth . . .

— That in each and all things there are end, cause, and effect, may be investigated from anything whatever : as when a man does anything, he says . . . Why do you do this ? thus, What is the end ? By what means do you do this ? thus, By what cause ? and What are you doing ? which is the effect. The end, the cause, and the effect are also called the final cause, the mediate cause, and the thing caused ; and it is from the law of causes, that the end is everything in the cause, and thence everything in the effect ; for the end is their very essence . . .

Can. God vii. On the very end of creation, which is an angelic Heaven from mankind.

1. In the created world there are perpetual progressions of ends, from the first ends, through the mediate ends, to the ultimate ends.

2. The first ends are of love, or relations to love; the mediate ends are of wisdom, or relations to wisdom; the ultimate ends are uses, or relations to uses . . .

3. The progressions of these ends go from primes to ultimates, and return from ultimates to primes; and they go and return by periods, which are called the circles of things.

4. These progressions of ends are universal more and less; and these are complexes of singular ends.

5. The most universal end, which is the end of ends, is in God; and it proceeds from God, from the primes of the Spiritual World to the ultimates of the natural world; and from these ultimates it returns to those primes, and thus to God.

6. This most universal end, or end of ends from God, is an angelic Heaven from mankind.

7. This most universal end is a complex of all ends, and of these progressions in both worlds . . .

8. This most universal end is inmost, and is as the life and soul, the force and endeavour, in each and all created things.

10. From this end, implanted in created things, in general and in part, is the preservation of the universe.

7a. Therefore all things which have been created regard man as the end.

8a. As the angelic Heaven is formed from men . . . all things which have been created regard the angelic Heaven as the end.

10a. Eternal blessednesses, happinesses, and delights are the ends of creation, because they are of love.

11a. This end is the inmost, thus is as the life and soul, and as the force and endeavour, in each and all created things.

12a. This end is God in them.

13a. This end implanted in created things in general and in part, causes the universe to be preserved in its created state, in proportion as the ends of an opposite love do not obstruct and impair.

14a. God . . . continually provides that opposite ends from opposite loves should not prevail . . .

Redemp. ii. The end of the Church is at hand when the power of evil begins to prevail over the power of good through truths, in the natural world, and at the same time the power of Hell over the power of Heaven.

v. At the end of the Church total damnation threatens men on earth and the Angels in the Heavens.

Coro. xii. It is the end of the Church when there no longer remains any truth of faith and genuine good of charity. 9.

6. The fourth (state of each Church) has been its end . . .

Endanger. See DANGER, TO BE IN.

Endeavour. *Conari, Conatus.*

A. 694. The endeavours (of Heaven and of Hell).

1266. They are in the continual effort-*nisus*-to rise up, but cannot proceed beyond the endeavour. 1267.

1399°. Thence are ruled all the endeavours of his life.

1879°. When their endeavour was defeated . . .

— I did not at all endeavour to repel these guests.

—^e. Endeavouring-*conantes*-to accomplish their endeavours . . .

1937°. They supposed that all endeavour would be in vain . . . and therefore they awaited an immediate influx into the endeavour of their will.

—³. They were afterwards enlightened [to see] that their endeavour had been from the Lord . . .

— Man's heavenly proprium is formed in the endeavour of his thought . . .

2373°. The endeavour to destroy (charity and the Lord) . . .

2406°. The perpetual endeavour of every man is to evil . . .

2818. To the endeavour, but not to the act.

2946. If this influx did not take place, they would endeavour nothing.

3509°. Before man is regenerate . . . the endeavour of the will is perceived as being very distinct from the endeavour of the understanding.

3610°. In every plant there lies inmostly concealed an endeavour to produce fruits or seeds . . .

—⁴. With those who are being born anew, the marriage principle of good and truth . . . is present as an endeavour in the efficient cause and thence in the effect . . . It is this endeavour which is (here signified).

3648. They are in the continual endeavour to propagate their . . . species.

3742°. As there is such a Divine endeavour continually from the Lord . . .

3748°. I spoke further about endeavour, asking him whether he knew that endeavour produces acts and motions, and that there must be endeavour in act and motion in order that it may come forth and subsist.

4049°. (The endeavour of the best lymph to return to the brain, and the correspondence of this endeavour).

4151°. Man cannot even endeavour what is good from himself . . .

4247°. If anything opposes the endeavour to act . . .

—³. If they cannot come into act, they are in endeavour: the very endeavour is an internal act . . .

4317°. Hereditary evil . . . is the very endeavour which is in the will . . .

4459°. They are in the perpetual endeavour to destroy others.

5116°. Such endeavours could never exist in each thing of the vegetable kingdom, unless the Divine continually flowed in. From the influx is the endeavour; from the endeavour is the force; and from the force the effect.

5173°. That which is in natural things from the Spiritual World, is called a force implanted from the first creation, whereas it is an endeavour, on the cessation of which action or motion ceases . . .

—³. (So it is with) the motion of the muscles . . . Unless there were in it an endeavour from the man's will and thought, it would cease in a moment; for it is according to the rules known in the learned world, that

when **endeavour** ceases motion ceases ; also that everything of determination is in **endeavour** ; and also that nothing real exists in motion except **endeavour**. That this force or **endeavour** in action or motion is something spiritual in what is natural, is clear . . .

[A.] 5408. The **endeavour** and act . . . to procure and appropriate to themselves truths by means of sciences. Sig.

5759². At last acknowledges at heart, that all his **endeavour** to do what is good and to speak what is true has been and is from the Lord.

6477. This (general sphere of influxes) consisted of the perpetual **endeavour** to do evil by the Hells on the one part, and of the continual **endeavour** to do what is good from the Lord on the other. By means of these opposite **endeavours** I have been constantly kept in equilibrium. There are such **endeavours** and consequent equilibrium with everyone . . . The opposite **endeavour** which is from Hell, is nothing but the perversion into evil of the good proceeding from the Lord.

6657. Around every man, and . . . good Spirit, there is a general sphere of **endeavours** from Hell, and a general sphere of **endeavours** from Heaven ; the sphere which is from Hell is a sphere of **endeavours** to do evil and to destroy ; that which is from Heaven is a sphere of **endeavours** to do good and to save . . .

6666. They are in the continual **endeavour** to subjugate. —², Des.

8209. 'The Egyptians came after them'=the **endeavour** of influx. . . It is the **endeavour** to do violence by an influx of falsity from evil. The reason it=**endeavour**, is that infernal Genii and Spirits cannot inflict evil on the good, but still perpetually **endeavour** to do so. There is a sphere which exhales from the Hells which may be called a sphere of **endeavours**, and which is that of doing evil. . . This **endeavour** is perpetual, and as at first there is some opportunity given, an effect breaks forth from it ; but this sphere is restrained by the sphere of the **endeavours** of Heaven which is from the Lord . . . Nevertheless an equilibrium is maintained between these **endeavours** so diametrically opposite to each other . . . Spiritual **endeavour** is the same as will . . .

8307². The reason man can abstain from evils of himself, is that the Lord continually inflows into man's will with this **endeavour** . . .

8678. The **endeavour** and force of having dominion over those who are of the Church, Sig. . . For this **endeavour** and force are present in all pride . . . That (the infernals) are such is perceived from their **endeavour** . . . It is this **endeavour** which is restrained by the Lord, and which is meant by 'the head of the serpent' . . .

8911. This is circumstanced as are **endeavour** and motion ; motion is nothing but continuous **endeavour** ; for when **endeavour** ceases motion ceases ; wherefore, there is nothing essential in motion except **endeavour**. . . . **Endeavour** in man is will, and motion in him is action ; so are they called in man, because in him **endeavour** and motion are alive. W.19².

9293. In deeds nothing lives except will, as nothing lives in motions except **endeavour**.

9473². These are circumstanced as are **endeavour** and motion ; no motion can come forth without **endeavour** ; so much so, that when **endeavour** ceases motion ceases ; wherefore, the internal of motion is **endeavour**, that is, moving force. So is it with living **endeavour** which is will, and living motion which is action . . .

9812^e. That which is the soul, and that which is everything in something else, is in it as **endeavour** is in motion.

10618^o. To injure good is always in the **endeavour** of evil.

10738^l. The likeness between (the soul and the body) is like that which is in **endeavour** and that which is in the act thence ; for act is **endeavour** acting, and thus the two are one. **Endeavour** in man is called will, and **endeavour** acting is called action.

H. 384². A perpetual **endeavour** to dissolve and do violence to marriages . . .

538. The sphere of falsity from evil flowing forth from Hell is like a perpetual **endeavour** to destroy everything good and true . . . especially an **endeavour** to annihilate and destroy the Divine of the Lord.

589. Everywhere (in nature) there is as it were an **endeavour** acting on the one side and reacting on the other.

—². In the natural world, that which acts and that which reacts is called force and also **endeavour** ; but in the Spiritual World that which acts and that which reacts is called life and will ; life there is living force, and will is living **endeavour**.

590. From Hell there continually breathes forth and ascends the **endeavour** to do what is evil, and from Heaven there continually breathes forth and descends the **endeavour** to do what is good ; in this equilibrium is the World of Spirits.

595. The Divine sphere proceeding from the Lord is the perpetual **endeavour** to save all.

F. 16. In the seed is the **endeavour** to produce fruit . . . This **endeavour** is excited by heat . . . Thus the **endeavour** to bear fruit comes forth. From which it is evident, that the **endeavour** to produce fruit is perpetual in the whole progression until it comes forth . . . The application is this. The tree is man. The **endeavour** to produce means is with man from the will in the understanding . . .

W. 62. As there is an **endeavour** of the minerals of the earth to vegetate, so there is an **endeavour** of plants to vivify themselves . . .

65. The end of all uses is the **endeavour** to produce them, and the beginning is the force acting from that **endeavour**.

218. Here, I desire to confirm these things by the **endeavours**, forces, and motions in dead subjects and in living subjects. It is known that **endeavour** does nothing from itself, but by means of forces corresponding to itself, and by means of these presents motion ; and that it is a consequence of this, that **endeavour** is everything in forces, and, through the forces, in motion :

and as motion is the ultimate degree of endeavour, that through this motion it exerts its power. Endeavour, force, and motion are no otherwise conjoined than according to degrees of height . . . For endeavour is not force, nor is force motion, but force is produced by endeavour, because force is excited endeavour, and motion is produced through force; wherefore, there is no power in endeavour alone, nor in force alone, but in motion, which is their product.

219. Let there be an application of these things to living endeavour, and to living force, and to living motion. Living endeavour in man . . . is his will united to his understanding . . .

—^e. It may seem as if the endeavours and forces in man are in some power although there is no action, as in sleep . . . but still the determinations of the endeavours and forces are at such times directed into the general motor organs of the body, which are the heart and lungs; but when the action of these ceases, the forces also cease, and, with the forces, the endeavours.

269. The seed is in the form of (the father's) love, and the love of everyone is in the greatest and least things like unto itself, and there is in it an endeavour into the human form . . .

303. The substances and matters such as there are in earths, retain in themselves from the atmospheres from which they originated, an effort-*nismus*-and endeavour to bring forth uses.

310. That in earths there is an endeavour to produce uses in forms, or forms of uses. Gen.art.

—². This endeavour (in seeds) is afterwards continuous from the earth through the root even to the ultimates, and from the ultimates to the primes . . .

—³. There is an endeavour still more interior, which is the endeavour to produce uses for the animal kingdom by vegetable growths . . . There is also an inmost endeavour in these things, which is the endeavour to perform use to mankind . . .

—^e. There are degrees of both kinds in the greatest and least things of all things . . . in like manner in this endeavour. All uses are produced by the Lord from ultimates, therefore in ultimates there must be an endeavour towards them.

311. Still, all these endeavours are not alive; for they are endeavours of the ultimate forces of life, and in these forces, from the life from which they come, there is at length an effort-*nismus*-to return to their origin . . .

312. The first production from these earths . . . was the production of seeds; the first endeavour in them could not be anything else.

313^e. This image of creation lies stored up in their endeavours.

318. The image of the Infinite in these forms is manifest from their endeavour and power to fill the spaces of the whole world . . .

343^e. In every spiritual thing there is present an endeavour to clothe itself with a body.

P. 3². If you take away endeavour from motion, the motion ceases.

R. 867^e. Spiritual light and spiritual heat together disclose the intentions and endeavours.

868. The works of the mind are the intentions and the endeavours.

875³. I asked, Cannot a man have charity and faith, and still not have works? . . . The angelic Spirit said to me, He cannot, except only ideally . . . He must still be in the endeavour or will to operate, and will or endeavour in itself is act, because it is the continual effort-*nismus*-to act . . . Therefore, endeavour and will, as an interior act, is accepted by every wise man, because by God, just as an exterior act . . .

M. 215. This will (to become one man) is the perpetual endeavour of that love, from which flow all its effects. Endeavour is the very essence of motion, and will is the living endeavour in man . . .

T. 73². God is in the perpetual endeavour to regenerate and thus to save man.

457^e. It is like endeavour in motion.

482². Like a body in motion, which is carried along so long as there is endeavour in it.

— . The free-will and the will in man taken together may be called living endeavour . . .

510. In the endeavour to assault him . . .

539. The Lord . . . inspired . . . this endeavour to desist from them.

767². I doubt not that there is a like endeavour and effort in the twigs and boughs of every tree.

—³. Why should not man [turn to Him], unless . . . he turns elsewhere that endeavour and effort from the Creator.

Ad. 989. The will cannot be better explained than by means of endeavour; therefore in the Divine Word will is called endeavour; for as endeavour stands to motion, so exactly does will to action. It is a constant rule, that motion is a certain perpetual endeavour which is continued; for as soon as endeavour recedes, motion comes to a standstill.

D. 1628. They endeavoured so to think . . . which endeavour was at once perceived. . . They said that they so endeavoured in order to know more. . . This they then tried to do, that is, they endeavoured to do it from themselves . . . thus their endeavour or will was something artificial . . . Therefore, they wanted to be devoid of all endeavour . . . But this was not genuine, to leave themselves without any endeavour. . . Thus they want to endeavour from themselves . . . But all their endeavour ought to be of the Lord . . . Therefore, when they endeavour from themselves it is nothing but sin. . . This life . . . is life itself, although man ought to endeavour nothing from himself, nor leave himself so that he endeavours nothing.

1944. The permissions of evils from Spirits are represented by the releasing of their endeavours. . . They are continually endeavouring what is evil, although they do not perceive it while they are held in bonds . . . Therefore, when they are permitted to do evil, it takes place by the releasing of their endeavours . . .

2070. As there are acting forces, there are also like

endeavours ; for endeavours result from living forces, and endeavours produce in objects acting forces.

[D.] 2071. The Lord . . . so maintains the equilibrium between the endeavours of all Angels and Spirits, in general and in the smallest particulars . . .

2318. Such is the flux of endeavours and forces everywhere to their centres, namely, by spirals from left to right . . .

2770. The influx into the souls (of brutes) is also from Heaven, but only the universal endeavour, which acts according to the forms of their souls . . .

3291. What endeavour is . . . For instance, a Spirit who endeavours to put forth all his evil in various ways . . . Thus the Spirit is an endeavour to all evil ; and so much of him as is put forth by ideas, speech, or arts, so far does the endeavour go into act . . . Moreover, endeavours go forth into active and efficient forces, and where they become efficient they operate according to their nature, but they are received according to his nature and disposition from the Lord, thus also according to his state. The active efficient forces thus again go there into endeavour, and so are terminated.

3821. That evil Spirits are continually in the endeavour of evil . . . I perceived that the Lord continually preserves man, and the endeavour is taken from them. . . . Such is the endeavour of the World of Spirits.

3891^e. I spoke further about endeavour, whether he (Dippel) knew that endeavour produces acts, and that active forces return again to endeavour.

5554. I said that this is like a spring, which, when held back, is in the effort to recoil. This is called endeavour ; the spring of the hinges is in the endeavour . . . In man, this is called will ; for will is living endeavour . . . Whatever a man wills is in his endeavour, and, when the obstacles are removed, it becomes an act . . .

5973^e. They wanted to defend faith alone, saying, that with faith there is given the endeavour to do what is good . . . To which it was replied, that as endeavour is one effect of justification . . . what is to be thought of those who have not arrived at this degree ?

E. 768. An ardent endeavour, from the life of evil, to assault the truths of doctrine of this Church. Sig.

1012³. These three things are the endeavour to murder, and all endeavour is as it were an act . . .

1043². Two opposite agents . . . when they do not act manifestly, act by endeavours.

J.(Post). 9. They insisted that faith alone produces an endeavour to good ; but on being asked whether by endeavour they mean the manifest will of man, this they were unwilling to admit, because all that proceeds from the manifest will of man is in itself not good . . . wherefore by endeavour they meant an internal operation, of which the understanding knows nothing ; consequently, that such an endeavour is within the faith . . .

220^o. I asked whether the endeavour is anything of the will from man. They said that it is ; others that it is not ; and that they are to be carefully separated.

D. Love xix. It is known that everything is moved from endeavour, and that when endeavour ceases motion ceases ; thus the will of man is living endeavour in man, and acts in ultimates by means of the fibres and nerves, which in themselves are nothing but perpetual endeavours continued from the beginnings in the brains down to the ultimates in the corporeal parts, where the endeavours become acts . . . The will is (therefore) the receptacle of the love in the perpetual endeavour to act, which is excited and determined into acts by the love which flows in and is received. D.Wis.ii.

—². For there cannot exist with man any endeavour or will, unless it is also in ultimates . . .

xx. There is no other origin of all endeavours, forces, activities, and motions in the whole world than the Divine love . . . which appears as a Sun.

D. Wis. ii². See END at these refs. Can. God vii. 8. 11a.

C. 4. The external effect or work proceeds and comes forth from the internal effect or work, as the act from the endeavour : endeavour in man is will ; therefore, if he does not do a thing with the body, if he holds it to be allowable, the endeavour or will remains, and this is the act itself in the spirit.

Conv. 5. When a man holds any evil to be allowable . . . the endeavour to do it, when possible, is seated not only in the mind, but also in the body. This endeavour is will . . .

Coro. 30^o. When by his spiritual light and heat, the spiritual man is within the natural, the two make one, as does endeavour in motion ; and will, which is living endeavour, in action.

Endow. Dotare.

Dowry, Gift. Dos.

A. 1637². All souls are endowed—*donantur*—with this gift . . .

1641^e. Spirits do not know that . . . they are provided with so excellent a gift . . .

2363³. See CLEVER at this ref.

2588³. Everyone according to his own gift . . . D.2993^e.

3960. 'God hath endowed me with a good dowry' (Gen.xxx.20). Ex.

4456. 'The dowry and gift—*donum*—' which he said that they should multiply upon him (Gen.xxxiv.12)= agreement into one ; for the dowry which was given to a virgin about to be betrothed, was a token of agreement on both sides . . . The reason the dowry was a token of agreement, and thus a confirmation of initiation, is that to weigh or give silver was a sign that it was his, thus that the virgin was his, and to accept it was what is reciprocal ; thus the bride belonged to the bridegroom and the bridegroom to the bride.

7437^e. In proportion as he excels in the gift of reasoning and perverting . . .

9128³. He who excels in the gift of thinking and perceiving . . .

9184. 'Endowing he shall endow her to himself for a woman' (Ex.xxii.16)= a token of consent on his own part

to a lawful conjunction. 'A dowry' and 'to endow'=a token of consent.

9186. 'The dowry of virgins' (ver.17)=a token of consent to conjunction.

D. 2240. They who excel in the gift of cleverness . . .

2252. That Souls . . . and Spirits far excel in gifts . . .

2265. Besides the gifts with which Souls are endowed—*donantur* . . .

3032^e. According to each one's gift of reception . . .

3496. Had been esteemed for his endowments of cleverness . . .

4347. To despise others because they are not of any cleverness, gift . . .

4497. She is among the worst there, because she had excelled in the gift of cleverness.

Endowed. *Praeditus.* A.1893.

Endure. *Perstare.* A.9281².

E. 768¹¹. The state of Divine truth, that from the Lord it will remain to eternity, is signified by 'Thou shalt endure' (Ps.cii.26).

Endure. *Sustinere.*

A. 2483. She maintained the denial . . .

4287. The Lord endured all temptations by His own power.

4299. That He endured the most grievous temptations, as if they were from the Divine. Sig. . . (For 'my soul is delivered' = to endure . . . the Divine presence.

—². (For) the evils and falsities in man, tempered with the goods and truths in him, cannot endure a closer presence . . . Evil Spirits cannot endure that Angels should look into them . . . Hell is remote from Heaven, because it endures not Heaven, that is, the Lord's presence which is in Heaven.

6365. (No infernal can endure the presence of a celestial Angel.)

6369^e. The evil do not endure the presence of those who are in celestial good.

8175. That the Lord alone endures the combats of temptations. Sig. 8219.

8644². No Angel can endure the flame from the Divine love. 8760^e.

10694. That those who are solely in the externals of the Church . . . do not endure interior things. Sig.

H. 137². A thousand foes there do not endure one ray of the light of Heaven.

41C. They were permitted to perceive heavenly joy to such a degree that they could not endure any more . . .

R. 78. 'Thou canst not bear—*ferre*—the evil'=that they do not endure evils to be called goods, and the reverse.

80. 'Thou hast endured, and thou hast endurance—*tolerantiam*' (Rev.ii.3) = patience with them. (=resistance against those who attack the truths of faith, and assiduity in instructing. E.101.)

465². No Angel . . . endures the Lord's presence itself . . .

829. That the Lord alone has endured all the evils of the Church, and all the violence done to the Word, thus to Himself. Sig.

T. 487^e. They endured not [to hear] the explanation.

D. 3029. Some said that they could not endure the joy of the happiness.

E. 662². He endures not to hear the goods of love and the truths of doctrine.

Endure. *Tolerare.*

Endurance. *Tolerantia.*

Tolerable. *Tolerabilis.*

A. 1363^e. External idolatry is tolerated in order to prevent the profanation of holy things.

1675^e. Persuasions of this kind are never tolerated in the other life.

7418². 'It shall be more tolerable' (Matt.x.15). (See *SODOM* at this ref.)

10622. Endurance even to the consummation. Sig. (For) evil is endured by the Lord until it is consummated or fulfilled.

—². On coming into the other life . . . everyone is tolerated among the good, although he is evil.

J. 59. Why they were tolerated until the day of the Last Judgment. Ex. —².

67. From the beginning to the end of the Church all are tolerated who have lived an external moral life . . .

70. There are many reasons why such . . . Heavens were tolerated. Ex. and Sig. C.J.10.

R. 77. 'Thy labour and thine endurance' (Rev.ii.2) = their study and patience.

80. See *ENDURE—sustinere*—at this ref.

129. 'Thy faith and endurance' (Rev.ii.19) = the truth and the study to acquire and teach it.

185. 'Because thou hast kept the word of My endurance' (Rev.iii.10) = because they have fought against evils, and then rejected falsities. 'The word of endurance' = the spiritual combat which is called temptation. . . . (This) is called 'the word of the Lord's endurance' or patience, because in temptations the Lord fights for man, and fights by means of truths from His own Word. (= that they have lived according to the precepts of the Lord. E.214.)

E. 98. 'I have known thy works, and thy labour, and thine endurance' = all things which they will, think, and do, thus all things of love and faith in the spiritual and in the natural man. . . 'Works' = the things which are of the will and love; 'labour' = the things which are of thought and faith; and 'endurance' = the things which take place thence or which they do. —. —^e.

156. 'And thine endurance' (Rev.ii.19) = conjunction with the external, and combat then. Ex.

214^e. 'Endurance' is sometimes mentioned in the Revelation, and when it is mentioned it = that which is applied to life.

[E.] 1094. So long as the Babylonians were tolerated under Heaven . . .

Eneas. *Eneas.*

D. Min. 4815. I compared him to Eneas who was let down into the places of Hell and into the Elysian Fields . . .

Enemy. *Hostis.*

See HOSTILE.

A. 249². 'Barbarians and enemies' (Ps. lxxii. 9) = those who look solely to earthly and worldly things.

1710. 'To pursue' the enemies (Gen. xiv. 14), here, = to drive out the evils and falsities which were with goods and truths . . .

1737. 'Who hath delivered thine enemies into thine hand' (Gen. xiv. 20) = victory.

2851. 'Thy seed shall inherit the gate of thine enemies' (Gen. xxii. 17) = that charity and faith will succeed in the place where before there were evil and falsity. . . 'Enemies' = evils and falsities, or, what is the same, those who are in evil and falsity. These are signified, in the internal sense of the Word, by 'enemies,' and 'enemies-inimicos.'

—³. 'Enemies,' that is, evil Genii and Spirits . . .

—⁸. 'Enemies becoming the head' (Lam. iv. 5) = that evils reign.

—¹³. 'To speak with the enemies in the gate' (Ps. cxxvii. 5) = not at all to fear evils and falsities, thus not to fear Hell.

—¹⁴. Hence it is evident what is signified by 'the gate of the enemies,' namely, Hell, that is, the infernals, who continually attack things good and true: their seat is with man in his natural mind . . .

3322². Before they have been subordinated and subjected to good, they are called 'enemies,' because they continually oppose.

4327^e. Yet they are the most bitter enemies . . . of mankind.

4843³. See DOMESTIC at these refs. 10490⁵.

5189. They were the enemies of evil Spirits . . .

6365. 'Thy hand in the neck of thine enemies' (Gen. xlix. 8) = that the infernal and diabolical crew will flee away at his presence. 'Enemies' = the infernal and diabolical crew; for these are 'enemies' in the spiritual sense. . . When an enemy flees, the hand of the victor is in his neck. . . A celestial Angel never fights, still less is his hand in the neck of his enemies, nor for his part does he consider anyone as an enemy; but . . . it is signified, that the infernals, who on their part are enemies, flee at his presence.

8282. 'With Thy right hand Jehovah thou breakest in pieces the enemy' (Ex. xv. 6) = the effect of omnipotence upon evils and the falsities thence, whose power is annihilated. . . 'An enemy' = evils and falsities; for nothing else is meant in the spiritual sense by 'enemies,' 'enemies-inimicos,' and 'haters.' They are called 'enemies,' 'enemies-inimici,' and 'haters,' not because the Lord is their enemy, or hates them, but because they are haters and 'enemies' against the Divine.

8289. 'The enemy said' (ver. 9) = the thought of those

who were in evils and thence falsities before the Advent of the Lord.

9081^e. 'To strike the enemies with the horn' (Ps. xlv. 5) = to destroy falsities there by the power of the truth and good of faith.

9314. 'I will act as an enemy to thine enemies' (Ex. xxiii. 22) = that He averts all evils from which are falsities. 'To act as an enemy,' when said of the Lord, = to avert. 'Enemies' = the evils from which are falsities; for, in the spiritual sense, these are enemies to the goods from which are truths. The reason 'enemies' = evils from which are falsities, is that by 'enemies-inimicos' are signified the falsities from evil. (Compare ENEMY-inimicus, at A. 9313.)

9809⁴. 'Until I set thine enemies a footstool to thy feet' (Ps. cx. 1) = when the evils which are in the Hells and from the Hells are subjugated, and have been subjected to His Divine power. . . 'To have dominion in the midst of thine enemies' (ver. 2) = which good has dominion over evils. Evils are 'enemies,' because they are against the Divine, in special, against the Lord.

9930⁴. Victories over the Hells, which are 'the enemies who shall be clothed with shame' (Ps. cxxxii. 18).

9942¹⁰. 'To account as an enemy for the sake of a garment' (Micah ii. 8) = to do evil to them on account of the truth which they think . . .

9954³. 'Enemies' = the Hells; in general, evils and falsities. Refs.

10019⁴. The Hells are meant by 'the enemy over whom they should have power' (Luke x. 19).

10219⁵. By 'flight before enemies' (2 Sam. xxiv. 13) is meant persecution by evils and falsities; for they who attribute things good and true to themselves cannot fight against the evils and falsities which are from Hell, and which, in the spiritual sense, are the enemies before whom there is flight, and from whom there is persecution.

10481. 'They who rise up against' or 'enemies' = evils and the falsities thence; for, in the spiritual sense, these are the enemies who rise up against us. Ill.

—². This was represented by that nation conquering their enemies so long as they remained in the worship which was commanded them . . .

H. 137². A thousand enemies do not endure there one ray of the light of Heaven . . .

558a. They who are against them and their evils are accounted as . . . enemies . . .

L. 14⁴. 'Their mighty ones' and 'the enemies' (Jer. xlvi. 5, 10) = the Hells; for all there hate the Lord.

S. 84. 'Enemy' . . . is predicated of good, and, in the opposite sense, of evil; whereas 'enemy-inimicus' . . . is predicated of truth, and, in the opposite sense, of falsity.

P. 252^e. (Thus) it is allowable for anyone to defend his country and associates against invading enemies, even by means of wicked commanders; but it is not allowable to become an enemy without a cause.

M. 292. Infernal marriages between those who are interiorly the most bitter enemies, but exteriorly the closest friends. Ex.

E. 242¹¹. 'The enemy' (Hos.viii.3)=falsity from evil, and evil from falsity.

272². Evils and falsities are 'the enemies who shall be clothed with shame' (Ps.cxxxii.18).

278⁵. 'Enemies' (Micah v.9)=evils; and 'enemies-inimici,' falsities.

316¹⁸. 'The enemy' (Lam.ii.17)=evil; and 'enemies-inimici,' the falsities of evil. 357²⁴. 642.

357¹⁰. 'Enemies' (Ps.cxxvii.5)=evils.
—²⁴. 'Enemy' (Lam.ii.4)=evil; and 'enemy-inimicus'=falsity.

376¹². 'Enemies' (Is.lxii.8)=evils.

391¹⁵. 'The enemy' (Lam.ii.7)=evil and falsity.

401¹⁹. 'Enemies' (Jer.xv.9)=evils.

406¹⁶. 'Enemies' (Ps.lxxi.9)=evils.

411⁷. 'Our enemies' (Deut.xxxii.31)=evils.

413⁵. 'The enemy who has consumed them' (Lam.ii.22)=evil and falsity.

433⁴. 'Enemies' (Gen.xlix.8)=those who are from Hell.

502¹¹. By 'enemies' in the Word, are signified evils. 526¹⁰.

539⁹. 'Enemies' (Ps.cxxvii.20)=those who are in evils.

556⁷. Those who are against the truths and goods of the Church, and their falsities of evil, are meant in the Word by 'enemies.'

573¹⁴. 'The enemy' (Ps.xliv.10)=the evil which is from Hell.

601¹⁷. 'The enemy' (Ps.lxxiv.3,4)=evil from Hell.

632⁸. By 'enemies' (Is.lxiii.18) are signified evils of life.

—⁹. 'The enemy' (Ps.vii.5)=evil, in general the devil, that is, Hell from which is evil.

650⁶³. 'The enemy who has reproached Jehovah' (Ps.lxxiv.18)=Hell and the evil thence.

671³. In many places in the Word there are mentioned 'enemies,' and 'enemies-inimici,' and by them are meant evils and falsities; by 'enemies,' evils; and by 'enemies-inimici,' falsities; (that is) spiritual enemies, and enemies-inimici. III.

684¹⁵. 'The king's enemies' (Ps.xlv.5)=those who are against truths, thus the Hells.

684²⁹. 'His enemies will I clothe with shame' (Ps.cxxxii.18)=the subjugation of the Hells, and the dissipation of the evils thence.

695¹³. 'The enemy' (Zech.viii.10)=Hell whence are evils and falsities.

—¹⁶. 'To return from the land of the enemy' (Jer.xxxi.16)=to be led forth from Hell.

706²¹. 'The enemy hath destroyed all things in the sanctuary' (Ps.lxxiv.3)=that evil has destroyed the holy things of the Church. 'The enemies have roared in the midst of thy feast' (ver.4)=that falsities have destroyed all things of worship.

—²⁴. That they were to be destroyed by means of evils and falsities, is meant by 'I will give the king of Egypt into the hand of his enemies' (Jer.xliv.30). Here, 'enemies'=those who are in evils . . .

721²⁰. 'The enemy' (Jer.vi.25)=Hell.

724¹⁰. 'The enemies in the gate' (Ps.cxxvii.5)=the falsities of evil which are from Hell.

—¹⁸. 'The enemy' (Lam.i.16)=the falsity of evil, and the Hell which is the source of it.

734¹³. These statutes signify that the men of the Church . . . shall fight against their enemies, which are the Hells; and not they who are not as yet become men of the Church. . . (These words mean) that they should not prevail over their enemies, but their enemies over them; for they alone prevail over their spiritual enemies who are in truths from good, that is, those with whom truth is conjoined with good.

741⁷. 'The enemy-inimicus'=the falsities which have destroyed the truths of the Church; and 'the enemy' (Lam.iv.12)=the evils which have destroyed the goods of the Church.

750¹². 'The enemy who hath prevailed' (Lam.i.16)=evil from Hell, thus the evil of life.

811⁴. 'Though they go into captivity before their enemies' (Amos.ix.4)=if they suffer evils to take possession of them.

—¹⁴. 'From the gall of the revenges of the enemy' (Deut.xxxii.42)=from the wickedness and ferocity of the Hells. . . 'The enemy'=Hell.

Coro. 21². (Redemption) is deliverance from evils and falsities; which, being from Hell, are spiritual enemies: for they kill souls as natural enemies do bodies.

Enemy. *Inimicus.*

See ENMITY.

A. 2162¹⁰. 'Until I set thine enemies a stool to thy feet' (Ps.cx.1). 'A stool for the feet'=the natural things, both sensuous and scientific, and thence the rational things of man, which are called 'enemies' when they pervert the worship, and this from the literal sense of the Word . . .

2481. (The meeting there of two who had been enemies.)

2851¹¹. 'The gates of the land open to the enemies' (Nahum iii.13)=that evils occupy the place where goods will be.

3701⁴. At last that (good is to be done) to enemies in general . . .

4903². That it was allowable to hate an enemy . . .

4997². Each looks at another from within as an enemy . . .

6657. 'Lest he join himself to our enemies, and fight against us' (Ex.i.10)=that thus their companions who will occasion evil will be strengthened.

6893⁶. In the other life, when anyone is thought of intensely, he is presented to view. Hence it is that friends meet there, and also enemies, and from the latter they suffer hard things.

7370. The man who regards the neighbour as an enemy if he does not favour him, is in the love of self.

8223³. Hence it may be evident what is meant by the Lord's words concerning the loving of an enemy.

[A.] 8282. See ENEMY—*hostis*—at these refs. 9314. S.84. E.278⁵. 316¹⁸. 357²⁴. 671³. 741⁷.

9174¹. 'To love our enemies' (Luke vi.35) is the affection of charity: but enemies are loved . . . when they are instructed; and also when by suitable means they are amended.

9255. 'When thou meetest the ox of thine enemy or his ass going astray' (Ex.xxiii.4)=good not genuine and truth not genuine with those who are outside the Church. 'Enemies'=those who are outside the Church. . . The reason why they who are outside the Church are meant by 'an enemy,' is that they disagree as to the good and truth of faith; for they have not the Word, and therefore they do not know anything about the Lord, nor about Christian faith and charity, which are from the Lord alone. Hence it is that their truth of faith is not genuine, nor their good of charity; and therefore in the other life they live separated from those who are of the Church. . . Nevertheless, they who are in Heaven do not account as enemies those who are outside the Church, but instruct them, and lead them to Christian good.

9256. That good is to be done to those who are outside the Church, is meant by . . . 'Love your enemies' (Matt. v.44). Here, also, by 'enemies' . . . are meant those who disagree as to the goods and truths of faith; in general, those who are outside the Church . . .

9313. 'I will act as an enemy to thine enemies' (Ex.xxiii.22)=that the Lord averts all falsities from evil. 'To act as an enemy,' when said of the Lord, =to avert. 'Thine enemies'=the falsities from evil; for, in the spiritual sense, these are enemies, because they continually infest, assault, and endeavour to destroy the truths from good; for they are the opposites. The reason 'to act as an enemy,' when said of the Lord, =to avert, namely, the falsities from evil, is that the Lord never acts as an enemy; for . . . into merey itself and good itself enmity cannot fall, not even against what is false and evil. But falsity and evil act enmity against good and truth, that is, they who are in falsity and evil are against those who are in truth and good; and as when they endeavour to destroy the latter they destroy themselves, it appears as if the Lord acts as an enemy, when yet He only places His own in safety.

9330. 'I will give all thine enemies to thee the neck' (ver.27)=the flight and damnation of falsities. 'Enemies'=falsity from evil.

10019⁵. The Hells and the evils and falsities thence, are 'the enemies which shall be set for his footstool,' and also 'the enemies—*hostes*—in the midst of whom He shall have dominion' (Ps.cx.1,2). L.14³. E.298⁸. 687⁸. 850¹³.

H. 570. As these evils continually breathe the destruction . . . of those whom they account as enemies . . .

R. 514. 'Their enemies saw them' (Rev.xi.12)=that those who are in faith separated from charity heard them, yet remained in their own falsities. . . By 'their enemies,' are meant those who were in the great city which spiritually is called Sodom and Egypt . . .

407. To love the neighbour, is to do good . . . also to a stranger, an enemy, and an evil man. Ex. . . If anyone repels an enemy who is making an attack upon him,

and in self-defence strikes him, or delivers him to the judge, in order thereby to avert injury from himself, yet with a mind to become his friend, he acts from the vein of charity.

409. That good is to be done from charity to an adversary and an enemy, the Lord taught in Matt.v.43-45; xviii.21,22.

D. 2922b. That no one exists except for the sake of use, even evil Spirits, and in fact in order to perform a use to the enemies whom they hate. Ex.

3231. That the Lord does good to enemies. Ex.

4384. All states of evil against enemies return in the other life, and are exhibited as present to the enemies, even those of the upright and the good; for there is nothing which does not return, but not in a like manner. The hatreds of him who has had hatred return with a mind to destroy them, which belongs to hatred. . . If they are upright, they have also had many such states—they have contemned others, they have accounted them enemies, and whatever there is in the contempt and enmity [returns]. If there is no hatred present, nor revenge, nor deceit, the upright are easily restored when they perceive what the quality of the other is. If the other is actuated by hatred, they are separated, as they do not agree. If the contempt and enmity are devoid of hatred and revenge, they are so led by the Lord, as not to become enemies, that is, he is not an enemy to the other, however the other may be an enemy to him; he still wishes and wills his good.

4587. Accounting those as enemies who have set themselves in opposition, and who have not worshipped them.

4815. If one (of the Moravians) confers a benefit on another, he at once becomes his enemy.

D. Min. 4808. See HATE at this ref.

E. 316¹¹. 'The enemies from whom he will save' (Luke i.71) are the falsities of evil; for these are the enemies from whom the Lord saves those who receive Him . . .

328¹³. 'Enemies' (Ps.lxix.18)=falsities.

374¹⁵. 'The enemy' (who sowed the tares)=Hell.

581⁶. 'The enemy' (Luke x.19)=that infernal crew.

671. 'Their enemies saw them'=Knowledge and acknowledgment with those who are interiorly against the goods and truths of the Word and of the Church. . . 'Enemies'=those who are against the goods of love and the truths of doctrine, thus those who are in evils and in falsities: these are meant by 'enemies,' and enemies—*hostes*,' in the spiritual sense of the Word.

—². The arcanum here involved is this. By 'enemies' are here meant those who are interiorly against the goods of love and the truths of doctrine, yet not exteriorly: with the mouth they act as friends, but with the heart as enemies . . .

695⁷. 'To love enemies, and do good to them' (Luke vi.35), in the proximate sense, means to love the gentiles and do good to them, which is done by teaching them truth, and by thereby leading them to good; for the Jewish nation . . . called the gentiles enemies.

700^s. 'Enemies,' and 'haters' (Num.x.35)=the falsities and evils which are from Hell; 'enemies,' the falsities; and 'haters,' the evils; thus there are also signified the Hells as to these things.

911^s. 'The enemy' (who sowed the tares)=evils from Hell, which affect that life which is separated from spiritual life.

—⁶. 'The enemy who sows them is the devil'=that the falsities in them are from the evil which is from Hell.

Energy. *Impigritas.*

Energetic. *Impiger.*

M. 249^e. From marriage love as from a fountain, emanate the energies and alacrities of life.

D. Love xii. Everyone must be energetic, busy, industrious, and diligent in his office and business.

En-eglaim. *En-eglaim.*

A. 40². 'Fishers from Engedi to En-eglaim, with the spreading forth of nets' (Ezek.xlvii.10)=those who will teach the natural man concerning the truths of faith.

Enervate. *Enervare.*

A. 6357. 'In their good pleasure they unstrung an ox' (Gen.xlix.6)=that from a depraved will they completely debilitated the external good which is of charity.

T.459². Thus it would enervate its efficacy . . .

Engedi. *Engedi.*

A. 40². See EN-EGLAIM at this ref.

England. *Anglia.*

Englishman. *Anglus.*

English. *Anglicus, Anglicanus.*

See BRITAIN, and LONDON.

J. 48. The order of arrangement of all the nations and peoples upon whom came the Judgment in the Spiritual World was seen to be as follows. . . The Englishmen were in the middle. J.(Post.)2.

C. J. 20. The Reformed in the World of Spirits constitute its inmost or central region, and [all] there are arranged in order according to their countries. In that central region are Englishmen in the middle. D.5395. 5825.

39. On Englishmen in the Spiritual World. Gen.art. T.806.

—^e. Something shall be said here about the noble English nation.

40. The better of the English nation are in the centre of all Christians, because they have interior intellectual light . . . they derive this light from their freedom of thinking, and thence of speaking and writing. This light, however, is not active of itself, but becomes so from others, especially from men of reputation and authority among them. When these men say anything, or when anything they approve of is read, that light shines forth, and rarely before. On this account they have governors—*Moderatores*—set over them in the Spiritual World; and priests, renowned for their learning and of great ability, are given them, whose commands

and admonitions from this their peculiar nature they obey kindly. C.J.48. T.807.

41. They rarely go out of their own Society, because they love it, as in the world they do their country. There is also a likeness of disposition among them, in consequence of which they contract intimacy with friends of their own country and rarely with others; they mutually assist each other, and love sincerity. T.808. J.(Post.)270.

42. Very many Englishmen come after death into two great cities like London.Des. 43. T.809. 811.

44. I once heard some clergymen—*Presbyteros*—from England talking together about faith alone, and I saw a kind of image or idol made by them that represented faith alone. Ex. and Des. T.110. D.6007. E.587³. J.(Post.)9. 10. 215.

45. From those who are from England in the Spiritual World it has been perceived that they have, as it were, a double theology, one from the doctrine of faith, and the other from the doctrine of life; the former with those who are initiated into the priesthood, and the latter with those who are commonly called laymen. Ex. T.812. J.(Post.)360.

46. I have often seen a certain Englishman who had become famous through a book he had published. Ex. See below, D.5958.

Life 4. Occurs. P.114. M.521⁴. T.526. D.5974^e. 6042. 6048. E.1091. Ath.20. Inv.24.

7. I was allowed to interrogate some clergymen—*Presbyteros*—of England. . . They said that when they were reading the Exhortation before the Holy Supper they thought that those things were religion itself, but when they were composing their sermons they thought differently. . . But still they were convinced that he who lives well is saved, and that he who lives evilly is condemned. D.5970. J.(Post.)214.

P. 136⁴. Many of the English nation do not allow themselves to be forced to religion; hence it is that there is what is internal in their worship.

R. 224. (A company of English Spirits seen praying to God that He would send Angels to instruct them. Three Angels accordingly appeared to them: conversation between them and the Englishmen given at great length.) T.621.

294⁹. (English clergy seen who could not say Divine Human.) T.111⁹.

341. I saw gathered together as many as six hundred of the clergy of England, who prayed to the Lord to allow them to go up into a Society of a higher Heaven. It was granted, and they went up. And when they were come in they saw their King, the grandfather of the King now presently reigning, and they were glad. (A conversation about the Lord follows between the King, the Angels, and two of the Englishmen, who were bishops.) The King then approached the two bishops, holding two presents in his hand, saying, These are presents of Heaven. But at that moment a dusky cloud covered them, and separated them, and they went down the same way they had come up, and wrote these things in a book.

—². The rest of the clergy of England . . . were

gathered together at the foot of the mountain, and when the others returned . . . they all retired into a grove and talked together about unanimity and concord, and then about supremacy and dominion. . . The King saw them from Heaven, first all as one, and then as many unanimous, but most of them in a secular dress.

[R.] 675. A certain paper seen to be let down by the Lord through Heaven into a Society composed of **Englishmen**; but it was one of the smallest of their Societies, and there were two bishops there. In the paper there was an exhortation that they should acknowledge the Lord as the God of Heaven and earth, and that they should abandon the doctrine of justification by faith without the deeds of the law. Many of them read and copied the paper, and they thought and spoke about the contents of it in a sensible way, and indeed were enlightened by the Lord, and received enlightenment in the light which is pre-eminently implanted in **Englishmen**. But after they had received these things, they said, Let us hear the bishops. But these contradicted and reviled them . . . and sent the paper back to Heaven. And then, after some grumbling, very many of the laity retracted their consent, and their light in spiritual things was at once extinguished. They were warned a second time, but in vain, and the Society sank down out of sight. T.389.

—². A few days afterwards I saw as many as a hundred of them coming up from the Lower Earth, to which place that little Society had sunk down. (A long account is then given by a wise **Englishman** of their experience there, and of his argument with the bishops.)

716. I have spoken in the Spiritual World with some of the bishops of **England** about the little works concerning *Heaven and Hell*, concerning the *New Jerusalem and its Heavenly Doctrine*, concerning the *Last Judgment*, concerning the *White Horse*, and concerning the *Earths in the Universe*; which little works have been presented to all the bishops, and to many of the grandees or lords. They said they had received them, they had seen them, but had not thought much of them, although they were skilfully written. Also that they had persuaded everybody they could, not to read them.

—². The King, who is the grandfather of the King presently reigning, heard in Heaven what the bishops had said . . .

M. 107. (Opinions of **Englishmen** concerning the origin of marriage love and its potency.)

T. 808. **Englishmen** are lovers of their country and zealous for its glory, and regard foreigners like one looking through a telescope from the roof of his palace at those who are outside the city. Politics engage their minds and possess their hearts, sometimes to such an extent as to draw away their spirits from studies of more lofty judgment, by which the higher intelligence is procured. These they do indeed imbibe in their youth when in the schools, but they pass away like aerial phenomena; but still by their politics their rationality is rendered lively, and sparkles with light, from which they form beautiful images.

D. 2862. The horses in **England** are furnished with bells . . .

3030. The Lord's Church is for the most part promoted by the evil . . . as by those who introduced the doctrines of faith for the sake of self and other things, as in Sweden, **England**, and elsewhere.

4827. A certain **Englishman** (Maul) . . .

5012. On the city of London in **England**. . . I asked who were there, and it was said **Englishmen** from London. On arrival there, inquiry was made who we were, and when it was found that those who were with me were not of a like native character and genius to themselves, they said there was no housing there. Their custom is to give foreigners keys, as a token that they are received.

5013. The **Englishmen** and others who are there, are of such a genius and native character, that whatever a magistrate says, they also think and do, just as they do in the world; where they believe whatever anyone [of those] who have acquired a reputation for learning [believes], so much so that they think alike, and affirm unanimously. Wherefore magistrates of that kind are set over them, whom they hold in high estimation, and whom, according to their natural manner, they obey in all things. By this means, all who are in that city are held in a bond, in unanimity and in society, and are in fact ruled. The reason London is there, is that they hold in estimation above all things that which is their own.

5357. (Quality of **Englishmen** as to religion. . . The quality of **Englishmen** was examined as to the truths of the church. They do not care to learn them, except the priests. Still, they have a perception sufficiently exquisite that a thing is so when it is said from reason. So that they have an interior sight as to religion, not an active, but a receptive sight. The reason is that they act sincerely among themselves, without guile. This is general; if otherwise, the rest shun them.

5358¹. Some **Englishmen** have received well.

5369. The **Englishmen** appear a little in front towards the right, higher up, in a plane above the head, since they are of a quite different genius. The light with them, in which what is spiritual is received, appears more interior (than with others in the Christian world; and in this light is received the Spiritual which flows in from above). They at once perceive what flows in, and also at once receive it. Those of them who have thought about God and religion, and have consequently acted sincerely, see the truths of faith clearly enough. Nor do they let them down into their Natural, because this is not so much engaged and crowded with worldly things, and is therefore not so dim, as with others. The reason is that they love sincerity, and act from sincerity, and that this is general among them. 5825. J.(Post).1.

5577. Few **Englishmen** become Genii, because they depend upon the authority of others without further thought of their own, and upon the reasonings and reasons of others according to apprehension and consequent reception. The consequence of this also is that they are of a yielding disposition. Let them only believe that a man is learned and sincere, and of their own nation, and then their thought appears lucid and interior. J.(Post).3.

— . Many **Englishmen** in the other life have also

received the heavenly doctrine, and consequently have come into the New Jerusalem, because they are of such a character that they receive the truths of faith when they see them, and they see them in a certain interior light, and thus remain in them. This **Englishmen** do quickly, but Dutchmen slowly. J.(Post.)4.

5629. I have talked with **Englishmen**,—how it is that they are of such a character that when they hear truths they see them, and follow them, and are then yielding and ready to conform themselves. For in the other life there is with them a snowy appearance above their Natural, which is of heavenly light, and hence it is that they are intelligent. . . It was then granted to institute a comparison between the government as at present existing with them and that with the Italians. Their governments are quite opposite, and hence they differ in genius. In **England**, there is freedom of speaking and writing about both civil and ecclesiastical affairs; and no freedom at all of cheating others, of using deceit and cunning, nor of lying in wait to murder, etc. . . The **English** nation . . . are kept in what is sincere and just by the circumstance that it is not allowable for them to cheat, rob, and murder; for if they do, there is no impunity. J.(Post.)5.

5705. Some **Englishmen** were present, who, as they have interior light, were elevated (into heavenly light).

5791½. Those who care for nothing but domineering over others, and who are rascals, lazy . . . doing evil to others, because they love nobody but themselves, exist for the most part in Germany, Sweden, Denmark and elsewhere; but few in **England**, because there they care for their own domestic affairs and business.

5825. On **Englishmen**. They are of a different genius from the other nations of Europe.

5946°. Some (Africans) were brought to certain **Englishmen**, and they perceived that they do not receive: a few from some intelligence, and scarcely anyone from perception.

5951. On **Englishmen**. **Englishmen** are of such a genius that if anything not approved of is written by those about whom they have once formed an opinion, they see nothing of it but the letter, or the sense of the letter, and not the general sense; like one who hears another speaking and attends only to the words and the neat style of the speech, and not to the meaning of the speaker. But when anything that is approved of is written by those about whom they have formed an opinion, they then do not see the sense of the letter, but the general sense. They are then as it were in enlightenment about the subject of the writing, so that approbation gives them enlightenment. Hence it is, that when anything is praised by those just referred to, it is procured by thousands, but if it is not praised, it is procured by scarcely one in the whole kingdom. So like one another are they all. J.(Post.)7.

5958. I have talked sometimes [with him] who in **England** wrote the *Duty of Man*. Des.

5970. There was a certain Spirit from **England**, before whom I read the prayers customary in **England** before the Holy Supper, in order that he might see that faith separate [from] charity is not acknowledged in **England**, but charity. (His reply given.)

6000. I spoke with a certain Spirit who had been King of **England**, about a month after his decease. [George II. died 25th Oct. 1760]. (The subject of conversation was) that a Spirit is his own affection, and that a man's faith is such as is his affection.

6002. [Conversation] about faith with **Englishmen**. Most of the **Anglican** bishops and priests are not willing to hear anything except that faith alone saves, and that faith alone produces good works; nor are they willing to go back at all from this error, because in various ways they have confirmed themselves in it, and because they study the world more than Heaven. . . They were told that it is only the leading men who are in that monstrous faith, and not the people. (A long conversation with them on this subject reported.)

6033⁴. The King of **England** was deluded by his own [subjects] for about two years. They adored him as a deity, higher than any man, and he has often confessed that he was insane, but still as yet, after 1½ years, his nature remains.

6050. [A conversation] with **Englishmen** about their preachers. See also T.SIO. J.(Post.) II. 227. 360.

6098. On a bishop of **England**. A bishop wanted to see me, his intention being to refute what has been written about faith. He saw me, and said that they would indeed receive in **England** the first work concerning the Lord, and also that by the New Jerusalem is meant a New Church, also the second work concerning the holiness of the Word, and also the third concerning the doctrine of Life, but that they will altogether reject the fourth concerning Faith.

—². That bishop, who has been dead three years, disclosed what arts he had made use of in order to annihilate what had been before written concerning Heaven and Hell, both with My lords and through priests at Oxford, and that he had effected his purpose; so that now nothing was said about it. (His further conversation and final lot.)

6099¹⁴. They preached mystically, in like manner as in **England** . . .

6101. On certain bishops of **England**.

—². The former bishop afterwards told how [he had treated] the five works concerning Heaven and Hell and the others, which had been presented to them all, and to all the protestant lords in Parliament . . . so that at last he had destroyed all reading of them. Ex.

—⁴. How the other priests were made to subserve the destruction of that work has also been disclosed.

6103. Some things about **Englishmen**. There was a city from the **English** nation . . . that was warned to abandon faith alone . . . but the preachers prevailed, so that they would not abandon it, wherefore . . . the city with its inhabitants sank down very deep.

—². There was afterwards effected a great purification among **Englishmen** in their Societies, and all who had committed adultery as an allowable thing were cast down into the Hells. I saw many cast into Hell of those who are called lords, who had taken away wives from their husbands to their possessions called estates. It was said that such villainy was common among the more wealthy of them. . . More than a hundred of such

lords were seen there at that time. See also M.483. D.6110⁷¹. ———⁷³.

[D.] 6104. On the **Anglican** doctrine of faith.

E. 885³. (On the **Anglican** Church and its doctrine of faith alone and of life).

1070². Within Babylon are those 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.

J.(Post.)1. On **Englishmen**. Gen.art.

8. As **Englishmen** are of such a genius, priests and magistrates are set over them concerning whom they have faith that they are intelligent and wise, and when this is the case they are favourably inclined towards them to agreement from everything which they say and teach; and thereby they are kept in obedience and also in doctrine. Those, however, who are uncompliant, and who are impious, are banished from their Society, because they loose the bond and the unanimity.

213. There was a certain **Englishman** who had written learnedly and skillfully about faith and charity . . . but had come to the conclusion that faith produces charity . . . He was told by the Angels that this does appear so to man, but that still it is not so. Ex.

214. The **Englishmen** were praised on account of that Exhortation (before the Holy Supper), and many believed that it was also their doctrine; but a number of them said that it is for the common people, and that faith alone is for the learned. They were asked whether they therefore wanted the exorcism, that unless they did this Satan would enter into them as he did into Judas. They then went away, and conversed together about that matter.

216. The **Englishmen** said, that faith operates charity as a tree does its fruit. (The reply given them.)

227. How the **Englishmen** who want to get a reputation for learning frame their discourses with much elegance and the show of stores of wisdom, especially concerning the influx of faith and the endeavour to do what is good . . . Some of the **Englishmen** complained, saying that they delight and please all while they are listening to them, but when they want to apply anything of it to themselves, they do not know what they said, and whether it is allowable . . . manifestly to will and to do. When they ask them, they say . . . that they may do so, and that they may not do so, and finally that it is a surpassing mystery; and as they can gather both (conclusions) from them, they praise them; but on account of the double meaning conveyed by their words, in which there is something lying concealed, like a snake in the grass, they do not love them. They tell them that they will remain in the doctrine which is taught in the Exhortation before the Holy Supper . . . Their discourses are also full of a perception of trust and confidence in themselves.

327. The garments of **Englishmen** are not like those they wear in this world, nor are those of the maidens and women. They are altogether adapted to their general affection. Looked at in a spiritual state, they

appear becoming and pretty, because they exactly agree with that genius; but the same garments when seen in a natural state, do not appear so beautiful. The reason is, that garments signify truths, and therefore all are clad according to their reception of truth.

Engraft. *Inoculare.*

Engrafting. *Inoculatio.*

P. 296². See ENGRAFT—*inserere*—at these refs. 332². T.584². Inv.4.

M. 531². Religion . . . is the initiation and graft of marriage love.

T. 8². If a thorn is **engrafted** on a vine, the influx is inverted, and proceeds according to the form of the thorn.

448. They are like branches **engrafted** into branches.

E. 1093³. Thoughts from the love of evil . . . tend towards Hell . . . and as it were **engraft** themselves into homogeneous Societies.

Engraft. *Inserere.*

Engrafting. *Institutio.*

A. 1641^e. This speech is natural to Spirits, and is then implanted. H.236. R.29².

3033². As it were the **engrafting** of good into truths, that is, into the Knowledges of truth . . .

7343². This may be illustrated by the **engrafting** of leaves into trees . . .

9818. In the good of love from the Lord all truths are **implanted**; the good itself is implanted—*implantatum*—in their voluntary part, and the truth thence in their intellectual part . . .

10159. All in the universe worship God under . . . the human form. This is **implanted**; and the reason it is **implanted** is on account of influx from Heaven . . .

10400^e. Into these intellectual ideas man comes of his own accord when he comes into the other life, because they are **implanted**.

H. 74^e. They have not extinguished by learning **what was implanted** in them from Heaven. . . As to **that which is implanted** from Heaven, they said, that it is the Divine flowing in with those who are in the good of faith and of life.

82. As 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 shape. . . But this **implanted thing** has been extinguished by all those who, by means of their Own intelligence, and a life of evil, have removed the influx from Heaven . . . Neither the former nor the latter know that there exists such an **implanted thing**, because it does not exist with them . . .

108. All (bees) know this from **what is implanted**.

270². Divine truths appear to be inscribed on (the celestial Angels), or to be as it were **implanted** and innate.

332. The little children also, from an **implanted** disposition, love them as their own mothers.

361^e. In an idle life, man thinks evilly from the evil **implanted** in him.

543². Some are ruled by fears implanted—*implantatos*, and still **inhering** from the world.

602. Concerning **that which is implanted** in man about his life after death, and which is from the influx of Heaven with him. Ex.

W. 134. It is **implanted** in birds and beasts to know of themselves their homes . . . a sign that such is the case in the Spiritual World.

350^o. (The notion) that nature produces visible things by **what is implanted** in her from creation.

P. 50⁴. Every man knows this from **what is implanted** in himself . . .

98. These faculties are as it were **implanted** in man ; for his human itself is in them.

274. In all in whom there is any religion, there is **implanted** the Knowledge that they live as men after death. —⁹.

P. 296^o. This can only be done comparatively as it is with the **engrafting** of trees, of which the roots and a portion of the trunk remain ; but still the **engrafted** branch turns the sap which is drawn up through the old root into sap which makes good fruit. The branch which is to be **engrafted**—*inoculandus*—can be taken from no other source than the Lord, who is the Tree of Life ; which is also according to the Lord's words in John xv. 1-7.

317^e. As a man sees the mind of another from his face, and perceives his affections from the sound of his speech, without any other knowledge than that which is **implanted** in him.

328^o. The image of God and the likeness of God . . . remain **implanted** in man's . . . freedom and rationality.

332⁴. Man is indeed an evil tree from the seed, but still there may be an **engrafting** or **engrafting**—*inoculation*—with shoots taken from the Tree of Life, whereby the sap drawn from the old root is turned into sap which makes good fruit.

M. 23^e. Everyone knows his own place (in the temple) by **what is implanted**.

257^e. Both covenant and law are from creation **implanted** in the love itself . . .

T. 584². That an evil tree may as it were be born anew, and afterwards bear good fruit and good seed, may be evident from **engraftings** and **engraftings**—*inoculationibus* ; for although the same sap rises from the root through the trunk to **that which is grafted** or **engrafted**—*inoculatum*, still it is changed into good sap, and makes a good tree. It is similar in the Church with those who are **engrafted** on the Lord, as He Himself teaches in . . . John xv. 5,6.

E. 52. It is **implanted** in everyone from Heaven—**which implanted thing** is from a continual influx thence—to want to see his Divine, and that under the human form.

—². This **implanted thing** exists with the simple . . . As this **implanted thing**, which exists with every one from Heaven, is almost cast out with the learned of

the world . . . a New Church is being established by the Lord among the gentiles who have not banished that idea . . . The banishing of this **implanted thing** from the Christian world derives its first origin from the Babylonish nation . . . 151². 955^e. 1097^e. 1118².

955^e. That is said to be **implanted** which is from general influx.

1139^o. Therefore, it cannot but appear that these (faculties of understanding and willing) are **implanted** in man . . .

1197^o. Animals . . . know from what is innate and **implanted**, which is called instinct, and also nature, how to propagate their species, etc.

Inv. 2. From this **engrafting** or insertion, man becomes a new creature . . .

4. Of this insertion we may treat by comparison . . . with the **engrafting** and **engrafting**—*inoculation*—of trees, that the **graft**—*insita*—receives within itself according to its own form.

Engrave. See GRAVE.

Enigma. *Aenigma.*

Enigmatical. *Aenigmaticus.*

A. 920⁴. These doctrinal things (collected by Cain) consisted solely in significative things, and thus as it were in **enigmatical things** . . .

5223². That the Queen of Sheba came to try Solomon 'with **hard questions**' (1 Kings x. 1).

P. 340^o. What is the Word to them, but an obscure and **enigmatical** voice sent forth from the tripod in the cave ?

B. 79^e. This they do to defend their oracles, lest they should appear **enigmatic**, or pythonic.

T. 165². This appears to him like an answer from the tripod, which he chews the cud upon because he does not understand it ; for were he to set it before his eyes, it would be an **enigma** . . .

351. The mystical and **enigmatical** faith which constitutes every point of modern theology . . .

Enjoin. *Injungere.*

W. 116. They may be said to be **enjoined** upon his life.

T. 326. These two precepts . . . teach and **enjoin** that . . .

Enjoy. *Fruere.*

Enjoyment. *Fruitio.*

A. 997. **Enjoyment** on account of its use. Sig.

— They who are in charity . . . do not regard the **enjoyment** of pleasures, except for the sake of use.

1628^e. What is from the Lord . . . they **enjoy** with the whole sense.

1630. Spirits are in the **enjoyment** of all goods as to all their senses . . .

1731. 'He blessed them' = the **enjoyment** of celestial and spiritual things. 'To bless' = to **enjoy** all goods.

They enjoy all goods who **enjoy** celestial and spiritual goods.

[A.] 1732. The enjoyment of goods by His internal man. Sig.

1854. 'Thou shalt be buried in a good old age' = the enjoyment of all goods by those who are the Lord's. . . (After the death of the body) those who are the Lord's first come into the enjoyment of all goods . . .

2090. 'I will make him a great nation' = the enjoyment of goods, and their increments.

2187⁴. 'To recline with Abraham, Isaac, and Jacob' = to enjoy celestial goods . . . For whether it is said to enjoy these celestial things, or whether it is said to enjoy the Lord, is the same thing . . .

2364. **Enjoyment** so far as it is from good. Sig. . . To enjoy in so far as it is from good, here means, in so far as they know that it is good . . .

7843. Preparation for the **enjoyment** (of the good of innocence) by all in general who are of the Spiritual Church. Sig.

7849. **Enjoyment**. Sig. 'To eat' = appropriation, but here **enjoyment**, because it treats of a state of initiation. Ex.

7850. The enjoyment of good. Sig.

7862. **Enjoyment** in a state of separation from the evil who have infested. Sig.

8410. That thus they **enjoyed** the good of pleasures as much as they wanted. Sig.

8497. The enjoyment of all good and truth as it were from proprium. Sig. 'To lay up the overplus until the morning' = enjoyment on the Sabbath day. . . 'To eat' = enjoyment and appropriation. 8498.

Enlarge. *Amplificare.*

Enlargement. *Amplificatio.*

A. 5378. They had recourse to **enlarging** themselves . . .

E. 600¹². 'Enlarge the place of thy tent' (Is.liv.2) = the increments of the Church as to worship from good. . . 'To break forth to the right and to the left' = enlargement as to the good of charity and as to the truth of faith.

799⁵. The fructification of good and the multiplication of truth, is signified by 'to enlarge,' and 'to extend' (Is.liv.2).

1080. As they had as an end the **enlargement** of dominion . . .

Enlarge. *Dilatate.*

Enlargement. *Dilatatio.*

A. 1101. 'God shall enlarge Japheth' (Gen.ix.27) = the enlightenment thereof. In the literal sense, 'to enlarge' = to enlarge-amplificare-the borders, but in the internal sense, to enlighten; for enlightenment is the enlargement-amplificatio-as it were of the boundaries of wisdom and intelligence, as in Isaiah: 'Enlarge the place of thy tent . . .' (liv.2) = enlightenment in spiritual things. The man of the external Church is **enlarged** when he is instructed in the truths and goods of faith.

2220². 'To **enlarge** over the people' (Zeph.ii.10) = falsity.

3434. 'For now Jehovah maketh us to be **enlarged**' (Gen.xxvi.22) = the increments of truth thence. . . 'To be **enlarged**' = to receive increments of truth.

10675. 'I will make thy border to be **enlarged**' (Ex. xxxiv.24) = the multiplication and extension of truth from good. Ex.

P. 319. The alternate . . . **enlargements** and contractions of the heart and lungs . . .

E. 395¹¹. 'The phylacteries which they **enlarge**' (Matt.xxiii.5) = goods in the external form . . .

1163. Man is in the midst of infernal Societies from birth, and he **extends** himself into them exactly as he **extends** the evil affections of the will.

Enlighten. *Illustrare.*

Enlightened. *Illustratio.*

Enlightened. *Illustris.*

Enlightener. *Illustrator.*

See under ILLUMINATE.

A. 129. The true order is for man to be wise from the Lord, that is, from the Word . . . he is then **enlightened** in rational and scientific things.

233². For the sake of illustration . . . 521. 1919. 1973. 2209. 2636³. 2654². 3688². 4592³. 6405². H.108. W.71. R. preface³. T.73³. 444. 613. 718. 730^e. D.3643. E.739³.

450. Some who in the world seemed to be **enlightened** in the Word more than others . . .

589^e. When he is in such a faith, he is afterwards **enlightened** in all other things in the other life, if not before.

609. The men of the Church called 'Noah' could no longer be informed and **enlightened** as the most ancient man was, because their internals were closed, so that there was no longer (open) communication with Heaven . . .

761². The man who has not faith in the Lord cannot be **enlightened** . . .

801². This might be **illustrated** by . . . 4368³. 4402. 5008. 7318. 9186³. 9407¹³. H.123^e. 270². 307. S.108. W.4. 79. 101. 211. R.920². T.37². 41. 117. 119. 122. 123³. 124. 125. 126^e. 131. 145. 154. 178. 336². 410. 576. 608.

1043^e. This is the reason why the intellectual part can never be **enlightened** with the spiritual man as it can with the celestial man.

1100^e. They who know little, but have conscience, are **enlightened** in the other life . . .

1101. See ENLARGE-dilatate-at this ref.

1378. This was **illustrated** by . . . 1873, 6487.

1530². 'The glory of God **enlightens** it' (Rev.xxi.23).

— 'The Lord God **enlighteneth** them' (Rev. xxii.5).

1661³. Afterwards, he is more and more **enlightened**.

1937³. They were afterwards **enlightened** to see . . .

2531². In proportion, therefore, as the truths with

man are more genuine, the Divine which flows in is also more perfectly received, and in the same proportion the Intellectual of man is **enlightened**.

2588°. When man (enters from truths into rational and scientific things) he is **enlightened**; but when (from rational and scientific things into truths), he is darkened.

2682°. They who are being reformed are reduced into ignorance even to despair, and then they have comfort and **enlightenment**. Tr.

2696. 'Arise' . . . here = elevation of mind, because it = **enlightenment**.

2699. Their second state after desolation is described in this verse, which is a state of **enlightenment** and of recreation thence. . . (For) they are elevated by the Lord into Heaven, thus from a state of shade which is a state of ignorance, into a state of light which is a state of **enlightenment** and of recreation thence . . . It actually is light into which they come . . .

—^e. The state of the first **enlightenment** and of recreation thence of those who come out of desolation. Des.

2701. This influx (into man's Rational, or rather into the Spiritual of his Rational) is his state of **enlightenment**, in which are confirmed with him the truths which he hears or reads, by a certain perception interiorly in his Intellectual . . . But only they who are spiritual are blessed with **enlightenment** in the spiritual things of faith. This is what is signified by 'God opened her eyes.'

2708⁴. The **enlightenment** and instruction of those who are in desolation. Tr. (in 1s.xli.18-20).

2967°. In proportion to the residue of celestial and spiritual life after vastation, can this residue be **enlightened** with truth and enriched with good.

3058. 'To draw waters' = instruction, and also **enlightenment** thence. Ex. 6776.

3071. 'I will give thy camels to drink' = the **enlightenment** of all the scientifics in the natural man thence. . . . 'To give to drink' = to **enlighten**; for **enlightenment** comes from instruction.

3094. What is reciprocal as to the **enlightenment** of all the scientifics in the natural man. Sig.

— The **enlightenment** which is here treated of is on the part of truth, although it is from good through truth. As to the **enlightenment** of the scientifics in the natural man, the case is this. All **enlightenment** is from good; for the good which is of love is like the flame of the sun . . . whereas truth is like the object by means of which the flame appears; thus from light comes the **enlightenment**; but such as is the light thence, such is the **enlightenment**. There is nothing which receives good except truth, but such as is the truth such is the reception, and such thence is the **enlightenment**. When, therefore, there is **enlightenment** through truth, the **enlightenment** appears as though it were from the truth, although it is of the good which thus shines through the truth. Moreover, the **enlightenment** of good through truth penetrates further, and affects more deeply, and produces a lower affection of truth. . . The light of Heaven is from the

Lord's Divine good through His Divine truth, and as it is through the Divine truth in His Human, it penetrates not only to the celestial, but also to the spiritual, and **enlightens** with wisdom and intelligence all who are in Heaven. . . This passage treats of the first **enlightenment** of truth by good, and of good through truth.

3096°. Natural truth is lower truth, and the affection of natural truth is a lower affection of truth; by this general scientifics are proximately **enlightened**, and that this **enlightenment** penetrates further and affects more deeply, see 3094. 3097, Sig.

3098. Through truths and according to truths is **enlightenment**.

— Good itself flows into the Natural through the Rational, thus through an internal way, and **enlightens** the things which are there . . .

3102. Acknowledgment (of truth Divine) from **enlightenment** in general scientifics. Sig. and Ex.

—^e. (In order to the acknowledgment of truths) there must be **enlightenment** in the natural man . . . This **enlightenment** in the natural man is from good, but still it is by means of truth. It is this **enlightenment** which is signified by Rebekah drawing for the camels, and giving them to drink.

3108. One who is **enlightened** only by such things as are of the light of the world (cannot see this) unless he is at the same time **enlightened** by such things as are of the light of Heaven, by means of which the things which are of the light of the world may be **enlightened**.

3128. To whatsoever natural good **enlightenment** could reach. Sig.

—². All good flows in through an internal way . . . into the Rational, and through that into . . . the sensuous Scientific; and, by means of **enlightenment** there, causes truths to be seen . . .

—³. Concerning the **enlightenment** by good through truth in the natural man . . . the case is this. The Divine good with man inflows into his Rational, and through the Rational into his . . . scientifics . . . and there by an infitting it forms for itself truths, by means of which it then **enlightens** all things in the natural man. But if the life of the natural man is such as not to receive the Divine good . . . the Divine good cannot be infitted, thus neither can it form for itself truths; and therefore the Natural can no longer be **enlightened**; for the **enlightenment** in the natural man is effected by good through truths; and when there is no longer any **enlightenment**, there cannot exist any reformation.

3131°. That which first enters is what is general . . . in which scarcely anything appears, until it is **enlightened** by means of particulars, and these by means of singulars; and when it is **enlightened**, interior things are made manifest . . .

3137. 'At the fountain' = the **enlightenment** of those things (which are in the natural man) by truth Divine. . . . For where there is Truth Divine, there is **enlightenment**.

3138. In these three verses (Gen.xxiv.28-30) it treats of the preparation and **enlightenment** of the natural man, in order that truth may be called forth thence which is to be conjoined with the good in the Rational.

But with this preparation and **enlightenment** the case is this. There are two lights which form the intellectual things of man, the light of Heaven, and the light of the world . . . The influx of the light of Heaven into those things which are of the light of the world causes **enlightenment**, and at the same time apperception . . . But **enlightenment** and apperception cannot exist unless there is affection or love, which is spiritual heat, and gives life to those things which are **enlightened** by light.

[A.] 3141². It was this Divine good through the Divine truth in the Rational which inflowed into the natural man, and **enlightened** all things there. The process itself is here described.

3166^o. The good in the natural man is **enlightened** when truth is initiated in the good in the Rational ; for all the **enlightenment** of the good and truth in the natural man is thence.

3167². The light of Heaven then flows in and **enlightens** those things which are in the natural man . . .

3175⁴. This truth must be confirmed and **illustrated** by many things before it can be elevated out of the natural man into the rational . . .

3185. Good wishes from Divine **enlightenment**. Sig. . . (For) **enlightenment** inflows into the natural man by means of the affection of truth . . . when it is being initiated to good.

3436. He who reads the Word with the end to . . . do what is good and understand what is true, is instructed . . . for unknown to him the Lord flows in, and **enlightens** his mind . . .

3458. 'In the morning they arose early' = a state of **enlightenment**.

3492. Old age . . . is when corporeal things begin to be put off . . . and thus when the interiors begin to be **enlightened** ; for when the former are removed the latter are **enlightened**.

3493. When the Rational wanted to **enlighten** the Natural with what is Divine. Sig.

—². When there is correspondence, the things in the Natural appear to the Rational in light, because then the things of the light of the world are **enlightened** by those which are of the light of Heaven . . .

3508². Without the Knowledges of good and truth the Natural cannot be **enlightened** by the Rational, that is, through the Rational, thus cannot be regenerated. Knowledges are the vessels which receive the good and truth that flows in from the Rational ; and the vessels are **enlightened** in proportion to the quality and quantity of what they receive.

3596. It is therefore better to **illustrate** these things no further, because the **illustration** of things which are unknown and [which transcend the apprehension does not set them in light, but more in shade.

3665³. The Knowledges which are learned from infancy to youth, are as it were most general vessels which are to be filled with goods ; and as they are filled, so is the man **enlightened**. If the vessels are such that genuine goods can be admitted into them, the man is **enlightened** from the Divine which is within them, and

this successively more and more ; whereas, if they are such that genuine goods are not able to be in them, he is not illuminated. He indeed appears to be **enlightened**, but it is from delusive lumen . . .

3688⁴. Afterwards, when he is more **enlightened** . . .

—^e. This interior good could not manifest itself, until by means of Knowledges the man had been successively **enlightened** concerning the quality of goods and truths.

3715. 'Jacob awoke out of his sleep' = **enlightenment**.

3901³. The first-named 'eagle' = the Rational **enlightened** by the Divine.

3957². When the body is put off, man enjoys a much more **enlightened** understanding . . . The state after death is much more **enlightened** . . .

3974². Jacob was of a more **illustrious** family than Laban.

—^o. They who are in the spiritual affection of good and truth are **enlightened** about such things.

3993^o. Goods with truths are then in the midst, and such evils and falsities are . . . at the circumference ; hence it is, that the latter are **enlightened** by the former . . .

4073^o. Man is in effects . . . and does not see anything as to good and truth, unless he is **enlightened** by the Lord through Angels.

4156^o. With him who clearly sees that good is good, that truth is truth, and that evil is evil, and falsity falsity, light flows in from Heaven, and **enlightens** his Intellectual, and causes the reasons which he sees in the understanding to be so many rays of that light. The same light also illuminates scientifics . . .

4214. 'In the morning Laban arose early' = the **enlightenment** of this (gentile) good by the Lord's Divine Natural.

—^e. As to **enlightenment**, it is all from the Lord, and through the good which is with man : the **enlightenment** is also according to the quality of the good.

—². Most believe that those are **enlightened** who can reason about what is good and true, and about what is evil and false ; and that their state of **enlightenment** is great in proportion to the subtlety and acuteness with which they can speak about these things, and at the same time confirm them by many scientifics . . . nevertheless, it may be that they are in no **enlightenment**, although in an imaginative and perceptive faculty . . . They are in some capacity of knowing these things, but in no affection of doing them ; and that this is not to be in **enlightenment** may be apprehended by everyone.

—³.
—^e. Hence it may be evident what true **enlightenment** is, namely, that it is from the good which is from the Lord ; and what false **enlightenment** is, namely, that it is from the evil which is from Hell.

4235. 'The Angels of God met him' = **enlightenment** by good . . . In the proximate sense (these words) = the influx of the Divine into the Natural. Hence comes **enlightenment** ; for all **enlightenment** is from the influx of the Divine.

—^o. The implantation of truth in good could not be effected without **enlightenment** by the Divine; therefore it here treats first concerning **enlightenment** by good, in which truth might be implanted.

4245^e. The good of charity is like a flame, which affords light, and thus **enlightens** each and all things which he had before believed to be truths.

4249. When good acts as chief, the Natural begins to be **enlightened** by good . . .

4386. 'Let me find grace in the eyes of my lord' = **enlightenment** by presence more interior.

4402². Interior truths are no otherwise conjoined with good than by means of **enlightenment** flowing in through the internal man into the external; from this **enlightenment** truths Divine become evident in only a general way . . . This **enlightenment** sig.

—³. The opening of these things cannot be omitted; a time is about to come when there will be **enlightenment**.

4592². No one can have an idea of (these things) but he who is **enlightened** by the light of Heaven.

5008⁸. All truths Divine can be confirmed . . . by means of rational or intellectual things with those who are **enlightened**.

5081. What is Divine flows in through an internal way, and what is worldly through an external way; these meet within man; and then in proportion as the man suffers himself to be **enlightened** by the Divine, he comes into wisdom.

5127^e. The Lord's Divine continually flows in with man, and **enlightens**; but where there are falsities and evils . . . the Divine light is either reflected, suffocated, or perverted . . .

5208. 'Pharaoh awoke' = a state of **enlightenment** . . . in the Natural. By **enlightenment** is here meant a general **enlightenment** by the Celestial of the Spiritual, thus from within. The **enlightenment** which . . . flows in from within is general in that which is lower, but successively becomes less general, and at last particular, as truths from good are insinuated there; for every truth shines from good, and also **enlightens**. Hence it is that it was said that truths were banished from the Natural, which takes places in order that the Natural may be generally **enlightened** from within, and that afterwards, in this general **enlightenment**, that is, in this general light, the truths may be replaced there in their own order, and thus that the Natural may be **enlightened** particularly. . . The truths, however, are not banished but stored up, and in that case that which is lower is generally **enlightened** by that which is higher . . .

5221². Unless man is in a spiritual sphere . . . he cannot know even what it is to be generally **enlightened**, and to be particularly **enlightened**, nor indeed what it is to be **enlightened**, still less that there is disturbance at the beginning of a general state of **enlightenment** . . .

5432^e. That the Word is to be searched, with a devout prayer to the Lord that there may be **enlightenment** . . .

5672. In the other life, the times of the day . . . correspond to **enlightenments**; and the **enlightenments** there, are those of intelligence and wisdom; for in the

light of Heaven there are intelligence and wisdom. The changes of the **enlightenment** there, are like morning, noon, and evening on earth . . .

5740. 'The morning dawned' = a state of **enlightenment** at that time. . . For all **enlightenment** is from the Lord.

5822^e. These are **enlightened** as to the intellectual part by the light of Heaven.

6047². When (the Word is searched) from the affection of truth, the man is **enlightened** by the Lord, so as, without knowing whence, to apperceive what is true. . . Unless he does this, he can never be **enlightened**.

6222³. There is the Intellectual of the Church, when a man reads the Word, and carefully compares one thing with another, and then perceives thence what is to be believed, and what is to be done: this does not fall to the lot of anyone except those who are **enlightened** by the Lord, and who also in the Christian world are called the **enlightened**: and this **enlightenment** falls to the lot of no others than such as long to know truths, not for the sake of reputation and glory, but for the sake of life and use. The **enlightenment** itself is received by the Intellectual with man; for it is the Intellectual which is **enlightened**, (as) is evident from the fact, that they who have little of what is intellectual cannot possibly see such things from the Word, but have faith in those whom they believe to be **enlightened**. Moreover, they who are regenerate receive from the Lord an Intellectual which is able to be **enlightened**. It is the light of Heaven from the Lord which inflows into the Intellectual, and **enlightens** it; for the Intellectual has its light, its sight, and therefore its perception, from no other source. Ex.

—⁴. That these are truths can be clearly perceived by those who have the Intellectual **enlightened** . . .

—⁶. For the truths of faith together with the good of charity are what inflow into the Intellectual, and **enlighten** it . . . Every affection of good and truth, by means of which there is **enlightenment**, flows in . . . from no other source, than . . . through the internal from the Lord.

6269². Thus the Church would be in **enlightenment** concerning such things as are of the Lord's Kingdom; for charity **enlightens**, and never faith without charity.

6384^e. The Intellectual of those (who have been in the affirmative and have strengthened the truths of faith by scientifics; yet so, that they can be elevated from scientifics,) is **enlightened**, and thus is in some perception of spiritual truth . . .

6405. They who do works from good have the understanding **enlightened**; for good **enlightens**; for the light of truth inflows from the Lord into the Intellectual through good, and thus into truth, but not into truth immediately.

6564. As to the influx through the internal . . . good gives life and its heat, which is love, whereas truth gives **enlightenment** and its light, which is faith.

6588². 'To be visited' = the raising up of a new Church, and the **enlightenment** then of those who were in ignorance of the truth and good of faith . . .

6766. 'A prince' = one who is in primary truths, thus

who is **enlightened** more than others in the doctrine of truth.

[A. 6766]². Man is **enlightened** successively.

—^e. The man to whom can be given the power to settle disagreements between matters of faith within the Church must be a man of more advanced age, the interiors of whose understanding are **enlightened**.

6865^e. 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.

7012. 'With which thou shalt do signs' = **enlightenment** thence, and 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. And, what is remarkable, everyone has **enlightenment** according to the quality of his affection of truth, and the quality of the affection of truth is such as is the good of life. Hence also it is, that those who are in no affection of truth for the sake of truth, but for the sake of gain, are not at all **enlightened** when they read the Word . . .

7019. 'Jehovah said to Moses in Midian' = **enlightenment** and confirmation from the Divine in that state . . . of the truth of simple good.

7233². Even if they did inquire (from the Word whether it is the real truth), unless they were regenerate, and at the same time peculiarly **enlightened**, they would not find it. The reason is, that their Intellectual may indeed be **enlightened**, but the new Voluntary cannot be affected with any other good than that which has been formed through conjunction with the truth received within the Church.

—³. The internal sense . . . is also that which results from a number of passages of the letter rightly compared with each other, and is perceived by those who as to the Intellectual are **enlightened** by the Lord; for an **enlightened** Intellectual discerns between apparent truths and real truths, especially between falsities and truths, although it does not judge concerning real truths in themselves. But 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. He who sets out from an acknowledgment of these, provided he is in them, sees innumerable truths . . . according to the degree of the **enlightenment** from the Lord.

7290². The ground which receives is an **enlightened** Rational.

7306. 'Morning' = a state of **enlightenment** and of revelation; here, of elevation, because it is predicated of those who are in falsities, who cannot be **enlightened** . . . The reason those who are in falsities cannot be **enlightened**, is that falsities reject and extinguish all the

light which **enlightens**: it is only truths which receive that light.

7313^e. The obscurity (which succeeds a state of temptations) is **enlightened** by degrees.

7435. As **enlightenment**, which is effected by the Divine by means of the influx of good and truth, does not exist with the evil . . .

7503². The understanding is the internal sight, which is **enlightened** by the light of Heaven; and in proportion as it is **enlightened**, it apperceives, sees, and acknowledges the truths of faith when it reads the Word. Hence it is that those who are in the perception of the truth of faith are called intelligent and wise, and also **enlightened**.

7680. Perceptions are mentioned, and not **enlightenments**, because with the evil who infest there is not **enlightenment**, but still there is perception . . .

7719. See DWELL at this ref.

7860. See DURATION at this ref.

7912. See ELDER at this ref.

7950². Good is of love, and love is spiritual fire, from which comes **enlightenment**. He who believes that those who are in evil of life are also able to be in **enlightenment** as to the truths of faith, is very much mistaken . . .

7989. By the presence of the Lord, those who are in good and thence in truth are **enlightened**, and those who are in evil and thence in falsity are darkened.

8013². They (who are in the state after regeneration) see truths and confirm them from **enlightenment**; but (they who are in the state before regeneration) do not see truths and confirm them from **enlightenment**, but from persuasion . . .

8078⁴. The insinuation of faith by the internal way is effected by means of the reading of the Word, and at the same time by means of **enlightenment** by the Lord, which exists according to the quality of the affection, that is, according to the end in the knowing of truth.

8106. 'By day in a pillar of cloud' = that when there was a state of **enlightenment**, it was tempered by what is obscure of truth. . . For the times of the day, as morning, noon, evening, and night, correspond to the **enlightenments** which are of intelligence and wisdom in the other life; hence 'day' = a state of **enlightenment** or of clear perception; and 'night,' a state of no **enlightenment** or of obscure perception.

—³. The internal sense . . . cannot be comprehended by man, unless he is regenerate, and at the same time **enlightened**.

8108. 'By night in a pillar of fire to illuminate them' = that when there was a state of obscurity, it was tempered by means of **enlightenment** by good. . . 'To illuminate' = **enlightenment**.

8197. 'It illuminated the night' = the **enlightenment** of truth from good.

8211. 'The morning watch' = a state of thick darkness and of the destruction of those who are in falsity from evil, and a state of **enlightenment** and of the salvation of those who are in truth from good. . . In the state to

which morning corresponds, the good begin to be **enlightened** as to the things which are of faith, and to grow warm as to those which are of charity.

8367. 'They came to Elim' = a state of **enlightenment** and affection, thus of consolation after temptation . . . For after every spiritual temptation there comes **enlightenment** and affection, thus what is pleasant and delightful; what is pleasant from **enlightenment** by means of truth, and what is delightful from the affection of good. . . When the temptation is ended, the communication with Heaven, which before had been partly closed, is opened; hence comes **enlightenment** and affection . . . **Enlightenment** by means of truth and the pleasantness thence, is signified by the 'twelve fountains of waters.' 8368.

8368°. For he who has truths in all abundance, also has **enlightenment**; and he who has **enlightenment**, if he longs for truth from affection, has pleasantness.

8443°. Truth Divine in the fifth degree, is such as there is in the First Heaven; this can be perceived by man for a while, that is to say, by one who is **enlightened** . . .

8521°. (Of the spiritual) none are able to see whether what is doctrinal of their own Church is true, except those who are in the affection of truth for the sake of the uses of life: they who have this end are continually **enlightened** by the Lord, not only while they live in the world, but also afterwards; it is only these who can receive it; for the Lord leads them by means of good, and thereby gives them to see truth, and thus to believe.

8648°. There are very many such things in the Word, which, however, are open to one who searches the Scriptures from the affection of truth, and for the sake of the good of life, because he is **enlightened** by the Lord.

8685°. These things are arcana, which scarcely anyone can understand, except one who is in **enlightenment** from the Lord, and through **enlightenment** in perception.

8694°. By revelation is meant **enlightenment** while the Word is being read, and at the same time perception; for those who are in good, and long for truth, are so taught from the Word . . . The Angels who are with man perceive the Word according to the internal sense: this is communicated to the man who is in good and reads the Word, and longs for truth from affection: hence he has **enlightenment** and perception . . .

—e. Through Heaven from the Lord there is light, which encompasses and **enlightens** the understanding . . .

8780°. This (inward) revelation is effected by means of the **enlightenment** of the internal sight . . . when a man who is in the affection of truth from good is reading the Word: this **enlightenment** is then effected by the light of Heaven . . . By this light the understanding is **enlightened** just as the external sight is **enlightened** by the light which comes from the sun of the world. When the understanding is **enlightened** by this Divine light, it perceives that to be true which is true; it inwardly acknowledges it, and as it were sees it . . .

—3. The light which **enlightens** (those who are in the affection of truth from what is evil) is not Divine light from Heaven, but is sensuous light, like that of the infernals . . .

8792. The coming of the Lord and at the same time **enlightenment**. Sig.

8813. 'The lightnings **enlightened** the world' (Ps. lxxvii.18) = the **enlightenment** of the Church by truth Divine. Ill.

8941°. Some do not acknowledge the Word . . . for as their lumen is of nature, it falls into nature, nor can it be **enlightened** by the light of Heaven, because they reject the Word, whence comes all **enlightenment**.

8967. When (the good which is of charity and faith acquires dominion over the evil which is of the love of self and of the world) there takes place with the man **enlightenment** and the perception as to what is true and what is good, also as to what is evil and false . . .

8993°. When they are old enough to think for themselves, they search the Scriptures, and supplicate the Lord concerning **enlightenment**; and when they are **enlightened** they rejoice from the heart.

9039. Such truth (from proprium) exists with those who, not being **enlightened** by the light of Heaven, explain the Word; that is, those who read it not from the affection of truth for the sake of the good of life; for these are not **enlightened**.

9051. Man has an exterior understanding and an interior understanding . . . It is the latter understanding which is **enlightened** by the Lord when a man receives faith; for this is in the light of Heaven . . .

9086°. They who live this life (of charity) are **enlightened** by the Lord, and see the holy things of the Word; and not at all others.

9114. See CONSCIENCE at this ref.

9186°. They who are **enlightened** concerning truths, are those few who are in the doctrine and at the same time in the life of truth.

9188°. They are taught by the Lord when they read the Word, not for the sake of self and of the world, but for the sake of what is good and true itself; for in this case they are **enlightened** . . .

9300°. They acknowledge and believe that man is **enlightened** in truths and kindled in good when he is reading the Word, and that when he is **enlightened** he perceives what is true and what is not true; they also call those **enlightened** who, above others, have disclosed truths from the Word. Hence it is evident, that they who are **enlightened** see and perceive within themselves whether a thing is true or not true. That which is then inwardly **enlightened** is their Intellectual, and that which is then inwardly kindled is their Voluntary: but if it is the genuine truth of faith in which they are **enlightened**, and the genuine good of charity in which they are kindled, it is the Intellectual of the internal man which is **enlightened**, and the Voluntary of the internal man which is kindled: the case is otherwise if it is not the genuine truth of faith and the genuine good of charity . . .

—5. Hence it is evident, that the Intellectual is

enlightened with those who are in the affection of truth from good, but not with those who are in the affection of truth from evil. With those who are in the affection of truth from good, the Intellectual of the internal man is **enlightened**, and the Voluntary of the internal man is kindled; whereas with those who are in the affection of truth from evil, the Intellectual of the internal man is not **enlightened**, nor is the Voluntary of the internal man kindled. (From experience.)

[A.] 9367. They who are in persuasive faith do not know from any internal **enlightenment** whether the things they teach are true or false.

9382. 'Moses came and related to the people'=**enlightenment** and information by the Lord through the Divine truth which is from Him . . . For when the Lord comes, or is present in the Word, there is **enlightenment**.

—². How the case is with **enlightenment** and information from the Word. Everyone is **enlightened** and informed from the Word according to the degree of the affection of truth and the longing for it, and according to the capacity of receiving. They who are in **enlightenment** are as to their internal man in the light of Heaven; for the light of Heaven is what **enlightens** man in the truths and goods of faith. They who are thus illuminated apprehend the Word as to its interiors . . . Whereas they who are not in the affection of truth from good and thence in the longing to be wise are more darkened than **enlightened** when they are reading the Word; for they are not in the light of Heaven . . . Hence it is evident . . . that those are **enlightened** from the Word who are in heavenly loves, because heavenly loves receive . . .

—³. The reason it is the Word from which come **enlightenment** and information, is that in its first origin the Word is the truth Divine itself proceeding from the Lord, and in its descent into the world it is accommodated to all the Heavens: hence it is, that when a man who has heavenly love reads the Word he is conjoined with Heaven by it, and through Heaven with the Lord; and hence come **enlightenment** and information. It is otherwise when a man who has worldly love reads the Word: with him there is no conjunction of Heaven, and therefore he has not **enlightenment** and information.

9405. They who read the Word, and at the same time look to the Lord, acknowledging that everything good and true is from Him, and nothing from themselves, are **enlightened**. This **enlightenment** is from the light of Heaven, which light is the Divine truth itself proceeding from the Lord.

9407¹⁵. When man is in good, and from good in truths, he is elevated into this Divine light . . . Hence he has general **enlightenment**, in which from the Lord he sees innumerable truths, which he perceives from good . . .

9411. Therefore, when they who are in **enlightenment** are reading the Word, they see the Lord . . .

9424². Doctrine is to be collected from the Word; and, while it is being collected, the man must be in **enlightenment** from the Lord; and he is in **enlightenment** when he is in the love of truth for the sake of truth, and not for the sake of self and the world: these are **enlightened** in the Word while reading it, and see truth, and make doctrine therefrom. The reason it is so,

is that such persons communicate with Heaven, thus with the Lord; and so, being **enlightened** by the Lord, they are led to see the truths of the Word such as they are in Heaven; for the Lord flows in through Heaven into their understanding; for it is the interior understanding of man that is **enlightened**.

—³. They who are in the genuine doctrine of truth from the Word, and in **enlightenment** while they are reading the Word, see concordant truths everywhere . . .

— As the latter and the former cannot be **enlightened** . . .

—⁴. 'The idols of the house of Israel' = doctrines solely from the external sense of the Word, not by means of **enlightenment** from the Lord . . .

9905⁴. That there is such a shining forth, by means of which the Divine truth from Heaven is revealed in the natural man with those who are **enlightened** from the Word, is not perceived in the world, because it is not known that any light from Heaven **enlightens** the Intellectual of man.

9930. 'Thou shalt make a plate of pure gold' = **enlightenment** from the Lord's Divine good. . . The reason 'a plate' = **enlightenment**, is from the resplendence . . . and all resplendence = **enlightenment** such as there is in the Heavens from the Lord as a Sun. The **enlightenment** there, is wisdom and intelligence from the Divine truth proceeding from the Lord thence; for this **enlightens** their interiors. Their interiors correspond to the Intellectual with man, which is **enlightened** by the Lord when the truth and good of the Church and of Heaven is perceived . . .

10028². See DOCTRINE at these refs. 10548². E. 190. 356⁵. 778⁶.

10105. The preparation of good for the uses of life by means of truths of doctrine in **enlightenment** from the Lord. Sig. . . 'In the holy place' = from Divine **enlightenment**; for 'the holy place' = where the Divine of the Lord is present, thus . . . where there is Divine **enlightenment**; for where the Divine of the Lord is present there is **enlightenment**.

—². It is said truths of doctrine in **enlightenment** from the Lord, because the truths from the Word are fitted together into doctrine in order that they may serve for use, which is done by those who are in **enlightenment** from the Lord; and those are in **enlightenment** when they read the Word who are in the affection of truth for the sake of truth, and for the sake of the good of life; and not those who are in the affection of truth for the sake of self-glory, reputation, or gain, as ends.

10201³. By intelligence and wisdom is meant the faculty of seeing the truths and goods which are of faith and charity, and which are of love to the Lord: this faculty exists only with those who are in **enlightenment** from the Lord; and they are in **enlightenment** in proportion as they are in love to Him and in charity towards the neighbour; for the Lord enters by means of good, thus by means of the love and charity with man, and leads into truths corresponding to the good. Whereas, when the loves are strange . . . they lead him from truths into falsities . . . The reason is, that they are not in **enlightenment** from the Lord, but from self

and the world, which **enlightenment** is mere thick darkness in spiritual things . . .

10215. 'Jehovah spake to Moses, saying'=**enlightenment** through the Word from the Lord. . . For 'to speak' =influx, perception, and instruction, and therefore also **enlightenment**; for **enlightenment** is influx, perception, and instruction from the Lord while the Word is being read. 10250². 10290. 10354.

10290². The Lord speaks with the man of the Church no otherwise than by means of the Word; for He then **enlightens** so that man may see the truth, and also gives perception so that he may perceive that it is so; but this is done according to the longing for truth with the man, and (this) is according to his love: they who love truth for the sake of truth are in **enlightenment**; and they who love good for the sake of good are in perception.

10323. No others apprehend the genuine sense of the Word than those who are **enlightened**; and they alone are **enlightened** who are in love and faith in the Lord; for their interiors are elevated by the Lord even into the light of Heaven.

10330. 'I have filled him with the spirit of God' =influx and **enlightenment** from the Divine truth which is from the Lord's Divine good. . . 'To fill,' when predicated of Jehovah, =influx; and, with man, **enlightenment**; (for) influx is predicated of all good and of all truth which come out of Heaven from the Lord; and as this influx **enlightens** man, **enlightenment** is predicated of man.

—². The influx and **enlightenment** are effected in this way. As to the interiors . . . man is able to look either downwards or upwards. . . Man looks (upwards) not from himself, but from the Lord. . . The interiors are then actually elevated by the Lord (to Heaven), and are at the same time actually withdrawn from the body and the world; and when this takes place the interiors of the man come actually into Heaven, and into its light and heat. Hence he has influx and **enlightenment**. The light of Heaven illuminates the understanding, because that light is the Divine truth which proceeds from the Lord as a Sun; and the heat of Heaven kindles the will. . . And as the man is then among the Angels, there is communicated to him from them. . . the intelligence of truth and the affection of good; and it is this communication which is called influx and **enlightenment**.

—³. But . . . the influx and **enlightenment** take place according to the capacity of reception with the man; and the capacity of reception is according to the love of truth and good; wherefore they who are in the love of truth and good for their own sake, are elevated; whereas they who are in the love of truth and good for the sake of self and the world. . . cannot be elevated, thus cannot receive the influx of the Divine from Heaven, and be **enlightened**.

10355². In the most ancient times . . . Heaven flowed in through their internal man into their external man; hence they had not only **enlightenment** and perception, but also speech with the Angels.

—³. Afterwards. . . into these (correspondences and representations) Heaven flowed in with them, and

enlightened; for correspondences and representations are the external forms of heavenly things; and in proportion as men were then in the good of love and of charity, they were **enlightened**.

—⁴. As (with the Israelites) information about heavenly things. . . could not be effected by means of influx into their interiors, and thus by means of **enlightenment**, Angels spoke with some of them. . .

—⁵. (Then) the Lord came into the world, and reduced into order all things in the Heavens and the Hells, to the end that man might be able to receive influx from Him out of Heaven, and be **enlightened**. . . In this Christian Church information about heavenly things. . . is effected solely by the Word; through it is effected influx and **enlightenment** with man. . . But as the man of this Church has extinguished the good of love and of charity, neither can he be informed through any influx and through **enlightenment** thence, except concerning some truths, which, however, do not cohere with good.

—⁶. The Lord is the Word itself. . . therefore they who love Divine truth for its own sake love the Lord; and with those who love the Lord Heaven flows in and **enlightens**; whereas, they who love Divine truth for the sake of honours and gain as ends, turn themselves from the Lord to self and the world, and therefore with them influx and **enlightenment** cannot exist.

10400⁶. Hence it is evident, that the man whose internal is open, is in the internal sense of the Word. . . Hence he has **enlightenment** when he is reading the Word; but according to the light which he is able to have by means of the Knowledges that are with him. 10402⁶.

10406. When the loves of self and of the world reign, man is not in any **enlightenment** from Heaven, but takes all things from his own intelligence, and confirms them from the sense of the letter of the Word. . .

10551². When they who are in **enlightenment** are reading the Word, they see it from within; for their internal is open; and when the internal is open it is in the light of Heaven: this light flows in and **enlightens**, although the man is not aware of it. The reason he is not aware of it, is that this light inflows into the Knowledges which are in the man's memory, and these Knowledges are in natural light; and as the man thinks from these Knowledges as from himself, he cannot apperceive the influx; nevertheless, he may know from various indications that he has been in **enlightenment**. But still everyone is deceived who believes himself to be in **enlightenment**, if he does not love truth for its own sake, and for the sake of the good of life. . . for to live according to Divine truths from the Word is to love the Lord; and from the Lord, when He is loved, is all **enlightenment**. But they who have. . . as an end honour, gain, and reputation, and the Divine truths of the Word as means, cannot possibly be in any **enlightenment**; for this end is worldly and corporeal. . . and therefore closes the internal man, and then no light from Heaven can flow in and **enlighten**. If these persons believe that they are in **enlightenment** when they are reading the Word, they are completely deceived. Ex.

—⁵. How the influx is effected by means of which

there is **enlightenment**. . . The man whose internal is open perceives the Word spiritually, but this he is unaware of while he lives in the world, because his spiritual thought inflows into the natural thought in the external man, and there presents itself to view ; but still it is that interior thought which **enlightens**, and through which the influx from the Lord is effected.

[A.] 1063². With those who believe (that there is no other God than the Lord, that all good and truth are from Him, and also that salvation and eternal life are from Him), and who love it to be so, all evil and falsity are removed while they are reading the Word, because the Lord then **enlightens** and leads them . . . But they who do not acknowledge these chief precepts . . . are not **enlightened** when they are reading the Word ; thus do not see from the Lord the truths therein . . .

1064⁰. As this is among the primary things by means of which the man of the Church is **enlightened** when he is reading the Word, and as this is the subject treated of in what now follows, a statement shall be made of how the case stands. The man who wants to be **enlightened** by the Lord, must take especial care that he does not appropriate to himself anything doctrinal that supports evil . . . When he does this, evil remains inscribed on his soul and on his heart ; and when this has been done, it is utterly impossible that he can afterwards be **enlightened** through the Word by the Lord . . .

1065⁹. They who are in some **enlightenment** from Heaven are able to see . . .

— Hence it follows, that all **enlightenment** from the Word, that the case is otherwise, is rejected . . .

—³. But to those who are in **enlightenment**, the Lord gives to understand the things which they believe ; and they who acknowledge the Lord and love to live according to His precepts are **enlightened** when they are reading the Word, and they understand it ; but not those who say that they believe, and do not live . . . Examp.

1070². They who turn themselves to the Lord or to Heaven, receive influx thence, and are in **enlightenment**, and are thus in the perception of truth within themselves . . .

—³. But they who turn themselves to themselves and the world, are not able to receive any influx from the Lord or from Heaven, thus are not able to be in any **enlightenment** and perception of truth . . .

1070³. 'He removed the veil . . .'=a state of **enlightenment** at that time.

1078⁶. (Those of the Celestial Kingdom) are in **enlightenment** from the Lord differently from those who are in the Spiritual Kingdom . . .

—². As these cannot be in any **enlightenment** or interior sight from the Lord . . .

H. 1^e. Hoping that thus ignorance may be **enlightened**.

130. Man has spiritual light, and has **enlightenment** from this light, in proportion as he is in intelligence and wisdom from Divine truth.

—². That it is the true light which **enlightens** the mind . . . As I was elevated into that light, my understanding was **enlightened** . . .

131. Therefore the same is meant by being elevated into the light of Heaven, as by being elevated into intelligence and wisdom, and being **enlightened**.

215^e. In doubtful matters the governors are **enlightened** by the Lord.

265^e. On those who love the things of Divine and heavenly wisdom light shines from Heaven, and there is **enlightenment**.

311^e. Not **illustrated** and explained by genuine doctrine from the Word . . .

393. According to the love and longing desire of use (those who are in ecclesiastical things in Heaven) are in **enlightenment** and in the light of wisdom ; and they come into this from the Word in the Heavens. . . These discharge the duty of preachers, and, according to the Divine order there, those are in a higher place who excel others in wisdom from **enlightenment**.

473^e. The will is what is enkindled by love, and the thought is what is **enlightened** in the things of faith : therefore, only those who can think wisely are **enlightened**, and, according to the **enlightenment**, think truths and will truths . . .

545². Everyone perceives this whose mind is in **enlightenment** when he is reading the Word . . .

— Wherefore, they who think from an **enlightened** mind while they are reading the Word, clearly perceive . . .

546. They who are in **enlightenment** see, further . . .

N. 24^t. That man is **enlightened** and is in **enlightenment** when he is reading the Word, in proportion as he is in truths from good. Refs.

35⁶. That it is the understanding which is **enlightened** by the Lord. Refs.

— That to those who are **enlightened**, the Lord gives to see and understand truth. Refs.

— That the **enlightenment** of the understanding is various according to the state of man's life. Refs.

— That the understanding is **enlightened** in proportion as a man receives truth in the will . . .

— That the understanding of those is **enlightened** who read the Word from the love of truth, and from the love of the use of life ; not that of those who do so from the love of reputation, honour, and gain. Refs.

— That **enlightenment** is an actual elevation of the mind into the light of Heaven. Refs.

— That light from Heaven is the **enlightenment** of the understanding . . . Refs.

256. That the Word is understood only by those who are **enlightened**. Refs. to passages. W.H.7.

— That they are **enlightened** who are in the good of life, and thence in the affection of truth. Refs.

— That they are **enlightened** whose internal is opened, thus they who as to the internal man can be elevated into the light of Heaven. Refs.

— That **enlightenment** is an actual opening . . . of the interiors of the mind. W.H.7.

— That those are **enlightened** . . . who are led by the Lord, but not those who are led by themselves. Ref.

— That those cannot be **enlightened** who have much confirmed themselves in false doctrine. Ref.

J. 38^e. When natural light is alone, and is not **en-**

lightened by spiritual light . . . Hence it is, that their Intellectual could not be enlightened by the Lord . . .

C. J. 11. All enlightenment comes to man from the Lord through Heaven, and enters through an internal way. So long as there were congregations of such between Heaven and the world . . . man could not be enlightened . . .

12. Now that, by means of the Last Judgment, the communication has been restored, man is able to be enlightened and reformed; that is, to understand the Divine truth of the Word . . .

14. The spiritual light which proceeds from the Lord as a Sun . . . enlightens even those who are in the circumferences, and, in so far as they are able to receive from religion, opens the capacity of understanding truths.

W. H. 7°. That it is the literal sense of the Word which is enlightened. Refs.

10⁵. Hence it is, that a regenerate man does not know that he is in the spiritual sense of the Word, and that he has enlightenment thence.

L. 37². This can only be seen by those who are in enlightenment from the Lord . . .

46⁴. To go forth and proceed [in relation to the Holy Spirit] is nothing else than to enlighten and teach by means of presence. Ex.

S. 41. When such read the Word in enlightenment from the Lord, they see Divine truths in natural light . . .

50. From the sense of the letter (alone) the Lord teaches and enlightens man. 53.

57. That the genuine truth which must be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord. Gen.art. Enlightenment is from the Lord alone, and exists with those who love truths because they are truths, and make them uses of life; with others there exists no enlightenment in the Word. The reason enlightenment is from the Lord alone, is that the Lord is in all things of the Word. The reason enlightenment exists with those who love truths because they are truths, and make them uses of life, is that they are in the Lord and the Lord in them . . . This the Lord teaches in John: 'In that day ye shall know, that ye are in Me and I in you. He that hath My commandments, and doeth them, he it is that loveth Me: and I will love him, and will manifest Myself to him. I will come unto him, and make My abode with him' (xiv.20, 21,23). And in Matthew: 'Blessed are the clean in heart; for they shall see God' (v.8). These are they who are in enlightenment when they are reading the Word . . . 59°.

91°. The latter are enlightened by the Lord, and from their light see truths; whereas the former are enlightened by self, and from their light see falsities.

106. Hence there is enlightenment of the nations and peoples outside the Church also by means of the Word.

F. 5. There is a spiritual idea . . . which flows in with those who are in the affection of truth, and inwardly dictates whether this or that which is heard or read is true or not: in this idea are they who in enlightenment

from the Lord read the Word. To be in enlightenment is nothing else than to be in the perception, and thence in the internal acknowledgment, that this and that is true. Sig.

W. 88°. The light of the world can be enlightened by the influx of the light of Heaven . . .

112. As to the interiors of their minds, men are warned and enlightened by the same Sun . . .

148. Of the same persons it is said that they are enlightened by God, because, by His proceeding Divine, the Lord . . . enlightens their understanding with spiritual light.

149. That the Holy Spirit . . . is the Truth itself from which man has enlightenment. Ill.

150. The enlightenment which is attributed to the Holy Spirit is indeed in man from the Lord, yet is effected by means of Spirits and Angels. . . The Angels and Spirits cannot possibly enlighten man from themselves, because they, in like manner as man, are enlightened by the Lord: and as they are in like manner enlightened, it follows that all enlightenment is from the Lord alone. The reason it is effected by means of Angels and Spirits, is that the man who is in enlightenment is then placed in the midst of such Angels and Spirits as receive from the Lord alone more enlightenment than others.

212. This may be comprehended by enlightened reason. T.32.

222. This cannot be illustrated by examples . . .

233°. The mediate enlightenment of men through the Angelic Heaven which existed before the Advent of the Lord, may be compared to the light of the moon . . . And as, after His Advent, this [enlightenment] was made immediate, it is said in Isaiah, that 'the light of the moon shall be as the light of the sun' . . .

256². See DEGREE. Important passage.

P. 135. The Lord alone teaches man; but mediately through the Word, in enlightenment.

165. That man is led by the Lord by means of influx, and is taught by means of enlightenment. Gen.art.

166. The reason man is taught by enlightenment, is that to be taught and also to be enlightened are said of the understanding; for the understanding . . . is enlightened by spiritual light, as the eye . . . is by natural light.

168. As few know anything about the enlightenment in which is the understanding of a man who is taught by the Lord, something shall be said about it. There is enlightenment from the Lord interior and exterior; and there is enlightenment from man also interior and exterior. Interior enlightenment from the Lord consists in a man's perceiving at the first hearing whether what is said is true or not true: exterior enlightenment is thence in the thought. Interior enlightenment from man is from mere confirmation; and exterior enlightenment from man is from mere knowledge.

—². (Examples given of the truths which are perceived at the first hearing by a rational man by interior enlightenment from the Lord.)

—³. Exterior enlightenment is the enlightenment

of the thought from that interior **enlightenment**; 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 thoughts of truth and good; for from these it takes the reasons by means of which it confirms. The thought from this interior **enlightenment** sees a thing on both sides . . .

[P. 168]⁴. But interior **enlightenment** from man is entirely different. By this 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. Examp.

—e. Exterior **enlightenment** from man exists with those who think and speak from mere knowledge impressed on the memory . . .

169. These are the differences of **enlightenment**, and thence of perception and thought. There is an actual **enlightenment** by spiritual light, but the **enlightenment** itself by that light does not appear to anyone in the natural world . . . But this **enlightenment** has sometimes appeared to me in the Spiritual World, being seen with those who were in **enlightenment** from the Lord as a luminous appearance around the head . . . But with those who were in **enlightenment** from themselves, this luminous appearance was not round the head, but round the mouth and above the chin.

170. Besides these **enlightenments**, there exists another **enlightenment**, by means of which it is revealed to a man in what faith he is, and in what intelligence and wisdom he is, which revelation is such that he perceives it in himself. Ex.

321³. All influx from the Lord is effected by means of the **enlightenment** of the understanding, and by means of the affection of truth, and through the latter into the former.

329. From His own table (of the Decalogue) the Lord **enlightens** everyone, and gives power, but man receives the power and **enlightenment** in proportion as he does the things which are in his own table.

R. 7. 'Whatsoever things he saw'=their **enlightenment** in all the things which are in this Revelation. E.11.

29. The only Creator, Saviour, and **Enlightener** from Himself. Sig. 38.

34. 'I was in the isle called Patmos'=the state and place in which he could be **enlightened**. Ex.

43. 'Being turned, I saw seven golden candlesticks'=the New Church which will be in **enlightenment** by the Lord from the Word. 75.

—³. The golden candlestick in the Tabernacle represented the Church as to **enlightenment** by the Lord.

50⁴. 'The earth was **enlightened** by His glory' (Ezek. xliii.2).

85. (That if they do not regard the goods of life in the first place) it is certain that **enlightenment** will not be given them to see truths any longer. Sig.

—². The spiritual mind is opened by means of charity, and when it is opened there flows in, out of Heaven from the Lord, light and the affection of under-

standing truths. Thence is **enlightenment**. The man who is in this **enlightenment** acknowledges truths as soon as he reads or hears them . . .

224⁴. The Lord withdraws the understanding from the world while He **enlightens** it.

236. 'Out of the throne proceeded lightnings . . . '=from the Lord **enlightenment**. . . E.273.

414. Everyone is **enlightened** according to the spiritual affection of truth and good, and at the same time according to the genuine truths by means of which he has opened his Rational.

608. 'He that hath intelligence'=to be in **enlightenment** by the Lord.

645³. As this parable teaches and **illustrates** . . .

666. 'For Thou alone art holy'=that He is the Word, the Truth, and the **enlightenment**. Ex.

675³. There has been given us **enlightenment** from Heaven, and in the **enlightenment** a perception that at this day there is no longer a Church in the Christian world . . .

753. In order that those who are in **enlightenment** from the Lord might see . . .

754. 'The earth was **enlightened** by his glory' (Rev. xviii.1)=the Church in heavenly light from the Lord by means of Divine truth. Ex. E.1094.

796. 'The light of a candle shall shine in thee no longer'=that those who are in that religiosity from doctrine and from a life according to it have no **enlightenment** from the Lord and thence perception of spiritual truth.

— . As this light is from the Lord, and the Lord is omnipresent through and in it, all **enlightenment** is effected by means of it . . .

852. That those who come into Heaven have . . . **enlightenment** by means of conjunction with the Lord. Sig. . . He is said to be 'holy' who has **enlightenment** in Divine truths by means of conjunction with the Lord.

911². Therefore, when spiritual light inflows into natural light with the man who is reading the Word, he is **enlightened**, and sees the truths therein; for truths are the objects of spiritual light. The Word in the sense of the letter is of such a character, that the more a man is **enlightened** by means of the influx of the light of Heaven, the more he sees truths from their connection and thus from their form.

919. 'Because the glory of God **enlightened** it' (Rev. xxi.19)=that the men of that Church . . . will be in spiritual light from the Divine truth of the Word from the Lord alone.

920. 'To walk in the light of the New Jerusalem'=to perceive and see Divine truths from interior **enlightenment**, and to live according to them.

962². (The members of the Council) were not in **enlightenment**, wherefore they made supplication, and then light descended from Heaven, which first illuminated the backs of their heads, afterwards their temples, and at last their faces. Then they began.

M. 24. In the **enlightenment** in which (the priest of Heaven) was . . .

44⁹. (The enlightenment of the Angels after their conjugal delights.)

231³. There was then given me enlightenment from Heaven . . .

261². If we look towards the east to the Lord, we shall be enlightened and we shall know.

461³. From these Angels those three companies have enlightenment.

T. 59. He is the Sun . . . which enlightens the understanding of all . . .

76². Once, when I was in enlightenment, it was given to perceive . . . —³.

—^e. Sparks of light from the Sun . . . descended into their eyes . . . and, when thus enlightened . . .

79⁶. They illustrated the state of the question . . .

109². From the Divine Natural, He enlightens not only the internal spiritual man, but also the external natural man. Unless these two are enlightened at the same time, the man is as it were in the shade; whereas, when they are both enlightened together, he is as it were in the day; for when the internal man only is enlightened . . . or when the external man only . . . he is like one who sleeps and dreams . . .

142². Confirmed from the Word, and illustrated by reason.

146. That this Divine virtue and operation, which is meant by the sending of the Holy Spirit, with the clergy in special, is enlightenment and instruction. 155.

— . The reasons why enlightenment and instruction are [theirs] in special, is that these belong to their office, and the inauguration into the ministry carries them with it . . .

155. Therefore there are four things which follow in order with the clergy: enlightenment, perception, disposition, and instruction. Enlightenment is from the Lord.

—^e. Thus, the enlightenment which is from the Lord, is turned into various lights and into various heats with everyone, according to the state of his mind.

165. There is no other way than for man to approach the Lord God the Saviour, and to read the Word under His auspices . . . and he will be enlightened, and will see truths which reason also will acknowledge. 177^e. 634^e. E. 200⁵.

176. (If the Lord is not immediately approached) does not the enlightenment . . . become more and more natural . . .

353. The beauty of faith from this enlightenment . . . —². This may be compared with the enlightenment of temples by candelabra . . .

396^e. Unless the understanding is enlightened while the Word is being read . . .

508². The windows of crystal signified the Truths which enlighten the New Church.

618². All the truths which make the body of faith, emit light, and enlighten . . .

666². There can be a more perfect conscience with those who are in the truths of faith more than others . . . than with those who are less enlightened . . .

704. Anyone enlightened from Heaven may perceive . . .

774². The mere presence of the Lord, and the enlightenment of the understanding thence, may be compared to . . .

D. 4664^e. Unless this is the principle, there is no enlightenment.

4772. Where there is enlightenment, there, also, there must be a view of contraries.

5518. The African nation are able to be in enlightenment 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 . . .

5670. On enlightenment by means of the Word.

5671. The Intellectual can be enlightened only from Heaven; and no one can be enlightened from Heaven but he who is in heavenly love, thus who is in the life of good . . . They who are in worldly things cannot be enlightened, because they are in the light of the world and not in that of Heaven . . .

5672. Neither can man be enlightened by means of a living voice from Heaven; in this way it does not enter his Rational . . .

— . Nor can those be enlightened who have confirmed themselves in false doctrinal things . . .

—^e. In a word, enlightenment takes place according to the quality of the man as to good and as to understanding; also as to the longing from love, and as to the quality of the Intellectual; thence according to the quality of the reception.

5908. On enlightenment.

— . That Divine truths are of such a character that they are not perceived except by one who is enlightened, and are rejected by one who is not enlightened. Shown by experience.

5951. See ENGLAND.

5972. The preacher is then as it were in his enlightenment . . .

6074^e. Zinzendorf believed that he was enlightened; but he was shown that enlightenment has no existence when these three (falsities) are accepted.

D. Min. 4752^e. They who are in good are enlightened by the Lord. (To know and confirm many things) is not to be learned, that is, enlightened.

E. 11. This is the reason why the Word . . . cannot be understood except by one who is enlightened; and those alone are enlightened who are in the affection of truth from good; thus they who are in love to the Lord and in charity towards the neighbour. The good of these is spiritual good, with and from which is the light of Heaven, which enlightens.

61. 'I turned to see the voice that spake with me' = the understanding enlightened.

—^e. That which enters through the will into the understanding . . . comes into enlightenment . . .

110². See ASSYRIA.

140. See BALAAM.

—⁶. Man can be in enlightenment as to the understanding, although he is in evil as to the will . . .

[E. 140]. That the understanding can be in **enlightenment**, has been given to man for the sake of reformation . . .

176⁴. Truths in the natural man are scientifics and Knowledges, from which man can think, reason, and conclude naturally concerning the truths and goods of the Church, and concerning the falsities and evils which are opposite to them, and thence be in some natural **enlightenment** when he is reading the Word; for the Word in the letter is not understood without **enlightenment**; and **enlightenment** is either spiritual or natural. Spiritual **enlightenment** exists only with those who are spiritual; and the spiritual are they who are in the good of love and of charity and thence in truths; whereas mere natural **enlightenment** exists with those who are natural. With those also who are spiritual while they live in the world, there is **enlightenment** in the Natural, but this comes forth from the **enlightenment** in the Spiritual; for with them the Lord flows in through the spiritual man into the natural man, and thus illumines the latter; from which illumination the man sees what is true and good and what is false and evil . . .

177³. They who read the Word from the spiritual affection of truth . . . see the truths of the Word . . . The reason is, that they are in **enlightenment** from the Lord. The **enlightenment** descends from the Lord through Heaven from the light there . . . But they alone are in this **enlightenment** who are in the two loves of Heaven . . .

233³. After (death) they are **enlightened** in truths; for they are able to receive **enlightenment** . . .

235⁴. These cannot be **enlightened** by the Lord; for the Lord inflows into the good of man, and from that good **enlightens** him in truths . . .

242². This also is what is called **enlightenment**. Hence it is that no one can be **enlightened** from the Word, unless he is in the spiritual affection of truth. There does indeed exist what is like **enlightenment** with those who have confirmed themselves in such things as belong to the doctrine of faith alone . . . But this **enlightenment** is a fatuous **enlightenment**; for they can confirm falsities equally as well as truths . . .

307^e. The Angels of the Third Heaven have perception; the Angels of the Second and of the Ultimate Heaven have **enlightenment** of the understanding. They are thus distinguished. Perception is full confirmation from influx from the Lord; but the **enlightenment** of the understanding is spiritual sight . . .

355⁹. That those receive and understand, who, from the good of life, are in the affection of knowing the truths of the Church; and that no others are **enlightened** . . . Sig.

386²⁷. 'To lead,' when predicated of the Lord, = to **enlighten**.

430¹⁶. That he who lives in some kind of truth from good, is in **enlightenment** . . . Sig.

529. The Lord **enlightening** all in the Heavens concerning the state of the Church at its end. Sig.

—'. 'To fly' = to **enlighten** and give understanding.

—², Ex. and Ill.

—^c. 'To fly' = to **enlighten** the middle Heaven. Ex.

—'. 'To be borne upon the wings of the wind' = to **enlighten** the ultimate Heaven. Ex.

594⁶. Here is described the **enlightenment** of the Word and thus of the Church. **Enlightenment** by means of Divine truth from the Heavens, is signified by 'God rode upon a cherub, and did fly.' The Divine truth in ultimates which is **enlightened**, is signified by 'the wings of the wind, etc.' The various degrees of the understanding which receives **enlightenment** are here signified.

—⁷. 'He that rideth upon the clouds' = the Lord as to **enlightenment**; 'clouds' = the truths in the ultimates which are **enlightened**; and these are **enlightened** by means of the influx of the light which is the Divine truth from . . . Heaven.

—⁸. As Divine truth in ultimates is but little understood, unless it is **enlightened** from Heaven . . .

665. 'The spirit of life from God entered into them' = **enlightenment** and the reception of Divine truth from the Lord with some, to commence the New Church.

682. 'There took place great voices in the heavens' = **enlightenment** and joy in the higher heavens.

—'. For, when the Angels are in **enlightenment**, they are also in wisdom . . .

—². So long as the evil were conjoined with the lower Heavens, the latter could not have **enlightenment** and joy . . .

684. Then both the higher and the lower Heavens can be in **enlightenment**, and thence in the perception of good and truth.

701. With all men the Lord continually inflows with light which **enlightens** . . .

714¹⁰. They who love truth for its own sake . . . are elevated from their proprium while they are reading the Word, and this even into the light of Heaven, and are **enlightened** . . .

759². Hence is their **enlightenment**.

—³. How **enlightenment** is effected. . . The man who is made spiritual . . . as to his spirit, is in a heavenly Society . . . With him goods continually flow in from Heaven . . . and as the goods inflow into his affection, and through his affection into his thought, hence he has **enlightenment**. It is this **enlightenment** which is meant by the spiritual intelligence and circumspection, which are signified by the eagle's wings that were given to the woman . . .

—⁴. All who belong to the New Church have the understanding **enlightened**, by virtue of which they can see truth from the light of truth, that is, whether it is true or not . . . Whereas, those who do not belong to this Church . . . cannot have the understanding (thus) **enlightened** . . .

763². No one thinks and reasons spiritually but he who is in **enlightenment** from the Lord . . .

768⁸. **Enlightenment** that it is genuine truth which they receive. Sig.

803². How a man can be in **enlightenment**, so as to learn the truths which must be of his faith. (Very important Gen.art.)

824. Believed to be **enlightened** or inspired . . .

825². Every day he is taught by the Lord what to do and say, also what to preach or write ; for when evils are removed, he is continually under the Lord's auspices, and in **enlightenment** . . .

826. The genuine truths (in the Word) can only be seen from **one who is enlightened** . . .

845. See BEAST.

846². These three degrees of understanding ; natural, rational, and spiritual, (signified by 'Egypt,' 'Asshur,' and 'Israel') must be one, in order for man from **enlightenment** to see and perceive the genuine truths of the Word.

862. Good opens the spiritual mind, which receives light from Heaven, and **enlightens** the natural mind . . .

—^c. They who are in truths from good are continually **enlightened** by the Lord . . .

923². Everyone who is in the spiritual affection of truth is **enlightened** by the Lord while he is reading the Word ; and it is the understanding which is **enlightened**. But he who is not in the spiritual affection of truth cannot be **enlightened** as to the understanding . . . And as the Church at its end is of such a character, the understanding of truth perishes so completely, that it cannot be **enlightened** . . .

—². Without the opening of the spiritual mind, **enlightenment** can have no existence . . .

941². When the spiritual internal is opened, and communication is thereby given with Heaven, and conjunction with the Lord, **enlightenment** takes place with man. He is **enlightened** chiefly when he is reading the Word . . . Man is **enlightened** in the Rational . . .

942². The first budding forth of man is from **enlightenment**.

950. Divine truth **enlightens** the understanding of the Angels, and that which **enlightens** their understanding shines before their eyes.

957². The idea of God is the primary one of all ; for according to the quality of it, man has communication with Heaven and conjunction with the Lord, and, from this, such is the **enlightenment** . . . he has.

1067³. That the Word is the Divine truth itself, which gives wisdom to the Angels, and **enlightens** men, can only be . . . seen by a man who is **enlightened** . . .

—^c. This spiritual perception . . . inflows into his natural perception . . . and **enlightens** the latter. Hence the man who reads the Word from the affection of truth, has **enlightenment** through Heaven from the Lord.

1097². God . . . the **Enlightener** . . .

1103². **Enlightenment** is attributed to the Holy Spirit.

1147³. I see and perceive the **enlightenment**.

1173². Man is then **enlightened** according to the affection of truth from use.

1177. The nature of **enlightenment**. Gen.art.

— . In this way is effected **enlightenment** through the Word by the Lord.

— . To be **enlightened** through Heaven by the Lord, is to be **enlightened** through the Holy Spirit . . .

—⁴. But **enlightenment** by means of these religions is not like **enlightenment** by means of the Word . . .

1183. Men are **enlightened** variously, each according to the quality of his affection and consequent intelligence. They who are in the spiritual affection of truth are elevated into the light of Heaven so completely that they perceive the **enlightenment**.

De Verbo 9^e. All these, because they love truth, receive influx from the Lord, and see and find genuine truths in the Word ; for they are **enlightened** as to the understanding, and in the **enlightenment** they perceive them as from themselves . . .

12. On **enlightenment** by means of the Word. Gen. art.

13. **Enlightenment** by means of the Word is effected through an interior way ; whereas **enlightenment** by immediate revelation is effected through an exterior way. The interior way is through the will into the understanding ; the exterior way is through the hearing into the understanding. A man is **enlightened** through the Word by the Lord, when his will is in good ; whereas a man can be instructed and as it were **enlightened** through the hearing, although the will is in evil . . .

21. The true spiritual sense of the Word is from the Lord alone : this is the reason why no one in either the natural or the Spiritual World is allowed to investigate the spiritual sense of the Word from the sense of its letter, unless he is entirely in the doctrine of Divine truth, and in **enlightenment** from the Lord. —^c.

D. Wis. xi. 2a. The defenders of faith separated . . . do not deny **enlightenment** : the **enlightenment** which they do not deny, is here meant by perception . . . The reason this **enlightenment** is perception, is that all Truth is in light . . . They who are in the love of truth, are actually in the light of Heaven, and therefore they are in the **enlightenment** and perception of truth when they are reading the Word ; whereas all others are not in the **enlightenment** and perception of truth, but only in the confirmation of their own principles . . .

5 M. 10. As they were in **enlightenment** from the little flames over their heads, they willingly listened to the discourse of the Angels, and comprehended Truths.

Coro. Miracles iv. At this day, in place of miracles . . . there has taken place intromission into the Spiritual World, and **enlightenment** there by means of an immediate light from the Lord in the interior things of the Church.

En-Mishpat. *En Mischpath.*

A. 1678⁴. Hence it is evident, that '**En-Mishpat**,' that is, 'the Fountain of Judgment,' or 'the Fountain of **Mishpat** which is Kadesh' (Gen. xiv. 7) = contention about truths, and thus continuation.

Enmity. *Inimicitia.*

See also **ENEMY**-*inimicus*.

A. 3488⁴. 'Then shall many be offended, and shall deliver up one another, and shall hate one another' = **enmities** on account of these things. 'Many shall be offended' = the **enmity** in themselves ; the Lord's Human itself is that which excites the **enmity** . . . 'They shall deliver up one another' = the **enmity** among themselves from falsity against truth ; and 'they shall

hate one another' = the **enmity** among themselves from evil against good.

[A.] 3489. Still less, **enmity** against the goods and truths of faith . . .

—². A sphere of **enmity** against the Lord . . .

4997^o. From the love of the world there also arise **enmities** and hatreds, but in a less degree.

5718². They made human prudence to consist in exciting **enmities** . . . for the sake of exercising command. D.1793.

7272². From these principles he lives . . . in **enmity** and hatred against everyone who does not worship him . . .

7926². (The effort of the Hells to infest the good) is **enmity**, which continually breathes hostility and violence . . .

8734^o. See DISJOIN.

9013. See DECEIT.

9348⁷. From the love of self there springs forth . . . **enmity** if they do not favour . . .

H. 570. The evils derived from these two loves, are . . . **enmity** and hostility against those who do not favour them . . .

587². In these (western) Hells are those who in the world had been in the love of self, and thence in . . . **enmity** against those who did not favour them . . .

Life 67. By murders of every kind are also meant every kind of **enmity** . . . T.309. E.1012³.

P. 211. 'I will put **enmity** between thee and the woman' (Gen.iii.15). . . The **enmity** which exists between the love belonging to man's proprium, and the Lord . . .

T. 381⁵. With the consummate hypocrite there is an intestine **enmity** against truly spiritual men . . .

405³. The evils with those who are in the love of dominion from the love of self, are in general . . . **enmity** against those who do not favour them; hostility thence . . .

D. 3329. There is a natural **enmity** . . . A like **enmity** have all men here against reason . . .

E. 693. 'The nations were angry' = the . . . **enmity** and hatred of the evil against the Lord . . .

1016². Hatred exists especially with those who are in the love of exercising command over all: with the rest there is **enmity**.

Enoch. *Chanoch.*

A. 331. This heresy (Cain), when amplified, was called '**Enoch**.'

399. 'Cain Knew his wife, and she conceived, and bare **Enoch**' (Gen.iv.17) = that this schism or heresy produced from itself another, which was called '**Enoch**' . . . As the schism or heresy was called '**Enoch**,' it is said that the name of the city was called according to the name of his son, '**Enoch**.' 403.

401. That it was a heresy, and everything doctrinal or heretical thereof, which was called '**Enoch**,' is to some extent evident from the name, which means instruction begun or initiated thence.

404. 'There was born to **Enoch**, Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech' (ver.18). All these names = heresies derived from the first one, which was called 'Cain' . . .

463. The seventh Church was called '**Enoch**.'

464. The Church called '**Enoch**' is described, that it made doctrine from the things revealed to and perceived by the most Ancient Church; and that although this doctrine was of no use at that time, it was preserved for the use of posterity; which is signified by '**Enoch** was no longer, because God took him' (Gen.v.24).

485. Churches of diverse doctrine were called by a like name, as is evident from those which in the preceding chapter were called '**Enoch**,' and '**Lamech**,' being different from those which are here called '**Enoch**,' and '**Lamech**.'

513. 'Jared . . . begat **Enoch**' (Gen.v.18). 'Jared' = the sixth Church; and '**Enoch**,' the seventh. 516.

519. At that time, there were some who, from the perceptive things of the Most Ancient and the succeeding Churches, made doctrine, in order that it might serve as a rule, and that thence might be known what is good and true. Those who were of this character were called '**Enoch**.' This is what is signified by these words, 'and **Enoch** walked with God.' So, also, they called that doctrine; which is also signified by the name '**Enoch**,' which is, to instruct.

520. 'All the days of **Enoch** were 365 years' (ver.23) = that [the people signified by **Enoch**] were few. 'He walked with God' = as before, the doctrine concerning faith.

521. 'He was no longer, because God took him' = that that doctrine was preserved for the use of posterity: for thus stands the case with **Enoch**, that, as has been said, he reduced into doctrine what was perceptive of the Most Ancient Church; which at that time was not permissible. Ex.

522. The quality of the Perceptive of those who were called '**Enoch**,' it has also been given me to know,—that it was a general obscure something devoid of distinctness; for in such a case the mind determines its view outside of itself into doctrinal things.

609. These doctrinal things were first collected by 'Cain' . . . They were afterwards reduced into doctrine by '**Enoch**' . . . 736. 920.

1241². See DOCTRINE.

2896^e. Hence came representatives and significatives, which, when communication with the Angels began to cease, were collected by those who are meant by '**Enoch**' . . . 5136². E.670². 728².

S. 21. '**Enoch**' (Gen.v.21–24), together with his associates, collected correspondences from the mouth of the men of the Most Ancient Church, and propagated the knowledge of them to posterity; from which it came to pass that the knowledge of correspondences was not only known but also cultivated in many kingdoms of Asia . . . and was thence conveyed into Greece . . .

E. 728². Therefore the Lord provided that some of those who lived with the most ancients should collect

the correspondences into one, and should connect them together into a writing. These were they who are meant by 'Enoch;' and this writing is what is there signified. As this writing was to be of service to future Churches . . . for the knowledge of spiritual things in natural ones, it was preserved by the Lord for their use, and also guarded, lest the last posterity of the Most Ancient Church . . . should injure that writing. This is what is signified in the spiritual sense by 'Enoch was no longer, because God took him.'

Enormous. *Enormis.*

Enormity. *Enormitas.*

A. 337^e. See DOCTRINE.

2371³. In which merit is regarded as something enormous.

4493⁶. The enormous crime (of Simeon and Levi).

5780. To claim for themselves what is not their own, is an enormous evil. Sig.

Life 31. By this truth to destroy all the good of charity . . . is an enormous thing.

R. 795. How they might confirm this enormous falsity . . .

B. 64. From the faith of the present Church . . . enormous births . . .

T. 94. From this . . . many enormities have flowed into the Church . . . These enormities enun.

D. Min. 4717. He was shown what a devil he was, and he was enormous.

Enos. *Enosch.*

A. 324. A new Church, called 'Enos' which was afterwards raised up. Tr. (in Gen. iv. 26).

336. Charity implanted through faith is called 'Enos,' that is, another man, which is the name of that Church. 436.

439. 'Seth' = the faith through which is charity : and his son, whose name was 'Enos' = a Church which held charity as the chief thing of faith ; as is evident from . . . the fact that it is called 'Enos,' which name means 'Man,' not the celestial man, but the human spiritual man, who, here, is 'Enos.'

463. The third Church was called 'Enos' (Gen. v. 6). 498. 500.

477^e. (These words) stand for man, which, in the Hebrew Language, is 'Enos.'

— (In this passage) the 'man' first mentioned is 'Enos,' and the 'man' afterwards mentioned is 'Adam.'

502. These three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient Church, yet with a difference of perfection as to perceptions. Ex. 505.

505. 'Enos' = the third Church, one of the most ancient ones, but less celestial, and therefore less perceptive than the Church 'Seth' . . .

640^e. Besides this (new Church called 'Noah'), there were others existing at that time, as the one which was called 'Enos.'

1125. I have been permitted to speak with those who

were of the Church called 'Enos.' Their influx was soft, their speech modest ; they said that they live together in charity ; and that they perform offices of friendship to others who come among them. But it was evident, that their charity was the charity of [personal] friendship. They live peaceably . . . D. 4139b.

7120. See ADAM.

D. 4139b. On the new Church called 'Enos.'

— They do not think so much about the Lord ; still they think something about Him ; from which it was evident that their charity was the charity of friendship, and to some extent also the charity of faith.

Enough. *Satis.*

A. 5355². It is believed to be enough to know . . .

7592. 'To be enough from being' (Ex. ix. 28) = if they cease.

8468. 'An omer' = as much as is sufficient . . . because it was the tenth part of an ephah . . . and a tenth part = as much as is sufficient.

D. 3676^e. It is enough that there is conjunction by means of the Word.

E. 802³. It is enough that man should know and acknowledge that they are from God . . .

1153⁵. It is enough that he should know and acknowledge these things from the Word . . .

—⁸. It is enough for man to know truths, etc. 1174³.

Enrage. See under WRATH.

Enrich. *Ditare.*

A. 6777. That they enriched the doctrine of charity. Sig.

10227¹⁵. 'I am enriched, I have found wealth for myself' (Hos. xii. 8) does not mean that he was enriched with worldly riches and wealth, but with heavenly.

R. 211. 'To be enriched thence' (Rev. iii. 18) = to understand and to be wise.

789. 'To be enriched from her costliness (Rev. xviii. 19) = to be made acceptable to God by the holy rites of that religiosity . . . (= to make gain thereby. E. 1176.)

E. 242. 'That thou mayest be enriched' (Rev. iii. 18) = that he may receive the truths of faith.

Enrich. *Locupletare.*

Enrichment. *Locupletatio.*

A. 981. 'To bless' = to be enriched with every earthly and corporeal good.

1485. 'To do well' = to enrich.

2568. Here it is said that the doctrine of faith was enriched . . .

3017. 'To be blessed,' when predicated of man, = to be enriched with spiritual and celestial good ; and he is enriched with it when the things which are with him from the Lord are disposed into spiritual and celestial order . . .

6914⁴. These simple good Spirits were enriched with the truths and goods before possessed by evil Genii and

Spirits; for, in the other life, to be **enriched** with truths and goods is effected by means of the adjunction of Spirits who are in truth and good . . .

[A.] 8794². When a man is being regenerated, his **enrichment** in good is nothing else than insinuation into angelic Societies . . .

9174³. Thus by giving to him that asketh, an Angel is not deprived, but is **enriched** with goods . . .

9198⁷. Hence she was **enriched** with the good of truth. Sig.

H. 469². Everything can be infinitely varied, thus be **enriched** by means of various things . . .

J. 12³. The human and angelic mind is of such a nature, that it can be **enriched** to eternity; and as it is **enriched**, so it is perfected. Ex.

R. 206. 'Rich-*dives*' and 'to be **enriched**' (Rev.iii.17) = fully to know and understand such things as are of the Church and of Heaven . . .

E. 236. 'To be **enriched** and to have need of nothing' (Rev.iii.17) = to know all things, so that nothing is wanting.

386¹⁷. That they are **enriched**, is signified by 'God filleth them with good things.'

Ensign. *Insigne.*

A. 5741². (To ride on a she-ass) was a judicial **ensign**, and a royal **ensign**.

M. 15. The **ensign** of his Society was an eagle sitting upon its young at the top of a tree. (How it was worn.)

20². On the plate was engraved a young eagle, the nuptial **ensign** of this Society of Heaven.

D. 5461. Some appeared . . . who had **ensigns** at the front of the breast . . .

Ensnare. See under SNARE.

Entangle. See under THICKET.

Entangle. *Implicare.* A.2831. S133.

Entangle. *Intricare.*

Entangled. *Intricatus.*

A. 4096³. He loves to view **more intricate** things than these.

W. 283². Lest they should **entangle** the understanding in a so-called Gordian knot.

D. 155⁵. However **abstruse, intricate, varied**, a thing may come forth in a lower sphere, still it can be reduced by God Messiah into heavenly order . . .

4628. This thought (is) not **entangled** and defiled with such ideas.

4676. They do not care for these **entangled** questions and disputations . . .

Entangled. *Irretitus.*

A. 1757². The thought being freed from the snares in which it is **entangled**.

Enter. *Intrare.*

A. 1195². To **enter** by means of scientifics into

matters of faith. 2831⁷. 4735¹⁵. 10236⁴. D.2264. 2299. 2725.

2199. 'To **enter** into days' (Gen.xviii.11)=that the time was at hand.

2588². What it is to **enter** into the doctrine of faith by means of rational things; and what it is to **enter** into rational things from the doctrine of faith. —¹⁰.

3703¹⁶. Adoption is signified by 'to **enter** in unto her' (Deut.xxi.13).

3935². Before a man can **enter** into the Lord's Kingdom . . .

4225². (Such) cannot **enter** Heaven. 5608⁴. 8990⁴.

4820. 'To **enter** in to her'=to be conjoined. 4868.

5776. 'To **enter** the house' (Gen.xliv.14)=communication. Ex. 9213⁵. Ex.

6901. 'To **enter**' (Ex.iii.18)=communication; for in the spiritual sense, 'to **enter**' is to communicate one's thought to another.

7290². Nothing **enters** the internal man except by means of intellectual ideas, which are reasons . . .

7398. All things whatsoever that **enter** with a man, remain with him . . .

7498. 'To **enter**' to anyone=presence or appearance. Ex.

8063². If falsities **enter** the sphere, they are appropriated. That they shall not **enter**. Sig.

8880². Good is continually endeavouring to **enter**.

9009². The things which **enter** the will are those which **enter** the heart.

9213. 'The **entering**,' or setting 'of the sun' (Ex. xxii.26)=a state of shade from the delights of external loves.

9380². The Lord **enters** through man's life into his truths of faith.

9907. 'To **enter** before Jehovah' (Ex.xxviii.30)=worship. 9927. 9963. 10103. 10242.

9927. 'To **enter**,' and 'to go out' (ver.35)=all things of the state . . . that is treated of . . . here, everything of the state of the good and truth in worship. (This signification of) 'entering' and 'going out' comes from the representatives in the other life; for they there . . . **enter** and go out as in the world, but all these things take place according to the state of the life of their thoughts and affections. . . Hence it is evident, that all things belonging to motion signify the things which belong to states of life . . . Hence it is, that it was a customary formula with the ancients to say that they knew the **entering** and going out . . . when they meant that they knew every state of his life. III.

—⁴. 'To **enter**' into Heaven (John x.1,2,9)=into the good of love and of faith . . . Wherefore 'to **enter** in' and 'to go out'=to be led by the Lord as to every state of life; consequently, from freedom to think and will what is good . . .

—⁵. 'To **enter** into a house,' 'to abide there,' and 'to go forth thence' (Luke ix.4)=to enjoy heavenly consociation with those who receive the Lord in faith and love; for, in Heaven, they who are together in one

Society are also in one house, and **enter** and go out there; for they are in a like good; whereas, they who are in unlike good cannot do so; and if they **enter**, they do not **enter** through the doors . . .

10189⁴. The Lord **enters** into them by the way of the east . . .

10199⁹. Heaven cannot **enter** with a man when the internal man is closed . . .

10201³. The Lord **enters** by means of good . . .

10236⁴. The world cannot **enter** into Heaven, but Heaven into the world . . .

10240⁹. 'To **enter**' and 'to go out' = the state of a thing from beginning to end. E.695¹³.

10702. 'To **enter** before Jehovah' (Ex.xxxiv.34) = the state thereof when the Lord flows in. 10707.

H. 35. The Angel of one Heaven cannot **enter** to the Angels of another Heaven . . .

R. 219. 'I will **enter** in to him, and will sup with him' (Rev.iii.20) = that the Lord conjoins Himself with them . . . E.251.

571^e. They who thus deny the Divine of the Lord cannot **enter** Heaven.

634³. That which **enters** into the will . . . **enters** into the life and remains . . .

924. 'Not to **enter** (into the New Jerusalem)' (Rev.xxi.27) = not to be received.

M. 3. Therefore, everyone who **enters** Heaven, as to his life **enters** into its festivities . . .

T. 339. Faith in a visible God . . . **enters** man.

508³. Now it is allowable to **enter** intellectually into the arcana of faith.

622. They **enter** this way . . .

D. 1054. Why some are permitted to **enter** into Heaven who are not Angels.

3717. When they wanted to **enter** into my interiors . . .

4517. They **enter** into all parts of the skull and body.

E. 665. 'To **enter** into (the two witnesses)' (Rev.xi.11) = enlightenment, and the reception of the influx of Divine truth.

Enthusiasm. *Enthusiasmus.*

Enthusiastic. *Enthusiasticus.*

Enthusiast. *Enthusiasta.*

A. 1968. Enthusiastic Spirits are similar (to these visionary ones), but have visions about the things to be believed, by which they are so strongly persuaded, and persuade others, that they are able to swear that what is false is true, and that what is fallacious is real . . . They have contracted this from persuasions and principles of falsity while they lived.

6865³. Doctrinal things of every kind can be confirmed . . . as theirs by **enthusiasts** . . .

H. 249². Such persons are visionaries and **enthusiasts**, and whatever Spirit they hear they believe to be the Holy Spirit, when yet they are **enthusiastic** Spirits . . . **Enthusiastic** Spirits are distinguished from other Spirits by this, that they believe themselves to be the Holy

Spirit, and that the things which they say are Divine. These Spirits do not injure man, because he honours them with Divine worship . . .

C. J. 83. See QUAKER. D.423⁹. 3781. 3815. J. (Post.)58.

— They come into a like **enthusiasm** after death.

P. 134⁴. Diabolical visions . . . induced by **enthusiastic** and visionary Spirits . . .

321³. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any Angel of Heaven, but by some **enthusiastic** Spirit,—Quaker, or Moravian,—and are led astray.

T. 138. After death, most **enthusiasts** fall into the insane phantasy that they are the Holy Spirit. E.1182⁵.

146². A similar and still more ardent zeal exists with **enthusiasts**.

450^e. (Spurious charity) . . . can be joined to . . . the faith of **enthusiasts** . . .

D. 1366. Every man who is sensibly acted upon by any Spirit . . . thinks that it is the Holy Spirit; all **enthusiasts** suppose this. 2940^e. 3011.

1406. They judge concerning them as if they were **enthusiasts**. 1987.

1498. Whether they will call it **enthusiasm** . . .

3781. Almost the whole World of Spirits is wicked, and **enthusiastic**, and is sedulously desirous to obsess man . . .

4792^e. With **enthusiasts** there are **enthusiastic** Spirits. E.1182⁴. J.(Post.)48. De Verbo 13².

D. Min. 4822. A place where there were **enthusiastic** Spirits.

Coro. 45^e. From (the Hells of the Ancient Church) have chiefly come forth the **enthusiasms** in the Christian world.

Entice. See ALLURE—*allicere*.

Entire. See INTEGRITY.

Entity. *Entitas.*

See under BEING.

D. 3960. Mere scholastic terms, as . . . entities . . .

Entrance. *Introitus.*

A. 168. On the **entrance** of man into eternal life. H.445.

1443^e. The **entrance** of the Sons of Israel (into Canaan) represents the **entrance** of the faithful into the Lord's Kingdom.

1940². This Inmost is as it were the gate or **entrance** of the Lord into man.

2145. 'The door of the tent' = the **entrance** to what is holy.

4225². Such are admitted only to the first **entrance** of Heaven . . . 8980.

5553. See CUTICLE.

8977. Such in the other life are in the **entrance** to Heaven. E.798⁸.

H. 39. This inmost or highest something may be

called the entrance of the Lord to Angel and to man. 435². J.25⁵.

R. 338. The entrances appear like openings in the earth . . .

T. 120. On the entrance (of man into the World of Spirits) . . .

494. The entrance of the Lord into man with Divine goods and truths is there.

E. 798⁴. The Natural Heaven . . . may be called the entrance.

Entreat. *Deprecari.*

A. 5471. 'In his entreating to us and we would not hear'=his continual solicitation without reception. 'To entreat'=solicitation; for entreaty that it should not be alienated, when the subject treated of is influx of good from the Divine, is solicitation to be received. For the good that flows in from the Lord continually urges and as it were solicits . . . Hence it is that entreaty not to be alienated signifies continual solicitation.

739². (Why those who infest deprecate this kind of falsity.) 7699, Ex.

9188⁴. 'Evil . . . which thou canst not deprecate' (Is. xlvii. 11).

10433. 'And Moses entreated the faces of Jehovah'=the Lord's remembering from mercy. . . 'To entreat'=to remember; for when by Moses is understood the Word, then 'to entreat' does not signify to entreat, but that it agrees with that concerning which it is said.

E. 863¹⁴. 'The rich ones of the people shall entreat thy faces' (Ps. xlv. 12).

Entrust. *Concredere.*

P. 215¹¹. These are they to whom domination in Heaven is entrusted by the Lord . . . H. 564³. T. 405.

M. 155a². We entrust our husbands with our secrets . . .

T. 724^e. Such a one . . . he entrusts with his goods.

Entwine. *Implectere.*

See ТИЩЕТ.

A. 1443. See OAK. 2831⁸.

1941². The seed is then among thickets . . .

2831⁶. 'Among the thick boughs' (Ezek. xxxi. 3)=among scientifics. E. 3881². 654³⁵.

—7. 'To give the branch among the thick boughs' (ver. 10)=to stick among scientifics, and to look thence at spiritual, celestial, and Divine things.

— . To reason from scientifics, is 'to give the branch among the thick boughs' (ver. 14).

—8. 'The tangled tree' (Ezek. xx. 28)=those things which are not dictated by the Word, but by the scientific proprium.

—9. 'The thickets of the forest' (Isa. ix. 18)=scientifics. — .

3542³. 'The entwined prevarications' (Lam. i. 14)=falsities.

3703¹². 'Her clothing is of entwined things of gold'

(Ps. xlv. 13)=the quality of that truth from good. . . 'What is entwined' is predicated of the scientific Natural; here, of Divine truth natural. 5954⁷. E. 863¹⁴.

4156. Therefore, also, scientifics are signified by 'the thickets of trees,' and 'of the forest.'

4552⁵. 'Under a tangled oak' (Ezek. vi. 13)=from falsities, which are the lowest things of the Natural; for these are in a tangle.

5113⁶. Scientifics from sensuous things are 'the tangled branches' (Ezek. xix. 11).

9296⁶. 'The branch of a dense or tangled tree' (Lev. xxiii. 40)=external truths of good, or scientifics.

9854. In the Original Language there is meant a cord which is made of twisted and entwined work . . . That which is entwisted=what is scientific.

10199⁴. 'Plaited work' (Is. iii. 24)=scientific truth, which is exterior truth, or the truth of the external man. 10540⁴.

E. 637¹⁷. 'Baldness in place of plaited work' (Is. iii. 24)=foolishness in place of knowledge.

Enumerate. See COUNT.

Enunciate. See under UTTER.

Envelope. See COVERING—*involucrum.*

Environ. *Stipare.*

See under COMPASS.

H. 35^e. They are environed by intermediate Angels . . .

Envy. *Invidere, Invidia.*

Envious. *Invidus, Invidiosus.*

A. 1974². There arose envy among them . . . I was permitted sensibly to feel this envy . . . Their envy was such, that it caused in them . . . anguish and interior pain . . . They were led thence through varieties of envy until they were pained at heart. While they were in that state, I spoke to them about the envy . . . Hence, further, indignation imbittered their envy, which still increased to such a degree that they could not afterwards endure the slightest recollection of what had occurred . . . The states and progressions of the envy, with its degrees and increments, and with the varied and mingled bitternesses of mind and heart, cannot be described. Thus it was shown how the wicked are tortured by mere envy, when they see from afar the bliss of the good, nay, when they merely think of it. D. 166.

3410. 'The Philistines envied him' (Gen. xxvi. 14)=that those who are in the mere knowledge of Knowledges did not apprehend. 'To envy'=not to apprehend.

4702. 'His brethren envied him' (Gen. xxxvii. 11)=their aversion. . . In the Original Language, the expression 'to envy' also=to emulate and to quarrel; and as emulation and quarrelling are effects of hatred, by the same expression aversion is also signified.

5712. The origins of diseases are . . . envies, etc.

7374. They who are in the love of the world, envy others their goods . . .

H. 364. There are among the poor very many who . . . envy others their goods.

T. 405³. The evils with those who are in the love of dominion from the love of self, are in general . . . envy, etc.

D. 331. On the beginning of envy, that, as perceived with little children, it is very sweet.

2079³. They think evilly about everything they see connected with others . . . and this from a certain innate wickedness, especially envy.

2080. There are many species of this kind of envy . . .

2082. Clandestine and internal envy, or envy in the thoughts, is much more hurtful than the envy which shows itself, that is, which breaks forth into hatred or anger; this latter can be more easily wiped away; for clandestine or internal envy, or that of the thoughts, is attended with this, that in thought it penetrates into the delightful thoughts of Spirits, which are interior ones, seizing them for itself, and at once destroying them.

2113. The foreskin properly signifies envy on account of the happiness of others . . .

2519^e. Others are tormented with envy by the mere sight of the happiness of the Angels.

3184. As they are envious . . .

4942. There reigns within something envious—invidiosum—and inimical . . .

Eolus. *Aeolus.* T. 15^e.

Ephah. *Ephah.* See MIDIAN.

Ephah. *Epha.*

See HOMER, and OMER.

A. 576. 'The seed of a homer shall yield an ephah' (1s.v.10)=that there are so few remains of celestial things.

8468². A homer is predicated of good, because it is a measure of wheat and barley; in like manner an ephah.

8540. 'An ephah'=good . . . because by it and the homer dry things were measured which served as food; as wheat, barley, fine flour . . . III.

—³. That 'an ephah'=good is evident from the places where the meat-offering is treated of, for which the meal of fine flour was measured by the ephah. III. And the meat-offering=good.

—^e. 'A woman in the midst of the ephah' (Zech.v. 7)=evil in good.

10136². The ephah and the hin were measures, and by measures is signified the quantity of the thing treated of. By the ephah, which was a measure of fine flour, of wheat, and of barley, is signified the quantity of good; and by a hin, which was a measure of wine and of oil, the quantity of truth. 'The tenth part' of an ephah is what is meant here (Ex.xxix.40). Ex. 10262².

10262². The ephah was divided into ten parts . . . in order that it might signify what is receptive . . . for 'ten'=much, all, and full.

—³. Hence it is evident, that 'an ephah'=the degree of reception . . .

Ephesus. *Ephesus.*

Ephesian. *Ephesinus.*

R. 41. 'To Ephesus,' etc. (Rev.i.11)=all states of the reception of the Lord and His Church.

73. 'To the Angel of the Ephesian Church write' (Rev.ii.1)=to those, and concerning those who primarily regard truths of doctrine and not goods of life. (=all those in the Church who are in the Knowledges of truth and good, thus in the Knowledges of such things as are of Heaven and the Church, and still are not, or are not as yet, in a life according to them. E.93. 95.)

E. 256. Doctrine is treated of in the addresses to the Churches in Ephesus and Smyrna.

Ephod. *Ephod.*

A. 4111². 'An ephod and teraphim' (Hos.iii.4)=the truths Divine which they received by means of the answers; for when they interrogated God, they put on an ephod (1 Sam.xxiii.9).

7601⁵. As flax=the truth of the exterior Natural . . . that truth is what was represented by linen garments . . . therefore the priests bore linen ephods (1 Sam.xx. 18); and the child Samuel ministered before Jehovah girded with a linen ephod (1 Sam.ii.18); and David, too, when the ark was being carried along into his city was girded with a linen ephod (2 Sam.vi.14).

9476. The shoulders of the ephod=the truths of faith, that is, spiritual truths.

9477. 'In the ephod and the breastplate' (Ex.xxv.7)=the things which are for a covering for external and internal celestial things. 'The ephod'=that which covers celestial good; for Aaron as the chief priest represented the Lord as to the good of love; and his garments, especially the ephod, represented the truth of faith which is from the good of love: the good of love is the Celestial, and the truth of faith is its covering.

—^e. But it is to be known that by the ephod was signified the covering for external celestial things.

9823. For the ephod, upon which was the breastplate, represented the ultimates of the Spiritual Kingdom, and therefore the ultimates of Heaven.

9824. 'And the ephod' (Ex.xxviii.4)=Divine truth there in the external form in which interior things cease. . . The reason this is signified by 'the ephod,' is that by Aaron's garments of holiness were represented Divine truths in the Spiritual Kingdom in their order: and the ephod was the outermost of the three garments . . .

—². As the ephod represented that which is most external of the Lord's Spiritual Kingdom, it was more holy than all the other garments, and in it was the breastplate . . .

—⁵. This, therefore, is the reason why the ephod, being a representative of what is ultimate in the Lord's Spiritual Kingdom, was accounted more holy than the other garments of the priesthood; therefore, the ephod was the principal priestly clothing, and was made of threads of gold in the midst of hyacinthine, crimson, scarlet double-dyed, and of fine linen woven together (Ex.xxxix.2); whereas the rest of the priests had ephods of linen . . . and therefore the ephod was taken for all the clothing of a priest, and he was said 'to bear the ephod,' by which was meant that he was a priest (1 Sam. ii.28; xiv.3). On this account, also, the breastplate was tied to the ephod, and answers were given by means of the urim and thummim there, because this cloth-

ing was a representative of what is ultimate in the Lord's Spiritual Kingdom, and Divine answers are presented in ultimates, because they pass through all interior things in succession, and are there dictated, because there they cease. III.

[A.9S24]^e. In the Original Language, 'ephod' comes from enclosing all the interior things, as is evident from the meaning of this word in Ex.xxix.5; Lev.viii.7.

9834. 'Thou shalt make the ephod with gold, hyacinthine and crimson, with scarlet double-dyed and fine linen woven together' (Ex.xxviii.6)=the external of the Spiritual Kingdom from (the good of charity and of faith). (For) 'the ephod'=the external of the Spiritual Kingdom.

9836. As the ephod represented the external of the Lord's Spiritual Kingdom, its shoulderpieces on which were placed the two onyx stones with the names of the sons of Israel, represented the perpetual preservation of good and truth; and the conjunction of the ephod upon the shoulders, and also before the breast and behind the back, union in every way.

9837. See GIRDLE at this ref.

9859. 'As the work of the ephod shalt thou make it' (ver.15)=what is continuous with the Spiritual Kingdom. (For) 'the ephod' represented Divine truth in the Spiritual Kingdom in an external form, in which the interiors cease; and therefore the external of that Kingdom. 9896^e.

9873³. The like to that which is signified by the stones in the breastplate, is also signified by the interweavings of the ephod. Enum. and Ex. The reason was, that the ephod signified Heaven in ultimates. . . But the goods and truths are there enumerated in a different order, because the ephod signified the spiritual Heaven, whereas the breastplate signified the whole Heaven from first to last.

9891. 'The edge of the breastplate which was on this side of the ephod inwards' (ver.26)=conjunction with the middle part of Heaven, and thus preservation; for by the ephod is signified Divine truth in the spiritual Heaven in an external form, thus Heaven in externals.

9893. 'Thou shalt put upon the two shoulders of the ephod beneath' (ver.27)=the preservation of good and truth in the lowest part of Heaven.

9895. 'Against its joining above the girdle of the ephod' (id.)=where there is the conjunction of all things proximately within the external colligament by means of which all things are kept together in connection and form. (For) 'against the joining of the ephod'=where there is the conjunction of all things signified by the ephod, which are the goods and truths in the Spiritual Kingdom in an external form. . .

9896. 'They shall tie the breastplate by the rings thereof to the rings of the ephod' (ver.28)=the conjunction and preservation of all things of Heaven by means of the sphere of Divine good in the externals of the Spiritual Kingdom.

9899. 'That the breastplate be not withdrawn from the ephod' (id.)=all things of Heaven inseparable from the external things of the Spiritual Kingdom. . . (For)

'the ephod'=the whole external of the Spiritual Kingdom.

10006. 'With the ephod' (Ex.xxix.5)=the ultimate of the Spiritual Kingdom.

S. 44. By the garments of the priesthood . . . was represented Divine truth from Divine good: by the ephod was represented Divine truth in its ultimate, thus the Word in the sense of the letter. —³.

M. 20². The bridegroom wore . . . an ephod, upon which there was a gold plate set round with diamonds. . .

E. 717⁷. 'The ephod'=Divine truth in ultimates, because it was the last article of clothing.

—⁸. 'The ephod'=the external of the Spiritual Kingdom, which is Divine truth in ultimates. Ref.

Ephraim. *Ephraim.*

A. 264. 'Ephraim' (Hos.ix.11)=those who are intelligent, that is, the intelligence of truth.

382³. 'Ephraim' (Hos.ix.16)=the intelligence of truth, that is, in faith, because he was the first-born of Joseph.

870³. 'Ephraim' (Hos.vii.11; xi.9)=one who is intelligent. 1861⁷.

1071^e. 'Ephraim' (Hos.ix.3)=him who reasons.

1186^e. 'Ephraim' (in Hosea)=the Intellectual, here, perverted. 2588¹.

1232². 'Ephraim' (Hos.xii.14)=perverted intelligence.

1296². 'Ephraim' (Is.ix.9)=one who is intelligent, who has fallen into perverted things, who calls falsities . . . truths.

1574. 'Mount Ephraim' (Jos. xvii.15)=intelligence.

1949⁴. 'Ephraim' (Hos.viii.9)=the Intellectual of the Spiritual Church. —. 5113⁷.

2468⁹. 'Ephraim' (Is.xi.13)=those who are in spiritual truth.

2607². The names (in the Word)=things; as . . . 'Ephraim,' what is intellectual.

2686⁶. 'Ephraim' (Zech.ix.10)=the understanding of the truth of the Church.

2709². 'Ephraim' (Ps.lxxviii.9)=the Intellectual of the Church. 5895². 8932⁶. 9325⁴. 9340⁹. 9396¹¹. 9553². 9780¹¹. 9993^e. 10227¹⁵. R. 355.

3325¹⁰. 'Ephraim' (Jer.xxxi.9)=spiritual truth, which is called 'the first-born' because it is treating of the Church to be planted . . . For Ephraim succeeded in the place of Reuben, and became the first-born (Gen.xlviii.5,20; 1 Chron.v.1), and this, because by Joseph, whose sons were Ephraim and Manasseh, was represented the Lord as to Divine spiritual love. But that Israel is essentially the first-born, that is, spiritual good, is evident from Ex.iv.22. 5354¹². E.434¹⁸.

3574². 'Ephraim' (Hos.xiii.1)=intelligence; here, man's own, that is, he=those who believe themselves and will to be wise not from the Lord.

3654². 'Ephraim shall not envy with Judah, and Judah shall not straiten Ephraim' (Is.xi.13). . . 'Ephraim'=the Intellectual of those (of the New Church), which shall no longer make resistance. E.433⁷.

3923³. 'From mount Ephraim' (Jer.lv.15)=from the affection (of truth).

3969⁸. There are two things which constitute the Spiritual Church,—the Intellectual and the Voluntary; the Intellectual is represented by **Ephraim**, and the Voluntary by **Manasseh**. Hence it is evident why the two sons of Joseph were adopted by . . . Israel and acknowledged as his own sons. **Ephraim** is frequently mentioned in the Word . . . and therein by him is signified the Intellectual of truth and good which is of the Spiritual Church. III.

4581¹⁰. See EGYPT. 6234.

4592⁴. There are six names which frequently occur in the propheticals where the Church is treated of, namely, 'Judah,' 'Joseph,' 'Benjamin,' '**Ephraim**,' 'Israel,' and 'Jacob' . . . The Intellectual of the Church is '**Ephraim**.' —¹⁰.

5348. 'To Joseph were born two sons' (Gen.xli.50)=good and truth from the influx of the Celestial of the Spiritual into the Natural. . . 'Sons,' here, **Manasseh** and **Ephraim**=good and truth; for **Manasseh**=the Voluntary of the new Natural; and **Ephraim** its Intellectual; or, what is the same, **Manasseh**=the good of the new Natural . . . and **Ephraim**, its truth.

5351⁶. **Ephraim**=the new Intellectual in the Natural, or spiritual truth there.

5354. 'And the name of the second he called **Ephraim**' (ver.52)=the new Intellectual in the Natural, and its quality. . . What is the new Intellectual and what is the new Voluntary which are signified by **Ephraim** and **Manasseh**. Ex. and III.

—⁶. In all these places, by '**Ephraim**' is meant the Intellectual of the Church; by 'Israel,' its Spiritual; and by 'Judah,' the Celestial of the same. And as the Intellectual of the Church is signified by '**Ephraim**,' it is often said of **Ephraim** that he goes into Egypt and Assyria . . . —⁸.

—¹⁰. In these places, by '**Ephraim**' is signified the Intellectual of the Church. The Intellectual of the Church is the understanding with the men of the Church concerning truths and goods, that is, concerning the doctrinal things of faith and charity; thus the notion, concept, or idea concerning them . . .

—¹¹. 'They shall eat every man the flesh of his own arm; **Manasseh**, **Ephraim**; and **Ephraim**, **Manasseh**' (Is.ix.20,21)=that the will of the man of the Church will be against his understanding, and his understanding against his will. E.617²⁹.

—¹³. The reason why . . . Israel in blessing **Ephraim** gave him the preference to **Manasseh** . . . was, that the truth of faith . . . is apparently in the first place while a man is being regenerated . . . When yet good is actually in the first place, and is manifestly so when the man is regenerated.

5355. Hence '**Ephraim**,' in the Original Language, was named from fructification, the quality of which is contained in these words.

6024⁵. '**Manasseh** and **Ephraim**' (Gen.xlvi.20)=the new Voluntary and its Intellectual.

6025^e. **Manasseh**=the Voluntary; and **Ephraim**, the Intellectual which are of the Church, in the Natural.

6216. In this chapter, (Gen.xlviii.) it treats of the Intellectual of the Church, which is from truth; and of

its Voluntary, which is from good. The Intellectual of the Church is '**Ephraim**;' and the Voluntary of the Church is '**Manasseh**.'

6217. That in the Church the truth of faith, which is of the Intellectual, is apparently in the first place; and the good of charity, which is of the Voluntary, is apparently in the second, is signified by Israel putting his right hand upon the head of **Ephraim**, and his left upon the head of **Manasseh**.

6222. 'He took his two sons with him, **Manasseh** and **Ephraim**' (ver.1)=the Voluntary of the Church and the Intellectual of the Church born from the internal. (6275.) (For) '**Manasseh**'=the new Voluntary in the Natural, and its quality; and '**Ephraim**,' the new Intellectual in the Natural, and its quality. . . What the Intellectual of the Church is, and what the Voluntary. Ex. The Intellectual of the Church is to perceive from the Word what the truth of faith is, and what the good of charity . . .

—³. See ENLIGHTEN.

6265. 'Joseph brought them from his thighs' (ver.12)=the good of the Voluntary and the truth of the Intellectual [taken away] from the affection of love on the part of spiritual good. . . (For) **Manasseh** and **Ephraim**, who, here, are those whom Joseph took away, =the good of the Voluntary and the truth of the Intellectual.

6267. 'And Joseph took them both, **Ephraim** in his right hand on the left hand of Israel' (ver.13)=the truth of the Intellectual as in the second place; and **Manasseh** in his left hand on the right hand of Israel'=the good of the Voluntary in the first place.

6269. 'Israel put forth his right hand, and placed it upon the head of **Ephraim**' (ver.14)=that he considered truth to be in the first place. . . For the spiritual man, who is represented by Israel, considers no otherwise before he has been regenerated . . .

6275. That good and truth in the Natural, which are represented by **Manasseh** and **Ephraim**, are the very internal there . . .

6287. 'And Joseph saw that his father placed his right hand upon the head of **Ephraim**' (ver.17)=the apprehension that he considered truth to be in the first place. . . (For) '**Ephraim**'=the truth which is of the Intellectual in the Natural.

6290. 'To remove it from upon the head of **Ephraim** upon the head of **Manasseh**' (id.)=to turn him away from the error.

6296. 'His younger brother shall be greater than he' (ver.19)=that good from truth, thus the spiritual man, will acquire more increase. (For) **Ephraim**, who, here, is 'the younger brother'=the truth of the Intellectual in the Natural, which (truth) is born from the internal. Here, however, **Ephraim**=good from truth . . . The reason **Ephraim**, here,=good from truth, is that he represents the man of the Spiritual Church, that is to say, the man of the external Spiritual Church; as **Manasseh** represents the man of the external Celestial Church. Good from truth constitutes this man, namely, the man of the Spiritual Church. The internal of this Church is that which is represented by Israel; and the external of it by **Ephraim**. The man of the Spiritual

Church differs in this from the man of the Celestial Church, that the good of the former is implanted in the Intellectual, but the good of the latter in the Voluntary . . . Therefore **Ephraim** represents the spiritual man; and **Manasseh**, the celestial man.

[A.] 6299. 'In thee shall Israel bless, saying, God set thee as **Ephraim** and as **Manasseh**' (ver.20)=that their Spiritual may be in the truth of the Intellectual and in the good of the Voluntary. . . (For) the spiritual good which is represented by Israel, is the Spiritual of the internal Church; whereas the truth and good which are represented by **Ephraim** and **Manasseh** are of the external Church . . .

6377⁴. '**Ephraim** shall return into Egypt'=that the Intellectual will consult scientifics concerning the arcana of faith.

6583. 'Joseph saw for **Ephraim** sons of the thirds' (Gen.1.23)=the establishment of the Church as to the Intellectual and its derivatives.

10283⁶. '**Manasseh**' (Is.ix.21)=evil of the will; '**Ephraim**,' falsity of the understanding.

S. 79². The understanding of the Word, both true and false, is described by '**Ephraim**' in the Prophets, especially in Hosea; for by '**Ephraim**' in the Word is signified the understanding of the Word in the Church; and as the understanding of the Word makes the Church, **Ephraim** is called 'My precious son,' and 'a child of delights' (Jer.xxxi.20); 'My first-born' (ver.9); 'the strength of the head of Jehovah' (Ps.lx.7; cviii.8); 'a mighty one' (Zech.x.7); 'filled with the bow' (Zech.ix.13); and the sons 'of **Ephraim**' are called 'armed,' and 'shooters of the bow' (Ps.lxxiii.9). . . Therefore, also, **Ephraim** was transferred to the right hand of Israel, and was blessed; and was also accepted in place of Reuben. And therefore **Ephraim** together with his brother **Manasseh**—under the name of Joseph their father—was exalted above all by Moses in the blessing of the Sons of Israel (Deut.xxxiii.13-17).

—³. But the quality of the Church when the understanding of the Word has been destroyed, is also described by '**Ephraim**' in the Prophets, especially in Hosea. III.

—⁶. 'Israel' (Hos.v.3; vi.10)=the Church itself; and '**Ephraim**,' the understanding of the Word from and according to which is the Church. R.134⁵. 298³.

360². (In the sealing of the twelve tribes, Joseph takes the place of **Ephraim**.)

E. 236⁶. '**Ephraim**' (Hos.xii.8,10)=the Intellectual of those who are of the Church which is enlightened while the Word is being read.

275¹⁹. '**Ephraim**' (Hos.xi.9)=the Church as to the understanding of truth.

282⁷. '**Ephraim**' (Hos.ix.11)=the enlightened understanding of those who are of the Church.

283¹⁶. '**Ephraim**' (Hos.iv.17)=the intellectual such as there is with those within the Church who are enlightened while they are reading the Word. . . '**Ephraim** being joined together with idols'=the Intellectual perverted seizing upon falsities. 376³⁸.

316²⁹. 'The ten thousands of **Ephraim**, and the thousands of **Manasseh**' (Deut.xxxiii.17)=the abundance of

truth and thence of wisdom; and the abundance of good and thence of love.

336⁴. Joseph=the Lord . . . as to His Spiritual Kingdom; and his two sons **Ephraim** and **Manasseh**,=the two things of that Kingdom, namely intellectual truth and voluntary good . . .

355⁵. '**Ephraim**' (Zech.ix.10)=the Church as to the understanding of truth. 357¹¹. 373³⁸. 376²². 601⁷. 962³.

376³¹. See DRUNK.

386². That all the will of good and understanding of truth will perish, is meant by '**Manasseh** shall devour **Ephraim**, and **Ephraim** **Manasseh**.'

391²⁷. '**Ephraim**'=the Intellectual of the Church; here, the Intellectual perverted. 419¹⁸. —¹⁹.

433⁵. 'Joseph' and '**Ephraim**' (Ezek.xxxvii.16). . . =those who are below the Celestial and Spiritual Kingdoms, because they are neither celestial nor spiritual, but natural, and still are in the good of life according to their religiosity.

—⁸. 'I will fill My bow **Ephraim**'=that the Church is to be established with those who . . . are in truths of doctrine thence.

—⁹. 'They shall be as the mighty **Ephraim**,' '**Ephraim**'=those who are in the truths of doctrine (from love to the Lord).

434⁹. '**Ephraim**' has a like signification to Reuben, namely, the understanding of truth, and truth in light. (Hence it is) said that **Ephraim** and **Manasseh** shall be sons of Israel as are Reuben and Simeon (Gen. xlviii.5) . . .

440². There are two things which make the Church, namely, the truth of doctrine and the good of life . . . These two things are represented . . . by '**Ephraim** and **Manasseh**' . . . The truth of doctrine is also called the Intellectual of the Church, and the good of life its Voluntary . . . In order that these things might be represented by **Ephraim** and **Manasseh**, they were born to Joseph in the land of Egypt . . . Wherefore, the good of the will in the Natural born from the Celestial Spiritual is signified by '**Manasseh**;' and the truth of the understanding in the Natural, also born thence, is signified by '**Ephraim**' . . . III.

—⁵. As Divine power exists in truth from good in the Natural, it is said, '**Ephraim** is the strength of Mine head.'

—⁶. 'Before **Ephraim**, Benjamin, and **Manasseh** stir up Thy strength' (Ps.lxxx.2). By '**Ephraim**' are meant those who are in natural truth: natural truth is such as is the truth of the Word in the sense of the letter. By '**Manasseh**' are meant those who are in natural good, which is the delight of doing what is good and of learning what is true . . . 449⁸.

—^e. '**Ephraim**'=the truth of the Church, that is, the truth of doctrine, which is the same as the truth of the understanding.

448⁸. As the truths of that Church have power from good, it is said that they shall be 'like the mighty **Ephraim**;' for '**Ephraim**'=truth from good in the natural man, which truth has power.

—⁹. 'Joseph' and 'Ephraim' (Ezek. xxxvii. 16) = the Spiritual Church, which is in the good of charity and the truths of faith.

—¹⁰. See JOSEPH.

—¹². See BENJAMIN.

540¹. 'Ephraim is a cake not turned' (Hos. vii. 8). Ex. 'Ephraim' = the understanding of truth.

559⁸. By the son of Remaliah, the king of Israel, who is also called 'Ephraim' (Is. vii. 4), is signified the perverted Intellectual. The Intellectual which is signified by Ephraim the king of Israel, is the Intellectual as to the Word. 706¹⁵.

624¹¹. 'Ephraim' = the understanding of the Word. —¹². SII²⁸. 846².

654⁵⁵. 'Ephraim' = the Intellectual of the Church and its truth of doctrine in the Natural. . . Therefore, 'Ephraim is like a silly dove, without heart' (Hos. vii. 11) = that now there is no Intellectual, because no truth, nor affection of truth and good.

—⁵⁶. 'Ephraim' (in Hos. ix.) = the understanding of the Word destroyed.

—⁵⁸. 'Ephraim' (feedeth on wind . . .) = the Church in which the understanding of truth is destroyed.

710¹. 'Ephraim' = the Church as to the understanding of truth and good. That there will no longer be any understanding of Divine truth in the Church, is signified by 'Ephraim, as a bird shall fly away his glory' (Is. ix. 11).

—⁵. 'Ephraim' = the understanding of the truth of the Church. —¹⁸. 799¹⁶. 866⁶. 1100²⁰. 1145⁴.

Ephrath. *Ephrata*.

See BETHLEHEM.

A. 4585. 'There was yet a tract of land to come to Ephrath' (Gen. xxxv. 16) = that now there was the Spiritual of the Celestial . . . 'Ephrath' = the Spiritual of the Celestial in the former state.

4593. 'Rachel died, and was buried in the way of Ephrath' (ver. 19) = the end of the former affection of interior truth. . . 'Ephrath' = the Spiritual of the Celestial in the former state. Hence it is evident that (these words) = the end of the state of the former affection of interior truth, and the resuscitation of a new state, which is 'Bethlehem.' In the genuine sense, by (these words) is signified the Hereditary, that by means of temptations it has been expelled for ever . . .

4594³. For from the most ancient time 'Ephrath' signified the Spiritual of the Celestial; hence, afterwards, so did 'Bethlehem.' (Hence it is said) 'Lo, we heard of Him at Ephrata' (Ps. cxxxii. 6).

6245. 'To come to Ephrath' (Gen. xlviii. 7) = the Spiritual of the Celestial in the former state.

6246. 'And I buried her in the way of Ephrath' (id.) = the rejection of that state.

9406⁴. 'To find Him in Ephrata' = to find Him in the spiritual sense of the Word.

9485. 'Ephrata' is Bethlehem where the Lord was born. 9594⁴.

E. 434¹⁶. 'Ephrath Bethlehem' (Gen. xxxv. 19) = the
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Spiritual Church, which is in truths from good, that is, in faith from charity.

684²⁷. 'We have heard of Him in Ephrata' = in the spiritual sense of the Word, and also in the natural sense; for 'Ephrata' and 'Bethlehem' = the Spiritual Natural.

Ephron. *Ephron*.

A. 2901. 'Ephron and the Sons of Heth' (Gen. xxiii.) = those with whom the good and truth of the Church is received.

2933. 'Ephron' = those with whom the good and truth of faith could be received. 2940. 2951. 2963. 6454. 6550. 6551.

2941. Ephron is here called 'the Hittite' to represent the Spiritual Church as head and prince.

3257. 'The field of Ephron the son of Zohar the Hittite which is upon the faces of Mamre' (Gen. xxv. 9) = resurrection as to good; and it also = the spiritual who receive truth and good from the Lord's Divine Human, and are saved.

Epicurus. *Epicurus*.

M. 182. (Epicurus there.) T. 693.

I. 17². The atoms of Epicurus . . .

Epilepsy. *Epilepsia*. M. 253^e. 470².

Epistle. *Epistola*.

A. 2481. (He recited) a letter he had written . . . D. 4313.

T. 701⁴. There was read an Epistle which was written by Paul . . . and which had not been published . . .

D. 1166. To-day I wrote a letter about money matters . . . The consequence was, that I fell into a state as it were corporeal, so that the Spirits could not speak to me . . .

2704. (I dreamed) that some one read a letter . . .

4412². In his Epistles, Paul has not mentioned a syllable of what the Lord taught . . .

4824. On the Epistles of Paul. That the Epistles of Paul have not an internal sense, is known in the other life; but it has been permitted that they should be in the Church lest those who are of the Church should do evil to the Word of the Lord . . . For if a man lives evilly and still believes the holy Word, he does evil to Heaven; therefore the Epistles of Paul have been permitted; and therefore Paul was not allowed to take a single parable, and not even a doctrine, from the Lord, and to expound and explain it, but he took all things from himself. The Church does indeed explain the Word of the Lord, but by means of the Epistles of Paul; wherefore, also, it everywhere recedes from the good of charity, and accepts the truth of faith . . .

E. 815². I shall here quote passages in which faith and believing are mentioned, but only from the Evangelists, and not from the Epistles of the Apostles . . . (for) the writings of the Apostles do not contain a spiritual sense, still, they are useful books for the Church.

Docu. 224. In respect to the Writings of the Apostles
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and of Paul, I have not quoted them in the Arcana Cœlestia, because they are doctrinal writings, and consequently are not written in the style of the Word . . . They were written thus by the Apostles that the new Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly and intimately. The Writings of the Apostles, nevertheless, are good books of the Church, insisting upon the doctrine of charity and its faith as strongly as the Lord Himself has done in the Gospels and the Book of Revelation; as may be seen and found evident by everyone who in reading them directs his attention to these points.

Epoch. *Epocha.*

T. 760². There have been two epochs of the Christian Church . . .

Equal. *Aequalis.*

Equality. *Aequalitas.*

W. 105. The heat and light are in . . . their equality.

M. 291². They reduce their husbands either into an equality of rights with themselves . . .

292². Insisting on their right of equality under the law . . .

343. It is possible for the Mohammedans there to think of the Lord as being equal to God the Father. (Compare T.832.)

D. 5001^e. Spiritual and celestial love . . . regards others as equals . . .

Can. Trinity iii. 2. How, from Jehovah . . . could there be produced three equalities?

Equal. *Aequus.* See FAIR.

Equal. *Par.* See PAIR.

A. 7773. In Heaven, all are as equals; for the one loves the other as a brother loves his brother; yet still the one sets the other before himself as he excels in intelligence and wisdom.

Equator. *Equator.*

A. 10162^e. Not far from the equator of the heavens.

Equestrian. *Equester.*

D. 4151. The equestrian order. 5461.

J.(Post.) 241. (The effect of wearing the equestrian dress.) —.

Equilibrium. *Aequilibrium.*

Equilibrate. *Aequilibrare.*

Equilibration. *Aequilibratio.*

A. 592². Such is the equilibrium of all things in the other life, that evil returns to him who does it . . . 696. 967. 1857².

689. Hence there is an equilibrium of each and all as to things celestial, spiritual, and natural, so that no one can think, feel, and act except from many, yet each one supposes that he does so in the most perfect freedom from himself. In like manner there is nothing in

existence which is not **equilibrated** by its opposite; and the opposites by the intermediates; so that everyone by himself, and a number together, live in the most perfect **equilibrium**. Therefore no evil can happen to anyone which is not at once **equilibrated**; and when there is a preponderance of evil, the evil, or he who is evil, is chastised by the law of **equilibrium**, as of himself . . . In such a form, and therefore in **equilibrium**, consists heavenly order . . .

2122^e. When evil thus begins to prevail, and the **equilibrium** to hang to the side of evil, it is manifestly perceived from that fact that the last time is at hand, and that the **equilibrium** will soon be restored by the rejection of those who are within the Church, and the reception of others who are outside.

2128. When the Spirits around me . . . did not so far suffer themselves to be ruled by the law of **equilibrium**, as not insolently to harass other Societies (they were dispersed). Des.

3628². Unless to these forces there corresponded internal forces, which reacted against these external ones, and thus held together and **equilibrated** the intermediate forms, they would not subsist for a single moment . . .

3643. Between (those in the Heavens and those in the Hells) there is in general an **equilibrium** . . .

4225^e. Everyone (in Heaven) is a centre of all the influxes, and therefore is in the most perfect **equilibrium**, and this according to the stupendous form of Heaven . . .

5278². The things which are opposite (in the memory) . . . hang downwards, and present themselves below, and **equilibrate** those things which are above . . .

5798⁷. All the Societies of Heaven have Societies opposite to them in Hell; thence is **equilibrium**.

5982. In order that man may be in freedom, the Lord places him in **equilibrium** between evils and goods, and between falsities and truths, by means of evil Spirits on the one side, and Angels on the other . . . This freedom is from the **equilibrium** in which he is kept.

6308. Man does not perceive that the influx is of such a nature, because his thought is kept in freedom by means of an **equilibration** between these two influxes . . . The evil could not know even if they did attend to it, because with them there is not an **equilibrium** between evil and good.

6477. By means of these endeavours opposite to each other, I have been constantly kept in **equilibrium**. Such endeavours, and consequent **equilibrium** exist with everyone, whence they have freedom to turn themselves whither they please; but the **equilibrium** is varied according to the evil or good which reigns with the man.

6657. There are particular spheres around every man; for there are with him Spirits from Hell and Angels from Heaven; hence man is in **equilibrium**, and has the freedom of thinking and willing evil, and that of thinking and willing good.

6864^e. In order that spiritual **equilibrium** may come forth, and everything be in a free state, evils are in the opposite against goods, and falsities against truths.

7007³. The Divine Providence . . . especially (provides) that all things may be in order in Heaven, and also in Hell, thus that Heaven may constantly relate to one man, and that Hell may be in the opposite, whence comes equilibrium . . .

8209². Between these endeavours diametrically opposite to each other, an equilibrium is kept, in order that man may be in freedom, and thus in choice . . . While a man is being reformed, he is kept in equilibrium, that is, in freedom, between willing good and willing evil . . .

H. 293. Wherefore, man is kept in his own life by means of evil Spirits, and is withheld from it by means of good Spirits; by means of them both he is also in equilibrium, and as he is in equilibrium, he is in his freedom . . .

536. As the relation of Heaven to Hell and of Hell to Heaven is like that between two opposites which act against each other, and from the action and reaction of which there results an equilibrium in which all things subsist, therefore in order that each and all things may be kept in equilibrium, it is necessary that He who rules the one should also rule the other; for unless the same Lord restrained the assaults of the Hells, and repressed the insanities there, the equilibrium would perish, and with the equilibrium the whole.

537. Concerning equilibrium . . . it is known that when two things act against each other, and when the one reacts and resists as much as the other acts and impels, neither of them has any force . . . and then both may be acted upon at pleasure by a third . . . Such is the equilibrium between Heaven and Hell. But it is not an equilibrium such as exists between two who fight in the body, of whom the force of the one is equivalent to that of the other, but it is spiritual equilibrium, namely, of falsity against truth and of evil against good. From Hell there continually breathes forth falsity from evil, and from Heaven truth from good. It is this spiritual equilibrium which causes man to be in freedom to think and to will . . . and therefore when he is in this equilibrium, he is in freedom either to admit . . . evil and the falsity thence from Hell, or to admit . . . good and the truth thence from Heaven. Every man is kept in this equilibrium by the Lord, because He rules both Heaven and Hell.

538. From Heaven has been perceived a sphere of truth from good, by means of which the fury of the endeavour ascending from Hell was bridled; whence the equilibrium.

540. This, therefore, is the equilibrium between Heaven and Hell. They who are in the World of Spirits are in this equilibrium; for the World of Spirits is midway between Heaven and Hell; and thence also all men in the world are kept in a like equilibrium; for men in the world are ruled by the Lord by means of Spirits who are in the World of Spirits . . . Such an equilibrium could not exist, unless the Lord ruled both Heaven and Hell, and moderated on both sides; otherwise falsities from evil would superabound, and would affect the simple good who are in the ultimates of Heaven . . . and thus the equilibrium would perish, and with the equilibrium freedom with men.

541. Every Society in Heaven has a Society opposite

to it in Hell, and this on account of the equilibrium . . . Therefore, the Lord constantly provides that every Society of Heaven may have its opposite in a Society of Hell, and that between them there is equilibrium.

546². Unless man were between both, he would not have any thought, nor any will, still less any freedom and any choice; for man has all these things by virtue of the equilibrium between good and evil.

589. On the equilibrium between Heaven and Hell. Gen.art.

— . In order that anything may come forth, there must be an equilibrium of all things. Without equilibrium there is not action and reaction; for equilibrium exists between two forces, of which the one acts and the other reacts; and the state of rest which is the result of a like action and reaction is called equilibrium. In the natural world, there is an equilibrium in each and all things; in general, in the atmospheres themselves, in which the lower things react and resist in proportion as the higher things act and press down. In the natural world there is also an equilibrium between heat and cold, between light and shade, and between what is dry and what is moist; the middle temperature being their equilibrium. There is also an equilibrium in all the subjects of the three kingdoms of nature . . . for without an equilibrium in them nothing comes forth and subsists; everywhere there is as it were an endeavour acting on the one side and reacting on the other. All manifestation—*existentia*—, that is, every effect, takes place in equilibrium, but takes place by this, that the one force acts and the other suffers itself to be acted upon . . . In the Spiritual World, that which acts and that which reacts is called life and will; life, there, is living force, and will is living endeavour, and the equilibrium itself is called freedom. Spiritual equilibrium, therefore, or freedom, comes forth and subsists between good acting on the one side and evil reacting on the other; or between evil acting on the one side and good reacting on the other. The equilibrium between good acting and evil reacting exists with the good; and the equilibrium between evil acting and good reacting exists with the evil. The reason spiritual equilibrium exists between good and evil, is that everything of man's life has relation to good and to evil; and the will is the receptacle. There is also an equilibrium between truth and falsity, but this depends upon the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade, which operate upon the subjects of the vegetable kingdom in proportion as there are heat and cold in the light and shade.

590. There is a perpetual equilibrium between Heaven and Hell; from Hell there continually breathes forth and ascends the endeavour to do evil, and from Heaven there continually breathes forth and descends the endeavour to do good. In this equilibrium is the World of Spirits . . . The reason the World of Spirits is in this equilibrium, is that after death every man first enters the World of Spirits, and is there kept in a like state to that in which he was in the world, which could not be done unless there were the most perfect equilibrium there . . . Spiritual equilibrium is the freedom that exists with man and Spirit.

[H.] 591². Hence it may be evident that the **equilibrium** in which are kept the Angels in the Heavens and the Spirits in the Hells, is not like the **equilibrium** in the World of Spirits. The **equilibrium** of the Angels in the Heavens is in proportion to the degree in which they have willed to be in good, or in which they have lived in good, in the world, thus, also, to the degree in which they have been averse to evil; and the **equilibrium** of the Spirits in Hell is in proportion to the degree in which they have willed to be in evil, or in which they have lived in evil, in the world, thus, also, to the degree in which they have been against good.

592. Unless the Lord ruled both the Heavens and the Hells, there would not be any **equilibrium**; and if there were no **equilibrium**, there would not be Heaven and Hell; for each and all things in the universe endure by virtue of **equilibrium**. . . Grant a preponderance on the one side, and no resistance on the other, and would not both perish?

593. The **equilibrium** between the Heavens and the Hells is diminished and increased according to the number of those who enter Heaven and who enter Hell. . .

594. How all things are ordered in the Heavens and in the Hells, so that all and each there may be in their own **equilibrium**. . . Beneath every Society of Heaven there is a Society of Hell which corresponds to it by opposition, from which opposite correspondence the **equilibrium** results. It is therefore continually provided by the Lord that no infernal Society which is beneath a heavenly Society shall prevail; and in the proportion that it does begin to prevail, it is repressed by various means, and is reduced to a just ratio of **equilibrium**. (These means enum.) . . . (Thus) the Lord alone provides that everywhere there is an **equilibrium** between good and evil, thus between Heaven and Hell; for upon such an **equilibrium** there is founded the salvation of all in the Heavens, and of all on earth.

597. That man is in freedom by means of the **equilibrium** between Heaven and Hell. Gen.art.

599. By means of the Spirits from Hell, man is in his own evil, and by means of the Angels from Heaven, he is in good from the Lord; thus he is in spiritual **equilibrium**, that is, in freedom.

600. As this is the case, the World of Spirits is intermediate between Heaven and Hell, and there is the **equilibrium** itself.

J. 33. The primary reason why the Last Judgment takes place at the end of the Church, is that there then begins to perish the **equilibrium** between Heaven and Hell, and with the **equilibrium** the very freedom of man. . . For without freedom no man can be reformed, and all the freedom of man is from the **equilibrium** between Heaven and Hell.

34. That the **equilibrium** between Heaven and Hell begins to perish at the end of the Church, may be evident from the fact, that Heaven and Hell are from the human race. . . and that when few men come into Heaven, and many into Hell, the evil on the one side increases over the good on the other. . . Therefore, all

are then judged by the Lord; the evil are separated from the good; all things are reduced into order; and a new Heaven is established, with a new Church on earth, and thus the **equilibrium** is restored.

W. 68^e. The **equilibrium** of all things is from simultaneous action and reaction; and everything must be in **equilibrium**.

263². In the greatest and least things of the universe, both living and dead, there is action and reaction; hence is the **equilibrium** of all things: this is lost when action overcomes reaction, and vice versa. It is the same with the natural mind and the spiritual mind. . .

P. 21. The Lord's Divine Providence causes evil together with falsity to be of service for **equilibrium**, etc. Gen.art.

23. With others, the conjunction of good and truth is provided by the Lord by means of the **equilibrium** between Heaven and Hell; for from Hell there continually exhales evil together with falsity, and from Heaven there continually exhales good together with truth: every man is kept in this **equilibrium** so long as he lives in the world; and by means of it, he is kept in the freedom of thinking, willing, speaking, and acting, in which he can be reformed.

215⁸. From this opposition there comes forth what is intermediate, in which is man, and is in it as it were in **equilibrium**, so that he can turn either to Hell or to Heaven.

M. 437. That between the two spheres (of scortatory love and of marriage love) there is an **equilibrium**, and that man is in it. Gen.art.

444². As good and evil are opposites, there exists an intermediate, and therein an **equilibrium**, in which evil acts against good; but as it does not prevail, it comes to a stand in an endeavour. Every man is educated in this **equilibrium**; and as it is an **equilibrium** between good and evil, or, what is the same, between Heaven and Hell, it is a spiritual **equilibrium**, which, with those who are in it, produces freedom. By virtue of this **equilibrium**, the Lord draws all to himself. . .

455. That the sphere of the lust of fornicating, such as it is in the beginning, is a mediate sphere between the sphere of scortatory love and the sphere of marriage love, and makes an **equilibrium**. Gen.art.

T. 69^e. So long as he lives in the world, every man walks in the midst between Heaven and Hell, and thence is in **equilibrium**. . . 383, Ex. 455².

475. So long as man lives in the world, he is kept in the middle between Heaven and Hell, and there he is kept in spiritual **equilibrium**, which is free-will. Gen. art. 497².

478. This spiritual **equilibrium**, which is free-will, may be illustrated by natural **equilibriums**. Examps.

496⁴. In such an **equilibrium** and consequent freedom are all things which are within man. . . If its **equilibrium** were to suffer, the member would sicken. . . **Equilibrium** and freedom, here, are one. There is no substance in the created universe which does not tend to an **equilibrium**, in order that it may be in freedom. D.3037^e. 3168.

497^o. So long as man lives in the world, as to his spirit he is in **equilibrium** between Heaven and the world . . .

D. 193. (How the spiritual equilibrium—*libratio*—of man is preserved.)

1175. On the reduction into **equilibrium** of external things by internal ones.

1176. See ATMOSPHERE. 2089.

1741. Until such phantasies are moderated so as to constitute an **equilibrium** . . .

1749. When there is an **equilibrium** of them between them and others, they are of use . . .

2071. See ENDEAVOUR.

2323^e. The sphere of their activity does not extend itself far . . . for such is the **equilibrium**, so to speak, that it is at once presented even if a very great disturbance appears. This may be sufficiently evident from the human race, in that a very great disturbance among some does not extend itself widely ; yet all are ruled by means of the Spirits of the World of Spirits.

2336^e. See DISEASE.

2361^o. They who are in a Society may be restrained from extending themselves more widely, and may thus be kept in a kind of **equilibrium**, that is, in an equality of thinking, speaking, and acting . . .

2443. On the **equilibrium** of each and all things in the Heavens. . . Such is the **equilibrium** of each and all things as to celestial, spiritual, and natural things in the Heavens, that no one can think, feel, or act, except from a number, and each one of the number from a number [of others], and so on ; and there never exists anything to which something from its own opposite does not answer ; and the opposites by intermediates, in like manner from a number . . . So that no one can think, will, feel, act, except in **equilibrium**. Wherefore, when I was in this idea, the Spirits said that according to this they are nothing. Wherefore, no evil can happen to anyone without being at once **equilibrated** by the Lord, thus by the good ; and when there is a preponderance of evil, the evil is punished.

2444. As there is such an **equilibrium**, that is, such a disposition, according to order, the order which is formed by the Lord and preserved to eternity consists in such a disposition to **equilibrium** in general and in particular.

2466. Such is the **equilibrium** of all things in the universal Heaven, that the one is moved by the other, thinks from the other, as it were in a chain . . . In this way is the universe ruled by the Lord, and, in fact, without trouble. 3168^e.

2891. Such is the **equilibrium**, that when a man who is a servant of the Lord seems to himself to resist [injuries] from anger, there are such Spirits who operate it into him . . .

3168. That there comes forth an **equilibrium** in all things of the World of Spirits and of Heaven. It was shown by my steps . . . in **equilibrium**, a very small moving force is efficient, so that those things are moved which appear to be in the highest degree strong and

resistant . . . Wherefore, the **equilibriums** are preserved. This is the reason why, by means of sufferings, Souls must put off the things which are not in the **equilibriums**.

3528. (The **equilibrium** in the World of Spirits is now on the point of perishing, and therefore the last times approach.)

3641^e. To these Societies there are also opposites ; for the **equilibrium** of all things exists by means of opposites.

3726^e. Wherefore, also, such an **equilibrium** is maintained in the World of Spirits by the Lord, and such an order ; and to every evil there is as it were its own response, that is, hindrance ; and if evil should preponderate . . . the World of Spirits is at once so disposed, that there is **equilibration** and response.

3873. Such is the **equilibrium**, that evil returns upon him who intends and does evil . . .

3932. When wickedness comes to its height, they precipitate themselves into punishments. It is tolerated up to that point ; but then the **equilibrium** perishes, and thus they precipitate themselves, and are reduced to **equilibrium**. If, however, they do not suffer themselves to be reduced to **equilibrium** by means of punishments, they are cast towards Hell, and are there devastated.

4285. Some of the very worst Spirits were with me, with pride . . . of whom the Angels said, through Spirits, that they could not resist, that is, actuate me to do otherwise : and as such is the **equilibrium**, and everyone is kept in **equilibrium** . . . The World of Spirits . . . becomes worse and worse, so that the **equilibrium** is as it were on their side . . .

4484^e. In the other life . . . all the consociations are in opposites ; hence the **equilibrium**.

4891^o. They were elevated in order that they might make an **equilibrium** against those who are in the Hells . . .

5003^e. Where forces are wanting, they are **equilibrated** ; Spirits are led thither by the Lord's Providence . . .

5554^e. Hence is the **equilibrium** (in all things of nature and of man) ; the efficient causes from the ends, and the effects from the causes.

5895. Beyond the most wicked of the Babylonish nation in the west, there are Hells not so atrocious, and the wickedness is gradually diminished up to the Mohammedans and gentiles ; and this for the reason that there may be **equilibrium**.

6006. Without freedom there is no reformation . . . (for then) . . . a man has not extension of thought and intelligence ; for he then believes that to be true in which he is, and does not see the opposite things : in a word, he is not in spiritual **equilibrium**. He who is in it can be led by the Lord to see clearly from both sides, and thus to see all things rationally, and thus spiritually.

4682. On the **equilibrium** between Heaven and Hell.

E. 413^o. When evils on earth and at the same time in the Spiritual World are so augmented that the dominion

hangs on their side, and thereby the **equilibrium** between Heaven and Hell is perishing, in which case, the Heavens . . . begin to labour, the Lord directs His power from the Sun, that is, His love, to protect the Angels, and restore the state which labours . . .

[E.] 573^s. Everywhere in the Spiritual World there is an **equilibrium** between Heaven and Hell; and, where there is an **equilibrium**, two forces continually act against each other . . .

754². Between the hatreds of the Hells, and the loves of the Heavens, there is an **equilibrium**, in which are kept men in the world . . .

806³. Before the Lord's Advent, the Hells were not in order, wherefore neither was there **equilibrium** between Heaven and Hell, but Hell on its side prevailed over Heaven . . . In order, therefore, that the destroyed **equilibrium** might be restored, it pleased the Lord to come into the world . . .

1043². The reason there are two dominions in the Hells . . . is that opposite must correspond exactly to opposite, in order that there may be **equilibrium**; for the coming forth and subsistence of all things in both the natural and the Spiritual world depends upon the just **equilibrium** between two agents which are opposites . . .

—³. **Equilibriums** derive their cause from the fact, that the same Divine goods and Divine truths which the Angels in the Heavens receive from the Lord, are turned into evils and falsities by the Spirits in the Hells . . .

1133⁶. By virtue of this opposition (between the three Heavens and the three Hells), the affections are kept in an **equilibrium** like that of the scales of a balance.

1146⁵. As these two forces, when quiescent, make an **equilibrium**, it follows that nothing can act and be moved unless it is in **equilibrium** . . . and that when it is acted upon it is out of **equilibrium**; also that everything acted upon and moved seeks to return to **equilibrium**.

Can. Redemp. ii. 7. In the middle of the interstice there is **equilibrium** between good and evil.

10. This **equilibrium** is elevated towards Heaven as evil prevails against good; and is depressed towards Hell as good prevails against evil . . .

11. This **equilibrium** is like a footstool for the Angels of Heaven, in which their good ceases, and upon which it subsists.

12. According to the degree in which this **equilibrium** is elevated, the happiness of the Angels . . . is diminished.

v. 1. Every man is in the **equilibrium** which exists between Heaven and Hell . . .

2. After death, every man first comes into this **equilibrium** . . .

4. At the end of the Church . . . this **equilibrium** is strained, and is filled with the evil who gather from the world.

5. Thence this **equilibrium** is elevated more and more towards Heaven, and the Angels are infested according to its approach.

6. All those who are in this elevated **equilibrium** are interiorly infernal and exteriorly moral.

Equinox. *Aequinoctium.*

H. 141. The east (in this world) is where the sun rises at the **equinoxes**.

Equity. *Aequitas.*

T. 413^o. Towards the evil charity is to be exercised according to natural **equity**; towards the good according to spiritual **equity**; but concerning the latter and the former **equity** something shall be seen elsewhere.

D. 2361^e. May thus be kept in a kind of **equilibrium**, that is, in an equality of thinking, speaking, and acting . . .

D. Wis. xi. 5a. The goods of charity, which are uses, in sum relate to justice and **equity** . . .

Equivalent. *Aequivalere.* A. 1937⁵.

Equivocal. *Aequivocus.*

D. 1304. (On the habit of using the Scriptures in jokes.)

D. Min. 4548. Occurs.

Er. *Er.*

A. 4821. 'Er' (Gen. xxxviii. 3) = the falsity of the Church. 4822.

4823. The first-born, **Er**, was named by his father Judah, but Onan, by his mother Therefore . . . 'Er' = falsity; and 'Onan,' evil. 4830.

4832. 'Er the first-born of Judah was evil in the eyes of Jehovah' (ver. 7) = that he was in the falsity of evil. Ex. With this son there was such a falsity of evil, that not even the representative of a Church could be instituted among any of his descendants; wherefore it is said that he was evil in the eyes of Jehovah, and that Jehovah caused him to die. Ex.

—6024³. 'Er and Onan died in the Land of Canaan' (Gen. xlvi. 12) = that falsity and evil were banished.

Eradicate. *Eradicari.*

A. 1573³. The hereditary evil from the father . . . can never be **eradicated**.

4317. (The Israelites) had an Hereditary which could not be **eradicated** by regeneration. Sig.

—⁴. The hereditary evil from the father . . . cannot be easily **eradicated**; but that from the mother can.

4747². That which is inrooted in both (the intellectual and the voluntary) lives of man . . . cannot be **rooted out**; for the very soul of man which lives after death has been formed by these things . . .

9188³. The truths which have once become matters of faith remain, nor can they be **eradicated**, and the falsities which afterwards become matters of faith conjoin themselves with them.

P. 79. Nothing which a man has appropriated to himself can be **eradicated** . . .

296². This can be done only gradually, by **eradicating** evil from its seed . . .

D. 2780. That in the other life impressions about others are **eradicated** with great difficulty.

Abom. 28. Falsities are to be **eradicated** before truths are implanted. 3/18.

Erech. *Erech.*

A. 1182. See BABEL, here.

Erect. *Erigere.***Erection.** *Erectio.***Erectly.** *Erecte.*

A. 153. In the Word, 'to build' is predicated of evils; 'to erect,' of falsities; and 'to renovate,' of both. II.

248. Therefore, when man looks to heavenly things, it is said that he goes erect . . . as in Leviticus: 'I have made you go erectly' (xxvi. 13).

3641. All in both Heaven and Hell appear erect . . .

3901⁴. 'Upon its feet erect like a man' (Dan. vii. 4). Ex.

7068. They who are in truth . . . stand erect, as if they were hard . . .

8371. (In Jupiter) they do not walk erect.

8391. Of himself, man is continually falling, but he is continually erected by the Lord; of himself, he falls when he thinks to will evil, and he is erected by the Lord when he resists evil, and thence does not do it. Such is the state with all who are in good; whereas they who are in evil are continually falling; and they, too, are continually being elevated by the Lord; that is to say, lest they should fall into the most grievous Hell of all . . .

8764⁴. 'Their wings were erect of the one to the other' (Ezek. iii. 13) represented the consociation of all things in the Divine. E. 283¹³.

9164. Falsities . . . do not stand erect to Heaven like the truths of good . . .

9180^e. He who regards charity and faith in the first place, thus the Lord and the neighbour, is an erect man; and in the other life is also presented to view erect, with his head in Heaven.

T. 69. Therefore, also, man stands erect upon his feet . . .

D. 567. Hence it may be evident that the erection of the body is not natural, but artificial . . .

3434. When his preacher was in his persuasion . . . and appeared erect . . . the good Spirits . . . appeared inverted . . . But afterwards, when he was inverted . . . the good Spirits were erect . . .

Coro. 30. The spiritual man is an erect man . . . Inv. 20^e.

Ernstrom. D. 6030.**Error.** *Error.***Err, Wander.** *Errare.***Erratic.** *Erraticus.***Erroneous.** *Erroneous.*

A. 940^e. Wandering stars around a Spirit signify falsities. 1128.

1071. See DRUNK. 1072.

1079. 'He saw the nakedness of his father'=that he observed his errors and perverted things . . . They who are in faith separated from charity see nothing else . . .

1080. With those who are in no charity . . . there is a publication of errors whenever there is an opportunity.

1086. 'They went backwards'=that they did not attend to the errors and perverted things.

1088. 'Their faces were backwards, and they saw not the nakedness of their father'=that so it ought to be done, and that no attention should be paid to such things as errors and mistakes from reasonings.

1090. 'Noah awoke from his wine'= . . . that he came out of the errors.

1102^e. When a man feels that he has compassion . . . especially for one who is in error as to the doctrine of faith, he may know that he 'dwells in the tents of Shem,' that is, that he possesses internal things through which the Lord is operating.

1381. These are called wandering Souls or Spirits . . .

2679. 'She went and wandered in the wilderness of Beersheba' (Gen. xxi. 14)=an erratic state in the doctrinal things of faith. . . In this verse is described the quality of the state at first with those who are being reformed; to wit, that they are carried away into various errors . . . The things, however, which enter at that time, although for the most part erroneous, are still such things as serve to promote growth . . .

3708⁵. Of those who are in ignorance of good, it is predicated that 'they wandered in the wilderness' (Ps. cvii. 4).

4031². He thus casts himself into grievous errors.

4717. 'Lo, he was wandering in the field' (Gen. xxxvii. 15)=that they had fallen from the general truth of the Church.

5625. 'Perchance this was an error' (Gen. xliii. 12)=lest he be adverse. 'An error'=what is adverse. Ex.

—^e. 'Sin'=disjunction and turning away; and so does 'an error' if there is sin in it, but in a less degree.

6400³. Hence it is evident how easily they may fall into error . . .

9051³. 'To behold a mote in a brother's eye'=something erroneous as to the understanding of truth.

9255. See ENEMY—inimicus.

H. 3. In going, they wander . . .

W. 187^e. Hence come errors, one after the other . . .

R. 51. These little stars appear . . . wandering with those who are in truths falsified.

B. 40. What is erroneous cannot be seen before.

T. 132. This is the fundamental error of the Church.

345⁴. An erratic or wandering faith, which is a faith in a number of gods.

D. 1594. On a wicked crew, wandering through Heaven.

2372^e. Then certain . . . erroneous things crept in . . . Therefore, the mistakes and errors, even the least of them, were from them.

2547. That in the other life, Souls are at first as it were wandering.

E. 238⁴. 'To do hypocrisy and to speak error' (Is.

xxxii.6)=to do evil from falsity, and to speak falsity from evil.

[E.] 376³¹. 'They **err** through wine, and **wander away—aberrant**—through strong drink' (Is.xxviii.7)=through falsities, and through those things which are from them. . . 'They **err** among them that see' (id.)=that they do not see the truths which are of intelligence.

386⁴. The falsities which he speaks against truths, are meant by 'the **error** which he speaks against Jehovah' (Is.xxxii.6).

405³³. 'The **wandering** sheep' (Matt.xviii.12)=him who is not in the good of love and of charity, because, from ignorance, he is in falsities; for where there is falsity there is not good, since good is of truth.

Inv. 26. The origins of all the **errors** in the Church have been, that they believed man to live from himself. . .

Eruca. *Eruca.*

A. 1069³. 'The **palmerworm** devoureth them' (Amos iv.9). 10261⁸.

927⁷. Punishment on account of no reception of these goods, is signified by 'the **palmerworm** devoureth the olive trees' (Amos iv.9).

9331⁵. 'I will compensate to you the years that the locust hath consumed, the beetle, and the bruchus, and the **palmerworm**' (Joel ii.25): it is evident that falsities and evils in the extremes, that is, in the external Sensuous of the man of the Church, are signified by these kinds of insects.

W. 354. Become chrysalises, aurelias, **erucæ**, nymphs, and at last butterflies.

T. 582². Like a field devastated by **erucæ** and locusts.

E. 403⁸. 'The **palmerworm**' (Amos iv.9)=the falsity which destroys. (=the falsity which destroys good. 638³⁰.)

D. Wis. xii. 3^o. The case of a worm, with the **eruca** and the butterfly from it.

Erudition. See LEARNING—*eruditio*.

Esau. *Esau.*

A. 367. The brotherhood (of charity and faith) was represented by **Esau** and Jacob; wherefore there was the dispute about the primogeniture and the dominion thence.

—². That **Esau**, that is, the charity represented by **Esau**, should at last have the dominion, is evident from the prophetic prediction made by Isaac: 'Upon thy sword shalt thou live, and shalt serve thy brother, and it shall be, when thou hast the dominion, that thou shalt drive his yoke from off thy neck' (Gen.xxvii.40). Or, what is the same, the Church of the gentiles, that is, the new Church, is signified by '**Esau**;' and the Jewish Church, by 'Jacob;'; and therefore it is so frequently said, that they should acknowledge the gentiles as brethren.

1675. See EDOM. 3302^o. 3320^o. 3322. —⁷. —⁸. 4642. 4645^e.

3232. Thirdly, it treats (in Gen.xxv.) of the conception and birth of the Divine Natural, as to good, which

is '**Esau**;' and as to truth, which is 'Jacob.' 3279^e. 3289. 3293.

3279^e. That the Divine Natural was born from the Divine Rational, is signified by **Esau** and Jacob being born from Isaac.

3296. By '**Esau**' is represented good; by 'Jacob,' truth. That a collision or combat came forth concerning the priority and dominion, is described in the internal sense by Jacob's taking away the primogeniture from **Esau**, and also the blessing; yet that this was done only for a time, is evident from Isaac's prophecy about **Esau**.

3299. 'Twins were in her womb'=that both were conceived together. . . namely, the good represented by '**Esau**,' and the truth represented by 'Jacob.' How it is that the good and truth of the Natural are conceived together. Ex.

3302. 'They called his name **Esau**' (Gen.xxv.25)=the quality thereof, namely, of the Natural as to good. . . '**Esau**'=the Lord's Divine Natural as to Divine good when first conceived.

3304. 'His hand took hold of the heel of **Esau**' (ver.26)=the lowest of natural good to which it adhered with some power. . . '**Esau**'=the good of the Natural.

—². Hence it is that from the first conception truth supplants good; as it is said of Jacob that he supplanted **Esau**.

3305. '**Esau**'=the good of life of natural truth. . . For there are two things which constitute the Natural . . . one, which is of life; the other, which is of doctrine . . . the former is called good, and the latter, truth. This good is what is represented by '**Esau**;' and the truth, by 'Jacob;'; or, what is the same thing, the good of life of natural truth is what is represented by '**Esau**,' and the doctrine of natural truth, by 'Jacob' . . .

3309. '**Esau** was a man knowing in hunting' (ver.27)=the good of life from sensuous and scientific truths. '**Esau**'=the good of life.

3313. 'Isaac loved **Esau** because hunting was in his mouth' (ver.28)=that the Divine good of the Divine Rational loved the good of truth. . . '**Esau**'=the Lord's Divine Natural as to the good therein. . . As the good of truth, which is here represented by '**Esau**,' and is signified by 'hunting,' is exterior, namely, in the natural affection proceeding from truth, it is said to have been 'in the mouth of Isaac.'

3317. '**Esau** came from the field' (ver.29)=the study of the good of life. '**Esau**'=the good of life of natural truth.

3318. '**He** was weary'=a state of combat.

3319. 'And **Esau** said to Jacob' (ver.30)=the Lord's perception from the good of the Natural . . . '**Esau**'=the Lord as to the good of the Natural.

3320. 'Cause me to sup of the red' (id.)=a longing for doctrinal things.

3321. 'Because I am weary'=a state of combat.

3322¹¹. 'Was not **Esau** Jacob's brother; and I loved Jacob; and I hated **Esau**, and I set his mountain a waste' (Mal.i.2,3). Here, '**Esau**'=the good of the Natural, which does not admit spiritual truth, which is

'Israel;' and what is doctrinal of truth, which is 'Jacob;' and, moreover, is vastated, which is 'to be hated.'

3326. 'Esau said, behold, I am going to die' (ver.32) = that he would afterwards rise again. 'Esau' = the good of the Natural.

3327. 'And for what is this primogeniture to me?' = that in this case he had no need of priority.

3330. 'And he sold his primogeniture to Jacob' = that in the meantime the priority was conceded to the doctrine of truth.

3332. 'And Jacob gave Esau bread and pottage of lentiles' (ver.34) = the good of life endowed with the good of truth and the good of doctrinal things. 'Esau' = the good of life.

3333. 'And he ate and drank' = appropriation.

3334. 'And he rose up' = elevation thence.

3335. 'And he went' = life.

3336. 'And Esau despised his primogeniture' (id.) = that in the meanwhile the good of life made no account of priority.

— In order that the signification in the internal sense of the things which are said in this chapter about Esau and Jacob may be apprehended, the thought must be entirely removed from the historicals, thus from the persons of Esau and Jacob; and in their place must be substituted the things which they represent, namely, the good of the Natural and the truth thereof; or, what is the same, the spiritual man who is being regenerated by means of truth and good. . . . When the good of the Natural and the truth thereof are apprehended in place of Esau and Jacob, it is evident how the case is with the regeneration of man by means of truth and good; namely, that in the beginning, the truth with him apparently has priority and also superiority, although in itself good is prior and superior. Ex.

3469. 'Esau was a son of forty years' (Gen.xxvi.34) = a state of temptation as to the natural good of truth. 'Esau' = the natural good of truth.

— The reason these things concerning Esau are immediately adjoined to those which have been related concerning Abimelech and Isaac, is that it has treated of those who are in the good of truth, that is, who are in a life according to doctrinal things taken from the literal sense of the Word. Ex.

3490. It now treats (in Gen.xxvii.) of the Natural, how the Lord made it Divine in Himself; 'Esau' = its good; and 'Jacob,' its truth. . . .

— In the representative sense, it also treats of the regeneration of man as to his Natural; in which sense, 'Esau' = the good of the Natural; and 'Jacob,' its truth; both, nevertheless, Divine, because all the good and truth in a regenerate man are from the Lord.

3494. 'He called Esau his elder son' (ver.1) = the affection of natural good, that is, the good of life. 'Esau' = the Divine good of the Natural; and as the good of the Natural is that which appears in the affection and life, it is the affection of natural good, or the good of life, which is here represented by 'Esau.' The affection of good in the Natural, and thence the good of life,

is what is called 'the elder son'; but the affection of truth, and thence the doctrine of truth, is what is called 'the younger son.' Ex.

3495. 'He said unto him, My son; and he said unto him, Behold me' (id.) = presence by virtue of what is foreseen and provided.

3499. 'Take, I pray, thy weapons, thy quiver, and thy bow' (ver.3) = the doctrinal things of good which he had. . . . namely, which the good of the Natural had, which is represented by 'Esau.'

3500. 'Go thou forth into the field' = where the ground is good.

3501. 'And hunt me hunting' = the truth of good. . . . because it is said to Esau, by whom is represented the good of the Natural.

3502. 'Make me dainties such as I have loved' (ver.4) = pleasant things thence, because from good. . . . The reason they are from good, is that they were from Esau, by whom is represented the good of the Natural. Ex.

3504. 'That my soul may bless thee' = adjunction to his own life.

3505. 'Before I die' = the first state of resuscitation in the Natural. . . . (For) the good of infancy and thence the good of life is that which is the first of regeneration; which state up to this point is represented by 'Esau.'

3508. 'Esau went into the field to hunt for hunting, and to bring it' (ver.5) = the endeavour of the affection of good to procure truth which might be conjoined with the Divine Rational. 'Esau' = the good of the Natural; hence, he = the affection of the good of the Rational in the Natural; for the good which is in the Natural is not of the Natural, but is of the Rational in the Natural.

3509. That from the Divine good of the Divine Rational, which is represented by 'Isaac,' the Lord willed to acquire truth through the good of the Natural, which is represented by 'Esau'; by means of which truth He might glorify. . . . His Natural. . . . cannot be comprehended unless it is illustrated by those things which come forth with man while he is being regenerated by the Lord. Ex.

—². 'Esau' = the good of the Natural coming forth from the good of the Rational.

3510. 'I heard thy father speak to Esau thy brother, saying' (ver.6) = that the Divine good of the Divine Rational willed the affection of good. . . . 'Esau' = the affection of good in the Natural.

3518. Natural domestic good is that good which man derives from his parents. . . . and it is perfectly distinct from the good of the Natural which flows in from the Lord. . . . The one is called the good of the Natural; and the other, natural good. Moreover, every man receives domestic good from his father and from his mother, which goods are also distinct from each other: that which he receives from his father is interior; and that which he receives from his mother is exterior. With the Lord, these goods were most distinct; for the good which He had from the Father was Divine; whereas that which he had from the mother was contaminated with hereditary evil. That good in the Natural which the Lord had from the Father was His Own, because it

was His life itself; and this it is which is represented by 'Esau,' (Whereas the natural good He had from the mother is what is meant by domestic good, and was rejected.)

[A.] 3526. 'Esau my brother is a hairy man' (ver. 11)=the quality, relatively, of the good of the Natural. Ex.

3527². Hence it is evident what Esau represents, namely, the good of the Natural; for he was called 'Esau' from what is hairy (Gen. xxv. 25), and 'Edom' from what is ruddy (ver. 30). Mount Seir, where he dwelt, also has a similar meaning, namely, what is shaggy . . .

3537. 'Rebekah took garments of desires of her elder son Esau' (ver. 15)=the genuine truths of good. . . 'Of desires'=genuine ones, because they are of the genuine good of the Natural, which is represented by 'Esau the elder son.' 3539. 3575.

3539³. That the state is completely inverted, is represented by Jacob's counterfeiting Esau, to wit, in his putting on the garments of Esau, and the skins of the kids of the goats . . .

3550. 'I am Esau thy first-born' (ver. 19)=that he believed it was real natural good. 'Esau,' and 'first-born'=good; in fact, the natural good which is represented by 'Esau,' (For the truth which pertains to man before he has been regenerated believes itself to be really good.)

3560. 'Whether thou art my son Esau, or not' (ver. 21)=that it was not natural good.

3563. 'And he said, The voice is the voice of Jacob, and the hands are the hands of Esau' (ver. 22)=that the Intellectual there, is of truth which is within; but the Voluntary there, is of good which is without; thus of inverted order.

—². The good of the Rational inflows into the Natural through a twofold way, namely, through the shortest way, into the good itself of the Natural, thus immediately, and through the good of the Natural there into truth. This good and this truth are what is represented by 'Esau' and his hunting. The good of the Rational also inflows into the Natural through a way less short . . .

—³. Therefore, good comes forth there under another form, namely, outwardly like the good which is represented by Esau, but inwardly like the truth which is represented by Jacob . . .

3564. 'He did not recognize him, because his hands were hairy like the hands of his brother Esau' (ver. 23)=that from the Voluntary which was without he perceived that it was natural good; (for) he did not recognize Jacob as Jacob, that is, the truth which Jacob represents; but he perceived Esau, that is, the natural good which was without . . .

3567. 'He said, Art thou he my son Esau; and he said, I' (ver. 24)=the state of natural truth, that then, from the external form, it believed itself to be natural good.

3576. From these particulars concerning Esau and Jacob, it may be evident, that the good of the Rational inmosty conjoined itself with the good of the Natural,

and, through the good there, with the truth . . . (for) Isaac had Esau in mind when he pronounced the blessing over Jacob . . .

—². 'Upon thy sword thou shalt live,' etc.=that so long as truth is being conjoined with good, good, as to the appearance, is in the lower place; but that it will be in the higher place; and then there shall be the conjunction of the Rational with the good of the Natural, and, through this, with the truth; and thus truth will become of good; and therefore Esau will then represent the good itself of the Natural; and Jacob its truth itself, both conjoined with the Rational: thus, in the supreme sense, the Lord's Divine Natural; Esau as to the Divine good; and Jacob as to the Divine truth there.

3588. 'Esau his brother came from his hunting' (ver. 30)=the truth of good and its advent. 'Esau'=the good of the Natural.

3592. 'And Isaac his father said to him, Who art thou? and he said, I am thy son, thy first-born Esau' (ver. 32)=the state of perception concerning natural good and the truth thence derived.

3597. 'Esau heard the words of his father' (ver. 34)=the apperception of the good of the Natural from good Divine.

—⁵. 'Esau lifted up his voice and wept' (ver. 38)=a further state of alteration.

3599. 'Isaac his father answered and said unto him' (ver. 39)=perception concerning natural good, that it would be made Divine. . . 'Esau'=natural good. . . It was said above that Esau represents the Lord's Divine Natural as to Divine good . . . but here, that Esau represents natural good which should be made Divine. How this is . . . The natural good which Esau first represents, is the Natural of the Lord's infancy, which was Divine from the Father, but human from the mother . . . (But) after the Lord . . . had expelled everything human that was from the mother, Esau represents the Lord's Divine Natural as to good; and Jacob, His Divine Natural as to truth. But Esau and Jacob represent the Divine good and the Divine truth of the Lord's Divine Natural as conjoined with each other like brothers, and which, regarded in themselves, are nothing else than a single simultaneous power for the formation and reception of actual good and truth.

3603². But when man comes into the state in which he does what is good from the affection of good, that is, when he is regenerate, he comes into the state which is described in the blessing given to Esau.

3605. 'Esau hated Jacob on account of the blessing with which his father blessed him' (ver. 41)=that natural good was averse to the inverted conjunction of truth. . . The reason 'to hate'=to be averse, is that it is predicated of the good which is represented by Esau . . .

3608. 'Rebekah was told the words of her elder son Esau, (ver. 42)=the Lord's perception from Divine truth concerning the mind-*animo*-of natural good at that time.

3610. 'Behold, Esau thy brother comforteth himself for thee to kill thee' (id.)=the mind-*animum*-to invert the state. and to deprive truth of self-derived life.

3614. 'Until thy brother's anger recedes from thee' (ver.44)=what is successive of the state with natural good. . . 'Wrath' is predicated of truth, here, of the truth of good which is represented by **Esau**; whereas 'anger' is predicated of that good itself.

3616. This end, after the completion of Jacob's stay with Laban, is represented by **Esau**, when 'he ran to meet Jacob, and embraced him, and fell upon his neck, and kissed him, and wept' (Gen.xxxiii.4) . . .

3659². In order that the representative might fall into a single person, it was permitted that he should thus take away the primogeniture from **Esau**, and afterwards the blessing. Hence it is, that Jacob now represents the good of the Natural . . . **Esau** is also still further treated of (in Gen.xxviii.6-8), to the intent that the good of truth, and the interior truth of good, of the Lord's Natural, might be represented, which could not yet be represented by Jacob.

3669. The good which is from truth is what, here, is 'Jacob'; and the good from which is truth, is what is 'Esau' . . .

3677. 'The brother of Rebekah, the mother of Jacob and **Esau**' (ver.5)=affinity from the mother with the good of truth which is 'Jacob' with the truth of good which is 'Esau' . . . 'Esau'=the truth of good, that is, the good from which is truth in the Natural.

3679. '**Esau** saw that Isaac had blessed Jacob,' (ver.6) =the thought of natural good concerning conjunction by means of the good of truth, which is 'Jacob' . . . 'Esau'=the good of the Natural.

3686. '**Esau** saw that the daughters of Canaan were evil in the eyes of Isaac his father' (ver.8)=the Lord's foresight and providence that the affections of that truth with which natural good had been heretofore conjoined, would not conduce to conjunction. . . 'Esau'=the Lord as to the Divine good of the Natural. . . How the case stands here, may be evident from the explication at Gen.xxvi.34,35, where it treats of the daughters of Heth whom **Esau** had taken to himself for women . . .

3687. '**Esau** went to Ishmael, and took Mahalath the daughter of Ishmael the son of Abraham' (ver.9)=the conjunction of that good with truth from a Divine origin. 'Esau'=the good of the Natural.

4234². The good with which (the truth represented by Jacob) was to be conjoined, is represented by **Esau**. That 'Esau'=the Divine good of the Lord's Divine Natural. Refs. This conjunction, namely, of truth Divine with the Divine good of the Lord's Divine Natural, is now treated of in the supreme sense.

4239. 'Jacob sent messengers before him to **Esau** his brother' (Gen.xxxii.3)=the first communication with celestial good. . . 'Esau'=celestial good in the Natural. Refs.

4240. The land of 'Seir'=celestial natural good: **Esau**, too, who dwelt there, represented that good . . .

4242. 'Thus shall ye say to my lord **Esau**' (ver.4)=the first acknowledgment of good, that it was in a higher place. . . 'Esau'=good . . . This also, is what is meant by the prophetic words of Isaac . . . 'it shall be when thou shalt have the dominion,' etc.

4245. 'I send to tell my lord, to find grace in **thine** eyes'= . . . the condescension and humiliation of truth before good.

4247. 'We came to thy brother, to **Esau**, and he even cometh to meet thee' (ver.6)=that good is continually flowing in, in order to appropriate truths to itself.

4248. 'And four hundred men with him'=the present state of good, that it may take the prior place.

4250. The preparation and disposition of truths and goods in the Natural to receive the good represented by **Esau**, Sig.

4252a. In the Natural . . . in which the good which is represented by **Esau** was not yet as conjoined with truth.

4256. 'Snatch me, I pray, out of the hand of my brother, out of the hand of **Esau**, because I fear him' (ver.11)=the state relatively. . . (For) when the order is being inverted, and good is manifestly taking its prior place . . . the natural man is in fear and straitness, and also enters into temptations. Ex.

4262. 'He took of that which came into his hand a present for **Esau** his brother' (ver.13)=the Divine things to be initiated to celestial natural good. . . 'Esau'=the Divine Natural as to good; here, as to celestial good, because the Natural was not yet made Divine.

4267. 'When **Esau** my brother shall meet thee . . . thou shalt say, Thy servant Jacob's: it is a present sent unto my lord **Esau**' (vers.17,18)=submission. Ex. 4268.

4336. It here treats (in Gen.xxxiii.) of the conjunction of the Divine good natural, which is 'Esau,' with the good of truth, which is 'Jacob'; thus concerning the submission of the latter, and its insinuation into Divine good natural.

4337. 'Jacob'=truth in the Natural; and 'Esau,'=the good with which the truth is to be conjoined. . . After the conjunction, good is actually in the first place (as is signified by the prophecy of Isaac to **Esau**); and it now treats of that state; wherefore Jacob calls **Esau** his lord, and himself a servant.

—e. Nor can truth be conjoined with the good which flows in through the internal man, and is Divine in its origin, which is here represented by **Esau**, until the truth is truth in will and act . . .

4340. '**Esau** came' (ver.1)=Divine good natural. 4348.

4350. '**Esau** ran to meet him' (ver.4)=the influx of Divine good natural.

4358. For by **Esau** is represented the Lord as to Divine good natural.

4366. '**Esau** said, I have much, my brother, be that to thee which is thine' (ver.9)=tacit acceptance, that thus he might insinuate the affection of good from truth.

4373². By **Esau** is represented Divine good in the Natural.

4385. '**Esau** said, Let me set, I pray, with thee of the people who are with me' (ver.15)=that some things relating to the truth of good might be conjoined.

4387. '**Esau** returned in that day to his way to Seir' (ver.16)=the state at that time of Divine good natural to which the goods of truth were adjoined.

[A.] 4542. 'When thou fleddest from before thy brother **Esau**' (Gen.xxxv.1)=when truth was set before good. '**Esau**'=the Divine good of the Lord's Divine Natural.

4563⁴. '**Esau**'=the good of the Natural by virtue of the immediate influx from the good of the Rational, that is, Isaac; and 'Jacob'=the good or the good of truth of the Natural by virtue of mediate influx through the truth of the Rational, that is, Rebekah.

4621. 'His sons **Esau** and Jacob buried him' (ver.29)=that he rose again in the good and in the good of truth of the Natural. . . '**Esau**'=the Lord's Divine Natural as to good.

4639. Gen.xxxvi. treats of the Lord's Divine good natural (which is '**Esau**'); and the whole order of that good is described by the names of ('the nativities of **Esau**').

4641. 'These are the nativities of **Esau**' (ver.1)=the derivations in the Lord's Divine good natural. . . As this good is of such a nature that it does not fall into the understanding of any man, and scarcely into that of any Angel, it is described by mere names; for the Lord's Divine good natural, which is represented by **Esau**, is that which was Divine in Him from His birth. . . Jacob represented that good which He acquired by virtue of His Own power. . . This good is that which He conjoined with the Divine good. . . The good which **Esau** represents flowed in through an internal way, and through rational good into natural, immediately; whereas the good which Jacob and Israel represents, flowed in through an external way. . .

4643. '**Esau** took his women from the daughters of Canaan' (ver.2)=the first conjunction of natural good with the affection of apparent truth.

4645. '**Esau** took his women, and his sons, and his daughters, and all the souls of his house, and his substance, and all his beast, and all his purchase, which he had acquired in the Land of Canaan, and went to the Land from before Jacob his brother' (ver.6)=all things of Divine good and of the truth thence, which ever appertained to Him, with which there is correspondence in Heaven, and thence Heaven; receding from Jacob because of the representation.

4646. 'These are the births of **Esau** the father of Edom' (ver.9)=the derivations in Divine good natural.

4647. 'These are the dukes of the sons of **Esau**' (ver.15)=the chief truths of good. —^e.

4651. 'These are the names of the dukes of **Esau** as to their families, as to their places, in their names' (ver.40)=the doctrinal things of good from them; and their rise, state, and quality.

—^e. '**Esau** himself is the father of Edom' (ver.43)=the Lord's Divine good natural in the Lord's Divine Human.

5135⁷. '**Esau**' (Jer.xlix.8)=the evil of the love of self to which falsities are adjoined. —^s.

9340⁸. 'The mount of **Esau**' (Obad. 19)=the good of love. Refs.

E. 410⁴. By '**Esau**,' here, (Jer.xlix.) is signified the love of self and thence evil destroying the Church.

448¹¹. By '**Esau** and his house' (Obad. 18) are meant those who believe themselves to be intelligent and wise, not from the Lord, but from themselves; for in verse 8 it is said, 'I will destroy the wise ones from Edom, and the intelligent ones from the mount of **Esau**,' who are those who have confirmed themselves in such things as favour their own loves from the sense of the letter of the Word.

— . That 'the house of Jacob shall be the heir of the inheritances of the house and of the mount of **Esau**;' and that 'the house of Jacob shall be a fire and the house of Joseph a flame to it' (vers.17,18)=that in the place of those who are meant by '**Esau**' there shall succeed those who are in the good of life according to the truths of doctrine. . .

710²⁰. By '**Esau**' is signified natural good in what is spiritual.

714²⁵. By '**Esau**' (Mal.i.3) are meant those who are in good as to the natural man; here, those who are in evil as to him; wherefore it is said, '**Esau** have I hated.'

730²¹. By '**Esau**' (Mal.i.3) is signified the natural love of man; by 'his mountains' are signified the evils from that love; and by 'his inheritance,' the falsities from these evils.

Escape. *Evadere, Evasio.*

Escaper. *Evasor.*

A. 1701. 'There came an escaper, and told Abram the Hebrew' (Gen.xiv.13)=that the Lord perceived from His interior man.

5899. 'To a great **escape**' (Gen.xlv.7)=deliverance from damnation. . . They who receive these goods and truths. . . **escape** damnation, and are among the residue. Hence it is that '**escape**' is mentioned in the Word *passim* where 'residues' and 'remains' are mentioned. Ill. . . From these places it is evident what '**to escape**' signifies; namely, that those who '**escape**' are those who have remains; and that '**to escape**'=to be delivered from damnation.

7646. 'It shall eat the residue of that which is **escaped**, which is left unto you from the hail' (Ex.x.5)=the consumption of all things that have anything from truth.

7655. Hell, whence there is no **escape**. Sig.

H. 410^e. Which **becomes** painful to him.

E. 413⁵. 'There was no **escaper** and residue' (Lam.ii.22)=no good and truth.

654⁶⁶. 'They shall not have a residue or one **escaping**' (Jer.xlii.17)=that nothing whatever of truth and good will remain.

Esek. *Esek.*

3427. 'He called the name of the well **Esek**, because they contended with him' (Gen.xxvi.20)=denial on account of these. . . and other things, because they were against them. . . 'To quarrel,' or 'contend'=to deny. Hence the name '**Esek**,' which, in the Original Language, means a contention or quarrel; and is derived from a related word which means oppression and injury:

and as 'well' here = the Word as to the literal sense in which is the internal sense, 'Esek' or 'contention' = the denial of the internal sense of the Word; (for they appear to be opposites).

Eshcol. *Eschkol.* (The Amorite.) See ANER.

Eshcol. *Eschkol.* (The brook or valley.)

D. 2054. The river 'Eshcol' (Deut. i. 24), where there were fruits and clusters of grapes, = the interior Heaven.

Espalier. *Transtrum.*

A. 2296. A garden consisting of espaliers as it were of laurels. H. 337. D. 4354.

H. 176. The trees . . . combined into arbours . . .

R. 463. Upon the decks were boys and girls.

D. 4379. That I was protected by the Lord, was represented by an azure cross-bar made of little bands, beyond which were the evil Spirits.

5986. Many of the ways there are stopped by cross-bars . . .

5987. Certain of the Zinzendorians . . . do not see these cross-bars . . . I saw one of them pass along the ways through the cross-bars without seeing them; it was also said that he did not see those cross-bars or barriers—*repagula*—because he believed himself to be sincere and true, when yet he was insincere and untrue; wherefore he was driven away. It was Levi the printer.

D. Min. 4601. There appeared an immense tower surrounded by boarded cross-beams.

Essence. *Essentia.*

Essential. *Essentialis.*

Essentially. *Essentialiter.*

See under DIVINE HUMAN.

A. 30. The very essence and life of faith is the Lord alone . . .

144. By the name the ancients understood nothing else than the essence of the thing.

145. In the Word, also, by 'name' is signified the essence of the thing. Ill. 1736^s. —^e. 1754.

256. In order that from His Divine power He might unite the Divine celestial proprium with the human proprium, in His Human essence; so that they might become one in Him . . .

300. He is called 'Jehovah,' because He alone Is, or lives; thus from essence . . .

367. Evident from the nature or essence of faith.

379^e. The essence of faith, that is, charity . . .

501. As it is removed from the centre . . . it partakes less of the essence of the fruit or seed . . .

1150. The Essential of worship is the adoration of the Lord from the heart.

1175. All external worship is the Formal of internal worship; for the internal is the Essential itself . . . (See WORSHIP, here.)

1228. This is evident from the essence of an internal Church . . .

1408^s. (Thus) the vessels are one thing, and the Essentials which are in them are another; the vessels are natural things, the Essentials which are in them are spiritual and celestial ones.

1419^s. The essence of celestial love consists in this. As the Lord is love itself, that is, the essence and life of the love of all in the Heavens . . . The desire to be great is contrary to the essence and life of celestial love . . .

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.'

1436. Every living Essential which is possible in that obscure state. Sig.

1458. In order that as to His Human essence He might become the very light of Heaven . . .

1470. Truth is attended with happiness and delight, but these are essential when it is from what is celestial.

1477. Celestial or Divine things were not so adjoined to the Lord as to make one essence, until He had undergone temptations; and had thus expelled the hereditary evil from the mother.

1645. Ends and uses are the principals and the Essentials of things.

1785. In His childhood, and in temptations, when the essences were not as yet united as one . . .

1802^e. Mutual love is the veriest Vital which they receive from the essence of the Lord, as from His Father.

1808^s. All celestial and spiritual things, which are from the Lord, are living and essential; or, as they are called, substantial.

1997. These two affections . . . are distinct from each other, both as to essence, and as to origin . . .

2225. The sense of the letter is similar to the internal sense, especially where it treats of the Essentials of faith . . .

2250^e. It is mercy itself which is intercession; for such is its essence.

2319. Angels, in the Word, = some Divine Essential with the Lord.

2349^s. As may be evident from the essence of love . . . 2715.

2385. They become truths falsified, because they are defiled by the essence of the beginning or principle.

2429^s. Good is the very essence of truth; and truth without its own essence is not truth.

2535. According to the essence of the thing which is the object of the prayer.

2576^s. For (the garments of the Angels) are real substances, thus essences in form.

2657^e. Hence He was no longer the son of Mary; but was Jehovah as to each essence.

2689^s. These are they who become spiritual men according to the essence of the truth in which they have faith.

2715^s. The humiliation which is the Essential in all worship . . .

2718. In this verse is described the man of the Spiritual

Church, such as he is as to good, that is, as to the **essence** of his life.

[A.] 2935^e. These are **Essentials**.

2982². The Churches which call faith the **Essential** the Church . . .

3023. 'Jehovah God of heaven' . . . = Jehovah Himself who is called 'the Father,' from whom He was conceived, thus who was His Divine **essence**; for the conception itself gave the veriest **essence** from which He was: 'Jehovah God of earth,' in this case, = Jehovah who is called 'the Son,' thus His Human **essence**: the latter came forth from the former when the Lord made it also Divine.

3761. As (faith and charity) are known only as to the terms, and are unknown as to the **essence** . . .

3910. 'God' is said in the Word from . . . power; 'Jehovah,' from being or **essence**. Hence it is, that 'God' is mentioned when it treats of truth: and 'Jehovah,' when of good. E. 220.

4060. Charity receives its quality from the truths which are of faith; and the truths of faith receive their **essence** and their life from charity.

4180. The Divine good as to each **essence**. Sig. —⁶.

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

4190^e. They acknowledge Him only as a common man as to His other **essence**, which they call the human nature.

4235. In the Lord was the Divine Itself which is called 'the Father,' the very **essence** of life, which with man is called the soul, was thence, and was Himself: this Divine is what is called in common discourse the Divine nature, or, rather, the Divine **essence** of the Lord.

4301. Truth receives its **essence**, and consequently its life, from good. 7759.

4574³. Thus they make one, like an **essence** and its form, or like the essential and the formal.

4606. 'Simeon, and Levi, and Judah, and Issachar, and Zebulon' = the **Essentials** of external Divine goods and truths. —^e.

4607. The **Essentials** of (interior goods and truths) are represented by Joseph and Benjamin. Enum.

4608. The **Essentials** of (subsequent goods and truths) are represented by Dan and Naphtali. Enum.

4609. The **Essentials** of (these mediums) are represented by Gad and Asher. Enum.

4680². Still there was one Church, because all made charity the **Essential** of the Church. They who . . . separated faith from charity, and made faith the **Essential** of the Church, were called 'Ham.'

4683^e. Hence it may be evident . . . what sort of a Church is that, which makes faith, and not the life of faith, **essential**.

4723. There are two **Essentials** which constitute the Church . . . one, that the Human of the Lord is Divine; the other, that love to the Lord and charity towards the neighbour make the Church . . .

4812. The sons by Tamar = the two **Essentials** of the Church; namely, faith and love.

4831^e. Internal things are **essential**; rituals are only formal.

4839². Divine good is the **Essential** of order, and Divine truth the Formal.

4899^e. They who do not know that charity is the internal, and thus the **Essential** of the Church . . .

4926⁴. The Church where charity and life is the **Essential**. Sig.

4981. He then makes . . . eternal life **essential**.

4985. 'Form' = the **essence** of a thing; 'aspect,' the manifestation thence: and as good is the very **essence**; and truth is the manifestation thence, 'beautiful in form' = the good of life, and 'beautiful in aspect,' the truth of faith . . .

5200^e. Thus are described the truths of the Natural . . . by their Formal, and by their **Essential**; the Formal is constituted of the things of faith; and the **Essential**, of those of charity.

5207. Good is **what is essential**; and truths are its formal things.

5272². Divine truth proceeding from Divine good is the veriest reality, and the veriest **Essential** in the universe . . .

5689^e. That which gives **essence** is as the father, for the **essence** is the soul; and that which gives the covering is the mother . . .

5948. There are **Essentials** and there are Instrumentals. In order that an **Essential** may produce an effect anywhere, it must have an Instrumental through which it acts; and as the Instrumental is formed, so it acts . . .

—². In the Word, **Essentials** are called things; and are those things which act through Instrumentals: thus interior things are relatively **Essentials**, because they act through exterior ones. By external things not being a subject of care, is meant that they must not be as the end, but that **Essentials** must be so; for in proportion as instrumental things are as the end, **Essentials** withdraw themselves and vanish. Examps.

—³. But it is to be known that the **Essential** and the Instrumental are relative; namely, that the **Essential** is so called because it acts through the other, as through its instrument or organ; but when another thing acts through that which was the **Essential**, this latter becomes an Instrumental, and so on. Moreover, in the created universe, there is nothing **Essential** in itself; this exists only in the Supreme . . . Who, as He is being or **Essential** in itself, is called 'Jehovah,' from being: all other things are only Instrumentals. Hence it follows, that as **Essentials** must be as the end . . . the Lord alone must be so.

6269³. (Thus) the Church would have a different face, if the good of charity were in the first place, that is, the **Essential**; and the truth of faith in the second, that is, its Formal.

6427. When the truth of faith is lived . . . it is called the good of truth, but in its own **essence** it is truth in act.

6487. They supposed the Lord to act from (fate or

absolute necessity), because He cannot proceed otherwise than according to the **most essential things** . . . Ex.

—^e. All things which are from the Lord are **most essential** ; but they do not follow in order from necessity, but in application to the freedom of man.

6587^e. The good of charity is the **Essential** of the Church.

7004². Divine truth is the only **Essential**. 7678^e. 8861^e.

7233³. It is therefore not surprising that with most people faith is the **Essential** of the Church . . .

—^e. But the Intellectual cannot be enlightened, unless it is believed that love to the Lord, and charity towards the neighbour are the principals and **Essentials** of the Church.

7236. In their own **essence**, the goods of the Spiritual Church are nothing but truths . . .

8200^e. (Such) can perceive no otherwise than that truth from the Divine is a mere cogitative affair, of no real **essence** ; but it is the veriest **Essential**, from which are all the **essences** of things in both worlds.

8873. Humiliation and submission are the **Essentials** of worship . . .

9199². They who distinguish the Divine into Persons, and not into **essences** united in one . . .

9210². For they regard what is good and just as the **essential** and only thing . . . and gain and honour . . . as relatively not **Essentials** . . .

10033³. To acknowledge the Divine of the Lord, is the first and the very **Essential** of all things which are of faith in the Church.

10356². Hence 'to keep the sabbaths of Jehovah' = to think holily and constantly about the Lord, about the union of the Divine Itself with the Divine Human, about the conjunction of the Lord as to His Divine Human with Heaven, about the conjunction of Heaven with the Church, and about the conjunction of good and truth in the man of the Church. As these are the very **Essentials** of the Church ; for without the acknowledgment and faith of these things the Church is not the Church ; the Sabbath, by which these things are signified, is mentioned in the last place, and also again and again to the end of the chapter (Ex. xxxi.).

10361. (Therefore) love and faith are the **Essentials** of the Church, because they conjoin men and Angels with the Lord . . .

10370. That the very **Essential** of the Church is the acknowledgment of the union of the Divine Itself in the Lord's Human ; and that this must be in each and all things of worship. Sig. . . The reason this is the **Essential** of the Church, and thence the **Essential** of its worship, is that the salvation of the human race depends solely on that union . . . That the salvation of the human race is thence, and consequently that this acknowledgment is the **Essential** of the Church and of its worship, the Lord teaches in many places. III.

H. 133. In its **essence**, the heat of Heaven is love.

172. The things in Heaven are not like those on earth as to **essence** . . .

375. The **Essential** of marriage is the union of minds . . .

549. From His own Divine **essence**, which is good, love, and mercy, the Lord cannot act in the same way with one man as with another. Ex.

L. 54. Therefore God is one both in Person and in **Essence**. F.35. P.231^e. 262⁷. R.67. B.116. T.2.

S. 46. As external things derive their own **essence** from internal ones, and both the latter and the former from the Inmost . . .

F. 18². Charity and faith make one, like **essence** and form ; since 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.

W. 24². Should it be said that these heads have one **essence** . . .

27. If another . . . should say that a plurality of Infinities, of Uncreates, of Omnipotents, and of Gods is possible, provided they have one and the same **essence** . . . is not one and the same **essence** one identity . . .

28. That the Divine **essence** itself is love and wisdom. Gen.art.

35. As there is such a union of love and wisdom . . . in God Man, the Divine **essence** is one. For the Divine **essence** is Divine love, because it is of the Divine wisdom ; and it is Divine wisdom, because it is of the Divine love. And as there is such a union of these, the Divine life is one : Life is the Divine **essence**.

45^e. As this very Substance and Form is Divine love and Divine wisdom, it follows that it is the very and only love, and the very and only wisdom ; consequently, that it is the very and only **essence** . . .

81. Think of the Divine Love and the Divine wisdom as being the very **essence** itself, space abstracted and a vacuum denied. Then think from space, and you will perceive that the Divine is the same in the greatest and least things of space ; for in **essence** abstracted from space there is neither great nor small, but identity.

84². The Sun of the Spiritual World in its **essence** is such, that spiritual heat and light can come forth from it ; and the sun of the natural world in its **essence** is such, that natural heat can come forth from it.

90^e. Spiritual heat and light derive their **essence** from a Sun which is pure love, and which is life itself ; whereas natural heat and light derive their **essence** from a sun which is pure fire, in which there is absolutely nothing of life.

335. The **essence** of spiritual love is to do good to others . . . for the sake of others : infinitely more is this the **essence** of the Divine love.

P. 157. There is an only **Essence**, an only Substance, and an only Form, from which are all the **essences**, substances, and forms that have been created. That only **Essence**, Substance, and Form is the Divine love and the Divine wisdom . . . —², Ex. —⁵, Ex.

242. By Cain and Abel . . . are meant the two **Essentials** of the Church ; which are love and wisdom, or charity and faith.

[P.] 256³. It is everywhere acknowledged that the Word is holy, and that the Lord has the Divine; and these two things are the **Essentials** of the Church . . .

259². When the Church itself had assumed as its **Essentials** such things as are of the understanding only . . . and when the things of life are not the **Essentials** of the Church, man from the understanding is in mere darkness . . .

—³. 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. . . If these three had been regarded as the **Essentials** of the Church, intellectual dissensions would not have divided, but would have only varied it . . .

328⁸. It is provided by the Lord that there is religion everywhere; and in every religion there are the two **Essentials** of salvation, which are, to acknowledge God, and not to do what is evil because it is contrary to God: all other things which are of the understanding . . . and which are called matters of faith, are provided for everyone according to his life, for they are accessories of life . . . Those who in the world have been in these two **Essentials** of religion, accept the truths of the Church . . .

340². There are two **Essentials** and at the same time universals of religion,—the acknowledgment of God, and repentance . . .

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 life; but at this day, instead of the acknowledgment of one God there is the acknowledgment of three, and instead of repentance of life there is repentance of the mouth only that one is a sinner; and through these two there is not any conjunction: wherefore, unless a New Church arises, which acknowledges those two **essentials**, and lives them, no one can be saved . . .

44. 'In the midst'=in the inmost, from which those things which are around . . . derive their **essence**; here, their light or intelligence.

465². His presence itself, such as it is in itself, or in its own **essence**, no Angel . . . can endure.

469. 'The little book'=the Word as to something **essential** therein; which is this doctrine in the Word, that the Lord is the God of Heaven and earth, and that His Human is Divine.

485, Preface. Of what quality they who are interiorly in faith alone are in their opposition to the two **Essentials** of the New Church; which are, that the Lord alone is the God of Heaven and earth, and that His Human is Divine; and that we are to live according to the precepts of the Decalogue. Tr.

490. The reason these are they who are meant by the 'two witnesses,' is that these two things are the two **Essentials** of the New Church . . .

491. That these two things, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two **Essentials** of the New Church, are to be taught even to the end and the beginning. Sig.

494. That those who want to destroy these two

Essentials of the New Church, will perish by infernal love. Sig.

495. That he who condemns them, will be in like manner condemned. Sig.

496. That those who turn themselves away from the two **Essentials** of the New Church, cannot receive any truth from Heaven. Sig.

497. That those who turn themselves away from these two **Essentials**, falsify the truths of the Word. Sig.

498. That those who want to destroy these two **Essentials** of the New Church, cast themselves into evils and falsities of every kind, as often and as much as they do it. Sig. . . The reason is, that in proportion as anyone destroys these two **Essentials**, he destroys the truths of the Word . . . For these two **Essentials** are the truths of the Word . . .

500. That those who are in the internals of the doctrine of faith alone will set themselves in opposition, and will attack these two **Essentials** of the New Church, and will reject them with themselves, and as far as they are able, with others. Sig.

501. That the two **Essentials** of the New Church are completely rejected by those who are interiorly in the falsities of doctrine concerning faith alone. Sig.

505. When all who have been and shall be in falsities of doctrine and thence in evils of life from faith alone, at the end of the Church which still is, to the beginning of the New Church, have heard and shall hear about the two **Essentials**, which are the acknowledgment of the Lord and of works according to the Decalogue. Sig.

506. By 'the bodies' are here signified the two **Essentials** of the New Church . . . And by 'not suffering them to be put into monuments,' is signified to reject them as condemned.

509. That these two **Essentials**, the one concerning the Lord and concerning the Divine Human, and the other concerning a life according to the commandments of the Decalogue, are in opposition to the two **Essentials** received in the Reformed Church, of which the one relates to a Trinity of Persons, and the other to salvation by faith alone without the works of the law; and that owing to this opposition the two **Essentials** of the New Church, which is the New Jerusalem, are regarded with contempt, uneasiness, and aversion. Sig.

510. That these two **Essentials** of the New Church, at the end of the former one, while the New Church is beginning and advancing, are vivified by the Lord with those who receive them. Sig.

512. These two **Essentials** of the New Church taken up by the Lord into Heaven, whence they are and where they are, and their protection. Sig.

514. 'To see the two witnesses'=to hear these two **Essentials** of the New Church, and also to see confirming things from the Word. . . Yet they did not receive. Sig.

529. 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, through which there is conjunction. Sig.

537. These are they who are meant by 'the dragon' . . . for they are against the two **Essentials** of the New Church, which are, that God is one in **Essence** and in Person, in Whom is the Trinity, and that this God is the Lord ; and also that charity and faith are one, like an **essence** and its form ; and that no others have charity and faith than those who live according to the precepts of the Decalogue . . .

611⁷. Therefore, my disciples, think of God from **Essence**, and from this of His Person ; and not from Person, and from this of **Essence** ; for to think from Person about **Essence**, is to think materially even about **Essence** ; whereas to think from **Essence** about Person, is to think spiritually even about Person.

875². Consequently, the **essence** of the Heavens is love, and their manifestation is wisdom . . .

876^e. In this Heaven are all the little children of Christians, because they are educated by the Angels in these two **Essentials** of the New Church, which are the acknowledgment of the Lord as the God of Heaven and earth, and a life according to the precepts of the Decalogue.

903. See DOCTRINE.

961². The Divine being is the Divine **essence** . . . because the Divine **essence** . . . is God. (See BE, here.)

M. 21^e. Consent is the **Essential** of marriage ; all other things, which follow, are its formal things.

87³. There does not exist an **essence** without a form, nor a form without an **essence** ; and good is **essence** or being, and truth is that through which the **essence** is formed, and the being comes forth.

183³. As (marriage love) is from the Lord, it is love, wisdom, and use, which are three **Essentials** that together make one Divine **essence**, and nothing but what is of the Divine **essence** can proceed from Him, and inflow into the inmost of man which is called his soul ; and these three **Essentials** are turned into analogous and corresponding things in their descent into the body. What (therefore) is meant by the third proceeding Divine **Essential**, which is called use ? Ex.

306. There are some ceremonies which are only formal, and there are some ceremonies which are also **essential** : among the latter are weddings. Ex.

T. 5. As the acknowledgment of God from the Knowledge of Him is the very **essence** and soul of all things in universal theology . . .

17. (The notion that the three Divine persons are of one **essence**, refuted.) 168.

18. (The distinction between the Divine being and the Divine **essence**.) (See BE, here, and at 21².)

23. Consequently, another God of the same **essence** is not possible.

—². That an identity of three Divine **essences** is an offence to reason . . .

29³. His Sun . . . which consists of the Divine **essence** . . .

36. On the **essence** of God, which is Divine love and Wisdom. Gen.art.

— We have made a distinction between the being

of God and the **essence** of God, because [we have made one] between the infinity of God and the love of God ; and the term infinity is applied to the being of God, and the term love to the **essence** of God ; for the being of God is more universal than the **essence** of God . . . not that the being of God pre-exists, but because it enters into the **essence** as what is adjunctive cohering, determining, forming, and at the same time elevating.

37. That God is love itself and wisdom itself, and that these two make His **essence**. Gen.art.

— Love and wisdom are the two **Essentials** . . . But as men withdrew their minds from Heaven . . . they began not to know what love is in its **essence**, and thence what wisdom is in its, not knowing that love abstracted from form is impossible . . . Now as God is the very, the only, and thus the first Substance and Form, of which the **essence** is love and wisdom . . . it follows, that He created the universe . . . from love through wisdom . . . Love, moreover, is not only the **essence** which forms all things, but is also that which unites and conjoins them . . .

—². Heat and light are the two **Essentials** . . . (and) they correspond to the Divine love and the Divine wisdom ; for the heat which proceeds from the Sun of the Spiritual World, in its **essence**, is love ; and the light thence, in its **essence**, is wisdom. 49. I.6.

— They may also be illustrated by the two **essentials** and universals by means of which human minds come forth and subsist, and which are the will and the understanding . . . The same things may be further illustrated by the two **essentials** and universals by means of which human bodies come forth and subsist, and which are the heart and lungs . . .

38. Hence it is that in the Church there are two **essentials**, which are called charity and faith . . .

43. That the **essence** of love is to love others outside of itself . . . Gen.art. There are two things which make the **essence** of God,—love and wisdom ; but there are three things which make the **essence** of His love,—to love others outside of itself, to will to be one with them, and to make them happy from itself : the same three things also make the **essence** of His wisdom . . . (These three **Essentials** explained in order.)

49. Hence it is evident, that as infinity, immensity, and eternity pertain to the Divine being, so omnipotence, omniscience, and omnipresence pertain to the Divine **essence** . . .

73². Thus fill with the Divine **essence** man's natural faith . . .

134³. (These things are diametrically contrary to the Divine **essence** itself. Enum.)

139. That which proceeds is of one and the same **essence** with Him from whom it proceeds ; like these three, the soul, the body, and the proceeding, which together make one **essence** ; with man, a merely human one ; but with the Lord, a Divine and at the same time a Human one ; which, after glorification, were united as the prior with its posterior, and as the **essence** with its form. Thus the three **Essentials**, which are called the Father, the Son, and the Holy Spirit, in the Lord are one.

[T.] 145. As the Lord is Divine truth itself from Divine good, and this is His very **essence**, and everyone acts what he does act from his **essence**, it is evident that the Lord continually wills . . . to implant truth and good in every man. This may be illustrated by many things . . . Every man wills, thinks, and, as far as is allowable, speaks and acts from his **essence**. Examps. . . It is the same with every subject of a lower sort in the animal kingdom . . . every one is Known from its **essence** or nature; from this, and according to this, is the instinct of every one of them. In like manner in the vegetable kingdom, every tree, shrub, and vegetable, is Known from its fruit and seed, in which its **essence** is innate . . . Nay, every kind of ground, clay, and stone . . . and every mineral and metal, is judged of from its **essence**.

166. As these three, the Father, the Son, and the Holy Spirit, are the three **essentials** of the one God, which make one . . . Gen.art. There exist general **essentials** of one thing, and also particular ones, and the latter together with the former make one **essence**. The general **essentials** of one man are his soul, body, and operation; and that these make one **essence** may be seen from this, that the one is from the other, and for the sake of the other, in a continuous series; for the man begins from the soul, which is the very **essence** of the seed: this not only initiates, but also produces in their order the things which are of the body, and afterwards . . . the operations; wherefore, from the production of the one from the other, and the consequent engrafting and conjunction, it is evident that these three are of one **essence**, and they are therefore called three **essentials**.

167. Everyone acknowledges that these three, to wit, the soul, the body, and operation, were and are in the Lord God the Saviour. . . The Divine of the Father, like the soul in man, is therefore His first **essential**. That the Son whom Mary brought forth, is the body of that Divine soul, follows . . . This, therefore, is the second **essential**. The reason the operations make the third **essential**, is that they proceed from the soul and the body together; and the things which proceed are of the same **essence** as those which produce them. That the three **essentials**, which are the Father, the Son, and the Holy Spirit, in the Lord are one. III.

168. When it is said that the Father, the Son, and the Holy Spirit, are the three **essentials** of one God, like the soul, body, and operation with man, it appears to the human mind as if three Persons were these three **essentials** . . . But when it is understood that the Divine of the Father which makes the soul, and the Divine of the Son which makes the body, and the Divine of the Holy Spirit, that is, the Divine proceeding, which makes the operation, are the three **essentials** of the one God, this then falls into the understanding. For God the Father is His own Divine, the Son from the Father is His, and the Holy Spirit from both is His, and these, being of one **essence** and unanimous, make the one God. If, however, these three Divines are called Persons, and to each is attributed His own property . . . the Divine **essence** becomes divided . . .

170. (The three Gods supposed to have one Divine

essence, by which is meant eternity, immensity, omnipotence; and thence equal divinity, glory, and majesty.)

—². The reason this Divine Trinity is in the Lord God the Saviour and Redeemer Jesus Christ, is that the three **essentials** of the one God, which make one **essence**, are in Him.

172³. If, however, they had said, that the Father has the Divine **essence**, that the Son has the Divine **essence**, and that the Holy Spirit has the Divine **essence**, but that there are not three Divine **essences**, but that the **essence** is one and indivisible, then this mystery would be explicable. Ex. . . For then there are understood three **essences** which are of one and the same Person, and so together make an **essence** one and indivisible.

177². Derivatives derive their **essence** from the beginning or principle.

178. From this (notion) it follows that the universe is what is called God; that nature is its **essence** . . .

339. In its own **essence**, faith is spiritual, but in its own form it is natural . . .

352. As faith in its own **essence** is Truth . . .

357. Because faith and charity are the two **essentials** of salvation . . .

364. Neither could God . . . divide His **essence**; for this is one and indivisible.

—². The sun . . . with all its **essence**, which is heat and light, inflows into every tree . . .

—³. The Lord is omnipresent, and where He is present, there He is with His whole **essence**; and it is impossible for Him to take some of it away, and so give part to one and part to another; but He gives the whole, and affords man the opportunity to take little or much.

365. Therefore the Lord with all the **essence** of faith and charity flows in with every man. Gen.art. . . For the life of the Divine wisdom is the **essence** of faith; and the life of the Divine love is the **essence** of charity . . .

367³. To separate charity from faith is like separating **essence** from form. It is known . . . that **essence** without form, or form without **essence**, is not anything; for **essence** has no quality except from form, nor is form any abiding being except from **essence**; consequently, nothing can be predicated of either when separated from the other. Charity, moreover, is the **essence** of faith, and faith is the form of charity; just as good is the **essence** of truth, and truth is the form of good. These two, to wit, good and truth, are in each and all things which **essentially** come forth . . .

374². From which it follows, that 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 boughs and leaves, and actually of the wood of the tree.

380. Thus all that which is **essentially** charity, and **essentially** faith, is from that marriage.

384. Merely natural faith has not the **essence** of faith in it.

410. Wherefore, good itself is **essentially** the neighbour.

420. (Thinking and willing, and speaking and acting) do not essentially make the external and the internal man.

421. (Charity and good works) are formally distinct, like the mind which thinks and wills, and the body through which the mind speaks and acts; while they are essentially distinct, because the mind itself is distinct . . . Therefore, if works proceed from . . . the natural mind, they proceed from a good will which is not charity . . . and charity in only the external form . . . does not possess the essence of charity. Examp.

445. If moral life is looked at in its essence . . .

450. Heresies . . . in each of which these three essentials, which are God, charity, and faith, have been and are acknowledged . . .

482. This perception is understanding itself in its essence.

493². The interior will is the man himself, for the being and the essence of his life are there; the understanding is its form . . .

508⁵. This light in its essence is truth.

585^e. Every particle of dust . . . exhales from its essence a subtle something . . .

658⁸. The will is the being or essence of man's life; the understanding is the manifesting or manifestation thence: and as an essence is not anything unless it is in some form, so is the will unless in the understanding . . .

712. It is known that the essentials of the Church are three, namely, God, charity, and faith . . . Can. Trinity x. 7.

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives essence from these two essentials or proper things of his life; wherefore the Angels Know of what quality a man essentially is, from a short intercourse with him . . .

D. 1000^e. To the sanguineous essences.

1004. They who discern the inmost essences, belong to the renal capsules.

1715. Could never fall to the lot of spiritual essences, or Spirits. 1719. —. —.

3954. He said his spirit . . . was his interior essence . . .

4399. The affection of truth is formal; the affection of good is essential. Examp.

4847². The Divine . . . is not divided into three equal essences; but into three successive essences . . . I perceived that the Divine Itself which is the first essence is a Man in endeavour . . . That the second essence was born a Man and is essentially from the first one; and that the third essence in the succession is a Man proceeding . . .

6081. They have rejected the three most essential things of the Church and of Heaven,—the Divine of the Lord, the Word . . . and the works of charity.

E. 105. Life according to Knowledges is the essential of the Church.

283. All things by which celestial things are represented as to the bodies themselves=essential things;

and as to those things which are around them, formal things. Thus man, as to the body, =good in essence; and as to those things which encompass it, good in form. 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.

343³. He believes the three names to be three Gods, but one as to essence. Yet it cannot be said that they are one as to essence when to one there is attributed what is different from the other, because thus the essence is divided; thus upon each essence there is bestowed the name of a Person. But they are one essence, when the three are of one Person . . .

435². For there are three things which fully constitute and form every universal essential, namely, the good of love, truth from this good, and thence the good of life.

438. Each tribe represented . . . some universal essential which makes Heaven and the Church. There are in general three universal essentials which make them, namely, love to the Lord, charity towards the neighbour, and the obedience of faith. Sig.

687¹⁷. 'To sit' is a term significant of essence and permanence in the state of a thing and of life.

797⁴. Love in its essence is willing, and in its manifestation is doing.

944³. As the heat and light of Heaven vivify spiritual essences, so the heat and light of the world vivify natural essences . . .

959². The essence of God is Divine love; and His quality is thence the Divine truth united to Divine good . . .

1097². Thought about the infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient God, opens Heaven; for these are the attributes of the essence of the one and true God.

1103. Neither mingling the persons, nor separating the essence . . . These things are said (in the Athanasian Creed) in order to remove the idea of three Gods; but they fall into the understanding no otherwise than that there are three Persons, but one Divine essence for all; thus by the Divine essence is there meant God; when yet essence . . . is a predicate, and God . . . is the subject; and therefore to say that the essence is God, would be like saying that the predicate is the subject; when yet essence is not God, but is of God . . . Hence it is evident that the idea of three Gods . . . is not removed.

1104². The Athanasian doctrine teaches that in the Lord there are two essences, a Divine one and a human one . . .

1111³. From the Divine essence (it appears) that one Divine by itself is not possible, but there must be a trine: this trine consists of being, manifesting, and proceeding . . . and this trine is one in Essence and one in Person, and is God.

1206². All that is called soul which is essence; for that which has no essence in itself does not come forth, because it is not an entity-ens, because there is no being

from which it is. This is the case with nature ; its essence, from which it comes forth, is the Spiritual, because this has Divine being in it . . . this essence may also be called the soul, because everything spiritual is alive . . .

[E.] 12267. The essence of uses. (See USE at this ref.)

Ath. 74. It is said that there is one substance or essence, when yet there is a specific difference, because the attribute in special belongs to one more than another. Ex.

108. To Spirits who were saying that they believed in three Persons and still in one God, because there is one essence or substance to the three, I said, What need is there of the metaphysical term essence and substance? . . . Consult your thoughts: do you not think of three Gods . . .

151. The reason the most essential thing of the Church is to know and Know its God ; and that without this most essential thing there is not any conjunction with God . . . is that in the Spiritual World the thought and will have their conjunction with him who is regarded and loved.

1682. That the substance or essence makes one God therefrom falls into the idea of no one when the essence or substance is distinguished by attributes of the one which are not proper to the other ; for so the one is worshipped for this attribute, and the other for that.

169. If, however, you think that it is the substance or essence which is called Person, there necessarily results one Person, and the Trine in that.

170. Moreover, each attribute by which the one Person is distinguished from the other is a Divine attribute . . . and whatever Divine there is in the three Persons is a distinct Divine essence or substance : and as Athanasius saw this, he took care that all the three should be in each attribute. From this it follows again, that the substance and essence is not one unless it is in one Person.

183. Consider whether one and the same essence or substance, in which are the like properties and attributes, can be said to be otherwise than one, without any distinction into Persons. It is otherwise when specific properties and specific attributes are of the same essence or substance ; it can then be distinguished into Persons ; but still it is not then the same essence which from three makes one.

209. Christians can with difficulty think of . . . the Divine Human . . . because they think of a common man, and not of the Human essence, which is love.

222. Athanasius and the learned after him thought to conjoin the three Divines into one by this, that the essence is one . . . But from this subtlety, which cannot be comprehended, who ever thinks of one God ? What he thinks is that there are three Persons . . . so that he does not see one God, but three Gods.

D. Love xviii4. Everyone attends to the things he sees and feels, but not to the life, soul, or essence from which he sees and feels.

D. Wis. i4. Wisdom with the Angels gives to see these things in their essence, and light gives to see them in their form . . .

xi. 1e. The end is the very essence (in the cause and the effect).

Q. ii. The essence purely Divine, which was the purely Divine celestial and Divine spiritual essence, transcends both the angelic and the human Rational.

iv. 'The Word' . . . was the Divine wisdom, which with the Divine love constitutes the Divine essence, and thus one and the same God.

Can. God ii. This one God is the being itself which is Jehovah ; and thence the essence and manifestation of God in Himself.

2. And therefore this only God is Essence, Substance, and Form ; and men and Angels are spiritual essences, substances, and forms ; that is, images and likenesses . . .

6. Consequently, another God, of the same essence with the one God, is not possible.

7. The plurality of gods in ancient times, and partly so in modern ones, has had no other origin than from the non-understanding of the Divine essence.

v. 1. Love and wisdom are the two essentials and universals of life ; love is the being of life, and wisdom is the manifestation of life from that being.

Redeemer i. In Jehovah God there are two things of the same essence, Divine love and Divine wisdom, or Divine good and Divine truth.

viii. 1. Jehovah God from eternity possessed a Human like that of the Angels . . . but of infinite essence, thus a Divine Human.

Redemption i. 7. There are four essentials of the Church,—the Knowledge of God, the Knowledge of the goods of charity, the Knowledge of the Truths of faith, and a life according to them.

Trinity ii. These three, the Father, the Son, and the Holy Spirit, are the three essentials of the one God . . .

Establish. *Instaurare.*

Establishment. *Instauratio.*

Establisher. *Instaurator.*

A. 12412. The worship . . . that was established by Eber.

22437. The Lord then established a new Church . . . 28536. 2902. 29133.

2978. Thus a new spiritual Church was established. 2986.

29862. When a new Church is being established by the Lord, rarely, if ever, does this take place with those with whom had been the old Church . . . The Ancient Church . . . was established with the gentiles . . . When this Church perished, a resemblance of a Church was instituted—*institutum*—with the descendants of Abraham . . . After this Church had been consummated, the Primitive Church was established from the gentiles . . . The reason why a new Church is established by the Lord with the gentiles. Ex.

38126. The establishment of the Church with the gentiles. Tr.

40607. The establishment of a new Church. Sig.—e.

42312. Then the old Church is rejected, and a new one is established.

4240³. 'The land of Seir' = . . . the Lord's Kingdom . . . with the gentiles when the Church is being established with them . . .

4290³. (Thus) Jehovah . . . did not will to establish the Church with them . . .

4333. The quality of the state when the old Church is being rejected, and the New one is being established. Sig. The rejection of the old Church and the establishment of the New is what is meant by 'the consummation of the age,' 'the Advent of the Son of Man,' and, in general, by 'the Last Judgment.'

4747³. Hence, 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 without, that is, with the gentiles.

5117⁵. 'Fathers' . . . = those with whom the Ancient Church was first established.

—⁷. The establishment of the Spiritual Church. Tr. 6551^e. 6567. 6904.

6522. The Internal for the establishment of the Church. Sig. . . 'To bury' = resuscitation, thus establishment, because it is predicated of the Church. 6554.

6554^e. When the Church is being exsuscitated and established with a man; for this is effected through regeneration.

6583^e. The establishment of the Church as to the Intellectual and its derivatives. Sig. . . The establishment of the Church by the Internal . . . is signified by 'Joseph saw.' (As to the Voluntary and its derivatives. 6584.)

6634. The state of the established Church, when good acts as principal. Tr. 6639.

6639. As the Church is not established until the initiation (of the truths of the Church into scientifics) has been effected . . .

6648. Because it now treats of the established Church. . . . While the Church 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.

6658. Thus the Church will be established. Sig.

— 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 undergone temptations . . .

7233². Everyone within the Spiritual Church acknowledges that . . . which their establishers have laid down . . .

8764⁶. This prophecy describes the establishment of the Spiritual Church by the Lord.

9182⁵. The Ancient Church, and its establishment by the Lord. Tr.

9209⁴. The Church is established with such as in the spiritual sense are 'the blind,' etc. . . thus with the gentiles . . .

9256⁵. Why a new Church is always established with the gentiles, who are outside the Church. Ex.

9340⁶. The perversion and destruction of the Church after it has been established. Sig.

—⁹. The establishment of the Church. Tr.

9595². The Church to be established with the gentiles. Tr. 10574⁵.

10248⁷. The Church on this Earth has been established four times. Enum.

W. 303^e. They who do not deduce the creation of the universe . . . from the First . . .

264². Not long after its establishment, the Church was turned into Babylonia . . .

—⁴. Genuine truths could not be revealed . . . until after the New Church . . . had been established by the Lord. Ex.

R. 43³. 'The candlestick' = the New Church to be established by the Lord.

53². 'That day' = the Advent of the Lord, when the old Church is destroyed, and a New one is to be established.

477. That the Church will perish if a New one is not established by the Lord. Sig.

700². The consummation or end of the present Church, and the establishment or beginning of the New Church. Tr.

878. The external of the Heaven collected from Christians from the first establishment of the Church. Sig.

895^e. This Church is called 'the bride' while it is being established; and 'the wife' when it has been established; here, 'the bride the wife' because it is certain to be established.

T. 52. The absurdities which have crept . . . through the heads of establishers into the Church . . .

64. The establishers of the present Church, Luther, Calvin, and Melancthon.

74⁴. God, from His omnipotence, established the Church.

84. Redemption was the subjugation of the Hells and the ordination of the Heavens, and, after this, the establishment of the Church. 95. 117. 599.

86². Nor could a new Church on earth be established by any other means.

118^e. Heaven and Hell had to be ordered, before the Church could be established on earth.

245. Doctrine does not establish the Church, but the integrity and purity of the doctrine, consequently the understanding of the Word; but doctrine does not establish and make the special Church, which exists with an individual man, but faith and a 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 thence and applies to himself.

4333. Suppers with them signified consociations and conjunctions in the first state of the establishment of the Church . . .

510². The Church which the Lord established.

563². After a priest has become established in his office, he goes boldly through.

[T.] 598^e. If a new Church were not established by the Lord . . .

667. For the sake of the New Church which is to be established by the Lord . . .

D. Min. 4724. Why miracles were performed . . . in order that the Church might be established.

E. 294². 'To create' = to reform and regenerate men and thus establish the Church. —¹⁶.

— The establishment of the Church with the gentiles. Tr. —³. 326⁴. 329¹⁷. 355². —⁵. 357. 406⁴. 447⁵. 569¹³. 650³. 730²⁷.

—⁷. 'Thou renewest the faces of the earth' = the establishment of the Church.

—¹⁵. The establishment of the first Church on this Earth. Tr.

326⁵. The establishment of the Church, which was then devastated. Tr.

391¹⁹. 'The foundation of the world' = the establishment of the Church. 1057², Ill.

—²³. The establishment of a new Church by the Lord. Tr. 405¹⁷. 650³⁴. —³⁹. 687¹⁶. 724²¹.

403⁷. The establishment of the Church. Tr.

405¹⁴. The establishment of the Church by them, or the regeneration of the men of the Church. Sig.

—¹⁵. 'To plant a vine' = to establish that Church.

419¹³. The reformation of man, and the establishment of the Church. Tr.

443⁷. In this prophecy it treats of the establishment of the Church; and the Church is not established through faith separated from charity, but by the truth and good which are from the Lord.

595^e. Restoration and the establishment of a new Church, which is called the Ancient Church, through Divine truth conjoined with spiritual good . . . is representatively presented by rainbows in Heaven.

600¹⁵. The establishment of the Celestial Church. Tr.

610³. The end of the former Church, and the establishment of a new Church afterwards. Tr.

624³. That the time is protracted before the New Church is fully established after the last Judgment . . .

633³. The number 'forty' = . . . the establishment of the Church anew, that is, reformation.

641³. The reason of the revelation at the end of the Church . . . is the establishment of the New Church, not only in the natural . . . but also in the Spiritual World . . .

664². As in the first chapter of Genesis it treats of the establishment of the Most Ancient Church; and the establishment is effected successively from one state to another . . . the 'days' there . . . = the successive states of the regeneration of the men of that time, and thence of the establishment of the Church with them. 725².

665². The commencing only of the New Church is here meant, and not as yet its establishment. Ex.

—³. When a man is being reformed and regenerated, thus when the Church is commencing and is being established with him . . .

—⁴. The establishment of a new Church through the 'inspiration of new life,' that is, regeneration. Sig.

670³. This was the reason why so long a time intervened before the Christian Church was universally established in the European world.

—³. Until the old (Adamic) Church arrived at its end, and when the new (Noetic) Church was to be established . . .

—^e. This doctrine was taken up into Heaven, lest it should be injured by the evil before the establishment of the New Church.

691. The establishment of the New Heaven and of the New Church, after the destruction of the former Heaven and Church. Sig.

695¹⁷. These things are said about the new Church that was to be established by the Lord, that it could not be established with the Jewish nation . . .

700¹¹. All the historical and prophetic things of the Word treat . . . of the Church and its establishment and progression.

706¹³. In (Matt. xxiv. Mark xiii. and Luke xxi.) the Lord instructs His disciples concerning the successive vastation of the former Church, and the establishment of the New Church at its end.

706¹⁸. It here treats of the Advent of the Lord, and of the establishment of the Church by Him.

714¹⁵. The Advent of the Lord, and the establishment of a new Church with the gentiles by Him. Tr. 721⁸.

721⁹. 'Bring forth, O earth' = the establishment of the Church, that is, the reformation of those who will be of the Church. —¹².

724²⁶. The Ancient Churches, and their establishment by the Lord. Tr.

727³. That from its establishment the Spiritual Church was instructed in truths. Sig.

807. Whose Divine in the Human has not been acknowledged from the first establishment of this Church. Sig. 808^e.

1100⁵. The establishment (of a new Church by the Lord) anew, that is, from its first rising. Sig.

J. (Post.) 58. I spoke with the establisher (of the Quakers).

Can. Prologue. *Hodie non aliud quam sussona ratio amoris instaurabit . . .*

Coro. xxviii. Thus the establishment of the New Church.

Establish. *Stabilire, Constabilire.*

Stabiliment. *Stabilimentum.*

P. 338⁸. The external men of the Church establish (this doctrine).

M. 300³. As these pledges are the stabiliments of marriage love . . .

T. 74³. Man, in whom He established the laws of His order . . .

354³. He established this his faith by means of some Truths from the Word.

362^e. To establish decisions and dogmas concerning faith, etc.

616. That this dogma might be still more firmly established . . .

Can. Trinity viii. 4. *Constabilire*, occurs.

Coro. 17. Night and winter do not contribute to the stability of the world.

Estates. D.6103².

Estimate. *Aestimare*.

Estimation. *Aestimatio*.

A. 379². No one esteems the expressions of anyone . . .

451. In the Spiritual World everyone is estimated according to the good and truth . . . in which he is ; (as on earth) everyone is estimated for his wealth and his favour with his chief. H.407.

1114. Can speak with any others whom they have esteemed and revered.

1795². Such as is the animus and mind, such is the estimation of all things which come forth through the external.

2540⁶. Many things which are of slight value—*levia*—to man . . . are most highly valued by the Angels . . . And those things which are most highly valued by man . . . are of slight value—*levia*—to the Angels . . .

3104. 'A shekel' = the price or estimation of good and truth.

3107. A full state of what is estimated as to good. Sig.

4759. The estimation (of Joseph). Sig. and Ex.

H. 292⁶. Everyone esteems and loves his own.

342². Esteemed adulteries as nothing.

390. In the Heavens . . . as everyone loves, esteems, and honours a use, so he loves, esteems, and honours the person to whom that use is adjoined ; and the person, too, is so far loved, esteemed, and honoured, as he does not ascribe the use to himself . . . Spiritual love, esteem, and honour are nothing but the love, esteem, and honour of use in the person . . .

526⁴. Abraham, etc., are there held in no higher estimation than others.

R. 313. The estimation of good and truth, such as it exists with them. Sig. 315. E.373, Ex. 374.

T. 595. Every created thing is esteemed according to its internal goodness . . .

660. Imputation itself corresponds to the estimation and price.

D. 2515. As everyone is estimated according to his interiors . . .

D. Min. 4590. According to virtues and their estimations.

4593. The spiritual have reverence and esteem . . .

Eternal life. *Vita Aeterna*.

A. 59⁶. Combat (necessary) in order to attain the happiness of eternal life.

168. On the entrance of man into eternal life. Gen. art. 314.

726⁶. By eternal life is meant eternal happiness.

3938. The happiness of eternal life. Sig.

6201⁶. In order for a man to be elevated from (these sensuous Spirits) let him think about eternal life.

6484². He was asked whether he had ever thought about eternal life. He said he had not believed in it. Why.

6488. All are predestinated to eternal life.

S941². The truths which are from the Word regard and have as an end eternal life.

S981². They who from infancy have thought but little about eternal life . . . yet have lived a good moral life . . .

9013. The wickedness of depriving the neighbour of eternal life. Sig.

9282. The things which have no being and manifesting with man are not appropriated to him . . . Thus they do not effect anything to the eternal life of man . . .

10447. 'They shall inherit for ever' = eternal life.

10578³. The life of Heaven, which is called eternal life, is not infused into anyone immediately, but mediately.

H. 452⁶. In proportion as anyone confirms himself against the eternal life of his own soul, he confirms himself against the things of Heaven and the Church.

S. 12. 'The crown' = eternal life the reward of victory. E.358.

61⁶. I have seen them . . . exalted into angelic wisdom, and into its happiness, which is eternal life.

P. 73⁶. Spiritual freedom is from the love of eternal life. No one comes into this love and its delight but he who thinks that evils are sins, and therefore does not will them, and at the same time looks to the Lord . . .

324⁶. (Thus) eternal life is also eternal bliss.

R. 944. That the Lord will give eternal life to those who keep and do the truths . . . of this Book now opened by Him. Sig.

—'. 'Blessed' = him who receives eternal life. Refs.

D. 2809. On eternal life, that is, the life after death, that it is the end.

E. 84. Eternal life from Him. Sig.

—'. His life in others is eternal life . . . His life is in the faith and love with man ; and this life is eternal life.

291. Acknowledgment that eternal life is from the Lord. Sig.

349¹². That those who are conjoined with the Lord through love and faith receive eternal life. Ill.

D. Love xvii. That man has eternal life according to the uses of his affections. Gen.art.

Eternity. *Aeternitas*.*

Eternal. *Aeternus*.

Eternize. *Aeternare*.

See under INFINITE, NEVER, and TO-DAY.

A. 298⁶. Thus he could never be saved to eternity, which is 'to live to eternity' (Gen.iii.22).

301. If they had been instructed in the mysteries of

* Eternity—*aeternitas*—is distinguished by a capital E.

faith, they would have perished to **eternity**. Sig. and Ex.

[A.]304. 'To live to **eternity**' is . . . to live after death in **eternal** damnation.

349². 'The days of **eternity**' (Mal.iii.4; Deut.xxxii.7)=the Most Ancient Church. 477³. 1259⁶. 2906⁶. 6075². 6239³. 6280^e. 8159².

794^e. Would he wish to destroy his soul to **eternity** ?

931. Hence it may be evident, that the Earth will not last to **eternity** . . .

967. Such could not but be kept in some Hell to **eternity** . . .

1048. The quality of a man . . . is at once known by the Lord from **eternity**, and what he will be to **eternity**.

1055. See COVENANT. 2054. 2084.

1276. Their situation is constant, nor is it varied to **eternity**.

1327³. The profanation of what is holy is attended with **eternal** damnation. 2520^e.

1382. Men cannot apprehend **eternity** except as an **eternity** of time . . . The very idea itself of the Divine **eternity** (is insinuated into the Angels) by this, that thousands of years do not appear to them as time, and scarcely otherwise than as if they had lived a minute; and (also) by this, that in their present they have past and future things together: hence they have no solicitude about future things; nor at any time any idea of death, but only an idea of life. Thus in all their present there is the **eternal** and the infinite of the Lord.

1414². That which a man derives from the father remains to **eternity**.

1568². The things which are discordant with the **eternal** life, that is, with the spiritual and celestial life, which is the **eternal** life, if not removed in the life of the body, are removed in the other life; and if they cannot be removed, the man can never be otherwise than unhappy to **eternity**.

1573³. The hereditary evil from the father is interior, and remains to **eternity** . . .

1820². Evil Spirits would not desist to **eternity** . . .

1990². Otherwise (mankind) would have perished by the death of the damned to **eternity**.

1999³. By this Internal, man lives . . . to **eternity**.

2029. 'For an **eternal** possession' (Gen.xvii.8)=what is **eternal**.

2077. He willed (thus) to save mankind to **eternity**.

2256². If goods and evils were commingled, man would perish to **eternity**. 2284². 2426^e.

2477². Thus they would not live to **eternity**.

2654⁶. The life is more heavenly in proportion as it is far from the things of space and time, and is near to the things which are **eternal**; in which, namely, in what is **eternal**, there is nothing whatever from the idea of time, nor from what is analogous to it.

2788. All **eternity** is present to Him.

2829. Thought and view from the Divine extend to each and all things which shall take place to **eternity**.

2889^e. This with ineffable variety to **eternity**.

2906. 'Year,' and 'years' . . . =**eternity**, when they are predicated of the Lord's Kingdom in Heaven. III.

3116^e. The Lord alone sees the state of man; not only the present state, but also what it will be to **eternity**. 6214^e.

— . Man would then perish to **eternity**; for, in the other life, he would hang between Hell and Heaven . . .

3195³. The origin of light was from **eternity**, from the Lord alone . . . The Divine Human, which was from **eternity** (John xvii.5), was that Light itself.

3308^e. This state (of progress) is continued, with those who are in good, after the life of the body to **eternity**.

3402. The danger of **eternal** condemnation, if Divine truth and Divine good be profaned. Sig.

3404². The Divine is infinite as to being, and **eternal** as to manifesting; and that which is finite cannot comprehend the . . . **eternal**, for the **eternal** is the infinite as to manifesting . . . Wherefore, the things which are infinite and **eternal** are presented before the Angels in appearances, which are finite; but still in such things as are very far above the sphere of man's comprehension; as, for example, man can never have any idea of **eternity** except from time; and because of this incapability, he cannot comprehend what from **eternity** is, thus what the Divine was before time or before the world was created; and so long as there is in his thought anything of idea from time, if he thinks about from **eternity**, he must necessarily fall into errors from which he cannot be extricated; but to the Angels, who are not in the idea of time, but in the idea of state, it is given to perceive this perfectly well; for **eternity** with them is not an **eternity** of time, but an **eternity** of state without the idea of time. 8325².

3701. For in the Lord everything is infinite and **eternal**; infinite relatively to being, and **eternal** to manifesting.

3854³. (Consequences going on to **eternity**. See CONSEQUENCE.)

—^e. As the Lord has foreseen from **eternity** what a man would be, and what he will be to **eternity**, it is evident that Providence is present in the smallest things . . .

3938. See BLESS—*bear*e.

—². The being of man is nothing but a recipient of the **eternal** which proceeds from the Lord . . . The reception of life is that of which manifesting is predicated.

—³. The happiness of **eternal** life is what, in the supreme sense, **Eternity** corresponds to, which **Eternity** is from the Divine being of the Lord.

3998. In the supreme sense, 'yesterday' = from **eternity**; 'to-day' = **eternity**; and 'to-morrow' = to **eternity**; for the times mentioned in the Word = states . . . and with the Lord there are no states, but everything there is **eternal** and infinite.

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**.

4180⁵. He had been the Light itself from **eternity** . . .

4379. He is continually being conceived and born . . . in the other life to **eternity**. 5122³. 5202⁴. 5354³. 8326^e.

4383. Each and all things are foreseen by the Lord, what their quality will be to **eternity**.

4493⁵. If the internals (of Hamor and Shechem) had been closed up, they would have perished to **eternity**.

4552. **Eternal** rejection. Sig. . . 'Under an oak'=to **eternity**. Ex.

4601³. The things which are thus conjoined can never be separated to **eternity**, wherefore the deepest Hell awaits them.

4609. 'Asher,' in the supreme sense, =**Eternity**; in the internal sense, the happiness of **eternal** life.

4747². For the things which are once confirmed in both doctrine and life at the same time, remain to **eternity**. Ex.

4901^e. Therefore it is said of the Lord that He is 'the Last and the First' . . . and by this, in the relative sense, is signified what is perpetual; and in the supreme sense, what is **eternal**.

4926³. 'To build according to the days of **Eternity**' (Amos ix. 11)=according to the state of the Church in ancient times.

5110³. This Divine, or this Jehovah in Heaven, is the Lord from **eternity**.

5116². Universal nature . . . is a representation of the **eternal** and the infinite; of the **eternal** from propagation even to **eternity** . . .

5264². Providence, being from the Divine, has in it the **eternal** and the infinite; the **eternal**, because it regards neither a terminus from which nor a terminus to which . . . That in each and all things which the Lord does there is what is infinite and what is **eternal**, will be illustrated by examples elsewhere. 5503.

5309. To foresee is to Know from **eternity** to **eternity**.

5398². Man is such evil, that to **eternity** he cannot be fully delivered, even from one sin . . .

5663³. It is this Man that the Lord . . . united to the Divine Itself, as He had been united from **eternity**; for from **eternity** He was one.

6232². The Angels are being perfected to **eternity** . . .

6239². **Eternity** is predicated of the Most Ancient Church, because it was in the good of love to the Lord, of which good **eternity** is predicated because it is immediately from the Lord. 'The generations of **Eternities**' (Is. li. 9)=the goods thence.

—⁵. 'Eternity' is predicated of Judah (Joel iv. 20), because by Judah is represented the Celestial Church.

—⁶. 'Eternity' (Is. li. 8) is predicated of the good of love; for 'justice' is said of it.

—⁷. Unless 'eternity' (Ps. cxlv. 13) were predicated of what is celestial; and 'generation,' of what is spiritual . . . it would be a useless repetition.

6280. This is the Divine Human from **eternity**. (See DIVINE HUMAN, here.)

6435⁹. 'The mountains of **Eternity**' (Hab. iii. 6)=the good of love which was of the Most Ancient Church. . .

When this Church is understood in the Word, being the most ancient one, there is sometimes added '**Eternity**.'

6491. That the Providence of the Lord . . . regards what is **eternal**. Examp. 8478⁴. 8560. 10775^e.

6573. According to order from **eternity**. Sig.

6648². In the other life (the growth of good and truth) is immense, and this perpetually to **eternity**.

6888. In the Word, it is said 'to **eternity**,' and 'to generation of generations' . . . because '**eternity**' is predicated of Divine good; and 'generation of generations,' of Divine truth.

6983. Not from **eternity**. Sig.

— In the Divine . . . instead of time, there is **eternity**. Infinity and **eternity** are the two things to which correspond the times and spaces which are in the world; and the states as to being and as to manifesting which are in the Heavens.

6984. 'From now,' or from to-day=**eternity**, thus to **eternity**, because it involves the time following.

7212. The Lord's life there to **eternity**. Sig. . . (For) everything which is given as an inheritance, is the perpetual possession of him to whom it is given, in Heaven the **eternal** one, because they live there to **eternity**.

7541³. When they are elevated into Heaven, they are afterwards perfected to **eternity**. But they who are cast into Hell . . . endure evils which are continually worse, until they dare not do evil to any one; and they afterwards remain in Hell to **eternity** . . .

7931. 'To keep this word even to **eternity**' (Ex. xii. 24)=that all this must be observed hereafter.

8174. 'Ye shall see them again no more for ever'=that the falsities which are once removed shall be removed to **eternity**.

8331. 'Jehovah shall reign for ever and to **Eternity**' (Ex. xv. 18)=that the Lord alone is the God of Heaven and earth. Ex.

8495. The conjunction of good and truth to **eternity**. Sig.

8637. (It is necessary to learn from revelation) that man will live to **eternity**; if he has lived well, in Heaven; and if evilly, in Hell.

8717². God sees all things, and knows all things from **eternity**; and provides all things to **eternity**.

—³. Not considering, that the Divine blessing consists in being happy to **eternity**, and that the Lord regards momentary things . . . no otherwise than as means to **eternal** ones . . .

8783. 'And also believe in thee to **eternity**' (Ex. xix. 9)=that there may be the faith of truth which shall be permanent.

8939. There is no proportion between what is temporary and what is **eternal** . . . The infinite as to time is the **eternal**.

8991. 'He shall serve him perpetually'=to **eternity** . . . It is said to **eternity**, because they who do what is good from the obedience of faith, and not from the affection of charity . . . in the other life can never be brought to a state of good . . . Wherefore . . . they remain such to **eternity**.

[A.] 9334°. The regeneration of man in the world is only a plane for the perfecting of his life to **eternity**. 9452.

9683. The life in the world remains with everyone to **eternity**.

9715°. For he who once conquers the Hells, conquers them to **eternity**.

9787°. For everything which the Lord ordains, that is, provides, with man and Angel, is **eternal**.

9788. 'An age' = what is **eternal**.

9789. What is **eternal** in the Spiritual Kingdom. Sig.

—'. 'Generations' = what is **eternal**. Ex. and Ill.

—°. 'Eternity' is predicated of the Divine Celestial or good; and 'generation,' of the Divine Spiritual or truth.

9888. 'Overagainst its faces' = to **eternity**. (For) that which is overagainst the faces there, is in the Lord's perpetual view, thus is preserved to **eternity**.

10048°. The infinite relatively to duration is the **eternal**. Hence it is that whatever the Lord disposes and ordains is **eternal** . . . There are in man external, internal, and inmost things; and all these are disposed and ordained simultaneously and successively to the reception of things that follow, to **eternity**.

10204. 'In your generations' = to **eternity** with those who are in faith from love.

10243°. Unless the Natural is purified and cleansed with man while he lives in the world, it cannot be purified afterwards to **eternity**; for such as the Natural of man is when he dies, such it remains. Ex.

10248. 'It shall be to them the statute of an age' = an **eternal** law of order . . .

—'. See AGE=*saculum*.

10284°. Man is such, and remains such to **eternity**, as is his love.

10315°. Many in that (Third) Earth believe that their spirits have existed from **eternity** . . .

10409°. The goods, happinesses, and felicities which are . . . provided for man by the Divine, are **eternal** ones, and have no end. . . The temporary to the **eternal**, as the finite of time to its infinite, has no proportion. That which lasts to **eternity** is, but that which has an end relatively is not . . . —°.

10579°. This was the Lord from **eternity**. Ex.

10591. To be conjoined with God is to live to **eternity**.

10596. Hence such as a man's love and such as his faith has been when he lived in the world, such does his life remain to **eternity** . . .

10620. 'Keeping goodness to thousands' = to **eternity**. . . 'To thousands' = in perpetuity and to **eternity**. Refs.

10749. Hence it is evident, that those who come into Hell remain there to **eternity**; and that those who come into Heaven remain there to **eternity**.

H. 39°. (It is from possessing this Inmost) that man lives to **eternity**.

167. As the Angels have not any notion of time, they have a different idea of **eternity** from that of men of the

Earth. By **eternity** the Angels perceive infinite state, and not infinite time. I was once thinking about **eternity**, and through the idea of time I could perceive what to **eternity** is, that it is what is without end; but I could not perceive what from **eternity** is, thus neither what God was doing before creation from **eternity**. On this causing me anxiety, I was elevated into the sphere of Heaven, and thus into the perception in which the Angels are concerning **eternity**, and then I was enlightened that **eternity** is not to be thought of from time, but from state, and that then what from **eternity** is perceived; which, also, took place with me. T.31°. M.328°.

363. His dominant affection or love remains with every man after death; it is not extirpated to **eternity**. Ex.

414. They who are in Heaven are continually advancing to the spring-time of life . . . and this to **eternity** . . .

419. I saw that the extent of the uninhabited Heaven is so great, that it cannot be filled to **eternity** . . .

469. Through this, the Rational (of Spirits and Angels) is continually being cultivated, and this to **eternity**.

—°. With every Spirit and Angel there remains the affection, as to both magnitude and quality, which he had in the world; and this is afterwards perfected through infilling, which also takes place to **eternity**; for there is nothing which cannot be infilled to **eternity**; for every thing can be infinitely varied . . .

477. There is a reigning love which remains with man after death, nor is it ever changed to **eternity**.

480. That man after death remains to **eternity** such as he is as to his will or reigning love. Gen.art.

—°. Hence it is, that man remains to **eternity** as his life of love has been in the world.

501. Wherefore, such as a man is as to his interiors, such he remains to **eternity**.

N. 305°. That the Divine Human from **eternity** was the Divine truth in Heaven . . . Refs.

—°. That this was the Son of God born from **eternity**. Refs.

J. 13. That every Divine work regards what is infinite and **eternal**. Gen.art.

25. That every man after the life in the world lives to **eternity**. Gen.art.

—°. The spiritual man, when separated from the natural, remains such as he is to **eternity**; for the state of man cannot be changed after death. Moreover, the Spiritual of every man is in conjunction with the Divine . . . and that which can be thus conjoined with the Divine, to **eternity** cannot die; for the Divine is with him, and conjoins him with itself.

—°. (How it is that the evil also live to **eternity**.) Ex.

64°. Their lot after death, although it is to remain to **eternity**, they account of slight value.

L. 30. That the Lord from **eternity** is Jehovah. Gen.art. Ill.

S. 12°. 'Death' (the rider on the pale horse) = **eternal** damnation.

F. 35. He thus keeps Hell . . . in obedience to Him to **eternity**.

W. 36. In every Divine work there is a union of love and wisdom; from this comes its perpetuity, nay, its **Eternity**.

76. He who . . . cannot from some perception think of God apart from time, is quite unable to perceive **eternity** otherwise than as an **eternity** of time; and then he cannot but rave in thought concerning God from **eternity** . . . From this idea he cannot be extricated, except by the spiritual or angelic idea about **eternity**, which is apart from time; and when it is apart from time, the **eternal** and the Divine are the same. The Divine is the Divine in itself, and not from itself. The Angels say that they can indeed perceive God from **eternity**, but in no wise nature from **eternity** . . . Being in itself is life itself, which is the Divine love of the Divine wisdom, and the Divine wisdom of the Divine love. This is **eternity** to the Angels; thus abstracted from time . . .

156. The creation of the universe . . . cannot be said to have taken place . . . from time to time, thus progressively and successively; but from **eternity** and infinity; not from an **eternity** of time, because there is no such thing, but from an **eternity** not of time, for this is the same as the Divine . . . T. 31³.

—e. When it is said that . . . (an **eternity** of time is not possible, everyone affirms it from reason), because this is an infinity of time. If one say, to **eternity**, this is comprehended from time; but not so, from **eternity**, unless time is removed.

240². In these two faculties the Lord is with every man . . . Hence it is that every man, both good and evil, lives to **eternity**.

318. That in all the forms of uses there is some image of what is infinite and what is **eternal**. Gen.art. P. 56.

P. 32³. By drawing nearer, this conjunction (of man with the Lord) may be augmented to **eternity**; and with the Angels it actually is augmented to **eternity** . . .

46. That in all it does the Divine Providence regards what is infinite and what is **eternal**. Gen.art. 55.

48. That the Infinite in itself, and the **Eternal** in itself, is the same as the Divine. Gen.art.

— By what is **eternal** the Angels understand the Divine manifesting.

—². There cannot be an infinity of time which is **eternity a quo**, because what is infinite is without first and last, that is, without boundaries.

51. From thought abstracted from time and space, there is a comprehension . . . of the Divine from **eternity**; but none at all from thought in which there inheres an idea from space and time. (Thus) it is possible to think about God from **eternity**, but never about nature from **eternity**.

52. That the Infinite and the **Eternal** in itself cannot but regard what is infinite and **eternal** from itself in finite things. Gen.art.

59². As they who are in the Divine think from the Lord, they think from what is **eternal** while they think from what is present; saying to themselves, What is that which is not **eternal**? Is not what is temporary comparatively as nothing? . . . It is otherwise with what

is **eternal**; this alone is, because its being never comes to an end. To think in this way is to think from what is **eternal** at the same time as one is thinking from what is present; and when a man so thinks and at the same time so lives, the Divine proceeding with him . . . in all its progression, regards the state of his **eternal** life in Heaven, and leads to that. In every man, both evil and good, the Divine regards what is **eternal**.

60. That an image of the Infinite and the **Eternal** stands forth in the angelic Heaven. Gen.art.

64. That to regard the Infinite and the **Eternal** in forming the angelic Heaven . . . is the inmost of the Divine Providence. Gen.art.

99². 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.

214. That the Divine Providence regards **eternal** things, and temporary things no otherwise than in proportion as they agree with **eternal** things. Gen.art.

215. By **eternal** things are meant those which do not perish and cease with time, thus not with life in the world.

216. That **eternal** things relate to spiritual honours and wealth, which are those of love and wisdom, in Heaven. Gen.art.

217⁴. That when dignities and wealth are blessings, they are spiritual and **eternal** . . .

218. That temporary and **eternal** things are separated by man, but that they are conjoined by the Lord. Gen.art.

219. What temporary things are, and what **eternal** things. Ex.

—². That man is in himself temporary, and that the Lord is in Himself **eternal**; and that therefore from man there can proceed only what is temporary, and from the Lord only what is **eternal**.

—⁴. That temporary things separate from themselves **eternal** things; and that **eternal** things conjoin with themselves temporary ones.

220. That the conjunction of temporary and **eternal** things with man is the Divine Providence of the Lord. Gen.art. —⁸.

—². That it is of the Divine Providence that by death man puts off . . . temporary things, and puts on . . . **eternal** things.

—⁴. That through His Divine Providence the Lord conjoins Himself . . . with temporary things through **eternal** things according to uses.

318¹¹. That everything confirmed in the will and at the same time by the understanding endures to **eternity**; but not that which is only confirmed by the understanding.

319³. With the good these spirals turn forwards, but with the evil backwards . . . and as when the turning is once induced it cannot be reversed, it is evident, that such as a man is when he dies such he remains to **eternity** . . .

324. That every man is created to live to **eternity**.

— He who can receive the Divine, so as to see and

perceive it in himself, cannot be otherwise than conjoined with the Lord, and, through this conjunction, live to **eternity**.

[P. 324.]⁴. In Heaven they remain to **eternity** (in the age of early manhood).

333^o. All the present is to Him **eternal**.

334. The operation of the Divine Providence is said to last to **eternity**, because every Angel is perfected in wisdom to **eternity**; but everyone according to the degree of the affection of good and truth in which he was when he left the world: it is this degree which is perfected to **eternity** . . .

335^o. As this goes on to **eternity**, there is no last or ultimate which is the close.

R. 611. At last they find a Society which perfectly agrees with their affections, and there they dwell to **eternity**.

765^o. They thus become mere falsities as to the understanding, and so remain to **eternity**.

864. 'They shall be tormented day and night for ages of ages'—that they . . . were cast into Hell, where they will be interiorly infested by the love of their falsity and by the lusts of their evil constantly to **eternity**.

937^e. For such as a man is in the world as to the spirit, such he remains to **eternity**; with the sole difference, that his state becomes more perfect if he has lived well . . .

961^e. (I said), By the birth of the Son of God from **eternity**, I understand His birth foreseen from **eternity** and provided in time.

M. 18^e. The delight of the love of uses **eternizes** these delights.

38. He perceives his happinesses—*faustitates*—ascending in a like degree (with marriage love); and these constant to **eternity**.

46. The reigning love . . . remains with the man to **eternity**, and together with it the subordinate loves.

132^o. The appearance that love and wisdom . . . are in man as his, causes man . . . to be able to be conjoined with God, and thus live to **eternity**.

—⁶. How can man live to **eternity**, unless he is conjoined with an **eternal** God?

134^e. Thus be conjoined with the Lord, and thereby become man, and live to **eternity**.

162. That with those who are in love truly conjugal, this conjunction becomes more and more inward to **eternity**.

185^e. Because **eternity** is the infinite of time.

216. That those who are in love truly conjugal, in marriage regard **eternity** . . .

—². (The effect on two married partners in Heaven from whom the idea of **eternity** in relation to marriage was taken away.)

328^o. (I said), You can think of the essence and omnipresence of God from **eternity**, that is, of God before the creation of the world, because you think of the essence of God from **eternity** apart from time, and of His omnipresence apart from space . . .

524^o. I can therefore testify for certain, that everyone is there explored . . . and that the life which he has contracted in the world remains with him to **eternity** . . .

T. 31. That the infinity of God . . . relatively to times is called **Eternity** . . . but still there is nothing of time in His **Eternity**. Gen.art.

— . The reason the infinity of God relatively to times is called **Eternity**, is that to **eternity** is predicated of things progressive, which are measured by time, without end. Examp.

—². In Heaven . . . by **Eternity**, the Angels perceive the Divinity as to manifesting; also . . . by **Eternity** they perceive the Divinity as to wisdom: the reason is that from the Divinity the Angels abstract . . . times; and then these notions result. But as man cannot think otherwise than from ideas taken from such things as are of space and time, he cannot perceive anything . . . of His **Eternity** before times; nay, when he wants to do so, it is as if his mind fell into a swoon . . .

—⁴. There appear two statues . . . at one extremity of the Spiritual World, by which those who think vain things about God from **eternity** seem to themselves to be swallowed . . .

49. **Eternity**, etc., pertain to the Divine being.

79^e. They asked those who were in that prison, whether they would live so to **eternity**. Some there replied, We have been here some ages, and we shall remain for ages of ages . . .

295. The celestial sense of the (first) commandment is, that Jehovah the Lord is infinite, immense, and **eternal** . . .

415^e. As the spiritual life has no end, it is **eternal**; wherefore being can be predicated of it.

504⁷. Reciprocal conjunction with God causes . . . that after death man lives to **eternity** . . .

718. With every man of sound mind, there is the faculty of receiving wisdom from the Lord . . . to **eternity**; and also of receiving love . . . to **eternity**.

D. 1126. The only thing they then think about is **Eternity** . . . I wanted to know from them how their thought could be fixed on **Eternity** alone, unless at the same time on **eternal** life. But they said that they could not then meditate on anything but **eternity**, and that it involved the same as **eternal** life. They tried to induce . . . the state of their Society on my . . . mind . . .

2583. As man supposes . . . that the soul of man will be tormented to **eternity**, this is evident,—that man is condemned to **eternal** suffering; for he has deserved it; but of the Lord's mercy damnation is at last taken away . . .

2679. What is **eternal** was represented as an abyss without a bottom . . .

2793. Punishments . . . do not alter or change the nature, which remains to **eternity** as contracted in the life of the body . . .

2826. There was one who supposed . . . that infernal punishments would last to **eternity** . . .

2876. It has been decreed from **eternity** . . .

2878. What are forty or fifty years . . . to **Eternity** ?

3478. Certain corporeal Spirits . . . could not perceive time from **eternity**; for that there is an **eternity** to come they could perceive from the fact that there is no end to time; thus that it is time without end; but that there has been time from **eternity** they cannot conceive . . .

3958. (I said) that no words are applicable to the Lord except **eternal** and infinite; and that only the **eternal** and infinite Is . . . And, as nothing but **eternal** things can be predicated of Him, the past, the present, and the future are all **eternal**. They wondered that the present should be called **eternal**, but as (the above) is the case, although no idea of it can possibly be perceived, it follows that our present is to Him **eternal**.

3973. On **what is eternal**. As the infinite Divine is not of space, so neither is the **eternal** of time. . . That a kind of idea of the Divine **eternal** is insinuated into the Angels by the Lord, is evident from the fact . . . that they have no idea of past and future things, but that both past and future things are in their present . . . Neither is there in their idea anything of old age or of death, but only of life; wherefore there is none of time; but in all their present there is as **what is eternal**.

4204. On those who think that there is an origin to all things, thus that God is not **eternal**.

— . They who are in the idea of time cannot think otherwise than by means of time, that **eternity** is nothing but time; when yet with the Lord each and all things are **eternal**, and the idea of time cannot agree with the idea of **eternity**.

—^e. By this idea it was impressed, that whether nature is **eternal** . . . or the Lord, the anxiety begins to be set at rest.

5552. (Thus) while man lives in the world, he acquires for himself a fixed plane, and this cannot be changed; whence it is, that man remains to **eternity** such as he has become in the world. He has this plane in him, but it is completely quiescent; but still his interiors cease in it.

5830^e. I then clearly perceived that he who once comes into Hell remains there to **eternity** . . .

6110⁶. Unless **what is eternal** is thought of, that is, an **eternal** conjunction, there is no wife, but a concubine; and from the idea of **what is not eternal**, marriage love perishes.

D. Min. 4609. On the quality of the idea of . . . the **eternal** from the idea . . . of time.

4652. The smallest movements of man's life have a series of consequences to **eternity** . . . Hence it may be evident, that the **eternal** of the Lord . . . is from the Lord . . .

E. 23. From Him who is the all in all of Heaven and the Church, from **eternity** to **eternity**. Sig. . . For all times in the Word = states of life . . . Therefore, when the Lord is treated of, they = infinite state; and infinite state, as to time, is **eternity**. . . Many things might be said concerning **eternity**, which is of the Lord alone; but they would not be understood by the natural man, whose thoughts are chiefly founded on time, space, and matter, when yet **eternity** does not include such things

in it; and therefore if a man could think about **eternity** as the Angels do, he might come into some idea of it, and thus comprehend what from **eternity** is . . . also what the Divine foresight is, that it is in every single thing from **eternity**; and what the Divine Providence is, that it is in every single thing to **eternity**; and therefore that whatever proceeds from the Lord is from **eternity** to **eternity**; and that unless this were the case, Heaven and the universe would not subsist.

—². **Eternal** cannot be expressed in Heaven by any other word than Divine. The reason is, that what is infinite cannot fall into an angelic idea, and still less into a human one, and the **eternal** is the infinite manifesting from the infinite being; but this falls only into the idea that the **eternal**, which is the Divine as to manifesting, is the all in all of Heaven and the Church . . .

112². Such as is the determination of the interiors of a man's mind, such does he remain after death to **eternity** . . .

128. For man remains to **eternity** such as he is (at the end of his life in the world); namely, such as his life has been to that period.

193. After death, man remains to **eternity** in that state of life which he has acquired in the world; wherefore, he must watch.

— . All things which are in the spirit of man remain with him to **eternity** . . . Those things remain in the spirit of a man which he has thought from himself, consequently, those things which he has thought from his own love when he was alone . . .

194³. 'Thou shalt not know in what hour I will come upon thee' = . . . thou art ignorant of the state of life that will remain to **eternity**; for such as is the state of a man's past life up to its end, such does the man remain to **eternity**. Ill.

—^e. (Note) that man remains to **eternity** such as he is as to his whole life up to the end, and not at all such as he is at the hour of death . . .

221. 'He shall no longer go out' = that they shall be therein to **eternity**.

289^e. The reason 'for ever and ever' = **what is eternal**, is that in the world these words = times as to all their duration; but in Heaven . . . they = **what is eternal**.

359. The removal of evils and thence of falsities at the end of life and afterwards to **eternity**. Sig. . . For he who fights against evils and falsities, and conquers them in the world up to the end of life, conquers them to **eternity**; for such as a man, from his past life, is at the end of life, such he remains to **eternity**.

383. **Eternal** damnation. Sig.

— . 'Hell,' here, = **eternal** damnation, because they who once come into Hell, remain there to **eternity**; wherefore, also, it is said 'and Hell followed with him;' for 'to follow with him' = to remain in it; namely, in damnation to **eternity**.

468. It is natural to say 'for ages of ages,' but spiritual to say to **eternity**.

629⁹. 'The mountains of **Eternity**' (Hab. iii. 6) = the Celestial Church, and love to the Lord.

[E.] 65⁵. Lest there be a representative of **eternal** damnation. Sig.

659²⁰. 'The seed of the malicious shall not be mentioned to **eternity**' (Is. xiv. 20) = **eternal** dissociation and separation.

701⁷. 'Even to **eternity** will I make firm thy seed' (Ps. lxxxix. 29) = the **Eternity** of the Divine truth from Him. 'To **eternity** will I keep mercy for him' (ver. 28) = the **Eternity** of the Divine good from Him.

860. Hence it was evident, that such as a man is when he dies, such he remains to **eternity**.

870. The **eternal** is the Divine as to manifesting.

972. This being is meant by the **eternal**; for the **eternal**, when predicated of the Lord, is understood in Heaven without any idea of time . . . For, in the angelic idea, the **eternal** is the state of the Divine manifestation . . . The infinite manifesting, which, also, is the **eternal**, is the Divine proceeding.

1029¹⁴. 'It shall not be inhabited to **eternity**' (Is. xiii. 20) = its destruction to **eternity** . . .

1087³. Hence it is, that such as a man is in the world, such he remains to **eternity** . . .

1130³. As God is uncreate, He is also **eternal**. Ex.

1131². The natural idea of **eternity** is from time; but the spiritual idea of it is not from time.

1162^e. The Inmost . . . through which man lives to **eternity**.

1220³. They fall into Hell; nor can they be taken out to **eternity**.

Ath. 78. They were asked whether they were able to think of His having been born from **eternity** . . .

117. The reason the Lord says, that He was with the Father as they are from **eternity**, is that in the world He was the Divine truth, which is the Divine proceeding; whence it is evident what is the Son of God from **eternity**, and the Son of God that was born. No mortal can comprehend what born from **eternity** means in any other sense. 149.

D. Wis. viii⁷. This is why Spirits and Angels can subsist and live to **eternity**. Ex.

xii. 4². In this is the **eternal**; and where there is the **eternal** there is also the infinite.

Can. God 3. This very God is from **eternity**; and thence is **Eternity** itself.

iii. 5. The infinity of God correspondently to times is called **Eternity**.

6. Still, there is nothing of time in His **Eternity**.

7. By the **Eternity** of God is meant His Divinity as to manifesting.

9. Angels and men . . . cannot comprehend His immensity and **Eternity**, as they are in themselves.

Coro. lii. This truly Christian Church . . . will last to **eternity** . . .

Etham. *Etham.*

A. S103. 'They encamped in **Etham**' (Ex. xiii. 20) = the second state after they were delivered. . . This

second state is signified by the journey from Succoth to **Etham**.

Ether. *Aether.*

Ethereal. *Aethereus.*

A. 3702². Whatever there is of what is arcane in the **ether** and its modifications is stored away in the eye. 4523-

5084⁶. The fallacy that the soul is something **ethereal**. 5222. 6400³. H. 74. 77. 170. 183. D. 3954.

6057. The eye is formed to the whole nature of the **ether** and of light.

— The interior viscera . . . are held together in connection and form by a more subtle air, which is called the **ether**.

H. 54^e. Like animals in the receiver of an air-pump, in **ether** . . . W. 183³.

W. 174. See ATMOSPHERE. 176. 184³. 192. D. 418. 1176. 1830. 4063. E. 342¹⁰. 538. 594. 726³. 832⁷. 1208⁵. D. Wis. xii. 5². J. (Post.) 312. Coro. 17².

223. Not the least thing in the **ether** and the air that has not in it these degrees; and as the **ether** and the air are the receptacles of heat and light . . .

370. The forms of the members, organs, and viscera . . . are fixed by such substances and matters as there are in earths; and from earths in the air and the **ether** . . .

R. 907². It would rise (above the air) far into the **ether**.

M. 10⁶. Like the state of birds in the **ether**. T. 339. D. 3466.

188². An elevation as . . . from the upper air into the **ether**.

T. 30². As the **ether** is in the land and water, by means of which the terraqueous globe is held together and made to revolve.

32³. No quality of the air can be elevated to any quality of the **ether**; nor any of this to any quality of the aura.

79⁵. They concluded that the human soul is nothing but **ether**; and that thought is nothing but a modification of **ether** . . . 178².

178. From this it would follow . . . that the **ether** is the supreme God . . .

186. As the light of the sun, passing through the **ethers**, and, progressively, the air . . .

499². (Metals, stones, and grains of sand) freely absorb the **ether** . . .

836. The idea of God as of **ether**.

D. 152. As the air . . . is to the **ether** or purer atmosphere, which belongs to sight.

—^e. Like the **ethereal** atmosphere, which reflects all objects . . . to the eye; and, in fact, to a thousand eyes at the same time.

3959. As the leasts of the **ether** gravitate to the leasts of our body, towards the centre . . .

E. 273². 'The skies (that is, the higher clouds) gave

a voice' (Ps.lxxvii.17)=truths from the spiritual sense of the Word.

541°. As the Divine truth is the light of Heaven, it is said, 'Thy Truth is even unto the ethers' (Ps.xxxvi.5). By 'the ethers,' therefore, in the plural, is signified the Divine light up to the highest Heaven . . . The like is signified by 'ethers' in Ps.lxxvii.18; lxxviii.23.

594¹⁴. 'The skies gave a voice'=influx from the Heavens.

864². As they live thus, they live in a heavenly aura, or in a heavenly ether; into which no one can be admitted who is not in life from the Lord: if anyone else should enter into that ether, it would be like mice introduced into an exhausted receiver.

946°. It is translucent like the ether.

J. (Post.) 307. Discrete degrees are circumstanced . . . as are the ether and the air.

Ethiopia. *Aethiopia.*

Cush. *Kusch.*

Ethiopian. *Aethiops.*

A. 116. 'The land of Cush' (Gen.ii.13)=the mind or faculty. The things of this river relate to the understanding, to which belong the Knowledges of good and truth.

117. The land of Cush or Ethiopia abounded with gold, precious stones, and spices, which signify good, truth, and the grateful things thence, such as are those of the Knowledges of love and faith.

— The like things are meant by 'Cush' or 'Ethiopia' as by 'Sheba.' III.

— 'The Ethiopians' (Dan.xi.43)=Knowledges.

349°. 'Ethiopia' (Zeph.iii.10)=those who possess celestial things, which are love, charity, and the works of charity.

1132. They who cultivated the Knowledges of spiritual things are 'the sons of Cush' (Gen.x.7).

1160. 'The sons of Ham' (ver.6)=faith separated from charity. 'Cush, Mizraim, Put, and Canaan' were so many nations, by which in the internal sense are signified the Knowledges, knowledges, and worship which are of faith separated from charity. 1163.

1163. By 'Cush' or 'Ethiopia,' in the Word, are signified the interior Knowledges of the Word, by means of which they confirm false principles. . . By 'Cush' are also signified simply the interior Knowledges of the Word. 1164, Fully III.

1169. 'The sons of Cush' (ver.7)=those who had not internal worship; but the Knowledges of faith, in the possession of which they made religion to consist.

1171². 'Cush and Seba' (Is.xliii.3)=the spiritual things of faith.

— 'The merchandize of Cush and of the Sabeans' (Is.xlv.14)=the Knowledges of spiritual things, which are of service to those who believe in the Lord.

1172°. 'The sons of Cush'=the Knowledges of spiritual things; and 'the sons of Raamah,' the Knowledges of celestial things.

1174. 'Cush' (ver.8)=the interior Knowledges of spiritual and celestial things.

1175°. Such worship is called 'Nimrod;' and it is born from the Knowledges which are 'Cush;' and these from faith separated from charity, which faith is 'Ham.'

1176. 'Cush begat Nimrod'=that those who had the Knowledges of interior things instituted such worship. . . The Knowledges of interior things are those things which are called doctrinal. Examp.

1195°. 'Cush and Put' (Jer.xlvi.9)=Knowledges.

1238². (Ethiopia was a country of the Ancient Church.) 2835⁵.

2588¹⁴. 'Cush and the Sabeans'=Knowledges.

3242°. 'The tents of Cushan' (Hab.iii.7)=a religiosity from evil.

3540. As these external truths . . . are from evil . . . they are compared to 'the Ethiopian' or negro, and 'his skin' (Jer.xiii.23).

6723. 'Beyond the rivers of Cush' (Is.xviii.1)=to the Knowledges through which they confirm false principles.

9340°. 'The sons of the Ethiopians' (Amos ix.7)=those who are in the Knowledges of good and truth, which they apply to confirm evils and falsities.

10252°. The knowledge of correspondences was the chief one in those times with the Arabians, the Ethiopians, and with others in the east; wherefore, in the Word, by 'Arabia,' 'Ethiopia,' and 'the sons of the east,' are meant those who are in the Knowledges of heavenly things. Refs.

S. 117. From these Words, religions things emanated . . . through Egypt and Ethiopia into the kingdoms of Africa.

D. 5946°. I was afterwards led in the spirit to others in Africa, to a tract which is known to Europeans, and in the maps is called Ethiopia, where they dwell in tents, a good nation.

E. 240°. See ASSYRIA.

304²². 'Beyond the rivers of Cush'=as to Knowledges themselves from the sense of the letter of the Word, which are falsified.

406°. 'Cush' (Is.xx.4)=the delight which is favoured by the natural man.

—¹⁵. By 'the isles of the nations' and by 'the Cushites—Kuschios' (Zeph.ii.11,12) are signified those who indeed are in falsities, but not in the falsities of evil; and, abstractedly, falsities, but not the falsities of evil.

439°. 'Ethiopia'=the natural man as to the Knowledges of good and truth.

532°. 'Egypt' (Is.xx.3)=the external or Natural as to what is scientific; and 'Cush'=the external or Natural as to worship; and when these are devoid of the internal Spiritual, they are also devoid of truth and good . . .

654²¹. 'The fat ones out of Egypt' (Ps.lxviii.31)=the gentiles who are in the affection of knowing truths; and 'Cush'=those who draw them in from the delight of the natural man.

780°. 'Shall the Ethiopian change his skin'=that evil cannot change its nature; 'the Ethiopian'=evil in its form, because he is all black.

P.P. Is. xviii. Concerning those who desire to be in blind ignorance respecting the things of salvation, who are 'Cush.'

J. (Post.) 124. See AFRICA.

Ettersalter. D.Min. 4627.

Etymology. *Etymologia.* T.665².

Eu. *The vowel or diphthong.*

S. 90². See E. De Verbo 4².

D.5622^e. In place of ae (with the Celestial Angels) there is eu.

Eucharist. *Eucharistia.*

Eucharistic. *Eucharisticus.*

A. 1947⁴. The sacrifices that were spontaneous, votive, pacific or eucharistic. 2180².

3880⁸. The sacrifices of confession . . . were thanksgivings, and in a universal sense, were called eucharistic and retributory sacrifices, which were of two kinds, namely, of confession and votive. Ex. —⁹.

8936. 'Thou shalt sacrifice upon it thy burnt-offerings and thine offerings of thanksgiving' (Ex.xx.24)=worship in special according to the spiritual life of each person.

10097. The pacific or eucharistic sacrifices were voluntary sacrifices, and the things which are voluntary are from the freedom of man, (thus) from the love and from the will . . .

10114³. The eucharistic sacrifices were votive and voluntary sacrifices, thus not so much for the sake of purification and sanctification as the rest . . .

R. 733⁸. They say that in the eucharist . . .

795. The enormous falsity that the bread and wine are divided in the eucharist.

E. 141. Of the sacrifices, especially the eucharistic ones, some things were burned on the altar, and some were eaten in the holy place.

391². They were offered from goodwill in order to please Jehovah; these sacrifices were called eucharistic or gratuitous.

J. (Post.) 218. In their last hours, when they received the eucharistic . . .

Inv. ii. With those who take two kinds in the eucharist.

Eugene. *The Prince.* D.4405.

Eunuch. *Eunuchus.*

A. 394. They are called 'eunuchs' (Matt.xix.12) who are in the heavenly marriage; 'those born from the womb,' who are as the celestial Angels; 'those made by men,' who are as the spiritual Angels; 'those who have made themselves,' who are as angelic Spirits, who [act] not so much from charity, but from obedience.

5081². 'The eunuch' (Is.lvi.3)=the natural man as to good. . . For the Lord's Church is internal and external . . . Those who are natural, and yet in good, are 'eunuchs.'

M. 151. That chastity cannot be predicated of eunuchs so born, or of eunuchs so made. Gen.art.

156^e. By 'the eunuchs who have made themselves eunuchs for the sake of the Kingdom of God,' are meant spiritual eunuchs, who are those that in marriages sustain from the evils of whoredoms. That Italian eunuchs are not meant, is evident.

E. 710²⁸. Marriages, with the Jewish nation . . . understood in a spiritual sense, were adulteries . . . Hence the Lord spoke about eunuchs, by whom are meant those who do not want to enter into marriage . . . with the affection of evil, because so the understanding of truth and good would be perverted and dissipated: thus by 'eunuchs' are meant both the married and the unmarried with whom the understanding of truth and good is conjoined with the affection of truth and good. The reason they are called 'eunuchs' is that they are devoid of what is lascivious . . .

—²⁹. The marriage of the understanding of truth and good with the affection of truth and good . . . exists in a threefold degree . . . (This marriage) with the celestial, is meant by 'the eunuchs who are born eunuchs in the mother's womb.' Ex. . . But (this marriage) with the spiritual, is meant by 'the eunuchs who are made eunuchs by men.' Ex. . . And (this marriage) with the natural, is meant by 'the eunuchs who make themselves eunuchs.' Ex.

Euphrates. *Euphrates.*

Phrath. *Phrath.*

A. 118. 'Phrath' or 'Euphrates' (Gen.ii.14)=knowledge, which is the ultimate or boundary.

120. As by 'Egypt,' so by 'the Euphrates,' are signified knowledges or scientifics, and also the sensuous things from which are scientifics. Ill.

—^e. For the Euphrates was the boundary towards Assyria, up to which was the dominion of Israel, as the Scientific of the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man. The same is signified by these words which were said to Abraham: 'To thy seed will I give this Land, from the river of Egypt, even to the great river, the river Euphrates' (Gen.xv.18). These two boundaries signify like things. E.654¹².

130. With him who wants to be wise from the world . . . his river Euphrates is the whole of his Scientific, which is damned.

1585². The ultimate things, or boundaries, represented the external man. The boundaries of Canaan were . . . in general the two rivers Euphrates and Jordan, and also the sea. Hence the Euphrates and the Jordan represented external things.

—³. That the river Euphrates, being a boundary, represented the sensuous and scientific things which are of the external man, was shown before.

1866. 'From the river of Egypt to the great river, the river Phrath' (Gen.xv.18)=the extension of spiritual and celestial things: 'to the river of Egypt'=the extension of spiritual things; 'to the river Phrath'=the extension of celestial things.

—². That the river Euphrates=the extension of

celestial things, may be evident from the countries which that river bounds and separates from the Land of Canaan, by which are also signified the scientifics and Knowledges of celestial things; but here, as it is called 'the river,' and 'the great river,' it is nothing but celestial things and their Knowledges . . .

369⁵. The river **Euphrates** is one boundary of it, namely of spiritual and celestial things; and the Great Sea . . . the other.

4112. **Aram** or **Syria** was separated by . . . the **Euphrates** from the Land of Canaan.

4116. 'He passed over the river' (Gen.xxxi.21)=a state where there is conjunction; (for) 'the river,' here, the **Euphrates**, =conjunction, namely, with the Divine. The reason this river has this signification here, is that it was the boundary of the Land of Canaan on that side; and all the boundaries of Canaan represented that which is last or ultimate, and that which is first. Ex. . . As **Jacob** was now entering, this river was the first boundary, consequently conjunction, in the supreme sense, with the Divine.

—^e. As all things in Canaan were representative . . . so were the rivers which bounded it, as the river of **Egypt**, the **Euphrates**, and the **Jordan**.

4454^e. Canaan (in the time of the Most Ancient Church) was all the land from the river of **Egypt** to the river **Euphrates** (Gen.xv.18).

9341. 'From the wilderness even to the river' (Ex. xxiii.31)=from the delight of the Sensuous even to the good and truth of the Rational. . . The **Euphrates**, which, here, is 'the river' =the good and truth of the Rational. The reason the **Euphrates** has this signification, is that **Assyria** was there, which =the Rational. This is meant by 'the **Euphrates**,' where it is said 'from the wilderness to the **Euphrates**,' also 'from the river of **Egypt** to the **Euphrates**.' Ill.

—³. But something else is signified by 'the **Euphrates**' when it is regarded from the middle of the Land of Canaan as its extremity on the one side, or as that which closes it on the one part; then by this river is signified that which is the ultimate of the Lord's Kingdom, that is, that which is the ultimate of **Heaven** and the **Church** as to rational good and truth. . . Therefore 'the **Euphrates**' =such truths and such goods as are of the Sensuous, and which correspond to the truths and goods of the Rational. But as the Sensuous . . . acknowledges nothing as good but that which delights the body, and nothing as truth but that which favours this delight, by 'the river **Euphrates**' in this sense is signified pleasure originating from the loves of self and of the world and the falsity which confirms it through reasonings from the fallacies of the senses. Ill.

—^e. Here, also, 'the river **Euphrates**' = truths falsified and goods adulterated through reasonings from fallacies, and from the scientifics thence which favour the loves of self and of the world.

9828⁴. 'The **Euphrates**' = the extension and the boundary of the celestial things which are of good in its ultimate.

R. 444. 'Loose the four Angels that are bound at the great river **Euphrates**' (Rev.ix.14)=that external restraints should be removed from them, in order that

the interiors of their minds might appear. . . 'The **Euphrates**,' in the Word =the interior things of the mind of man, which are called rational things, and which, with those who are in truths from good, are full of wisdom; but with those who are in falsities from evil are full of insanity. These are signified in the Word by 'the river **Euphrates**,' because that river divided the Land of Canaan from **Assyria**; and the Land of Canaan =the **Church**; and **Assyria**, its Rational; and therefore the bounding river =the interior things of the mind, which are called rational things, in both senses. E. 569⁴. 995.

—². That 'the **Euphrates**' =the interior things of the mind of man coterminous with the spiritual things of his **Church**, may appear from those passages of the Word where **Asshur** or **Assyria** is mentioned.

— . But 'the **Euphrates**' occurs in the opposite sense, in which it =the interiors full of falsities, and thence of insanities. Ill.

699. 'The sixth Angel poured out his vial upon the great river **Euphrates**' (Rev.xvi.12)=influx from the Lord into their interior reasonings, by which they confirm themselves in justification by faith alone. 'The great river **Euphrates**' =interior reasonings; here, the interior reasonings of that **Church**, by which they confirm justification by faith alone.

791^e. 'The midst of the **Euphrates**' (Jer.li.63) has a similar signification to the sea, because the **Euphrates** bounded **Assyria**, where **Babel** was, and separated it from the Land of Canaan.

D. 2701. (I dreamed of a field of thick grass) beyond a river; and I perceived that the river was called the **Euphrates** . . . And in my dream it was replied, that if in our land—within the **Euphrates**—the land were destroyed, still in that land beyond the **Euphrates** it would not be destroyed so much.

2702. At last it was opened to me, that the land beyond the **Euphrates** is those who are in natural and philosophical things, and who want to be confirmed thence concerning spiritual and celestial ones . . . Such thoughts are that abundant grass. . . But still the grass in such a land as is beyond the **Euphrates** appeared to be useful; whereas, in the lands which are within the **Euphrates**, namely, with those who do not care for such things, and still believe, nay love; such grass . . . is not useful . . .

E. 406¹⁶. Which boundaries were represented by the rivers **Jordan** and **Euphrates** relatively to the Land of Canaan.

410¹⁰. 'The **Euphrates**' =everything of the **Church** as to good; here (Jer.xiii.) as to evil.

518¹⁶. 'The river,' here the **Euphrates**, =the Rational. —¹⁷. 654¹⁷.

—³⁰. 'All the depths of the river (that is, the **Euphrates**) shall dry up' (Zech.x.11)=that all acute reasonings from Own intelligence shall perish.

—³⁰. 'Asshur' =the Rational; here, the Rational perverted. Hence, its 'river' (Is.viii.7) which was the **Euphrates**, means ratiocination.

—³⁸. 'The river **Euphrates**' (Jer.xlvi.6)=false reasonings.

[E.] 569^d. By the river **Euphrates** is signified the Rational, and thence also ratiocination . . . because it distinguished Assyria from Canaan; and Assyria = the Rational; and Canaan, the Spiritual. Besides the sea, there were three rivers that were boundaries of Canaan . . . and by the river **Euphrates** is signified the Rational which is with man from knowledges and Knowledges.

—⁵. The river of Egypt or the Nile, and the river of Assyria or the **Euphrates**, signified the terminations of the Church, and also introductions into the Church.

—⁶. The river of Assyria or the **Euphrates** signified the Rational, because through the Rational, man is introduced into the Church. Ex.

—⁸. By 'the Angels bound at the river **Euphrates**' is signified a guard lest the Natural of man should enter into the spiritual things which are of Heaven and the Church . . .

—¹⁰. That the river **Euphrates** = the Rational, through which is the way from the spiritual man into the natural. Ill.

—¹⁵. As by the river **Euphrates** is signified the Rational, in the opposite sense ratiocination is signified by it. By ratiocination is here meant thought and argumentation from fallacies and from falsities; but by the Rational is meant thought and argumentation from knowledges and from truths. —¹⁶, Ill. 577³. 654⁴³. Coro. 34².

701¹². To possess the Land from the Red Sea to the river **Euphrates**=the Church with the whole of its extension . . .

996. The drying up of the waters of the river **Euphrates** (Rev. xvi. 12). Ex. 997.

Europe. *Europa*.

European. *Europaicus*.

A. 567. All that region is called the tract of the Church where are those who are instructed in the doctrine of true faith . . . as **Europe**, where the Christian Church now is.

1032². (Not merely those born in **Europe** are saved.)

8383. Some **European** Spirits then injected direful scandals . . .

9011^e. Even in so learned a part of the world as **Europe** . . . where the Word is . . . there is no Knowledge whatever of the internal sense.

9407⁷. By the holy Jerusalem descending from Heaven is meant a new Church with the gentiles after the present one which is in our **European** part of the world has been vastated.

10497^e. That what is left of the worship of that nation will have its end together with the end of the present Church in **Europe**. Sig.

S. 108^e. Communication with the universal Heaven exists by means of the Word; for which reason, by the Divine Providence of the Lord, the kingdoms of **Europe**, and especially those in which the Word is read, have a universal intercourse with the nations outside the Church.

P. 256. Because the Christian religion is confined to the lesser part of the habitable globe, which is called **Europe**,

R. 34. The reason this Revelation was made to John in Patmos, was that it was an island . . . between Asia and **Europe** . . . and **Europe** signifies those to whom the Church is about to come.

M. 103². I was told that those horsemen had gone to the wise in the kingdoms of **Europe** . . .

478². The Angels once assembled from **Europe** some hundreds of those who were distinguished for their cleverness, learning and wisdom; and questioned them concerning the difference between marriage and adultery . . . All but ten replied that the public law makes the difference . . .

D. 590. The learned **European** Spirits objected . . . Such are **Europeans**, who are called Christians . . .

594. On the infidelity of **European** Spirits.

3055. They cared almost nothing for what the evil **European** Spirits injected . . .

3194^e. Such (adulterous Sirens) are from **Europe**, where there is Christianity; not from the Asiatic, African, and American regions.

4635^e. Such (Sirens) are at this day vastly numerous, from **Europe**.

4728². Wolff wanted to be saluted as the light of **Europe**.

4769. On the atheistical crew within **Europe** where the Church is.

4772^e. This (idea of God as a Man) is inscribed from Heaven on the nature of the nations outside of **Europe**, and also on some within **Europe**.

4777. The Church which is now perishing in **Europe** will be established in Africa . . . but not by emissaries from Christians.

5244^e. All Christians, that is, all in **Europe** know from the Word that He was conceived from Jehovah . . .

5518. **Europeans** . . . think exteriorly, and only receive truths in the memory, nor do they see that they are truths from any other source than because they have been so instructed from infancy, and because some one has said so whom they believe to know, thus from authority. . . **Europeans** are they who in our earth are of the genius in which are the Angels in the Spiritual Kingdom. J.(Post.)119.

5825. The English are of a different genius from the other nations of **Europe**.

5946³. (The Africans said) that those from **Europe** are not admitted to them . . .

—^e. A tract which is known to **Europeans** . . .

E. 21. When **Europe** is mentioned, the Angels perceive the north.

Ath. 198. The idea of **Europeans** (about the Lord's Humanity), especially that of the learned, is fallacious . . .

Eurus. See EAST WIND.

Eustachian Tube. *Tuba Eustachiana*.

A. 1118. Their breathing . . . did not enter the ear of another through the external way, and beat on what is called the drum of the ear, but through a certain way

within the mouth, which is now called the **Eustachian tube**. 7361. D.3322.

7359. The breathing (of the Spirits of Mars) . . . entered through the mouth, and through a way within the mouth, in fact through the **Eustachian tube**, into the brain.

10587. (The inhabitants of the Fourth Earth) think within themselves, and the ideas of thought are communicated to another by means of a certain gliding into the interiors of the ear, through a way unknown in this Earth, yet known to learned anatomists; for there is a certain channel within the mouth, which is called the **Eustachian tube**, and which opens into the mouth, and terminates in the chamber of the ear, being encompassed with a thin membrane. Through this channel, the respiratory air glides under a fine delicate sound, and thus the speaking thought is communicated. This is effected by means of the atmosphere.

D. 1541. The speech (of the inhabitants of Mars) is silent speech, being of a more subtle atmosphere, and is directed towards the mouth, into which it enters, and so proceeds through the **Eustachian tube**, which, as appears, is their organ of hearing. With such a speech did one speak to me . . . It entered through the lips, the fibres of which were disposed so as to receive its diversities; and so it penetrates through the Fallopiian tube, and thus upwards. It is very clearly perceived, and is a far fuller and more perfect speech than that of the ear, for it carries a number of things all at once. 3488.

1658^e. The sound of the speech (of the Spirits of Jupiter) flows in through a different way . . . namely, through the **Eustachian tube**.

3351. Mentioned.

Euxine. Coro. 39.

Evacuatory. See under **EMPTY**—*evacuare*.

Evangelical. *Evangelicus*.

A. 1800^r. They call themselves **evangelical**, etc. B. 18.

T. 137^r. The Angel said, Thou knowest what the **evangelical** so-called believe . . .

154². All Protestants, whether they are called **evangelical**, or Reformed . . . 813.

815^e. The **evangelicals** in their disputes with the Reformed . . .

Evangelist. See under **GOSPEL**.

Evangelize. See under **GOSPEL**.

Evaporation. *Evaporatio*.

A. 6571^e. This sphere is like a spiritual **evaporation** from each thing of the life.

W. 313. See **EARTH**—*terra*.

Eve. *Chavah, Chajah, Evah*.

A. 281. From the life of faith in the Lord (the Most Ancient Church) was called 'Eve,' and 'the mother of everything living.'

291. The first time, when the Church was in the flower of its youth . . . was called 'Eve,' from life.

476. 'Female' = the will . . . wherefore she was called 'Eve,' from life, which belongs to love alone.

P. 313³. By the condemnation of **Eve**, is signified the condemnation of the voluntary proprium.

R. 239. See **ANIMAL**.

E. 388²². 'Wild animal' (in the Hebrew) is called *chajah*, and *chajah* means life; and the very spiritual life of man is in the affection of truth and good . . . As 'wild animal,' or '*chajah*,' in this opposite sense = the affection of truth and good, **Eve** the wife of Adam is called '**Chavah**' from that word . . . 650^o. 725².

1119². Hence it is that it is said of Adam and **Eve** . . .

De Verbo 14⁵. By Adam's wife is meant the Church, which, because it has life from the Lord, is called '**Eve**,' from life . . .

Evening. *Vespera, Vespertinus*.

A. 22. 'There was **evening**, and there was morning, day first' (Gen. i. 5) . . . 'The **evening**' is every preceding state, because it is one of shade, or of falsity and no faith. . . '**Evening**,' in general, = all things which are proper to man.

—². As it is '**evening**' when there is no faith . . . the time when the Lord comes is called '**evening**' (Dan. viii. 26).

28². Concerning the man to be regenerated, in Zechariah: 'There shall be that one day, known to Jehovah, not day, nor night, and it shall be, at the time of **evening** there shall be light . . . (xiv. 7).

860. (Thus) all regeneration proceeds from **evening** to morning . . . The **evening** is here described (Gen. viii. 2, 3).

883. 'The dove returned to him at the time of **evening**' (ver. 11) = that the goods and truths of faith began to appear a very little. The time of **evening** is as in the twilight before the morning. . . **Evening** is a term of regeneration, in fact, of that state of it when he is as yet in the shade, or when as yet very little light appears with him. . . As the **evening** meant the twilight before the morning, mention is so often made of **evening** in the Jewish Church; and for the same reason they commenced their sabbaths and feasts from the **evening**; and Aaron was commanded to kindle the holy lamp in the **evening** (Ex. xxvii. 21).

1837. The Lord's Church is compared to the times of the day . . . its last state to sunset or **evening** and the shades which then prevail.

2318. 'There came two Angels to Sodom in the **evening**' (Gen. xix. 1) = the visitation which precedes judgment. . . That '**evening**' = the time of visitation, will be seen below. 2323, Ex.

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. This is the **evening** which is followed by night. It is also when charity, and consequently faith, begins to shine forth, thus when a new Church arises. This **evening** is the twilight before the morning. Thus '**evening**' = both; for it is provided by the Lord, that when a Church ceases to be, a new one

arises, and this at the same time . . . This chapter treats of both states of the Church . . . hence it is that it is here said, that 'two Angels came to Sodom in the evening;' and that mention is made of what was done in the evening . . . in the night . . . and in the morning.

[A.2323]^e. Visitation is called 'evening' in Zeph.ii.7.

2335. 'Evening' = the state of the Church which precedes the last one, when there begins to be no faith; and also the visitation which precedes judgment.

2405^e. 'Evening,' here (Ex.xxvii.21) = the twilight before the morning.

3056. 'Near the time of evening' (Gen.xxiv.11) = a state at that time more obscure. . . 'Evening' = what is obscure. For 'evening,' in the Word, = the state which precedes the last state of the Church which is ceasing to be, which is called 'night;' and also the first state of the rising Church, which is called 'morning.' In both senses, it is what is obscure which is signified by 'the evening;' but here, the obscurity which precedes the morning.

3197. 'Towards the evening' (ver.63) = relatively to those things which are beneath. 'Evening' = what is obscure; (for) those things which are beneath with man, namely, those things which are of the natural mind, relatively to those which are above, are obscure . . .

3643. In the Heavens, they are in . . . light as of morning and mid-day, verging also towards evening.

3693. 'The sun setting' = what is in obscurity; for it is then evening, by which is signified what is obscure.

—4. These changes of state (with the Angels) are as . . . evening when the sun is setting . . .

—7. When good and angelic Spirits fall into a state of the love of self and thence into a state of falsity, they are remitted a little into their natural or lower state, and are therein imbued with Knowledges of good and truth as to that thing, which is signified by 'washing themselves with waters in the evening' (Lev.xxii.6; Deut.xxiii.11).

3833. 'It came to pass in the evening' (Gen.xxix.23) = a state as yet obscure. . . The feasts which took place in the evening, that is, the suppers, signified among the ancients . . . the state of initiation which precedes conjunction, which state, relatively to that of conjunction, is obscure . . .

3949. 'Jacob came from the field in the evening' (Gen.xxx.16) = the good of truth in a state of good, but in the obscurity which is characteristic of the Natural.

5156. In the evening the day commenced anew; therefore, unless those who had been hanged were cast away before the evening, it would have represented that evil was not cast away . . . That those who were hanged remained until the evening and no longer, see Jos.viii.29; x.26.

5270^e. The state when man is apparently deprived of truths, is called in the Word 'desolation,' and is also compared to 'evening,' in which man is before he comes into the morning; wherefore, in the representative Church, the days commenced from the evening.

5576². When the Angels are in the evening, that is, in the state in which the things of intelligence and

wisdom are lacking, to the same degree they are relatively not in happiness . . .

5579^e. In the Spiritual World there is evening, or the shade of their day, but after it comes the dawn or the morning . . . They come into that evening, or into spiritual hunger, in order that they may have appetite and longing for truths and goods.

5672. The alternations of enlightenment there are . . . as morning, noon, and evening on earth. States of shade come forth like those in the evening, not from the Sun there . . . 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. 6110⁴.

5725². The former is the evening, or autumn, of Spirits.

5962². It is the evening of Spirits and Angels when they are removed from truths; it then appears to them that the Lord is more remote, and that He is hidden from them.

5964. It here treats . . . of removal from the things which are of good and truth, thus from those which are of the Church . . . This state in the Word is signified by 'evening' . . .

6000⁷. The day when it was 'not day, nor night,' was when the Lord was born, for it was then evening, that is, the end of the representatives of the Church. 'The light about the time of evening' = the Divine truth which would then appear.

6110. When it is evening (with the Angels) truths fail, and this even to the daybreak . . .

—6. In Heaven there is no night, but only evening, which is succeeded by the daybreak which precedes the morning.

— . In Hell . . . the evening is anxiety.

6443. 'At the evening he shall divide the prey' (Gen.xlix.27) = their possession in the Lord's Kingdom while as yet they are in obscurity. . . The reason this is said to be done in the evening, is that those who are elevated into Heaven are at first in obscurity . . .

7174. They said that they saw a light much clearer and purer than they had ever seen before, and that a greater light could not possibly be seen; it was then the time of evening here.

7193³. States of temptations and of infestations, also states of desolations, are there evening and night.

7218². When there is a state of evening and night with Spirits, their thought is in a state of compulsion . . .

7844. 'Between the evenings' (Ex.xii.6) = the last and the first state. 'Evening' = a state of falsity, and also a state of ignorance of truth; for the shade of evening is falsity, and is also ignorance of truth. . . The end and the beginning (of states as to truth and good) is the evening; therefore, when it is said 'between the evenings,' all states are involved. Here, therefore, 'between the evenings' = the state of deliverance of those who are in truth from good, and the state of damnation of those who are in falsity from evil; which states are signified by the going out of the Sons of Israel from Egypt, when

the first-born there were given to slaughter. That this is called 'evening,' is evident from 'Thou shalt sacrifice the passover in the evening, when the sun has set, at the stated time of thy going forth out of Egypt' (Deut.xvi.6).

—³. In the Word *passim*, 'evening' is mentioned, and by it is signified the last time of the Church, and also its first time; the last with those among whom the Church is ceasing, and the first with those among whom the Church is beginning. Hence, primarily, by 'evening' is signified the Advent of the Lord, for then was the end of the former Church, and the beginning of a new one, the first state of which is also called 'evening,' because the man of the Church commences from obscure light . . .

—⁴. That the Advent of the Lord into the world is signified by 'the evening' and 'the morning,' III.

—⁵. 'Evening' (Zeph.ii.7)=the first state of the rising Church.

— As 'the evening'=the last state of the old Church, and the first of the new one, it was commanded that Aaron and his sons should 'make the lamp ascend from evening even to morning before Jehovah.'

—⁶. That 'evening'=the last state of the Church, when there is dense falsity because there is no faith. III.

7901. 'In the evening' (Ex.xii.18)=the end of the former state and the beginning of a new one. 7904.

8108^o. When it is evening and night there, they have obscurity of the understanding; but this is tempered by the Lord by means of the good of love (the pillar of fire).

8426. 'In the evening and ye shall know that Jehovah hath brought you forth out of the land of Egypt' (Ex.xvi.6)=at the end of the former state a revelation that they are delivered. . . The reason 'evening'=the end of the former state. Ex. . . The end of every state corresponds to evening, and is also sometimes called 'evening' in the Word. . . When it is evening, they are in obscurity as to truths, and in the delight of natural love: this delight is what is signified by 'the quails' which they received in the evening.

—³. (Thus) 'evening'=the end of the state of the thing that is being treated of; hence, also, the end of the state of the Church.

8431. 'In Jehovah giving you in the evening flesh to eat' (ver.8)=that at the end of the state good will be appropriated by means of delight.

—². By that which is given in the evening time, is signified natural good or delight; for, in the other life . . . the state of evening is when natural good, or the good of the external man, is in clearness; and spiritual good, or that of the internal man, is in obscurity. Alternations thus succeed each other, to the intent that man may be perfected, especially that good may be appropriated to him, which is done in a state of evening by means of delight.

8447. 'Between the evenings ye shall eat flesh' (ver. 12)=that at the end of the state good will be appropriated by means of delight. 8451.

8452. The reason 'the quails'=what is productive of good, is that they were given in the evening; for when in the other life there is a state which corresponds to

evening, the good Spirits, and also the Angels, are remitted into the state of the natural affections in which they had been when in the world, consequently into the delights of their natural man . . . in order that they may be perfected. All are perfected through the implantation of faith and charity in the external or natural man . . .

8487^o. But the concupiscences into which those who are in Heaven are remitted, when it is evening with them, are not concupiscences which are opposite to heavenly good. Ex.

8687. 'From morning even to evening' (Ex.xviii.13) =in every state, interior and exterior. . . (For, in the other life, they are . . . exteriorly in good and truth, when in the state of evening there; for when they are in the state of evening, they are in natural delight. 8690.

8750^o. Hence it is that there is a correspondence of the states there with the times in the world; namely . . . a state of obscurity with evening and night.

8812^o. In the other life . . . evening and night=the privation of the good of love and the truth of faith, which are ignorance and blindness in the things which are of faith; and torpor and cold in the things which are of celestial love.

9787. 'From the evening even to the morning before Jehovah' (Ex.xxvii.21)=constantly in every state; 'the evening'=the end of one state; and 'morning,' the beginning of another; (and) 'evening' involves every state of shade which is signified by the following night . . .

10134^o. By 'evening,' in the Word, is signified a state of light in obscurity. Refs.

—⁹. The third state of a Church is a state of light in obscurity, which is its evening.

10135. 'The other lamb thou shalt do between the evenings' (Ex.xxix.39)=the like in a state of light and of love in the external man. . . For 'evening' in the Word=the state of the interiors when the truths of faith are in obscurity and the goods of love in some cold; for when the Angels . . . are in a state of light in obscurity, it is evening with them; and afterwards, when they are in a state of love in obscurity or in some cold, it is night with them, or rather the twilight before the morning. . . (It is) when they are in externals (that) they are in a state of love and thence of light in obscurity . . .

—⁴. But here . . . 'the evening' involves also the twilight; for when in the Word it is said 'morning and evening,' the whole day is meant; thus by . . . 'evening' also the night or twilight. Hence it is that . . . 'evening,' here, =a state of light and also of love in obscurity, that is, in the external man.

—⁵. That 'between the evenings' does not mean the time between the evening of one day and the evening of another day, but the time between the evening and the morning, thus, inclusively, the night or twilight, is evident from the fact that the continual burnt-offering from a lamb was made not only in the evening, but also in the morning; and hence it may be manifest that 'between the evenings' has a like signification elsewhere, as in . . . Ex.xii.6; Num.ix.5,11.

[A. 10135]^f. That 'evening,' in general, = a state of light in obscurity. III.

—^c. The end of the Church is 'the time of evening' (Zech. xiv. 7).

10202. 'Between the evenings' (Ex. xxx. 8) = an obscure state of love, and thence of truth in the shade. Ex.

H. 155². Evening corresponds to the state of their wisdom in obscurity.

—^c. (Hence) in the Word . . . 'evening' = wisdom in its shade.

C. J. 13^e. As such things are meant by 'evening,' and 'night,' the Lord, in order to fulfil the Word, was buried in the evening, and afterwards rose again in the morning.

F. 66. This vision predicts the future states of the Church . . . for it is said that . . . this was to be 'to the evening the morning' (Dan. viii. 26), when what is holy shall be justified. For by 'the evening' is meant the end of the Church when there will be a new one. 67^e. B. 83^e. E. 573^d. 612².

W. 73^e. By 'evening' is meant the decrease of the Church.

253². (Such) are in the boundaries in some higher Heaven, where they are as it were in the light of evening . . .

R. 219^e. 'The evening' = the last time of the Church; wherefore, when the Lord went away from the world, it being then the last time of the Church, He supped with His disciples, and instituted the Sacrament of the Supper. The evening = the last time of the old Church, and 'the morning,' the first of the new Church. 816^d.

816^d. The reason it is called 'the wedding supper of the Lamb,' is that this takes place at the last time of the Church, which is called 'evening;' and suppers take place in the evening; whereas the first state of the new Church is called morning. In the evening, man is called to the Church, and when those who are called are present, it becomes morning.

M. 18^e. (The evening in Heaven mentioned, and its events described.) 19. 23.

137⁵. With us in Heaven there is . . . never the shade of evening, still less darkness . . .

T. 109. The difference (between the Churches before and after the Lord's first Advent) is like that between the evening and the morning. The state of the Church before the Lord's Advent is also called 'evening,' in the Word . . .

433. Their suppers signified consociations and conjunctions in the first state of the establishment of the Church; for the evening, in which they took place, signified that.

764². In these passages, by 'evening,' and 'night,' is meant the last time of the Church.

D. 1973. What is 'the evening and the morning, a day,' in Gen. i. Ex.

4639. Appearance in the evening of the Sun in the Inmost Heaven. Des. When it is morning in the Inmost Heaven, it is evening in the Second Heaven. Ex.

5127^e. The state of evening with Spirits and Angels. Ex.

E. 179^o. 'Evening' = the last state of the former Church; and 'morning,' the first of the new. 677^o.

187². 'Evening' = a state of ceasing faith and charity.

401^{2o}. The feast of the Passover began in the evening, because the first state of regeneration is one of ignorance.

405²³. 'About the time of evening it shall be light' = the last time of the Church, when the Judgment takes place; it is then 'evening' to the evil; but 'light' to the good.

706⁷. The reason the Lord then spoke about 'the evening' and 'the morning' (Matt. xvi. 2, 3), is that by 'the evening' and 'the morning' is signified the Advent of the Lord; here, when the Church with the Jews was devastated, with whom there was then 'fair weather,' because they did not know Him, and lived securely in falsities from evil; this is 'the evening.' But when they knew Him, and, on account of the falsities from evils in which they were, denied Him, and attacked Him, is signified by 'the morning when there is a tempest.' Hence it was that the Lord said, 'Ye hypocrites, ye know how to judge of the face of the heaven, but 'the signs of the times,' that is, of His Advent, 'ye cannot judge of.'

Coro. ii. Of each Church there have been four periods . . . which are meant in the Word by . . . 'evening,' etc. 5.

iii. The third was its decline, at which time was its evening or vastation. 6. 29.

5. *Vesperascere*, occurs.

Event. *Eventus*.

A. 1820. Certainty concerning the event precedes victory . . .

4251. According to every event. Sig.

P. 176. If man foreknew events (he would not act from freedom according to reason). Ex. 178.

178. This delight is completed in the event . . .

187. While they see events in a certain wonderful series . . .

Ever. See under AGE-*saeculum*, ETERNAL, and PERPETUAL.

Everything. See under ALL.

Everywhere. *Ubivis*.

A. 9491. 'From within and from without thou shalt overlay it' = everywhere.

9640. 'Thus shalt thou do with all the boards of the Habitation' = so everywhere.

W. 8. The Divine is everywhere, and yet not in space.

D. 6045. The Divine proceeding is everywhere, as the heat and light from the sun are everywhere. Ath. 82^e.

Evil. *Malum*.

Evilly. *Male*.

See DO EVIL; and under AMORITE, BREAD, CON-

CUPISCENCE, FLESH, GOOD, HEREDITARY, LOVE OF SELF, NATION, ORIGIN, PROPRIUM, RED, RESIST, SHUN, and WILD BEAST.

A. 21. (Before regeneration) **evil** appears like good, and falsity like truth.

30°. For in **evil** and falsity there is no life . . .

38. 'Night'=**evil**; wherefore . . . **evils** are called works of the night.

39. As in man there is nothing except **evil** and falsity . . . 55³.

50°. The Angels (then) merely arrange that man does not precipitate himself into ultimate **evil**. . . But when he has been regenerated, the Angels . . . inspire him . . . with horror and fear of **evils** and falsities.

63. Meanwhile the Lord continually fights for man against **evils** and falsities.

127. A desire to inquire into the mysteries of faith by means of sensuous and scientific things . . . is the cause of the fall of every Church; for thence come not only Falsities, but also **evils** of life.

139°. He who desires, is already in **evil**, and it is granted to him.

150°. The man who supposes that he lives from himself . . . appropriates to himself all **evil** and falsity; which he would never do if he believed as the case really is.

154. Nothing **evil** and false ever exists which is not proprium, and from proprium; for the proprium of man is **evil** itself, whence man is nothing but **evil** and falsity . . .

209. The **evils** of those who lived in the most ancient time sprang from the will.

230. The dominant **evil** of this posterity was the love of self; and not so much the love of the world, as at this day.

231. The **evil** of the Most Ancient Church . . . the **evil** of the Ancient Church . . . the **evil** of the Jewish Church, and the **evil** of the Church of the gentiles after the Lord's Advent, as also the **evil** of the present Church, is that they do not believe the Lord or the Word, but themselves and their senses; hence comes no faith; and when there is no faith there is no love of the neighbour; thus there is all falsity and **evil**.

233°. Of himself, man cannot do otherwise than do **evil** . . . yet it is not man who does this, but the evil Spirits who are with him; nor do the evil Spirits do it, but the **evil** itself which they have appropriated to themselves; nevertheless, man really does **evil** . . . and is in fault.

—^e. When they believe that what is spiritual and celestial has no existence . . . they love whatever is of self and the world; hence, from falsities come cupidities and **evils**.

251. 'The serpent'=all **evil** in general . . . because all **evil** originated from what is sensuous, and also from what is scientific.

—^e. 'The devil' . . . means **evil** itself.

389. That all **evil** and falsity would destroy him. Sig.

— . Without charity there is disjunction (from the Lord, and then) man is left to his proprium; and whatever he then thinks is falsity, and whatever he then wills is **evil**.

585. 'The **evil** of man was multiplied in the earth' (Gen. vi. 5)=that there began to be no will of good.

—^e. (Thus) 'the **evil** of man in the earth'=his natural **evil**, which is of the will.

592. (He afterwards learns) that nothing of **evil** comes from the Lord . . . but that it is man who brings **evil** on himself; although it is not man, but evil Spirits, who excite and lead him; still it is man, because he believes no otherwise than that it is he himself. —².

—². For such is the . . . equilibrium in the other life, that **evil** returns to him who does **evil**, and becomes the **evil** of punishment . . . which is said to be permitted, on account of the amendment of **evil**; but still the Lord turns all the **evil** of punishment into good. 696. 967.

633. With every man, and with every Angel whatever, even the most celestial, his proprium is nothing but falsity and **evil**.

—^e. Every man is able to be perfected . . . according to the actualities of his life in consonance with the hereditary **evil** implanted in him by his parents.

681. The reason evil Spirits speak and do **evils**, is that they so receive and pervert all the goods and truths which are of the Lord; for such as is the form of the recipient, such is the reception and affection. Examp.

689. See EQUILIBRIUM. 2122°. 5982. 6308. 6477. 6657, etc.

719°. When man is being regenerated, there are **evils** which are to be dispersed, that is, loosened and tempered by means of goods; for no actual and hereditary **evil** with man can be so dispersed as to be abolished; but it remains implanted, and is only loosened and tempered by means of goods from the Lord, so as not to do harm and appear. . . Actual **evils** are those which are loosened and tempered; not so much hereditary **evils**.

761. The Angels . . . defend even the things which are false and **evil** with man; for they know perfectly well whence man's falsities and **evils** come . . . Man never produces anything false and **evil** from himself, but it is the evil Spirits who are with him who produce it, and at the same time make the man believe that it is from himself . . . The man who has not faith in the Lord cannot be enlightened so as not to believe that **evil** is from himself; and therefore he appropriates **evil** to himself . . . As the Angels know this, in the temptations of regeneration they defend man's falsities and **evils**; for otherwise he would yield, because with man there is nothing but **evil** and the falsity thence, so that he is a mere heap and composition of **evils** and thence of falsities.

845. **Evils**, which are of the will, are the things which damn man . . . not so much falsities, unless they are coupled with **evils**, in which case the one follows the other . . .

847. When there is a celestial temptation, there is a fluctuation between good and **evil**; when there is a

spiritual temptation, there is a fluctuation between truth and falsity . . .

[A.] 868. At this day everyone believes that when man is being regenerated, the evils and falsities with him are entirely dispersed and abolished, so that when he is regenerate, nothing of evil and falsity remains . . . But this is most false. Never is there a single evil, or a single falsity, so dispersed as to be abolished, but everything whatever that has been hereditarily imbued from infancy, and that has been acquired by actuality, remains; so that man, although regenerate, is nothing but evil and falsity. Ex.

—². As, therefore, the state of man is such, that never is there any evil and falsity so dispersed as to be abolished, because his proper life consists in evil and falsity, the Lord . . . when He regenerates man, by means of temptations, so subdues his evils and falsities, that they appear as if they were dead . . . The Lord, also, through temptations, gives a new capacity of receiving goods and truths, by endowing man with ideas and affections of good and truth, to which evils and falsities can be bent.

—². When man is thus formed, he is said to be regenerate, all his evils and falsities still remaining . . .

—⁶. In the other life, all the evils and falsities of him who is evil return, exactly as he was in them in the life of the body, and they are turned into infernal phantasies and punishments.

929. When man is regenerate, he is withheld from the evil and falsity which are with him . . . If, however, he were in the least let go, or left to himself, he would rush into all evil and falsity.

948. A tun . . . in which are those . . . who had made good to consist in evil.

966. No one undergoes any punishment or torment in the other life on account of his hereditary evil, but on account of the actual evils which he has himself committed. 2308.

986. When the internal man dominates, the man has fear of evils, and terror at falsities . . .

—³. As to 'fear' being predicated of evils; and 'terror,' of falsities, the case is this. The Spirits with man do not so much fear to do evils, as they fear to speak falsities; for man is born again through truths . . . wherefore Spirits are not allowed to excite falsities. For with everyone of them there is nothing but evil, so that they are in evil; their very nature, and thence all their endeavour, is evil; and as they are in evil, and their proper life consists in evil, they are excused when they do evil, while they are in any use; but to speak falsity is not permitted . . .

—⁶. To the regenerate man . . . the evil itself of life is falsity, because it is against the truths of faith. It was otherwise with the man of the Most Ancient Church . . . He perceived the evil of life as evil, and the falsity of faith as falsity.

987. They are in the greatest error . . . who believe that they are able of themselves to have dominion over evils; for man is nothing but evil; he is a heap of evils; all his will is mere evil; as is said in the preceding chapter: 'The fashion of the heart of man is evil from his childhood' (Gen. viii. 21). Fully Ex.

1011^e. It is the order of all things in the other life, that evil itself punishes itself; in like manner falsity, so that in the evil and falsity itself there is the punishment thereof; and as there is such an order that evil punishes itself; or, what is the same, that an evil person runs into the punishment answering to his evil; the ancients derived from it their law of retaliation; which is here signified by . . . 'He who sheddeth blood, his blood shall be shed.' D. 2438.

1079^e. They who are in charity scarcely see the evil of another, but . . . the things which are evil and false they interpret for good. Such are all the Angels, which they have from the Lord, who bends all evil into good.

1307. The love of self . . . is the source of all evils. Enum. 1326.

1311^o. Judgment is predicated when evil is brought to its height . . . (For) all evil has its limits up to which it is permitted to go; when it is carried beyond these limits, it runs into the punishment of evil . . .

1321. At last falsity is acknowledged as truth, and evil as good.

1327³. Like a man who does evil, but does not think evil: to him is not imputed the evil he does.

1444. 'The Canaanite was then in the Land' = hereditary evil from the mother in His external man . . .

— . No one can undergo temptation unless evil adheres to him; he who has no evil cannot have the least of temptation, for it is evil which the evil Spirits excite. With the Lord there was not any actual or proper evil, as there is with all men, but only hereditary evil from the mother . . . 1573⁴. —⁶. —⁷. —⁸.

—⁶. All kinds of evils are signified by the idolatrous nations in the Canaanitish land.

1477^o. Thus He expelled the hereditary evil from the mother.

1511. Spirits who are in falsities inflow into the thought, and completely persuade that falsity is truth . . . In like manner, Genii, who are in evils, inflow into the will, and make us feel, most completely, that evil is good . . . Thus it is perfectly evident whence come the falsities and evils with man . . .

1573. 'The Canaanite and the Perizzite were then dwelling in the Land' = evils and falsities in the external man . . . For where there is hereditary evil, there is also falsity; the latter is born from the former; but falsity cannot be born from evil, until the man has been imbued with scientifics and Knowledges; for evil has nothing into which it may operate or inflow, except into scientifics and Knowledges; thus evil, which is of the voluntary part, is turned into falsity in the intellectual part; therefore, this falsity also was hereditary; but this is not the case with falsity from principles of falsity . . . And as there was hereditary evil from the mother before the Lord was imbued with scientifics and Knowledges . . . it is said that 'the Canaanite was then in the Land' . . .

—³. For it is impossible for one man to be born of another man, without deriving evil thence; but . . . the hereditary evil from the father is interior, and remains to eternity . . . Such the Lord had not . . . But the hereditary evil from the mother is of the external man,

which was with the Lord, and is called 'the Canaanite in the Land,' and the falsity thence 'the Perizzite.'

—⁷. The Divine is not susceptible of **evil**.

— . It was also that He might put on **evil**, against which He would fight, and which He would overcome, that the Lord came into the world . . .

1580^e. They who have been in temptations . . . long for separation (from **evil**), sometimes to such a degree that they are angry with **evil**, and want to expel it. Sig.

1581. But there is not separation, but quiescence. The **evil** which is in the external man cannot be separated with any man, but only with the Lord; for whatever a man has once acquired, remains. But it seems to be separated when it is quiescent . . . and then for the first time there inflow goods from the Lord, and affect the external man. Such is the state of the Angels; they know no otherwise than that **evil** is separated from them; but there is only a detention from **evil**, thus its quiescence . . .

1607^e. He expelled all **evil**, which alone disunites.

1661². No one can ever fight against **evils** and falsities until he knows what **evil** and falsity is . . . and what **evil** is, man does not know, and still less what falsity is, until he has power in understanding and judgment . . . Every man first of all combats from the goods and truths which he receives through Knowledges; and from and through those (goods and truths) he judges concerning **evils** and falsities. —⁵.

—³. Before he is regenerated, no one can ever know . . . that he cannot resist any **evil** and falsity by his own power; for he does not know that evil Spirits excite and infuse **evils** and falsities . . . —⁴. —⁵.

1668². **Evils** or evil Spirits rebel, in proportion as a man who wills to be in goods and truths, confirms with himself any **evils** and falsities . . .

1673³. (These persuasive Spirits) excite with man mere confirmations of falsity, so that a man sees no otherwise than that falsity is truth, and **evil** good . . .

1680. As to the **evils** and falsities against which the Lord fought, they were infernal Spirits who were in **evils** and falsities . . .

1683². It is the evil Spirit who brings **evil** on himself . . . This follows from the nature of **evil** . . . It is the nature of **evil** to want to assail everyone . . .

1691. All **evil** and falsity comes forth from the love of self and the love of the world; they have no other origin . . .

1692. Temptations are the means by which **evils** and falsities are loosened and dispersed in man.

1695. Still, licence is not granted to (evil Spirits) to think and speak what is false, except that which is from their **evil**; but not that which is contrary to their own proper **evil** . . . For in so far as they speak falsity from their own **evil**, they speak from their own life . . .

1740. That **evil** and falsity was conquered. Sig.

—². The reason why **evil** and falsity is conquered, or why **evils** and falsities are conquered, by means of the combats of temptations . . . is that **evils** and falsities are thus dissipated . . . For it is evil Spirits who excite

evils and falsities; and unless they are excited, man scarcely knows that **evils** and falsities exist; but they then appear, and the longer the combats of temptation last, the more they appear, until at last they are held in horror as **evils** and falsities. And as **evils** and falsities are dissipated, so do goods and truths succeed in their place; and the more horror there is contracted for **evils** and falsities, the more of love for goods and truths is insinuated by the Lord. The more horror, also, there is for **evils** and falsities, the less dare evil Spirits approach, because they cannot endure aversion and horror for **evils** and falsities, in which their life consists . . .

1832². They suppose . . . that because He permits **evil**, He is the cause of **evil**.

1834². As charity vanished, **evils** succeeded, and with **evils** falsities also insinuated themselves . . . Sig.

1835. When the Church is only beginning to recede from charity, **evils** and the falsities thence are more easily put to flight. Sig. and Ex. . . But in process of time, **evils** and the falsities thence increase, and are thus confirmed and strengthened.

—². So far as possible, the Lord is continually putting **evils** and falsities to flight, but this by means of conscience . . .

1857². In the other life the **evil** are not punished until their **evils** are carried to their height, and this both in general and particular; for such is the equilibrium there, that **evil** punishes itself, or that the **evil** run into the penalty of **evil**; but only when it is carried to its height. Every **evil** has its own limit, and this with diversity in everyone . . .

—³. When there is nothing but **evil**, he is thrust down into Hell.

1860. There is 'darkness' when there is falsity instead of truth; and 'thick darkness' when there is **evil** instead of good . . . When there is hatred instead of charity . . . man is utterly ignorant that it is **evil**. Ex.

—^e. (The Hebrew word for 'thick darkness,' here) involves both . . . That is, dense falsity from which is **evil**, and dense **evil** from which is falsity.

1864². What is man but something vile and filthy, which from itself can think and do nothing but **evil**?

1868². With every man who is being regenerated, the falsities and **evils** which had possession of him are subdued and dissipated, and in their place are implanted truths and goods. (Sig. by the expulsion of the nations from Canaan by the Israelites.)

1874^e. The Lord provides . . . that **evils** are turned into goods.

1875. Temptation and **evil** were rejected (in the angelic ideas about the Lord's Prayer).

1906². Man's states of **evil**, without tempering by states of the affection of good, would be more fierce than those of any animal . . . These states of good are what are called remains . . .

1911⁴. The Rational first conceived . . . supposes that as the Lord rules everything, **evil** also is from Him . . .

1921. Whatever is from the exterior man, has with it what is hereditary, thus also **evil**.

[A.] 1937². When any **evil** crept in, as they did not feel any resistance from within, they surrendered themselves to it; but these . . . are among the more useless . . . Whereas, they who have compelled themselves against **evil** and falsity, although at first they supposed that this was from self, in the other life cannot be led by evil Spirits, but are among the happy.

—⁵. In temptations . . . 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 man compels himself against **evil** and falsity . . . there is celestial love . . .

1944. The Rational . . . is said to be born, when man begins to think that it is **evil** and falsity with himself which contradicts and is adverse to truth and good; and still more when he wills to remove and subdue it . . .

1992^e. At that time . . . they were in this religion . . . that all **evil**, thus all temptation, came from God . . .

2107. '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. Refs.

2116. Not the smallest **evil** which a man has thought and actually done in the life of the body, is wiped away and altogether blotted out; but it all remains even to the least of it . . . 2694⁴. 5134, Ex.

—². All the **evils** of life of those who have lived in love to the Lord and in charity towards the neighbour remain, but they are tempered by the goods which, through the life of charity, while they lived in the world, they have received from the Lord; and thus they are elevated into Heaven; nay, are withheld from the **evils** which they have with them, so that they do not appear. They who doubt . . . that they have **evils** with them . . . are remitted into them, until they know that the case is so . . .

2196⁶. When he is withheld from **evil** . . . man from appearances supposes that there is nothing but good . . . with him; when yet in man there is nothing but what is **evil**, unjust, and profane.

2240. 'Cry' = falsity; and 'sin' = **evil**.

—⁶. 'The voice of weeping shall not be heard' = no **evil**.

—⁷. 'For judgment a scab' = that instead of truth there shall be found **evil**.

—⁸. 'The fields and grapes of Gomorrah' = **evils** from falsities.

—^e. There are two kinds of falsity . . . and so there are two kinds of **evil**. Sig.

2243. Whether **evil** has arrived at its height. Sig.

— . There are two kinds of falsity . . . namely, the falsity which is from **evil**, and the falsity which produces **evil**; the falsity which is from **evil** is all that a man thinks while he is in **evil**, namely, all that favours **evil**. Examp. . . But the falsity which produces **evil**, is when a man takes up any principle from his religion, and therefore believes that it is good and holy, when yet in itself it is **evil**. Examp.

—^e. (Thus) consummation is when **evil** comes to its height.

2246. That mankind was in such great **evil**. Sig.

2256. 'The impious' = **evil**.

—². All the **evil** (which a man has ever thought and done, remains) so that not the least of it perishes entirely; it is written in his book of life . . . But goods are never so commingled with **evils**, and **evils** with goods, that they cannot be separated . . . When man comes into the other life, if he has lived in the goods of love and of charity, the Lord separates **evils** . . . But if he has lived in **evils**, namely, in things contrary to love and charity, the Lord separates goods from him; and the **evils** carry him into Hell . . . It is, however, a separation, and never a plenary taking away.

2269³. Goods can never be insinuated into falsities, nor can **evils** into truths, as recipient vessels . . . If they should endeavour to conjoin themselves, the one would spew out the other; good would spew out **evil** as poison, and **evil** would spew out good as what excites vomiting. Such enmity between **evil** and good has been provided by the Lord, lest they should ever be commingled . . .

2272. In temptations . . . **evils** are regarded as abominable; hence come new thoughts . . . to which he can afterwards be bent, and thus from **evils** to goods . . .

2280⁴. All over twenty died in the wilderness, because **evil** could be imputed to them.

—⁶. The life of charity is attended with this, that the falsity and **evil** of ignorance can be easily bent to truth and good . . .

2284. (The influx of good and truth from the Lord is received) according to the life of **evil**, and according to the principles of falsity, in which a man has confirmed himself . . . Lest, therefore, goods should be commingled with **evils**, and truths with falsities . . . the Lord separates them, and stores up the goods and truths . . . in his interior man, whence he never permits them to come forth, so long as he is in **evil** and falsity . . .

—³. Man is now such, that he can counterfeit good, although within he is nothing but **evil**; and can also appear to be **evil**, although within he has good.

2307. (Although little children in Heaven) have no actual **evil** . . . they are equally in **evil**; nay, are nothing but **evil**; but they, like all Angels, are withheld from **evil** and kept in good by the Lord . . . After they have grown up in Heaven . . . they are sometimes remitted into their **evils**, which they have received hereditarily, and are left in them, until they know . . . that the case is so. Examp. H. 342.

2313. The second state (of the Spiritual Church), that with them **evils** begin to act against goods, but that they are powerfully withheld from **evils**, and are kept in goods by the Lord. Tr.

2318^e. The destruction of those who are altogether in **evil** and falsity. Tr.

2327^e. The worst **evils** of all. Enum.

2334. Temptation is attended with . . . despair . . . in order that they may be confirmed in this . . . that with self there is nothing but **evil**.

2348. Falsities and **evils** recent and confirmed. Sig.

2354². The Divine Human and Holy proceeding of the Lord is denied at heart by all those who are in the life of evil; namely, by all those who despise others in comparison with themselves, who hate all that do not worship them, who feel delight in revenge against the same, nay, in cruelty, and who account adulteries as nothing.

—³. Through evil Spirits man communicates with Hell . . . In proportion, therefore, as his life accedes to evil, Hell flows in . . . (Therefore) they who are in the life of evil cannot acknowledge the Lord . . .

2357². They who are in the life of evil are admitted no further than to the Knowledge of good and of the Lord, and not as far as to the veriest acknowledgment and faith; because so long as they are in evil, they cannot be in good . . . He who once acknowledges and believes, and then returns to a life of evil, profanes good . . .

—^e. This is why so few are now permitted to believe . . . for they are in the life of evil.

2363. See BLESS-beare.

2364^e. They who have imbued the life with evil, are bent to good by abstaining from evil . . .

2371^r. (That man is mere evil used as an argument for faith alone.)

2380. In the other life, the approach is closed by the separation of the good from the evil, so that they cannot be infested by the spheres of the persuasions of falsity and of the cupidities of evil . . . Sig. and Ex.

—³. They who are in evil have no conscience; they do not care for what is just and fair except in so far as it affects their reputation; they do not know what good and truth are . . . they think evilly about the neighbour, and will evilly for him, and also do evilly . . . if he does not favour them; and they perceive delight in it; if they do anything of good, it is from the end of recompense. Such within the Church secretly deny the Lord . . .

—^e. The delight of evil they believe to be good.

2388. That all . . . should be saved . . . even they who are in the truth of faith, if they would recede from evil. Sig. and Ex.

—². The truths of faith are the recipient vessels themselves of good, and they receive good in proportion as man recedes from evil; for good is continually flowing in from the Lord, but it is evil of life which hinders its being received in the truths which are . . . in the memory. Hence, in proportion as man recedes from evil, good enters, and applies itself into his truths. . . Truth does not live so long as man is in the life of evil . . .

2401. That they should not remain in a state of evil. Sig.

2410. Resistance from the nature of evil. Sig. . . For the evil which is in man continually reacts against the good which is from the Lord. Evil from what is hereditary and actual with man adheres to every single one of his thoughts; nay, to the least things of his thoughts; this draws him downwards; but the Lord, through the good which He insinuates, withholds and uplifts him; thus man is kept suspended between evil and good. Therefore, if man were not withheld from

evils by the Lord every instant, of himself he would rush downwards . . .

2426. 'Lest perchance evil cleave to me and I die' (Gen. xix. 19) = that then it could not be otherwise than that he would be at the same time in evil, and would thus be damned. . . (For) the Lord constantly provides against the commingling of evil with good; so that in proportion as man is in evil he is removed from good; for it is better that he should be altogether in evil, than that he should be in evil and at the same time in good; for if he is in evil and at the same time in good, he cannot but be damned to eternity.

2438³. Unless the good were withdrawn from the evil, from the cupidities of evil and the persuasions of falsity which the evil continually scatter about like poison, they would easily perish. In general, however, before this is done, (it is necessary) that with the good evils should be separated, and that with the evil goods should be separated, in order that the former through their goods may be uplifted into Heaven, and the latter through their evils may cast themselves down into Hell. 2449², Ex. 2451.

2520⁴. Evil and falsity are from Hell.

2568^e. See DENY.

2588⁴. All evil is from man or self.

—⁵. They who are in good can believe, but not they who are in evil . . . (For) truth and good agree together, but not truth and evil; and as in evil, so also from evil, is all falsity . . . (Moreover) truths shun evils, and evils spew out truths.

2590^e. Evil of life never receives (the seed of truth); for even if they who are in evil were to be instructed in a thousand ways, and were even to become the best instructed of all, still the truths of faith would penetrate no further with them than into the memory . . .

2632^e. When he is regenerate, the Lord flows in through an internal way, and successively and continually separates those things which adhere from hereditary and actual evil.

2634². That the interiors of man are to be successively and continually purified from the evils which are of cupidities, and from the falsities which are of phantasies thence, is according to Divine order . . .

2654⁴. This Rational would mock, if told that . . . whatever it thinks and does from proprium is evil, even if it is good.

2689⁴. See DOUBT.

—^e. (Persuasive truth) is indeed born in addition to evil, but it does not conjoin itself with evil; and it is therefore extirpated in the other life.

2715. As the Voluntary with the spiritual man is so destroyed, that it is nothing but evil, and yet the evil thence constantly inflows into the intellectual part or thought, it is evident that the good there is comparatively obscured.

—⁵. (Thus) the spiritual man does not know what evil is; he scarcely believes anything to be evil but what is contrary to the precepts of the Decalogue, not being aware of the evils of affection and of thought, which are innumerable; nor does he reflect upon them,

nor call them **evils** . . . being ignorant that such are the things which affect his spirit, and that he becomes altogether such in the other life.

[A.] 2760, Preface². This faith closes Heaven, to prevent **evils** and falsities from entering. Sig.

2768^o. It is the **evil** with man which makes and which also leads into temptation . . .

2826³. In order that there might be worship from fear with such, all **evils** even to curses were attributed to Jehovah. Refs.

2842. His glory in Heaven, nay, His mercy itself (appeared like a devouring fire and smoke) before the people who were in **evil** and falsity.

2851. That charity and faith shall succeed in the place where before there was **evil** and falsity. Sig. 3187.

—'. 'Enemies-hostes' (and 'enemies-inimici')=**evils** and falsities; or, what is the same, those who are in **evil** and falsity.

—². One (of the two gates in man) stands open to Hell, and is accessible to **evils** and the falsities thence derived. . . The gate of Hell is accessible with those who are in **evil** and falsity . . . —³.

—³. The infernal Genii and Spirits, with **evils** and falsities, can come no further than the lower or external gate, and never into . . . the rational mind . . . But when they have come thus far . . . the (rational mind) is closed . . . Hence it is that such persons . . . place good in **evil**, and truth in falsity . . .

—⁴. But when a man is . . . being regenerated, **evils** and falsities . . . are driven away from that gate or mind, and then goods and truths succeed in their place. Sig. (This signification of 'gate' in relation to **evils** and falsities, fully ill.)

—¹³. 'To speak with the enemies in the gate'=to have no fear of **evils** and falsities, thus not of Hell.

2886. Things **evil** and false have connection with the Hells . . .

2888. Good and truth is received as **evil** and falsity by the **evil**, and is also turned into **evil** and falsity with them.

2889. They first begin to live when they have lost the life of the cupidities of **evil** and of the persuasions of falsity . . .

2892^o. He who believes that he rules himself is in continual inquietude . . . and because he so believes, the cupidities of **evil** and the persuasions of falsity adhere to him.

2893. The man of the Church at this day does not believe that all the **evils** and falsities with him flow in from Hell . . . when yet . . . everybody says, when anyone has committed a great **evil**, that he has suffered himself to be led by the devil.

2910⁴. One cause (of the fall of the Church) is that parents accumulate **evils**, and from frequent use and at last habit induce them on nature, and thus transmit them into their offspring . . . Hence the will is more prone to **evils** and falsities.

2930. For we are able to understand good and truth, but still to will **evil** and falsity.

2946². Whatever does not come from the Lord is **evil** and falsity . . .

—^e. If man compels himself to resist **evil** . . .

2959. In order that the **evils** and falsities with them may be separated, and as it were dispersed . . .

2967². There are **evils** and falsities with which man has imbued himself from infancy, and which prevent one person from receiving the like gift as another: these **evils** and falsities must be vastated before the man can be regenerated.

2995. It was different after these times, when **evil** and falsity began to reign . . .

3024⁷. That good and falsity, and **evil** and truth, are not to be conjoined together. Sig.

3033. That falsity can never be conjoined with good, nor truth with **evil**, because they are of a contrary nature. Refs. 3267^e.

—². That there can only be (a conjunction) of falsity with **evil** . . . has been given me to perceive to the life . . . When a man has . . . the affection of **evil**, that is, when he wills **evil** . . . then when anything is to be thought that is to be willed and done, his will in-flows into his thought, and there excites the Knowledges which appear like truth, and thus impels him to think, to will, and to act; and this by a wrong application of Knowledges, and by looking at some general things which he has drawn from the sense of the letter of the Word, or from some other knowledge, as things which are applicable in every sense. Thus it is **evil** which is coupled with falsity; for in this case the truth that was therein is deprived of all the essence of truth . . . Such have sometimes been present with me, but they were not susceptible of any affection of good from truth, however much the truths they had known in the life of the body were recalled into their minds; for there was **evil** with them, with which truths could not be conjoined.

3036. By virtue of Whom the Lord delivered Himself from maternal things as to **evils** and as to falsities. Sig. . . He fought against the hereditary **evil** from the mother, but He had no actual **evil**. . . 'The house of my father'=the maternal Hereditary as to **evil**; and 'the land of my nativity,' the maternal Hereditary as to falsities; for where there is **evil** there there are falsities; they are conjoined with each other.

3048². 'The beasts of the south'=those who are in the light of Knowledges, but in the life of **evil**.

3089^e. Such an (impure) affection must precede; but still it is successively purified by the Lord; until at last **evils** and falsities are removed and are cast out as it were into the circumference; still, they have served as means.

3108^e. (The conjunction of falsity with **evil** described. See Good, here.)

3110². If falsity approaches, good betakes itself inwards, and (the falsity) conjoins itself outwardly with some **evil**, which it believes to be good . . . For **evil** and falsity is Hell, and flows in from Hell . . . (Therefore) **evil** and truth can no more be conjoined together than Hell and Heaven . . .

3116^e. Exploration is a most exquisite weighing, lest

the least of falsity should be conjoined with good, or the least of truth with **evil**: in either case man would perish eternally . . .

3142. Nothing more is required of man than to sweep the house, that is, to reject the cupidities of **evil** and the persuasions of falsity thence; he is then filled with goods . . .

3147⁸. To wash the feet was of charity, namely, that they did not reflect upon the **evils** of another; and was also of humiliation, namely, that he would cleanse another from **evils**, as from dirt.

3170. When spiritual things are appropriated to the natural man, the things which belong to the cupidity of **evil** and the persuasion of falsity recede, thus those things which induce unrest . . . for all unrest is from **evil** and falsity.

3175³. For in the natural man there are . . . cupidities of **evil**, and also persuasions of falsity . . .

—⁴. It is a spiritual truth, that . . . all **evil** is from Hell.

—^e. Man is utterly ignorant of this so long as he is in **evil**.

3187³. Before man is regenerated, he is interiorly nothing but **evil** and falsity . . . But when he is being regenerated, **evils** and falsities, or, what is the same, infernal and diabolical Spirits, are expelled thence, and good and truth enter, and inherit their place.

3310². 'Thorns' = **evils**.

3318². The vessels (in man's Rational and Natural) are in a contrary position in relation to the influent life, in consequence of the hereditary **evil** in which man is born, and of the actual **evil** which he acquires.

—^e. The man who is made new by regeneration still retains in himself the inclination to **evil**, nay, **evil** itself, but he is withheld from **evil** by the influx of the life of the Lord's love . . . Whereas the Lord entirely cast out all **evil** . . .

3340. The infernals live in (thick darkness and cold); the thick darkness with them is from the falsities in which they are, and the cold is from the **evils**.

3353⁹. That **evil** will fight with **evil**, and falsity with falsity. Sig.

3402². Good and truth with man betake themselves inwards in proportion as he is in **evil** and falsity . . . The removal of good and truth from the man . . . who is in **evil** and falsity does not appear to him, because he is then in the persuasion that **evil** is good and that falsity is truth, and this from the affection and thence the delight of them.

3408⁶. The natural good which is born with man . . . may be **evil**, for it may receive falsities also, and believe that to be good which is **evil**.

3469⁴. See HEREDITARY.

3488⁴. See ENMITY.

—⁶. Where there is no faith there is no charity, and where there is no charity there is no faith; but charity is that which receives faith, and no charity is that which rejects faith; this is the origin of all falsity and of all **evil**.

—^e. For when men are in falsity and **evil**, they no

longer know what truth and what good are; they then believe falsity to be truth, and **evil** to be good; and *vice versa*. When the Church is in this state 'then will the end come.'

3603⁹. When a man grows up, that which he has hereditarily from his parents manifests itself more and more; and if he is of such a character as not to suffer himself to be regenerated, he takes **evils** thence, and makes them his own.

3605⁷. 'Deliver us from **evil**.' (From these words) **evil** is rejected (by the Angels), even until there remains . . . good, without the idea of . . . **evil**; and this with the addition of a kind of indignation and aversion, that **evil** should be thought of when the Lord is thought of.

—³. The Divine is mercy; but when this flows in with a man who is in **evil**, and he runs into the punishment of **evil**, it then appears as hatred.

3607. In the other life, all the good which flows down from Heaven to those who are in **evil**, is turned into **evil**; and, with the infernals, into the opposite; in like manner is truth turned into falsity; wherefore, on the other hand, the **evil** and falsity that is with such, in Heaven is good and truth; and in order that it may become good, there are Spirits on the way, who reject the ideas of **evil** and falsity . . . Moreover, when **evil** and falsity approaches those who are in good and truth, it does not appear as **evil** and falsity, but under a different appearance according to the nature and state of the goodness with them.

3614³. 'Jacob' = those who are in **evil**; and 'Israel,' those who are in falsity.

—⁴. Victories over **evils**, and . . . victories over falsities. Sig.

—⁵. With the Prophets, where **evil** is spoken of, so is falsity.

3642. One morning I was in company with angelic Spirits, who acted in unity by thinking and speaking, as they are wont to do. This penetrated towards Hell, into which it was continued, insomuch that they appeared to act in unity with the infernals; but the fact was that the good and truth with the Angels, by a wonderful conversion, was changed into **evil** and falsity with the infernals; and this by degrees as it flowed down, where Hell acted in unity by means of persuasions of falsity and cupidities of **evil**.

3696². As (the man who is being regenerated) passes into the new life, he passes at the same time into an untranquil state; for the **evils** and falsities which he had before imbued emerge . . . and disturb him . . .

3701. Man is born into the nature of his parents, of his grandfathers, and of his great grandfathers . . . thus into the hereditary **evil** of them all successively accumulated, insomuch that as to what is from himself he is nothing but **evil** . . . and therefore it is **evil** which he calls good, and even believes to be good; and falsity which he calls truth, and even believes to be truth. Examp.

—³. In order that (man may become new), he must . . . learn what **evil** and falsity are . . .

—⁷. In the same degree in which man apperceives delight in this good, and pleasantness in these truths, he feels undelight in the **evils** of his former life, and unpleasantness in the falsities thereof . . .

[A.] 3743². Hence it is that the **evil** appropriate **evil** to themselves, because they do not believe that **evils** are from Hell.

— . Nevertheless, the **evil** . . . are forms recipient of life from the Lord, but such forms that they either reject, suffocate, or pervert good and truth; and thus the goods and truths which are from the Lord's life become with them **evils** and falsities. Examp.

3793. When this good of infancy is indrawn, then into the Natural of man there succeeds and enters **evil**, to which falsity couples itself, and effects the conjunction and as it were the marriage of **evil** and falsity with him. In order, therefore, that man may be saved, he must be regenerated, and **evil** must be removed . . .

—^e. (They who are not in good and truth) do not know what good and truth are, for they suppose **evil** to be good, and falsity to be truth; wherefore, when good is mentioned, there is at once presented the idea of **evil**; and when truth, the idea of falsity.

3813⁶. 'Flesh' = man's voluntary proprium, which in itself is nothing but **evil**. Ill.

—7. The **evils** which are from falsities, and the **evils** from which are falsities. Sig.

3854². The Lord foresaw from eternity . . . that **evil** would continually increase . . .

— . Whatever is not rooted in freedom, is dissipated at the first coming of **evil** and of temptation.

3905⁹. The truths of faith which are not learned for the sake of doing . . . adjoin themselves to affections of **evil** and falsity.

3926. The twelve sons of Jacob . . . in the opposite sense = . . . all things of falsity and **evil**.

3928². They who do not affirm and acknowledge good and truth . . . cannot come into any combat of temptation, because there is nothing within which is opposed to the **evil** and falsity to which natural delight persuades.

—^e. Here 'Naphtali' = those who fear nothing of **evil**, because they are in truths and goods.

3938⁴. The affections of **evil** and falsity also have their delights; and before man is being regenerated . . . he believes there are no others. . . But . . . in proportion as advance is made into the delights of the affections of truth and good, the man begins to hold cheap those delights of **evil** and falsity, and at last to feel aversion for them.

—³. Those . . . in the delights of **evil** and falsity . . . have no life until they are deprived of their delights . . .

— . For the Lord inflows into the delights of charity with the light of truth and the flame of good, and thence with intelligence and wisdom; but falsities and **evils** reject, suffocate, and pervert these things . . .

—⁶. They at first think . . . that they can come into Heaven, not attending to their past life, that thereby they have put on the delight of the affection of **evil** and falsity by the loves of self and of the world . . .

— . Hence it is evident . . . that they who are in the delight of the affections of **evil** and falsity, cannot possibly be among those who are in the delight of the affection of good and truth . . .

—⁸. For man is affected either with **evil** and falsity, or with good and truth, from love . . .

3941³. 'To reap thorns' = the **evils** and falsities which are of the love of self and of the world.

—^e. 'The tares' = **evils** and falsities.

3957⁷. Where there is no charity and consequently no conscience, the influent good and truth flows through, and is turned into **evil** and into falsity.

3963². They are in the affection of **evil**, with which truth cannot be conjoined.

—^e. They who are in the affection of good from which there is no truth . . . suffer themselves to be led into every **evil** and also falsity, provided that on the **evil** there is induced the appearance of good, and on the falsity the appearance of truth.

3987². For the **evil** can will **evil** and do good, and also think **evil** and teach good.

3993. That all good and truth of his shall be separated with which **evil** is mixed, which is 'the speckled;' and with which falsity is mixed, which is 'the spotted.' Sig.

—⁴. 'Black,' in general, = **evil**; in special, the proprium of man, because this is nothing but **evil**.

—⁸. With man there does not exist pure good, or good with which **evil** is not mixed; nor pure truth, or truth with which falsity is not mixed, for the Voluntary of man is nothing but **evil**, from which falsity continually inflows into his Intellectual; for . . . man derives from his parents **evil** that has successively accumulated, and from this **evil** he himself produces **evil** actually and makes it his own, and still superadds **evil** from himself. But the **evils** with man are of various kinds; there are **evils** with which goods cannot be mixed, and there are **evils** with which they can; in like manner falsities; and unless this were the case no man could ever be regenerated. The **evils** and falsities with which goods and truths cannot be mixed are those which are contrary to love to God and to love towards the neighbour, as hatreds, revenges, cruelties, and consequent contempt for others in comparison with ourselves; also the persuasions of falsity thence derived.

—⁹. But the **evils** and falsities with which goods and truths can be mixed are those which are not contrary to love to God and to love towards the neighbour. Examps. . . This **evil** is what is proper to man, and is that which is born with him hereditarily; and if it were suddenly taken away from him, it would extinguish the fire of his first life . . .

—¹². Further, simulation and cunning which have good as their end . . . are prudence; and the **evils** mixed with them may be mingled with good, from the end and for the sake of the end; but simulation and cunning which have **evil** as their end, are not prudence, but are guile and deceit, with which good cannot be at all conjoined; for deceit . . . sets **evil** in the midst, and rejects good to the circumferences, which order is the infernal order itself.

—¹³. That there are **evils** and falsities to which goods and truths can be adjoined may be evident from the fact, that there are so many diverse dogmas and doctrinal things, of which many are utterly heretical, and yet in every one of them there are those who are

saved . . . which could not possibly be the case, unless there were evils with which goods can be mixed, and falsities with which truths can be mixed. For the evils with which goods are mixed, and the falsities with which truths are mixed, are disposed in order by the Lord in a wonderful manner; for they are not conjoined together, still less are they united, but they are adjoined and applied; and in fact so, that in the midst as it were in the centre are goods with truths, and, by degrees towards the circumferences, there are such evils and falsities. Hence it is, that the latter are enlightened by the former, and are variegated like white and black by the light from the midst or centre. This is the heavenly order. Sig.

3994. The proprium of innocence consists in knowing, acknowledging, and believing, not with the lips but with the heart, that there is nothing but evil from self . . . consequently, that man's proprium is nothing but black, namely, both the voluntary proprium which is evil, and the intellectual proprium which is falsity.

3995. That all the good of truth shall be his in which falsity and evil is mixed. Sig.

4005. That the truths of good were separated which were besprinkled and mixed with evils and falsities. Sig.

—². 'Variegated'=truth besprinkled and mixed with evils; and 'speckled'=good besprinkled and mixed with evils: truth mixed with evils belongs properly to the understanding; but good mixed with evils belongs properly to the will; this is the difference.

—³. There are goods mixed with evils, and truths mixed with falsities . . .

4018^e. Evils and falsities are implanted and conjoined by means of the affections of evil and falsity, which affections flow forth from the love of self and of the world as their fountains.

4031². He supposes that the Lord . . . could save everyone . . . by means of Angels who should withhold from evils . . .

—³. (But) 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; for . . . when the state is changed, the man returns to his former affections, namely, to evils and falsities, and then he conjoins that holy [state] with evils and falsities, and it becomes profane.

4067². There are innumerable Societies . . . which are arranged . . . according to all the genera of good and truth, and there are Societies in the opposite, according to all the genera of evil and falsity . . . So that there does not exist any genus of evil and falsity, nor any species of that genus, nor even any specific difference, to which there do not correspond diabolical Societies.

—³. The evil with man (is so manifold, and consists of such various things, that it can never be investigated, even as to generals). But . . . such as is the evil with a man, such is the Society of evil Spirits that is with him . . .

4073². When the man himself adjoins Societies to himself, he is in evil; but when they are adjoined to him by the Lord, he is in good.

4078. No one can do evil to the Divine, but to hinder its influx is possible; all evil does this.

4126. 'To speak from good even to evil' (Gen.xxxi. 24)=to speak good and think evil; and thus at last to speak evil, and to do evil; for he who thinks evil at last speaks it and does it.

4136³. As he had led an evil life, he was in such stupid ignorance about good . . .

4151⁵. As all good and truth is from the Lord, so is all evil and falsity from Hell . . . Hence it may be evident, that as all good and truth flows in, so does all evil and falsity, consequently, the thinking of evil and the willing of evil . . .

—⁶. Some said, If all evil and falsity flows in, nothing of evil and falsity can be attributed to us . . . But they received for answer, that they appropriated it to themselves by this, that they believed themselves to think from themselves and to will from themselves; whereas if they had believed as the case really is, they would not have appropriated them to themselves . . . and then the evil which entered into their thought and will would not have affected them, inasmuch as evil would not have gone forth, but good would have gone forth; for the things which enter do not affect, but those which go forth . . . Those who are evil can know this, but still not believe it, because they want to be in proprium . . .

4156². With those who are in the life of evil, scientifics are means of being insane, for they thereby confirm not only the life of evil, but also principles of falsity . . .

—³. He is strong in the Rational who can clearly see that good is good and truth truth, and therefore that evil is evil and falsity falsity; whereas he who regards good as evil, and evil as good, and who also regards truth as falsity and falsity as truth, can in no wise be called rational . . . With him who clearly sees that good is good, and truth truth; and on the other hand that evil is evil, and falsity falsity, there inflows light from Heaven, and enlightens his Intellectual . . . But they who are against good and truth, as are all who are in the life of evil, do not admit that heavenly light . . .

4165. That he had not separated himself from evil. Sig. . . 'Transgression and sin'=evil.

4169². 'Go ye not to the gentiles'=not to those who are in evils.

4171. That evil not by his own fault was with that good. Sig. (For) 'torn'=death occasioned by another, thus evil not by his own fault. The evils with man have many origins; the first origin is from what is hereditary . . . The second origin is from what is actual, namely, that which a man acquires through a life of evil; this evil, man takes partly from what is hereditary, as from an ocean of evils, and puts it into act; and he partly superadds many things from himself . . . But this actual evil . . . has also divers origins, in general two, namely, first, that he receives evil from others without his own fault; secondly, that he receives evil from himself, thus by his own fault. Sig. and Examps.

4172. The evil of fault, or the evil which a man has contracted by actual life, and has also confirmed in thought even to faith and persuasion, cannot be amended, but remains to eternity; whereas the evil not of fault, which man has not confirmed in thought, and has not

inwardly persuaded himself of, does indeed remain, but only adheres to the externals; for it does not penetrate to the interiors, and pervert the internal man. Such is the evil through which comes good; for the internal man which has not as yet been affected and has not consented, can see it in the external that it is **evil**, and thus it can be removed . . .

[A.] 4174. The **evil** of merit in like manner. Sig. and Ex.

4180^o. They who are in **evil** do not receive Divine good . . . But Divine truth can be received even by the **evil**, but only by their external man. Ex.

4198^o. Whereas they who receive His presence . . . in **evil** and falsity are in the life of insanity and folly, yet are still in the capacity of being intelligent and wise . . .

4214^o. That which is from infatuated lumen is in **evil**, that is, it exists with those who are in **evil**. The reason they can reason about (spiritual things) is . . .

4215^o. For he who regards self as the end . . . is in **evil**.

4217^o. The Lord rules . . . the man who is in **evil**, solely by means of external bonds . . .

4236^o. 'Camp' = **evils** and falsities, and therefore Hell.

4249. Evil Spirits keep man in **evils** and falsities.

—². When a man thinks and wills **evils**, and is thence delighted with falsities, he may know that his thoughts and affections are from Hell.

4255^o. The Jordan being divided, and their passing through on dry land = the removal of **evils** and falsities, and the admission of those who are in goods and truths.

4274^o. They who yield come into the confirmation of **evil**, and into the persuasion of falsity. Ex.

4293. Falsities are phantasies, because they are of phantasies; and **evils** are cupidities, because they are of cupidities.

4295^o. The Angels also say that all their proprium is **evil** and falsity, both from what is hereditary and from actual life in the world . . . and that **evil** and falsity is not separated or wiped off from them . . . but that it all remains with them; yet that they are withheld by the Lord from **evil** and falsity . . .

4299^o. If the presence of the Lord is (too near) the man comes into temptation . . . because the **evils** and falsities which are with the man, tempered by the goods and truths with him, cannot endure a closer presence . . .

—³. **Evils**, falsities, and unmerciful things are continually striving to do violence to these holy things; and in proportion as they attack them they are tormented . . . and they then suppose that it is the Divine which torments.

4302^o. See HALT.

4307. Temptation is an excitation of the **evil** and falsity with man. Refs. Good Spirits and Angels never excite **evils** and falsities, but defend man against them, and bend them into good.

—². The (Israelites) believed that all **evil** was from Jehovah.

4317^o. Hereditary **evil** originates from the parents of each person, and from the parents of his parents in

succession. Every **evil** which they have acquired by actual life . . . is derived into the children . . . together with that which has been implanted in the parents . . . The hereditary **evil** from the father is interior, and the hereditary **evil** from the mother is exterior; the former cannot be easily eradicated, the latter can. When man is being regenerated, the hereditary **evil** inrooted from the immediate parents is extirpated; (with others) it remains . . . Every family has some peculiar **evil** or good . . .

—⁵. Hereditary **evil** . . . consists in willing and thence thinking **evil**; hereditary **evil** is in the will itself and thence in the thought; it is the endeavour itself which is therein, and it adjoins itself when the man does good; it is known by the delight which is felt when **evil** befalls another . . .

— . It is from hereditary **evil** to love self more than another; to will **evil** to another if he does not honour him; to perceive delight in revenge; also to love the world more than Heaven; and all the cupidities thence derived.

— . In the other life it is manifestly shown how much of **evil** from what is hereditary, man has attracted to himself by actual life . . .

—⁶. The hereditary **evil** with the descendants of Jacob could not be eradicated by regeneration . . .

4319. The **evil** think, will, and act from Hell . . . yet **evils** . . . appear to be as from themselves. Christians know that **evils** are from the devil . . . but few believe it; and because they do not believe it, they appropriate to themselves the **evils** which they think, will, and act.

—^e. They do not believe, because they live in **evil**.

4327. With those who are in **evil** and in the falsity thence, there is no longer any general involuntary sense. Ex.

4328^o. The black column signified the Voluntary (of the Celestial Church), that it was altogether destroyed, and that it was nothing but **evil**.

4333. The Lord's Celestial Church . . . perished in the Antediluvians, by an inundation of **evils** and falsities, which, in the internal sense, is 'the Flood.' 4334^o.

4334^o. 'Eating and drinking, marrying and giving in marriage' = their state as to the appropriation of **evil** and falsity, and thence conjunction therewith.

—⁶. 'And Knew not until the Flood came, and took them all away' = that the men of the Church of that time will not know that they are inundated with **evils** and falsities, because on account of the **evils** and falsities in which they are, they will be ignorant what the good of love to the Lord and the good of charity are, and also what the truth of faith is.

4347^o. For when man is in humiliation, he is averse to the **evil** and falsity with him, and thus removes them; and when they are removed the Divine can flow in with good and truth . . .

4368^o. Everyone may see this confirmed by the daily experience, that those who are in **evil** do not believe . . . Hence it is very manifest, that the truth of faith is conjoined with good, and never with **evil**.

4416. They who have known (and confirmed) truths, and yet have lived a life of **evil**, appear in a snowy, but cold, light . . .

—². But they who are in **evil** and thence in falsities, appear in a lumen like that of a coal fire . . .

4424. They who are in the Knowledges of good and truth . . . and yet in a life of **evil**, are said to be 'divided' when they are removed from them; for in the other life the Knowledges of good and truth are separated from them, and they are kept in **evils**, and thence also in falsities . . .

—³. 'Wailing' = their state as to **evils**; and 'gnashing of teeth' = their state as to falsities.

4444. That they were in **evil** against the truth of the Church with the ancients. Sig.

4493^o. But all the **evil** which the **evil** intend and do to the good, the Lord turns into good. Examp.

4503². After the truth and good of the Church, which are represented by Simeon and Levi, had been extinguished, and in their place there was falsity and **evil**, there were then superadded the falsities and **evils** which . . . are signified by the rest of the sons of Jacob . . . These general principles of faith and charity, which were represented by them, become falsities and **evils** of that kind, when once the truth and good of the Church have been extinguished; and then these (falsities and **evils**) are superadded; for falsities and **evils** grow up continually in the Church once perverted and extinguished. Sig.

4563. Hereditary **evil**, that it was expelled. Sig.

—². It is known that man derives **evil** from both parents, and that this **evil** is called hereditary **evil**. Into this, therefore, he is born, but still it does not manifest itself until the man grows up, and acts from the understanding and thence from the will; meanwhile it lies stored up, especially in early childhood . . . Therefore little children . . . appear to be in a state of innocence, but still hereditary **evil** lies concealed in everything which they do; it yields them nourishment, or is as a nurse until they possess judgment . . .

4564². The **evil**, both hereditary and actual, with the man who is being regenerated, is not exterminated so as to vanish or become nothing, but is only separated, and, by means of disposition by the Lord, is rejected into the circumferences; thus it remains with him, and this to eternity; but he is withheld by the Lord from **evil**, and is kept in good; and when this is done it appears as if **evils** were rejected, and thus that the man is purified from them, or, as they say, justified. All the Angels . . . confess, that so far as they derive from themselves, there is nothing but **evil** and the consequent falsity . . . Tr.

—³. They who have confirmed themselves that they are justified . . . are remitted into the state of their **evils** from what is actual and hereditary, and are kept in it until . . . they know that of themselves they are nothing but **evil** . . .

—^e. But the Lord . . . entirely removed, expelled, and cast out all the hereditary **evil** from the mother; for He had no hereditary **evil** from the Father . . .

4572². All the conjunction of good with truth is effected by means of temptations; the reason is, that **evils** and falsities fight back and as it were rebel, and in every possible way strive to impede the conjunction of good with truth . . .

4586². (In temptations) interior goods and truths combat with the **evils** and falsities which are from what is hereditary and actual; inasmuch as man is then . . . assaulted by the **evils** and falsities which break forth from what is hereditary and are present from what is actual . . . Hence come temptations, by which not only are **evils** and falsities rejected and removed when they are overcome . . .

4644². No man is born into any good, but everyone is born into **evil**; into interior **evil** from the father, and into exterior **evil** from the mother . . .

4663^o. For **evil** never agrees with truth, but the one rejects the other. If, therefore, they who are in **evil** speak truths, they speak them from the mouth . . .

4672^o. If **evil** is in the place of good, it drives away the Lord, and rejects and perverts all things which are of the Lord, thus all things which are of faith . . .

4674. 'An **evil** report' (Gen. xxxvii. 2) = the blemishes and vices of those who are signified by Joseph's brethren . . .

—². The case is this: the falsities and **evils** of . . . those who are in the Church do not appear to those who are there; for falsities are not seen from falsities, nor **evils** from **evils**, because principles of falsity put truths completely in the shade, and a life of **evil** extinguishes them. Both of them . . . induce an appearance as if falsities were truths, and truths falsities; and as if good were **evil**, and **evil** good . . .

4729. 'An **evil** beast' (ver. 20) = the life of cupidities.

—². Therefore, when a man wills **evil** from cupidity, he thinks and confirms it; the confirmation of **evil** by means of thought is what is called falsities from the life of cupidities; these falsities appear as if they were truths; and when he has confirmed falsities with himself, then truths appear to him like falsities . . .

4744². 'An empty pot' is one in which there is uncleanness and scum, that is, **evil** and falsity.

4745. 'They sat down to eat bread' = the appropriation of **evil** from falsity.

—^e. There are two origins of **evil** in general, one from life, the other from doctrine; that which is from the doctrine of falsity is called **evil** from falsity.

4750³. Against the good of celestial love in the opposite is the **evil** of the love of self; and against the good of spiritual love in the opposite is the **evil** of the love of the world; they who are in the **evil** of the love of self are against every good whatever; they who are in the **evil** of the love of the world not so much so.

—⁵. The **evil** of the love of self, is not, as commonly appears, the outward elation which is called pride, but is hatred against the neighbour, and thence a burning desire for revenge, and the delight of cruelty . . .

4779³. See DUST.

4782. 'All his daughters' = those who are in **evils**.

4818. The affection of **evil** from the falsity of **evil**. Sig.

—³. **Evil** from the falsity of **evil** is **evil** of life from the false doctrine which has been hatched from the **evil** of the love of self, that is, by those who are in that **evil**, and confirmed by means of the sense of the letter of the Word; such is the origin of the **evil** with the Jewish

nation ; and such is the origin of the **evil** with some in the Christian world, especially with those who are meant by 'Babel.' This **evil** is of such a character that it closes up every way to the internal man to such a degree that nothing of conscience can be formed therein ; for the **evil** which a man does from false doctrine he believes to be good, because he believes it to be true ; and thus he does it from allowableness, freedom, and delight. Therefore Heaven is so closed to him that it cannot be opened. Examps.

[A. 4818]^f. This **evil**, as to its quality, cannot be distinguished from other **evils** by men in the world ; but in the other life **evils** and falsities appear, as to their quality, and as to their source, with all their distinctive differences, which are innumerable. The Hells are distinguished according to the genera and species of **evils** and falsities. Man knows almost nothing about these innumerable things ; he merely believes that there is **evil**, but the quality of **evil** he knows not ; and this simply because he does not know what good is . . . Had he known the good of charity, he would also have known its opposites, or **evils**, with all their distinctive differences.

4823. 'Son,' in the opposite sense, = falsity and also **evil**, but the **evil** which is from falsity. In its essence, this **evil** is falsity, because it is thence ; for he who does **evil** from false doctrine, does falsity ; but as it comes into act, it is called **evil**. The first-born (son of Judah) = falsity ; and this one = **evil**. Ex.

—². In the opposite sense, falsity is signified by 'man-vir ;' and **evil** by 'wife.' But when 'husband and wife' are mentioned . . . then in the opposite sense, **evil** is signified by 'husband ;' and falsity, by 'wife.' Ex.

4836^e. For **evil** is nothing but aversion and hatred against the good and truth of the Church.

4837. **Evil** from the falsity of **evil** is described by what Onan did . . .

4839. 'What he did was **evil** in the eyes of Jehovah' (Gen.xxxviii.10)=that it was against Divine order.

— . All that **evil** is against Divine order which flows forth from **evil** interiorly, that is, from the intention or end of **evil** . . . But that which does not flow forth from **evil** interiorly . . . sometimes appears as **evil**, but still is not **evil** if the end is not **evil** . . .

—². That **evil** is against Divine order . . . may be known to everyone. Ex.

—^e. **Evil** Spirits . . . appear as monsters . . . because **evil** itself is against order, thus against the human form . . .

4843². The worship of **evil** is signified by 'to sacrifice upon the heads of the mountains ;' and the worship of falsity, by 'to offer incense upon the hills ;' the life of **evil** is signified by 'the daughters committing whoredom ;' and the doctrine of falsity from which is the life of **evil**, by 'the daughters-in-law committing adultery.'

—⁴. In temptations, there is a combat of **evil** against truth, and of falsity against good ; for spiritual temptations are nothing else than vastations of the **evil** and falsity with a man.

4851. A change of the state as to **evil** from falsity. Sig.

4865. Therefore adulteries and harlotries=**evil** and falsity . . . (for) they descend from the conjunction of **evil** and **To**, which is from Hell.

4876³. 'To inquire of wood' = to consult **evils** ; 'the staff shall answer' = the falsity thence, which has power from the **evil** which they confirm ; 'the spirit of whoredom' = the life of falsity from **evil**.

4942. The Spirits there are kept in such fear (of thieves) to the intent that they may be deterred from **evils**, because with some, fear is a means of amendment.

4956. The essence of charity . . . is the acknowledgment of self as being **evil** and falsity . . . The opposite to the neighbour is **evil** and falsity ; to these he who has charity is averse : he therefore who has charity . . . is averse to **evil** and falsity because they are from himself. Sig.

4997. 'How shall I do this great **evil**, and sin to God' (Gen.xxxix.9)=that thus there would be disjunction, and no conjunction. . . It is said 'to do **evil**, and sin to God,' because, regarded in itself, **evil**, and also sin, is nothing else than disjunction from good ; **evil** itself consists in disunion . . . (For) **evil** is of the love of self and of the love of the world ; the **evil** of the love of self disjoins a man not only from the Lord, but also from Heaven, because he loves no one except himself . . . Nor is the case different with the **evil** of the love of the world ; for this **evil** covets the wealth and the goods of others . . . hence, also, come enmities and hatreds, but in a less degree. In order for anyone to know what **evil** is, and therefore what sin is, let him only study to know what the love of self and the love of the world are . . . From this he will know what **evil** is, and consequently what falsity is.

5025³. It is spiritual . . . to view everyone as separated from ourselves who is in **evil**, whether he is known or unknown . . . for then we are disjoined from those who are in Hell.

5032^e. They who are solely in natural good, in the other life suffer hard things . . . (because) they had done many **evils** under the appearance of good.

5036². The man is at that time let into the state of the **evil** in which he is, (and then) **evil** Spirits surround him, and when they apperceive that he is interiorly protected by Angels, they excite the falsities which he has thought, and the **evils** which he has done, but the Angels defend him from within : it is this combat which . . . is perceived as temptation . . .

5069. They who believe themselves to be . . . so justified, that they have no longer anything of **evil**, are not among the just, but are among the unjust . . . They who are called 'just' and 'holy,' are they who know, and acknowledge, that . . . all **evil** is from self, that is, is with them from Hell.

5070. It is the opposite with those who are in **evil** ; these do indeed appear, especially to themselves, to have life, but it is such life as in the Word is called 'death' . . . (for) as there is life in good and in the truth thence, there cannot be life in **evil** and in the falsity thence . . .

5071. The reason it is said . . . 'Depart from Me ye cursed into eternal fire' . . . is that they had turned to **evil** and falsity . . . 'Eternal fire' . . . is the concupiscence of **evil** . . . That it is not the torment of conscience,

is because all who are in **evil** have no conscience . . . Infernal fire is from the love of **evil** and falsity . . .

5102. 'Wherefore are your faces **evil** to-day?' (Gen. xl.7)=from what affection was the sadness?

5113². By means of this new will, the spiritual man is elevated by the Lord into Heaven, **evil** still remaining in his own proper will, which will is then miraculously separated, and this by a higher force, by which he is withheld from **evil** and kept in good.

—¹¹. 'The wild boar in the forest'=falsity; and 'the wild beast of the fields'=**evil**, which destroy the Church as to faith in the Lord.

5117². 'It made wild grapes'=the **evils** of hatred and revenge.

5118². Influx is continual from the Lord through the Rational into the interior Natural, and through this into the exterior Natural; but the things which flow in are changed according to the reception; with the non-regenerate, goods are there turned into **evils**, and truths into falsities.

5125². Man is in a worse lot (than the irrational animals) if he abuses his . . . Rational to confirm the **evils** and falsities which sensuous things persuade to . . . But if he does not affirm them, but from within sees their deviations into falsities and their excitations to **evils**, and studies to chastise them . . . then sensuous things are reduced into order . . .

5126⁴. So far as he then and in the following age . . . in their place believes falsities and does **evils**, the Rational is closed, and also the interior Natural; yet . . . so much of the communication remains as enables him to apprehend (goods and truths), but not to appropriate them, unless . . . for a long time afterwards he struggles with falsities and **evils**.

5127². Still more (is man's thinking and willing solely of the exterior Natural) when he thinks falsities and wills **evils**. Des.

—³. The faculty or power of understanding is always preserved to man by the Lord, but it is very obscure with those who are in falsities and **evils**; and is always more clear as the falsities and **evils** are lulled. The Lord's Divine continually flows in with man and enlightens, but where there are falsities and **evils**, that is, where there are things contrary to truths and goods, the Divine light is either reflected, or suffocated, or perverted; and only so much of it is received as it were through chinks as to enable the man to be in the capacity of thinking and speaking from sensuous things . . .

5128⁴. For a life of **evil** closes up all life or communication with the Rational, and causes the man to be merely natural and sensuous.

5134. 'And bring me forth out of this house'=deliverance from **evils**. . . For this follows in its order, (because) when faith is received in the exterior Natural correspondence is effected, and charity is received, and thus communication is effected with the interior Natural; and then the former is delivered from the **evils** by which the Celestial represented by Joseph has been estranged . . . Moreover, when the Natural is regenerated by means of charity and faith, it is delivered from **evils**; for **evils** are then separated, and are cast out of the

centre where they were before, to the circumferences, to which the light of truth from good does not reach. With man, **evils** are thus separated, but are still retained, for they cannot be quite blotted out; but with the Lord . . . **evils** and falsities were completely cast out and blotted out; for the Divine can have nothing in common with **evils** and falsities, nor can it be terminated in them, as is the case with man; for the Divine is estranged from **evil** and falsity at an infinite distance.

5135. That celestial things were estranged through **evil**. Sig. . . 'To be taken away by theft'=to be estranged through **evil**. Ex. . . It shall be told how the case is with **evils** and falsities when they enter and occupy the seat, and also when they claim for themselves the goods and truths which are there. Ex.

—². When man advances in age . . . if he denies (the things which he had before learned and believed) it is a sign that he is in **evil** . . .

—⁴. But if **evil** steals the goods and truths there, and applies them to confirm **evils** and falsities . . . it consumes these remains, because it then commingles **evils** with goods, and falsities with truths, so that they cannot be separated, and then it is all over with the man.

—⁵. The **evil** which takes away the remains of good, is signified by 'him that stealeth,' and by 'the house of the thief;' and the falsity which takes away the remains of truth, is signified by 'him that perjureth himself,' and by 'the house of the perjurer.'

—⁶. By 'the accursed things' were signified falsities and **evils**, which were in no wise to be commingled with holy things.

—⁷. 'Esau'=the **evil** of the love of self to which falsities are adjoined. That this **evil** consumes the remains of good and truth. Sig.

—⁸. 'Grapegatherers'=falsities which are not from **evil**; by these falsities the goods and truths which are stored up by the Lord with man in the interior Natural—that is, remains—are not consumed; but by falsities from **evils**, which steal truths and goods, and also, by wrong applications, apply them to confirm **evils** and falsities.

—¹¹. 'Murders'=the **evils** which destroy goods; 'enchantments'=the falsities thence which destroy truths.

5138. Above, **evil** was treated of . . . here, falsity is treated of; for where in the Word it speaks of the one, it also speaks of the other . . . for there is an infernal marriage of **evil** and falsity; for where there is **evil** there also is falsity; falsity adjoins itself to **evil** as a wife to a husband . . .

5149². It is the falsity of **evil** which consumes goods; **evil** itself is opposite to good, but by itself it does not consume goods, but by means of falsity . . .

5155. Providence is predicated of good, but foresight of **evil**; for all good flows in from the Lord . . . but all **evil** from Hell or from the proprium of man . . . Providence concerning **evil** is nothing else than the direction or determination of **evil** to less **evil**, and as much as possible to good; but the **evil** itself is foreseen.

5156². Unless those who had been hanged had been cast away before the evening, it would have represented that **evil** was not rejected . . .

[A.5156².] Stoning was on account of falsity; and hanging upon wood was on account of **evil**. Ex.

—^e. 'To commit adultery with stone and wood' = the perversion of truth, or falsity; and the adulteration of good, or **evil**.

5185^e. They are those who in the life of the body have adhered tenaciously to their opinions, not so much from **evil** of life, as from natural depravity.

5203. '**Evil** in aspect' (Gen.xli.3)=what is not of faith.

5246^e. For when a man is being tempted, unclean Spirits are near him . . . and excite the **evils** and falsities which are with him, and also withhold him in them, and pile them up, even to despair . . .

—³. But when the state of temptation ceases, this dark cloud is dissipated, and there is serenity; the reason of which is, that the falsities and **evils** with man are opened by means of temptations, and are removed; when they are opened, that dark cloud appears; and when they are removed, that serenity appears. Sig.

5259^e. Consequently . . . that man thinks falsely and acts **evilly**, is from the form which he has impressed on himself.

5270^e. The truths which a man has imbibed cannot be initiated and conjoined with good, so long as there remain in the natural man the **evils** of the love of self and of the world.

—^e. When this has been done, the Natural is illuminated from within, and then the **evils** of the loves of self and of the world give place, and in the same degree truths are restored and are conjoined with good.

5339^e. Hence the man who is in **evil** and thence in falsity, is a Hell in the least form.

5351². That which proceeds from the will is called . . . **evil** with those who do not want to receive (a new Voluntary from the Lord); and that which proceeds from the Intellectual, is called . . . falsity with those who are not regenerate.

5352. The removal, after temptations, of the **evils** which occasioned grief. Sig.

5353. The removal of hereditary **evils**. Sig. . . 'The house of my father,' here, = hereditary **evils**.

— . In the Original Language, 'Manasseh' means oblivion; thus, in the internal sense, the removal of **evils** both actual and hereditary; for when these are removed the new Voluntary arises; for the new Voluntary comes forth by means of the influx of good from the Lord, which is continual with man, but it is **evils** both actual and hereditary which prevent and oppose its reception; wherefore, when they are removed, the new Voluntary comes forth. Examps.

5354. Few know what good and **evil** are . . . because they do not know what charity . . . is; did they know this, they would also know what good is; and, from good, what **evil** is. . . This Celestial is continually flowing in, but **evils** and falsities stand in the way and prevent its reception. In order, therefore, that it may be received, it is necessary for man to remove **evils**, and, so far as he can, falsities too, and thus dispose himself to receive the influx; when, after **evils** have been

removed, man receives the influx, he then receives a new will and a new Intellectual . . .

—³. From himself, man is nothing but **evil**, which continually exhales as from a furnace, and is continually endeavouring to extinguish the nascent good; and the removal of such **evil**, and the inrooting of good in its place, can only be effected through the whole course of life, and by Divine means which are innumerable and ineffable . . .

5356^e. By means of temptations, **evils** and falsities are mastered, so that they no longer attempt to rise up. Thus are **evils** with falsities rejected to the sides, and there hang, but flaccidly downwards.

5380^e. For the falsities and **evils** in which the infernals are, are nothing but urine and excrement in the spiritual sense.

5398. The men of the Church . . . do not know what sin or **evil** is. If they knew this, they would know that sins cannot possibly be wiped away from anyone, but that they are separated or rejected to the sides to prevent their rising up . . . also that this cannot be done, unless **evil** is continually cast out, and this by means indefinite in number, and for the most part ineffable . . .

—². Still, they (whose sins are remitted) are not on that account separated from the diabolical crew, to whom they are tied by means of **evils**, which follow the life, which all have with them. They afterwards learn by experience that to be separated from the Hells is to be separated from sins; and that this cannot possibly be effected, except by a thousand and a thousand methods known to the Lord alone; and this by a continual succession . . . to eternity; for man is such **evil**, that to eternity he cannot be fully delivered from a single sin; but only, of the Lord's mercy, if he has received it, be withheld from sin, and kept in good.

5470. As man is born in sins, he cannot possibly live, unless on the one part he communicates with Hell . . . When a man grows up . . . if, then, he betakes himself to **evils**, the two Spirits from Hell draw near . . . When, therefore, a man betakes himself to **evils**, as takes place with most in adolescence, if anything of anxiety is felt when he reflects upon anything **evil** which he has done, it is a sign that he will still receive influx through the Angels, and it is also a sign that he will afterwards suffer himself to be reformed. But if nothing of anxiety is felt when he reflects upon anything **evil** which he has done, it is a sign (of the contrary).

—^e. For with those who are in anxiety on such occasions, there is an internal acknowledgment of **evil** . . .

5489². Hence it is, that with the unregenerate, who have rejected the good of charity, the scientifics, which are the truths of the Church, have adjoined to them such things as are of the love of self and of the love of the world, thus **evils**, which, on account of the delight that is in them, they call goods.

5561. Into such a state are they reduced who have led an **evil** life, and yet have some remains of good . . .

5585. If there is no conjoining medium, there is no reception of good; and when there is no reception of good, there is **evil** in its place. If, then, man cries to

the Lord, inasmuch as he cries from evil . . . there is no hearing . . .

5623². To those who are in evil, evil is pleasurable, and so is to confirm evil by means of falsities; and therefore they long for falsities; and as they long for falsities they are averse to truths; hence it is that they have no capacity of receiving truths . . . Moreover, every man . . . is in the capacity of receiving truths, but they who turn themselves to evil extinguish that capacity.

5651². The Natural from infancy has imbued nothing else than the things which belong to the cupidities of self and of the world, thus things contrary to charity. The effect of these evils is, that good cannot flow in through the internal man from the Lord; for whatever flows in, is turned in the Natural into evil; the Natural being the plane in which the influx is terminated; and therefore, unless the Natural, that is, the evil and falsity which has formed the Natural, becomes of no account, good cannot possibly flow in through Heaven from the Lord . . . for it cannot abide in evil and falsity.

5696^e. Not that the Lord ever removes or hides mercy, but when he who is being regenerated is let into his evils, the Lord appears to him as if He were removed and hidden: there are evils which interpose themselves, and they effect this.

5712^e. That man is subject to death by reason of evils, or on account of sin, is known . . . So also is he to diseases, for these belong to death.

5725. When man is in this inundation, he is angry, etc., in one way when the left part of the brain is inundated, where falsities are, and in another way when the right is inundated, where evils are.

—^e. The last posterity of the most ancients . . . were completely inundated with evils and falsities, and so perished.

5726. Evil closes the smallest and quite invisible vessels . . . (See DISEASE, here.)

5746. 'Wherefore do ye recompense evil for good?' (Gen. xlv. 4) = why is there aversion? . . . For evil is nothing but aversion (or turning away) from good; for they who are in evil spit out good, that is, the spiritual good which is of charity and faith. That evil is aversion, is very manifest from the evil in the other life, (where) they appear . . . completely inverted, consequently averted.

5758. Man cannot be admitted into Heaven until he acknowledges at heart . . . that whatever is from himself is nothing but evil. . . The Angels perceive manifestly . . . that they are withheld from evil by the Lord . . . and this by a mighty force. This has been given me also to perceive evidently for a number of years; and also that in proportion as I have been left to proprium or to myself, I have been inundated with evils; and in proportion as I have been held back therefrom by the Lord, I have been elevated from evil into good . . . Man cannot be in humiliation, consequently, cannot receive the mercy of the Lord . . . unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord; moreover, he otherwise attributes to himself for merit whatever he does . . . and this is the spring of many evils . . .

5763. All freedom from proprium is infernal; for when a man does and thinks anything from his Own freedom, he does and thinks nothing but evil; and is therefore the slave of the devil, for all evil flows in from Hell; he also feels delight in this freedom, because it agrees with the evil in which he is, and into which he was born.

5764. In Hell all associates conspire together into evil . . . (therefore) when they do evil, all are punished . . .

5798². The man who is in evil is angry, etc., and then opposes himself to good and truth; and the penalty which is from the evil he attributes to Jehovah . . .

—⁴. This is like a criminal . . . who attributes to the judge, and not to himself, the evil of the penalty.

—⁵. Here, 'fury,' etc., are nothing but the evils of the penalty on account of aversion and active hostility against good and truth. By a Divine law, all evil is attended with its own penalty . . . In the other life, evil and the penalty cohere together; for as soon as an infernal Spirit does evil beyond his wont, the punishing Spirits are present, and punish, and this without advertence . . .

5828. The apperception that (internal good) has perished by evils and falsities. Sig. . . The reason 'to be torn to pieces' has this signification, is that in the Spiritual World there is no tearing to pieces except that of good by evils and falsities . . .

—². The good which flows in from the Lord . . . perishes no otherwise than by evils and the falsities thence, and by falsities and the evils thence; for as soon as that good comes in a continuous state through the internal man to the external, it is met by evil and falsity, by which the good is torn to pieces and extinguished in various ways as by wild beasts . . .

—³. If there exists no efflux, but if there is resistance in the external man, that is, evil and falsity, which tear to pieces and extinguish the influent good, it follows . . . that the influx accommodates itself to the efflux; and therefore the influx of good draws itself back, and thus the internal is closed . . . and at last comes insanity, so that he sets up falsities against truths, and calls the former truths, and the latter falsities; and he sets up evils against goods, and makes the former goods, and the latter evils; thus good is completely torn to pieces.

—⁴. 'What is torn to pieces,' in the proper sense, = that which perishes by falsities from evils; but that which perishes by means of evils is called 'a carcase;' when, however, only 'what is torn to pieces' is mentioned, it = both . . . Ill.

5846. Everything flows in . . . evil and falsity from Hell, thus through the evil Spirits who are with man.

5848. In order that the Lord's life may flow in . . . there are continually with man . . . (two) Spirits from Hell . . . The reason there are Spirits from Hell, is that of himself man is continually in evil, for he is in the delight of the love of self and of the world; and in proportion as man is in evil . . . Angels cannot be present.

5893². I have apperceived, that when evil Spirits poured in evils and falsities, the Angels . . . kept me in the truths which had been implanted, and thus withheld me from evils and falsities.

[A.] 5897⁷. The goods and truths from the Lord are stored away in man's interiors . . . the reason is that man is continually among evils and falsities. Sig.

5963². They who are in the perception of the Lord's presence, are in the perception . . . that evils do not reach them . . .

5977. Spirits infuse falsities . . . but Genii infuse evils (and) smell in a moment what a man longs for; and if this is good, they most skilfully bend it into evil: they are in the delight of their life when they can cause good to be apperceived as evil, and evil as good. From experience.

5981. (The Angels perceive evil mildly.)

5992². The Angels observe whether any Hells are open that were not open before . . . as takes place when a man goes into any new evil . . .

—³. The Angels call forth the goods and truths with man, and oppose them to the evils and falsities which the evil Spirits excite; thus man is in the midst, and does not perceive either the evil or the good . . . If the Angels were to intermit [their care] for a single moment, the man would be precipitated into evil, from which he could never afterwards be brought out.

5993². (Thus) man cannot live without communication with the Hells . . . for all his life which he derives from his parents . . . and all he superadds thereto from what is his own is of the love of self and the world . . . thus it is one of contempt for others in comparison with himself, of hatred and revenge against all who do not favour him, and therefore of cruelty . . . and unless such Spirits were applied to these evils . . . and man, through them, were led according to the delights of his own life, he could never be bent towards Heaven . . .

6000⁹. 'The death which wastes at noonday' = the evil in which he openly lives.

6024³. That falsity and evil were extirpated. Sig.

6071². He who has drawn from the literal sense of the Word, that God . . . makes evil, may be drawn away into false ideas about God, as that from good itself . . . evil can come forth . . . when yet . . . evil comes from evil. But this scientific appears with a different face, if interior truths are insinuated into it, as . . . that evil is with man; that it makes man angry; that it leads into temptations, punishes, casts into Hell; and from itself continually produces evils . . . So, also, this truth, that it is the Hells from which come all evils; and that this is permitted them because it is inevitable for the sake of man; for he is in evil, and his life is thence; and therefore unless he is left in evil he cannot be in freedom, thus cannot be reformed; nevertheless, nothing but good comes from God, for in proportion as man allows it, God bends that into good.

—⁴. This general scientific (is first to be believed), that all things which come forth are from God, and so therefore are the evils of penalty; but in what way they are from God, is to be learned afterwards.

—⁶. Moreover . . . they who are in Hell say that all evil is from God, because He permits it and does not take it away; but those who are in the World of Spirits receive for answer, that if evil were taken away from them they would have no life, nor would the man who

is in evil; and that the evil which is in them punishes itself according to a law; and that by means of the evils of penalty they at last abstain from doing evils; and also that the punishment of the evil is the protection of the good.

6097. 'Little and evil have been the days of the years of my life' (Gen. xlvii. 9) = that the state of the life of the Natural is full of temptations . . . Temptations in that state are signified by 'the days having been evil.' All temptations appear evil . . . for the man is then let into the state of his evils . . .

—^e. The Natural is especially let into temptations when it is to receive the Spiritual, because therein reside the evils of life and the falsities of doctrine.

6159². The Spirits who are evil, that is, with whom evil has the dominion, are evil in each and all things, even when they are speaking truth and doing good . . . The Angels . . . are good in each and all things . . . and even if they do anything of evil in the external form, still it is their end or intention that good may come forth from it. (Thus) where good universally reigns, it reigns in each and all things; and in like manner evil.

6203. As to the origin of the influx of evil from Hell, the case is this. When a 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—for according to evils and all their varieties are the Hells distinguished from each other—and afterwards there is an influx from this Hell also. When a man comes into evil thus, it adheres to him; for the Hell in whose sphere he then is, is in its own delight when it is in its own evil; wherefore it does not desist, but obstinately persists, and causes the man to think about that evil, at first occasionally, and afterwards as often as anything occurs which is related to it, and at last it becomes with him that which universally reigns; and when this takes place, he seeks out such things as confirm it not to be evil, and this until he completely persuades himself; and then, so far as he can, he studies to get quit of external bonds, and makes evils allowable and clever, and at last even creditable and honourable; as adulteries, thefts achieved by means of arts and wiles, various kinds of arrogance and boasting, contempt for others, vituperations, persecutions under the appearance of justice, and the like . . .

6204. The evil which enters into the thought does no injury to the man, because evil is continually infused by Spirits from Hell, and is continually repelled by the Angels; but when evil enters into the will, it does injure, for then it goes into act as often as external bonds do not restrain. Evil enters into the will by being kept in the thought; by consent; and especially by act and consequent delight.

6206. All evil flows in from Hell . . . but the reason evil is appropriated to man, is that he believes and persuades himself that he thinks and does it from himself; thus he makes it his own. If he believed as the case really is, evil would not be appropriated to him . . . for then, when evil flowed in, he would at once think that it was from the evil Spirits with him; and when he thought this, the Angels would avert and reject it . . .

—². When a man thus appropriates evil to himself,

he procures for himself a sphere of that **evil**, which sphere is that to which the Spirits from Hell adjoin themselves who are in the sphere of the like **evil**.

6279. 'The Angel who redeemeth me from all **evil**' (Gen. xlviii. 16) = the Lord's Divine Human by which there is deliverance from Hell. . . '**Evil**' = Hell . . . because Hell itself is nothing but **evil**; for whether you say that all in Hell are the **evil**, or that Hell is **evil**, is the same thing. In the spiritual sense, when **evil** is mentioned, Hell is meant. Ex.

—². 'Sim' = Hell, which is at hand when man does **evil**. **Evil** itself also with man is nothing but Hell, for it inflows thence; and man is then a Hell in the least image.

6298. **Evil** is foreseen and good is provided; and the **evil** which is foreseen is bent by Providence into good. 6489.

6308. With the **evil** there is not an equilibrium between **evil** and good. But they who are in good . . . know from the Word that there is something within which fights against the **evil** and falsity with them.

—². The **evil** which inflows into the thought from evil Spirits does no injury whatever to man if he does not receive it; but if he receives it, and transfers it from the thought into the will, he then makes it his own. Sig.

6324². If man believed as the case really is . . . that all **evil** and falsity is from Hell, he could not be made guilty of any fault, nor could **evil** be imputed to him; but as he believes that it is from himself, he appropriates **evil** to himself; for the faith effects this; thus **evil** adheres to him, nor can it be separated from him. H. 302.

6325. It is an eternal truth . . . that no one lives from himself except the Lord; consequently that everything of life flows in; the life of good from the Lord, and the life of **evil** from Hell. . . When a man is in this faith, as he can be when he is in good, then **evil** cannot be affixed and appropriated to him, because he knows that it is not from himself, but from Hell . . .

6348. If faith in doctrine . . . is not initiated into and conjoined with good, it is either dissipated . . . or is initiated and conjoined with **evil** and falsity. Sig. and Ex.

—³. If (faith alone) is conjoined with **evil**, which is done when a man first believes the truth of faith, and still more when he first lives according to it, and afterwards denies and lives contrary to it, it becomes a profane thing; for the truth which is of faith and the good which is of charity are first by means of doctrine and life inrooted in the interiors, and are afterwards called forth thence and conjoined with **evil**. The man in whom this takes place has the worst lot of all in the other life; for with such a one good cannot be separated from **evil**, which yet are separated in the other life. Neither has such a one any remains of good stored up in his interiors, because they have completely perished in **evil** . . . Therefore, in order to prevent the profanation of good and truth, the man who is such as not to suffer himself to be regenerated . . . is permitted to be in **evil** and thence in falsity.

6354. That spiritual good does not want to know the **evils** which are of their will. Sig.

6368. From himself, man is in Hell; for his will and thought from proprium is nothing but **evil** and the falsity thence . . .

—². All the states which a man has acquired in the life of the body are retained in the other life, and are infilled . . . The states of **evil** with the **evil** are retained and are infilled with **evil** . . .

6370. He is safe among all **evils**, even in the midst of the Hells; for love to the Lord and love towards the neighbour are attended with this. Ex. and Sig.

—². There are innumerable Hells, distinguished according to the genera of all **evils** and the falsities thence, and according to their species, and the singles of species.

6398^e. 'A serpent' = all **evil** in general; and **evils** are distinguished by the various kinds of serpents.

6423. Good is of such a character that nothing of **evil** and falsity can approach it . . .

6427². As the good with the spiritual is impure, they cannot but be infested by **evils** and falsities, and thus be in combat. Sig.

6467. There is only one life . . . but it is received . . . according to the quality which a man has induced on his soul by his life in the world; hence, with the **evil**, goods and truths are turned into **evils** and falsities . . .

6475^e. Where the good of charity is, there the Lord is; and (also) where the contrary is; but no otherwise than to give them life, and, so far as possible, to withdraw them from **evil**.

6495². As the man who is in this state (that he receives influx from Hell) desires nothing but **evils**, and thinks nothing about spiritual life but falsities . . . he is kept in bonds by his loves themselves . . .

6502. 'Joseph commanded his servants the physicians' = preservation from the **evils** which impeded conjunction. . . 'Physicians' = preservation from **evils** . . . because, in the Spiritual World, diseases are **evils** and falsities; spiritual diseases are nothing else; for **evils** and falsities take away health from the internal man, and induce sicknesses of the mind, and at last pains. Ill.

6559. 'To bring back the **evil** which we have recompensed to him' (Gen. l. 15) = a penalty according to merit.

— How the case is with the bringing back of **evil** . . . in the Spiritual World . . . If evil Spirits do any **evil** in the World of Spirits beyond what they have imbued by their life in the world, the punishers are at once present, and chastise them exactly according to the degree of the transcendency; for it is a law in the other life, that no one must become worse than he had been in the world. They who are punished are utterly unaware how it is that the chastisers know that the **evil** is beyond that which they had imbued; but they are informed that such is the order in the other life, that the **evil** itself has its own penalty with it, so that the **evil** of the deed is completely conjoined with the **evil** of the penalty, that is, in the **evil** itself there is its penalty.

—². This is the case when evil Spirits in the World of Spirits do **evil**; but in their own Hell the one chastises the other, according to the **evil** which they

have actually imbued in the world ; for this **evil** they bring along with them into the other life.

[A. 6559]^e. As to good Spirits, if perchance they speak **evilly** or do **evil**, they are not punished, but are pardoned, and also excused, because their end is not to speak **evilly** or do **evil** ; and they know that such things are excited with them by Hell . . .

6563. 'Transgression'=**evil** against truth, which is less ; and 'sin'=**evil** against good, which is greater.

6564. 'Because they have recompensed **evil** to thee' (ver.17)=that they were averse to the good and truth which flow in. '**Evil**'=aversion.

—². This closing up (of the interiors) penetrates towards the exteriors more and more according to the life of **evil** and the persuasion of falsity thence.

6571. 'Ye thought **evil** upon me' (ver.20)=that the things which are estranged intend nothing but **evil**. Ex.

— . The man who is estranged from good and truth intends nothing but **evil** (and this **evil** is in the least things of his thought and will) . . . Hence it may be evident, that the man who is an **evil** end cannot possibly be among those who are good ends . . . —^e.

6574². 'Ye thought **evil** upon me, God thought it for good' are words which contain a great arcanum, (which) is this : the Lord permits the infernals in the other life to lead the good into temptations, consequently, to infuse falsities and **evils** . . . but at such times the Lord . . . is present, and resists, by rebutting the falsities of the evil Spirits, and by dissipating their **evil**, whence come refreshment, hope, and victory . . . (Thus) the Spirits who induce temptations intend nothing but **evil**, but the Divine turns it into good . . .

6600². The thought and affection of those who are in **evil** and falsity have extension into infernal Societies, and this according to the degree of the **evil** and falsity with them.

6610. So long as a man lives, the ideas of his thought are . . . multiplied and divided, and are thus extended to various and to new Societies ; with those who are in **evil**, to infernal Societies ; and in like manner with those who are in persuasions of falsity.

6631. Then the delights of earthly loves take entire possession of him, and with them all the **evils** which are delightful to him from these loves.

6635. The infestation of the truths of faith by the falsities and **evils** in the Natural. Tr.

6637². They who live in **evil**, thus who live contrary to doctrine, are further outside the Church than the Gentiles . . .

6655². They who are true men of the Church . . . if they see **evil** with anyone, excuse it.

—^e. But they who are in **evil** are afraid of anything they are thinking and willing to shine forth ; for they intend nothing but **evil** to the neighbour . . .

6657. That thus the associates will be strengthened who inflict **evil**. (Sig. by what Pharaoh said to his people, Ex.i.10.)

— . The sphere which is from Hell (which is around every man and good Spirit) is a sphere of endeavours to do **evil** and to destroy . . . Hence man is in equilibrium, and has freedom to think and will **evil** . . . When,

therefore, the man of the Church comes into temptation, which takes place when he is let into his **evil**, there is a combat around him . . . which lasts so long as the man is kept in his **evil**.

6663. Most Spirits who come from the world, and have lived the life of the Lord's precepts, before they can be elevated into Heaven . . . are infested by the **evils** and falsities with them, to the intent that these may be removed . . . The infestations are effected by means of immersions in their own **evils** and falsities ; and while they are in them, Spirits are present who are in like **evils** and falsities . . . But still they are not immersed in their own **evils** and falsities any deeper than so that the influx from the Lord through the Angels prevails ; this is done with an exactitude like that of a balance. The reason is, that he who is being infested may appear to himself to be in freedom, and thus to fight from himself against **evils** and falsities . . .

—². In such combats it is a general thing for the Lord to turn into good all the **evils** which the Hells intend ; wherefore it is not permitted to bring forth more and other **evils** than what can be turned into good that is suitable to him who is in the combat . . .

6666^e. For all **evil** is contagious, and infects, as dregs do the dough ; thus at last it infects all. T.120².

6669. 'In clay and in bricks'=on account of the **evils** which they found out and the falsities which they fashioned. . . That 'clay'=the **evil** from which is falsity. Ill.

6677². If **evil**, which is of the love of self and the love of the world, and is apparent good to those who are in these things, attacks the good which is of celestial love, the life of the one fights against the life of the other . . .

6708^e. They who are in **evil** are indeed the neighbour, but in a quite different respect . . .

6724. 'She bituminated it with bitumen and pitch' = good mixed with **evils** and falsities. Ex.

—². While man is being reformed, as to his internal he is kept . . . in good and truth, and as to his external is let into his **evils** and falsities, consequently, among the evil Spirits who are in these **evils** and falsities . . . (But) that which acts interiorly prevails immensely over that which acts exteriorly . . . Thus can good be among **evils** and falsities, and still be in safety . . . Thus are the **evils** and falsities removed in which he is, and goods and truths are inserted in their place.

—^e. Further, good can be mixed with **evils** and falsities, but they are not on that account conjoined together ; for the one shuns the other, and by a law of order each separates itself from the other . . .

6779. They who teach and are in **evils**. Sig. and Des.

—². For they who are in **evils** never acknowledge that charity and its works contribute to salvation . . . (for) being in **evils**, they do not even know what charity is . . .

6828. For he who is in temptation is in vastation and desolation ; for the falsity and **evil** which are with him emerge, and obscure and almost take away the influx of truth and good from the Lord ; neither does the truth which flows in appear to him to have such life as to dispel the falsities and **evils**.

6829. When a man is in temptation, he is obsessed

round about by falsities and evils, which impede the influx of light from the Divine . . . But when the man emerges from the temptation, light appears together with its spiritual heat . . . (and then) falsities and evils are removed; on the removal of which there is an approach by which good and truth penetrate more interiorly. Sig.

6859. 'To the place of the Canaanite and the Hittite' = the region occupied by evils and falsities. By the nations in the Land of Canaan . . . are signified all the genera of evils and falsities.

6859. 'And of the Amorite and the Perizzite' = by evils and the falsities thence.

— . There are two origins of evil, and also two origins of falsity; one origin of evil is the falsity of doctrine or religiosity; the other is the cupidities of the love of self and of the world: the first origin of falsity is . . . the falsity of doctrine or religiosity; and the other origin of falsity is the evil of the cupidities of the said loves. Sig.

6951. The Lord provides for that which He foresees; He foresees evil and provides good. Here, therefore, by 'Jehovah said' is signified Providence, because the serpent is now turned into a rod, that is, evil into good.

6952. If a man is in evil and falsity, his interiors together with sensuous things look downwards, thus only to those things which belong to the world; thus he puts off the human nature, and puts on a ferine one; for wild beasts look downwards. . . He who looks downwards wills evil and thinks falsity; but he who is elevated upwards by the Lord wills good and thinks truth; the elevation is effected by the Lord actually, and thus a removal from evils and falsities . . .

6971. The man who is sensuous and corporeal is not rational, thus neither is he spiritual, for he thinks falsities and wills evils . . . (and) the acknowledgment and faith of truth, and the life of good, is the veriest Spiritual itself in the Rational . . . whereas the acknowledgment and faith of falsity, and the life of evil, is what is contrary.

—². Hence it is that such see no otherwise than that the evils of their life are goods, and thence that falsities are truths.

6972. (After death) he who is in evil can no longer be reformed; and to prevent him from having communication with any Society of Heaven, all truth and good is taken away from him, whence he remains in evil and falsity, which increase according to the capacity of receiving them which he has acquired in the world, but still he is not allowed to pass beyond the acquired limits. It is this inversion of state which is here signified; and which is such, that he cannot afterwards be amended as to the interiors, but only as to the exteriors, namely, by fears of penalties. When he has often endured these, he at last abstains . . . the cupidity of doing evil still remaining . . . This is the state of the evil in the other life.

6978. 'The whole (city) is a lie and full of rapine' = falsity and the evil from falsity.

—^e. 'A heap of the carcase, neither is there an end of the body' = that thence are innumerable evils, and they who are in evils.

6991. From (the influx of life from the Lord) there come forth both the evils and the goods with everyone; but the evils from man, and the goods from the Lord. The reason evils come forth from man, is that the life which flows in from the Lord, that is, the good and truth, is turned by the man into evil and falsity, thus into what is contrary to life . . . But as it appears as if the Lord brings in evil also, because He gives life, therefore . . . in the Word evil is attributed to the Lord.

6997². The reason anger is attributed to the Lord . . . is that it is a most general truth that all things come from God, thus both evils and goods; but this most general truth, which must be for children and the simple, must afterwards be enlightened, to wit, 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 by the evils which they themselves do; and that they may afterwards learn to love Him; for fear precedes love . . .

—⁵. In many passages, 'anger,' 'fire,' etc., mean the punishments and damnations into which a man casts himself when he casts himself into evils; for from Divine order goods are attended by their rewards; and hence it is that evils are attended by punishments; so much so, that they are conjoined together. Ill.

7007. He thinks that if the Divine were in everything that takes place, evils would not come to pass . . .

—². (But) unless man is in freedom he can never be reformed . . . Hence it is that man is allowed to think evil and to do evil so far as external fears do not restrain.

7032. Obstnacy from the delight of doing evil. Sig.

—². This obstnacy is (inDESCRIBABLY GREAT) . . . the reason is that it is the delight of their life to do evil: this delight they have acquired while they lived in the world, especially from this, that they loved themselves alone . . . They who are such . . . act from their own proper Voluntary, which is evil both hereditarily and from actual life; and they who act from (that) act evil from love . . . Hence they have the delight of doing evil, and in proportion as they are in this delight, they are in obstnacy. That this is the case does not appear in the world . . . but in the other life, where external things are taken away from them, and they are left to the will . . . they apperceive nothing more delightful than to do evil; which also they do with such obstnacy that they never desist except through punishments . . . and afterwards through demersions into Hell.

7097³. As after the death of the body the life remains, thus the evil which they have thought, contrived and done, therefore, in order to defend the evils of their life, they either apply the things which they have said to be of faith, or utterly reject them; and lest they should abuse the truths of faith, they are deprived of them (and then) they seize upon falsities . . . and afterwards by means of falsities infest those who are in truths; which is then the delight of their life . . .

7102. 'Lest peradventure He fall upon us with pestilence and sword' = to avoid the damnation of evil and falsity.

—². There are four kinds of vastations and punish-

ments mentioned in the Word . . . 'the sword'=the . . . punishment of falsity; 'famine'=the . . . punishment of evil; 'the evil wild beast'=the punishment of evil from falsity; 'the pestilence'=the punishment of evil which is not from falsity but from evil. . . Damnation is also signified, because this is the punishment of those who persevere in evil. III.

[A.7102]⁰. 'The dread of night'=the falsity which is hidden; 'the missile that flieth by day'=the falsity which is open; 'the pestilence that creepeth in thick darkness'=the evil which is hidden; 'the death that wasteth at noonday'=the evil which is open.

7122. There adheres to man, and is in his memories, after death, everything of his thought in the world, of his intention, of his will, of his speech, and of his action; for nothing is obliterated. . . (Therefore) it cannot but be that . . . the evils and falsities from the life in the world adhere. . . Therefore . . . it is necessary that these evils and falsities should be revealed, in order that he may see them, and know them, and thus learn what truth and what good are. This cannot possibly be effected without combat with the evils and falsities appertaining to himself; which combat takes place actually; the evil Spirits excite the evils and falsities, and the Angels excuse if the end has been good. . .

7155. 'The directors of the Sons of Israel saw themselves in evil' (Ex.v.19)=near damnation. . . 'Evil'=damnation; for, regarded in itself, evil is Hell, thus damnation.

7161³. All who are in falsities and evils have an aversion for goods; and truths stink to them.

—⁴. That those who are in evils and falsities have a stink. . .

7178. No one can know what evil is, unless he knows what the love of self and the love of the world are. . . Nor can he ever know what falsity is, unless he knows what evil is. . .

7250. When (these inhabitants of the planet Venus) come into the other life, they are infested to the greatest degree by evils and falsities. . . The Hells which are from them. . . do not communicate with the Hells of the evil of our Earth, because they are of a totally different genius. . . and hence their evils and falsities are of a totally different kind. . .

7255. As. . . evil makes Hell with man, it is of the first importance to know. . . what evil is. . . That is evil which is of the love of self and of the love of the world: hence it follows, that it can only be known from the loves. . . what evil is.

7256. All things in the universe which are against Divine order have relation to evil and falsity. . .

7272. Obstnacy from the evil of falsity. Sig.

— . The evil of falsity is that which has its origin in principles of falsity. Examps.

—³. They who act the evil of falsity all believe that falsity is truth, and consequently either that evil is not evil, or is not worthy of condemnation.

—^e. In a word, the evils of falsity are as many as the falsities of faith and of worship. These evils condemn, but not to such a degree as evils from an origin of evil: evils from an origin of evil are those which are

from cupidity which arises from the love of self and of the world.

7301. That those who are in evils from falsities did not receive. Sig.

— . In proportion as they infest, they are in evil from falsities; for infestation is from evil, and is effected by means of falsities.

7317. They who infest are those within the Church who have professed faith, and have also persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, they who have been in persuasive faith, and in a life of evil. . . When these come into the other life. . . they say that because they have had faith all the evils of life have been washed away by the blood of the Lamb. . .

7319. Falsity has no stench unless it is applied to truth, nor evil unless it is applied to good. . .

7327. Falsification becomes total when falsity begins to reign; for the man then lives according to the evil innate and acquired, and feels delight therein. . .

7332. The reason (the infesters) are permitted to falsify truths, is to prevent them from having communication, by means of the truths of faith, with those who are in Heaven, and by means of the evils which are of life with those who are in Hell; and thus, by means of truths, acquiring something of light from Heaven. . . and causing it to be of service to the evils which are of life; for they would apply the things which are of intelligence in favour of evil.

—^e. Moreover, truths with the evil effect nothing whatever towards the amendment of their life, but the evil merely use them as a means to do evil. . .

7344². This truth is falsified by the fallacies that the Lord can take away evil if He wants. . . and that as He does not take it away, He is the cause of it, and therefore evil too is from the Lord. . . that the Lord is said 'to punish,' etc.; when yet it is they who are in evil who do this to themselves, and thus bring upon themselves the evil of penalty; for in the other life the evil of penalty and the evil of fault are conjoined together.

7376. (Thus) these two loves are the origins of all evils. . .

7378. The fourth degree (of the vastation of the infesters) is that they were in evils ('lice') which destroyed all good with them, and also whatever they had from natural good. 7419, Ex.

7424. 'The louse was in man and in beast'=that the interior and exterior evils of cupidities were thence.

—². They are called the evils of cupidities because all evils are of cupidities, because cupidities are of loves.

— . Interior evils are distinguished from exterior evils by this: that interior evils are those which are of thought and will, and exterior evils are those which are of act. That there are interior evils which are not exterior ones, is evident from the fact, that a man can be evil, and still in external form appear as if he were an upright man. . .

7436. The appearance of the Divine to those who are in evils. Sig.

7437. That from these evils they again think falsities. Sig.

—¹. 'To go forth'=thought from evils to falsities; for when they who are in evils think from them to falsities, they are said 'to go forth,' because evil, being of the will, is inmost, and falsity is outside of it, because falsity is of the understanding and therefore of the thought. . . Moreover, evil action is from evil will. Sig.

—². As to thought from evils to falsities, it is to be known that those who are in evils cannot do otherwise than think from them to falsities; for evils are of their will and thence of their love, and falsities are of their thought and thence of their faith; for what a man wills he loves, and what he loves he confirms and defends; and evils can only be confirmed and defended by means of falsities. Hence in the Word, where evil is compared to a city, falsities are compared to the fortifications around a city. The reason they who are in evils think to the falsities by means of which they defend the evils, is that evils are the very delights of their life, inasmuch that they are their very life; wherefore, when they apprehend from others that they are evils, in order to prevent their appearing as such, they excogitate falsities, by means of which they cause evils not to be believed to be evils. If, however, the evils dare not appear by means of falsities, they are concealed in the interiors, nor do they manifest themselves except when the fear of the law, and of the loss of reputation, etc., ceases; then the evils break forth, either by means of arts, or by means of open hostilities.

—³. Evil and falsity are conjoined together, inasmuch that he who knows that anyone . . . is in evil, may know that he is in the falsity of his evil; and that he is in falsity in the proportion that he excels in the gift of ratiocinating and perverting; and, further, in proportion as he is in fear of the loss of reputation . . . and in proportion as he wants to be in freedom to do evil. Wonderful to say, after such persons have for some time defended evils by means of falsities, they persuade themselves that evils are goods, and that falsities are truths.

7439³. Not knowing that if the life of evil were taken away from the evil, they would have no life at all . . .

7448^e. That falsities entered where evils were, and that they conjoined themselves with evils. Sig. But when falsities have been conjoined with evils, then evils break forth by means of falsities. Sig.

7488. As all evils come forth from the loves of self and of the world, all falsities come forth thence.

7493. As man appropriates evils to himself, so the Lord separates the good of innocence and charity . . .

7519². So long as evil or infernal Spirits are separated from Heaven . . . they do not know that they are in evils and falsities; for they then believe falsities to be truths, and evils to be goods; but as soon as Heaven approaches nearer to them . . . they apperceive the falsities and evils . . .

7523. 'It shall be upon man and upon beast'=the things which are from interior and exterior evil. . . The interior . . . evil which is signified by 'man,' is that which is of the intention or end; but the exterior

. . . evil which is signified by 'beast,' is that which is of the thought, and thence, when nothing stands in the way, of the action.

7533. It is the evil with man which hardens him against the Divine; and evil comes from man, and flows in from Hell.

7541². With the good (there) evil is successively separated . . . But the evil . . . are infilled successively with evils . . .

7542. The inmost with the evil is the love of self and of the world . . . the things which are around, and which constitute as it were the circumferences, are the evils together with falsities which favour (these loves); and these are disposed in the order in which they favour. In the other life these things are unfolded according to the order in which they are disposed . . .

7577. 'There was hail, and fire walking together in the midst of the hail, very grievous'=the persuasions of falsity together with the cupidities of evil . . . 'To walk in the midst'=to be together, in fact, the cupidity of evil inmost, because the falsity was from it.

—². The persuasions of falsity and the cupidities of evil are inseparable; for he who is in evil as to life is in falsity as to doctrine. It may seem otherwise to those who are in the life of evil . . . (but) they either profess these truths with the mouth and think differently, or they think that it is so from persuasive faith, which faith is for the sake of gain or honours, and therefore when honour and gain are no longer objects of pursuit, this faith falls to the ground, and then they seize upon the falsities which agree with the evils of their cupidities. Falsities which agree with the cupidities of evil exist interiorly with those who live evilly, however much they may believe that they do not. That this is the case, manifests itself clearly in the other life. When external things are there taken away, and such persons are left to their interiors, then the falsities break forth, both those which they have thought in the world, and those which they have not manifestly thought; for they break forth from the evils which have been of their life; for falsities are nothing but evils ratiocinating and supporting themselves.

7599^e. The evil turn themselves away from the Lord . . . hence comes all evil.

7604². All evils and falsities look downwards . . .

7627. Every man can see . . . that truth and evil disagree, and that they cannot be conjoined together. . . Experience testifies the same; he who is in evil as to life, is either in falsity as to faith, or in no faith, or is altogether against faith. And, what is an arcanum, he who is in evil as to life, is in the falsity of his evil . . . 7689. 7790. 7950.

7643. The reason that evil is not from the Lord, but that it comes forth from man, is that man turns to himself that good which flows in from the Lord; and instead of viewing the Lord . . . in everything, he views himself. Hence comes the concupiscence of domineering over all, of possessing all things which belong to others; and hence come contempt for others, and hatreds, revenges, and cruelties against those who do not favour and study him; hence also comes contempt for all

things which are of faith and charity, because when these things flow in from the Lord they are turned to himself. . . From these things it may be seen that man turns into evil the good itself which flows in from the Lord. Hence also it is that the evil in the other life remove themselves from Heaven as much as possible; for . . . when good and truth flow in more strongly, they rush the more strongly into the contrary, that is, into evil and falsity; and in the degree in which evil and falsity increase . . . they rush into the evils of penalty; for in the other life evils and penalties are conjoined together.

[A.7643]². From these things it may be evident . . . that evil is from those who are in evil.

—⁵. 'The bruchus' = evil, and 'the locust,' falsity; both in the extremes of the Natural. But when 'the locust' alone is mentioned, there is signified both falsity and evil together; for 'the locust' = falsity from evil.

—⁶. Falsity and evil are especially multiplied in the extremes of the Natural . . .

7711. 'Darkness' is predicated of falsity, and 'thick darkness' of evil together with it; but the word by which 'thick darkness' is here expressed, means the densest darkness, by which are signified such falsities as spring from evil: such falsities come forth with those who have been of the Church, and have lived a life of evil contrary to the precepts of faith which they knew. The evil from which these falsities spring is against the Church, against Heaven, and against the Lord, thus is diametrically contrary to good and truth.

7795. That it may be confirmed that they were in no faith, but in evil. Sig.

— The reason there are so many degrees (of vastation) is that the evil may be confirmed that they are in evil . . .

—². Justice reigns there, and no one is damned, until he himself knows and is interiorly convicted that he is in evil . . . His evils are opened to him. Sig. . . And, what is more, he is also admonished to desist from evil, but when, on account of the dominion of evil, he cannot do so, all the power of doing evil by means of falsifications of truth and simulations of good is taken away from him, which is effected successively, from one degree to another, and at last damnation follows . . . This takes place when he comes into the evil of his life.

—³. The evil of life is the evil of will and of thought thence . . .

7879. The devastation of the evil in the other life, and also their damnation . . . does not come immediately from the Spirit who is in evil, but it comes from the Hells; for the evils which are there all come forth by means of influx from the Hells . . . and they come forth according to the state of the evil in which are the Spirits who are being vastated and damned; and the state of the evil comes forth according to the privation of good and truth: according to this state there is effected communication with the Hells; and the Hells are most ready to introduce evil; for to introduce evil is the very delight of their life.

7902². Innocence is to acknowledge that with one's self there is nothing but evil . . .

8087. They who separate faith from charity in both doctrine and life cannot be otherwise than in falsity, because evil of life is continually operating, and persuades of falsity conformable to itself; and if truth is offered, by a wrong application it causes it to conform itself, and thus falsifies it.

8094. Evil of life is attended by its own falsity; this falsity lies stored away with the man who is in evil of life, and sometimes he is unaware that it is with him; but as soon as he thinks about the truths of the Church, and especially when he thinks about salvation, this falsity comes forth—*prodit*—and manifests itself, and if it cannot deny the truth itself as to its own general, it explains it in favour of its own evil, and thus falsifies it. Examp.

8137². There are as many Hells as there are genera and species of evil; every Hell is separated from the others as by mists, clouds, or waters; in the other life evils and falsities appear before the eyes of Spirits as mists and clouds, and also as waters; the falsities from the evils of those who had been of the Spiritual Church and had lived evilly, as waters; but the falsities from the evils of those who had been of the Celestial Church, as mists . . .

8143. A change of state into evil with those who are in falsities from evil. Sig.

8148². Persuasive faith exists with those who are in evil of life, but not saving faith . . .

—⁴. For falsities then break forth from evil; for all evil is attended by its own falsity, for they are conjoined together; and these falsities appear when they are left to the evil of their life; for the evil is then as it were fire, and the falsities are as the lumen thence. This kind of evil and of the falsity thence derived is entirely different from the other kinds of evils and of the falsities thence derived, being more detestable than all the others, because it is against the goods and truths of faith, and therefore there is profanation in this evil.

8149. The doctrinal things of the Church with those who are in evil of life are called doctrinal things of falsity, although they may be, in part, less or more, truths; the reason is that the truths with those who are in evil of life, in so far as they are concerned, are not truths; for, by means of application to the evil which is of the life, they put off the essence of truth, and put on the nature of falsity; for they look to evil, with which they conjoin themselves. Truths cannot be conjoined with evil unless they are falsified, which is effected by means of wrong interpretations, and thus perversions . . . For it is a canon that the truths with those who are in evil of life are falsified, and the falsities with those who are in the good of life are verified . . .

8206. When a man is kept by the Lord in good and truth, then falsities and evils are removed, and when removed they stand round like a wall; for they cannot enter into the sphere where good and truth is. The reason is that the Lord is present in good and truth, and the Lord's presence moves evil and falsity away on every side; for good and truth are completely opposite to evil and falsity, wherefore they cannot be together without the one destroying the other; but good with truth destroys, that is, removes, evil with falsity,

because the former is Divine, and therefore has all power; whereas the latter is infernal, and therefore has no power; the former acts from internals, but the latter from externals. When evils and falsities . . . stand round like a wall (they are) in the perpetual endeavour to rush in, but cannot do so . . . Sig.

—^e. No one can be withheld from evil, and kept in good, unless by means of the exercise of charity in the world he has received this capacity . . . He who, from life, has the love . . . of good, can be in the sphere of good and truth; but not he who by means of life has put on the nature of evil.

820^g. When man is being reformed, he is kept in equilibrium, that is, in freedom, between willing good and willing evil . . . When, therefore, man has been so far reformed that he wills good . . . then good removes evil . . .

821⁴. For the evil, who by means of injections of falsity and evil, want to inflict violence on the good, cast themselves into the penalty of retaliation, which is, that the falsities and evils that they intend to inflict, relapse upon themselves. Sig. . . Wherefore, they who . . . do evil from evil or from the heart, receive evil from others. . . Hence it is . . . that to every evil there is adjoined its punishment. Sig. 823³.

822³. The retaliation when there is evil, is inflicted by the evil, and never by the good . . . For the Hells, or the evil who are there, are in the continual cupidity of doing evil to others, for this is the delight of their life; wherefore, as soon as it is permitted, they do evil, and care not to whom, whether he is evil or good, whether an associate or an enemy; and as it exists from a law of order, that evil relapses upon those who intend evil, hence, when it is permitted from this law, they rush at them . . . (Whereas) the good who are in the Heavens . . . do not even resist evil, because the laws of order defend and protect good and truth. Sig. 829³.

822⁶. In the Hells there is consociation by means of evils, as in the Heavens by means of goods . . .

—^e. 'Nations'=evils; and 'kingdoms,' falsities.

822⁷. 'The Egyptians fled to meet it'=that they themselves immersed themselves in falsities from evil. . . The evils which befall the evil . . . do not come at all from the Divine, but from themselves. The Divine and His presence have as an end simply the protection and salvation of the good; and when the Divine is present with the latter, and protects them against the evil, then the evil blaze up still more against them, and still more against the Divine itself . . . and thus they cast themselves into punishments . . . and at last into Hell . . .

—². It is believed that evils, too, are from the Divine, because the Divine permits, and does not take them away, and he who permits and does not take away when he can, appears as if he willed, and thus that he is the cause. But the Divine permits because He cannot prevent or take away; for the Divine wills nothing but good; and if He prevented and took away evils, namely, those of punishments, of temptations, and the like, He would will evil, because then they could not be amended; and then evil would receive increase until it would have dominion over good. This is like a king who absolves

the guilty; he is the cause of the subsequent evil from them in his kingdom, and is also the cause of the consequent license with others; besides the fact that the evil person is confirmed in evil . . .

823². They are then in Hell: the falsities and evils themselves in which they are torment them; the torment . . . comes from the fact that they cannot do evil; for this is the delight of their life; for when, there, they do evil to others, they are punished and tormented by those to whom they do it . . .

823⁷. Hence it is, that evils can be seen from good, but not goods from evil; for good is higher, and evil is lower.

826⁵. The reason is, that in the Divine there is omnipotence, which destroys and extinguishes that which is opposite, thus falsity and evil. Hence the life of those who are in falsity and evil labours at the Divine presence . . . But to prevent those who are in falsities and evils from being utterly destroyed and tormented, they are veiled over by their own falsities and evils, as by mists, which are of such a nature that they either break, repel, or suffocate the influx of the Divine . . . Sig.

827⁹. 'Depths'=the Hells relatively to evils; and 'abysses,' the Hells relatively to the falsities which are from them.

—^e. For evil corresponds to what is heavy on earth, which sinks by its own weight; thus also to the heaviness of a stone, when by a stone is signified falsity.

829⁸. 'They sought the deep as lead'=that evils dragged them down to lower things, as weights do in the world. . . The evil by their own evils sink down to the Hells . . . By 'lead' is signified evil; but it was said above, that 'they went down into the depths of the sea like a stone,' because 'a stone,' there,=falsity. Both are heavy, both falsity and evil, and therefore both sink down, but still it is evil which makes the weight in the spiritual sense . . . and not the falsity *per se*; but [it does so] from the evil which is in it; for, of itself, falsity has no weight, but derives from evil its tendency to sink.

—². Lead, being the most ignoble of all metals,=the evil which is lowest, such as is the evil of the exterior Natural.

830⁷. 'Thou hast led Thy people in Thy mercy'=the Divine influx with those who have abstained from evils, and have thus received good.

— . The Lord's mercy is perpetual with every man . . . but this mercy cannot flow in until evils have been removed; for evils and the falsities thence stand in the way and prevent it; but as soon as evils are removed, mercy flows in . . .

—². Man can abstain from evils of himself, but he cannot receive good of himself. The reason man can abstain from evils of himself, is that the Lord continually inflows into the will of man with this endeavour, and thereby places in his freedom the desisting from evils . . . The Lord also gives him the capacity to understand truth, but the reason he does not understand it is that he does not want to do so, and this on account of the evil which is of life; for falsity defends evil, and truth condemns it. Hence it is that man cannot be

endowed with spiritual good by the Lord . . . unless he desists from evils.

[A.] 8311². There are very many kinds of **evil**, and therefore also of falsity ; for every kind of **evil** has its own falsity adjoined to it ; for falsity is produced from **evil**, and is **evil** in form . . .

8314. Those who are in a life of **evil** from the love of self. Sig.

8318². **Evils** are from a twofold origin ; namely, from the love of self, and from the love of the world ; they who are in **evils** from the love of self, love themselves alone, and despise all others . . . The **evils** from this origin are the worst of all. Ex.

—³. But they who are in **evil** from the love of the world . . . are also in the Hells, but not in such deep ones . . .

—⁴. Besides these two origins of **evil**, there exists a third, which is to do **evil** from the principles of a false religion ; but this **evil** is styled **evil** with those who are in the love of self and of the world, but not with those who are in love towards the neighbour and to their God ; for the end is good . . .

8232. 'Pharaoh and the Egyptians'=those who are in faith separated from charity and in a life of **evil**. Refs.

8343. That at His mere presence the falsities of faith and the **evils** of life have cast themselves into Hell. Sig.

— It is said that falsities and **evils** have cast themselves into Hell, because the falsities and **evils** themselves which are cast into Hell are what drag with them those to whom they adhere ; for men, by means of **evil** of life, become forms of falsities from **evil** ; wherefore, when the **evils** themselves together with the falsities are cast down, the forms also to which they adhere are dragged down with them ; for falsities and **evils** are exhalations from the Hells, and inflow with those who, by means of **evils** of life, have made their interiors into forms of reception. . . Therefore, when the Angels think and speak about the Hells, they think and speak about falsities and **evils** abstractedly from those who are there . . .

8349². There are indeed those who live **evilly**, and still want to be instructed in truths, but . . . it is only the affection of confirming the doctrinal things of the Church for the sake of self-glory . . .

8351². For in temptations, man is in combat against falsity and **evil** ; these, namely, falsity and **evil**, inflow into the external man from the Hells . . .

8356². But as soon as **evil** begins to predominate, and to prevent the influx of good, there is a sensation of undelight for truth ; for truth and **evil** mutually reject and are averse to each other.

8364. 'Every disease that I have put upon the Egyptians, I will not put upon thee'=that they are to be withheld from the **evils** which exist with those who are in faith separated and in a life of **evil**.

— For the Lord does not take **evil** away, but withholds man from it. (See DISEASE, *HEFC.*)

8365. 'Because I am Jehovah thy Healer'=that the Lord alone preserves from **evils**. Ill.

8388. To confess sins is to Know **evils**, to see them

with one's self, to acknowledge them, to make one's self guilty of them, and to condemn one's self on account of them . . .

8391. He who lives a life of faith, performs repentance daily ; for he reflects upon the **evils** which are with himself, acknowledges them, is on his guard against them, and supplicates the Lord for help ; for, of himself, man is continually falling, but is continually set up again by the Lord ; from himself, he falls when he thinks to will **evil**, and is set up by the Lord when he resists **evil**, and thence does not do it. Such is the state with all who are in good. But they who are in **evil** are continually falling, and also are continually being elevated by the Lord ; but only to prevent them from falling into a Hell the most grievous of all . . .

8393². For man is withheld from **evil** by the Lord . . . and in the other life he can be withheld from **evil** in the proportion that he has resisted **evil** in the life of the body.

8394. If, however, a man afterwards relapses into his former life of **evil**, and embraces it, he then commits profanation ; for he then conjoins **evil** with good . . .

8403². Man is not regenerated by one temptation, but by many ; for there are very many kinds of **evil** which have made the delight of the former life ; these **evils** cannot be mastered all together and at once ; for they inhere with pertinacity, being inrooted from the parents of many ages back, and thus being innate to man, and being also confirmed by means of actual **evils** from himself ever since his infancy. All these **evils** are diametrically opposite to the heavenly good which is to be insinuated, and which makes the new life.

8408. 'A pot,' in the opposite sense, = **evil** . . . because 'flesh,' in the opposite sense, = the proprium of man, thus **evil** . . . Thus 'a pot' = the Corporeal or Natural of man, because these are the containants of either good or **evil**. Ill.

8409. 'To feed with flesh' = to gorge with their own **evil**.

8410². 'Bread,' in the opposite sense, = 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 solely therein ; this **evil** to them is good ; for nothing is more delightful and sweet to them. . . It is the will which is satisfied . . . with **evil** . . .

8432². For the good which flows in from the Lord is not given as much as they want, but as much as they can receive ; whereas **evil** is allowed as much as they want. Sig.

8455². All **evil**, especially self-confidence, takes away the state of peace.

8480. The good which is from man is not good, because, of himself, man is nothing but **evil** ; hence the good which is from him is in its first essence **evil**. Ex.

—^e. They who trust in themselves continually bring **evil** upon themselves ; for whatever befalls them, even if it appears prosperous and happy, is nevertheless **evil**. Sig.

8481. There are (also) two things which make Hell . . .

(which) are **evil** and falsity . . . consequently, there are two things which make the torment there ; the torment in Hell from falsity is compared to 'the worm ;' and the torment from the **evil** there is compared to 'fire.' III.

8482. 'To become putrid' is here predicated of **evil** ; and 'worms,' of falsity ; for when good becomes **evil**, it is like flesh or bread when it becomes putrid ; and the falsity from **evil** there, is like a worm which is produced there from the putridity.

8540³. 'Then he said, This [woman] is **evil**' (Zech. v.8) . . . 'The woman'=**evil**, as is openly said ; 'a stone of lead upon the mouth'=**evil** in good closed up by falsity . . .

8550. Every man is born from his parents into the **evils** of the love of self and the love of the world ; all **evil**, which, by means of habit, has contracted as it were nature, is derived into the offspring . . . Hence the derivation of **evil** has at last become so great, that the whole of man's proper life is nothing but **evil**. This continuously derived [**evil**] is not broken and altered, except by a life of faith and charity from the Lord.

8551. Man continually inclines and falls into that which he derives hereditarily ; hence he confirms with himself that **evil**, and also superadds to it many things from himself.

8552. These **evils** are entirely contrary to spiritual life ; they destroy it . . .

8593. 'Amalek'=**the falsity from interior evil** . . . Interior **evil** is that which lies inwardly hidden with man, stored away in his will, and thence in the thought, nor does any trace of it appear in externals . . . They who are in such **evil**, study by every method and art to hide it under the appearance of what is honest and just, and under the appearance of love to the neighbour ; and still think within themselves of nothing else than to inflict **evil** ; and, so far as they can, they inflict it by means of others, taking care that it does not appear to be from them. They also give a colour to the **evil** itself, so that it does not appear to be **evil**. The greatest delight of their life is to meditate such things, and to secretly attempt them ; and this is called interior **evil**. They who are in this **evil** are called evil Genii ; and in the other life are completely separated from those who are in exterior **evil** . . . As to the falsity from this **evil**, it is not like the falsity from the **evil** of evil Spirits ; for, in itself, it is **evil**. They who are in this **evil** do not attack the truths of faith, but the goods of faith . . .

8622³. If they were permitted to flow in, these Genii would completely destroy this (new) will ; for they would enter into the hereditary **evils** of the old will, which are closed up, and would unclothe them. . . Their falsity, which is the falsity from interior **evil**, is **evil**, and in fact such **evil**, that it cannot flow into the intellectual part, but into the voluntary part . . .

—^e. Those men become such Genii after death who have continually meditated **evil** against the neighbour, and who have delighted their thought with such things ; and who have also inflicted **evil**, but clandestinely, and by means of others . . .

8626³. Their **evil** can be turned by the Lord into good . . .

8628. They see . . . falsity as truth, and **evil** as good.

8694². Why those who are in **evil** have no revelation.

8700³. Consequently, it is impossible for man to be saved, unless it is allowed him who is born in **evil**, to do **evil**, and to desist from **evil**. When, of himself, from this freedom, he desists from **evil**, the affection of truth and good is insinuated into him by the Lord . . .

—⁴. Nor is it possible for those who are **evil** to be in good ; for good and **evil** are opposites, and the one destroys the other . . .

8701². They who are **evil** are not sent into Hell until they are in the **evil** of their life ; for when they are in this, they are in the falsity of their **evil**.

—^e. In this world, however, a man . . . can understand good although he wills **evil** . . .

8765^e. If (those in faith alone) are told that **evil** cannot be turned into good, thus not Hell into Heaven with a man . . . they say that such things are reasonings about salvation . . .

8794⁵. They who are in **evil** have an extension into infernal Societies according to the quality and quantity of their **evil**.

8806². They who live a life of truth and thence a life of good are withheld from **evils** . . . Then, too, the **evils** with them are separated, so as not at all to appear . . . Sig.

8815^e. The walls of Jericho = the falsities which defended **evils**.

—^e. Those in **evils** and thence in falsities. Sig.

8816^e. They who are in **evil** are in terror at the presence of the Divine . . .

8869⁵. All things which go forth from man's Own intelligence, are inwardly . . . falsities and **evils** . . .

8870^e. They are then let into the **evil** itself of their own will.

8875. 'A jealous God' = that thence is falsity and **evil**. Ex. . . For they who are in the opposite perceive Divine truth as falsity, and Divine good as **evil**.

8876. For the **evil** with such continually increases. Sig.

—^e. **Evil** increases with the fathers, and is thus transmitted to the children. Sig.

—^e. But, in the spiritual sense, 'fathers'=**evils** ; and 'sons,' falsities.

8878. 'They that hate God' = those who are in **evil** and thence in falsity ; (for) in proportion as they are in **evil** and thence in falsity, they not only reject, but also hate the Divine of the Lord. Why.

8880. Those love (the Lord) who desist from **evil** ; for **evil** stands in the way, and rejects the influx of good from the Lord ; wherefore, when **evil** is removed, the good is received which is continually endeavouring to enter from Him.

8881^e. The truths of faith . . . also flow in from the Lord . . . for when they are taken from the memory, and . . . insinuated into the will . . . they become alive . . . This is effected by the Lord when man desists from **evils**.

8882. 'To take the name of God in vain' = to turn

truth into evil ; that is, to believe that it is truth, and still to live in evil ; and it is also to turn good into falsity, that is, to live holly, and still not to believe. Both are profanation. Ex.

[A.] 8885. The things which are not in that plane, but which verge downwards, are such things as the man rejects and is averse to ; such are evils and falsities with the good, and goods and truths with the evil.

—⁴. With the evil (also), the thought and will inmosty agree ; for the evil which the will wills the understanding thinks as falsity which agrees with the evil . . . but they learn . . . to form a different will and thought from that which is in the interior. . .

8888². Before man . . . is being regenerated, he is in combat against the evils and falsities with himself ; for these must be removed before the truth and good which are from the Lord can be received. Evils and falsities are removed by means of the truths of faith . . .

8902¹⁶. Purification from that evil because done from the immoderate zeal of one who is ignorant of what truth is. Sig.

8904^e. (Thus) adulteries are so wicked . . . because they correspond to the marriage of falsity and evil, which is the infernal marriage . . . Nay, the love of adultery descends from the marriage of falsity and evil, thus from Hell. 10175.

8908. That good is not to be called evil, nor truth falsity ; thus, neither, on the other hand, is evil to be called good, and falsity truth. Sig. and Ex.

—³. For falsity is from evil, as a son is from his father . . .

8910. That care is to be taken lest the evils which are contained in the preceding commandments become of the will, and thus go forth ; (for) 'to covet'=to will from an evil love. Ex.

—³. 'Everything which enters into the mouth goes away into the belly, and is cast out into draught'=the evil and falsity which is injected by Hell into man's thought, and which is again sent back to Hell ; and which cannot render the man unclean . . . For man cannot desist from thinking evil, but from doing it. Whereas, as soon as he receives evil from the thought into the will, it . . . enters into him, and this is said 'to enter into the heart' . . .

—⁵. The concupiscence of evil is meant by 'the right eye offending ;' and the concupiscence of falsity, by 'the right hand offending.'

8925. 'To sin'=to do and think evil and falsity studiously, and from the will . . .

8932. That they should altogether abstain from such things as in the external form appear to be truths and goods, but in the internal are falsities and evils. Sig.

—⁷. 'Wood'=evil ; 'stone,' falsity.

8945². If (anyone is elevated any higher in Heaven than to the degree of good in which he is), his filthy things are manifested, that is, the evils of his loves, and the falsities thence. Sig.

8960. Temptation is induced by evil Spirits, who dwell with man in his evils and falsities ; these excite his evils, and accuse him.

8961. In temptations, the question is concerning the dominion of the evil which is with man from Hell, and of the good which is with him from the Lord. The evil which wants to have the dominion is in the external man . . . If (therefore) the evil conquers, the natural man has dominion over the spiritual.

8964. If man yields (in combat) . . . evil acquires for itself power over good, and falsity over truth.

8995. 'If she be evil in the eyes of her lord' (Ex. xxi.8)=if (this affection) does not agree with spiritual truth.

9009. For the evil which the lie-in-wait is about to do, he foresees in his mind ; and as he does such evil from foresight, he does it from the will . . . There are evils which come forth from man's will, but not from foresight ; and there are evils which come forth from the will and from foresight ; (the latter) are much worse than (the former) ; because the man sees that they are evils, and therefore is able to desist from them, but does not want to do so, and thereby confirms them with himself, and evils which are confirmed imbue nature, so that they can scarcely be afterwards extirpated ; for he then summons Spirits from Hell, who afterwards recede with difficulty.

—². The evils which proceed from one part of the mind, and not from the other . . . are not inrooted and appropriated to man . . . The evils which proceed only from the will, thus not from previous thought, are such as the man inclines to hereditarily, or from some actuality thence previously ; these are not imputed to the man, unless he has confirmed them in his intellectual part. But when they have been confirmed in this, they are inscribed on the man, and become his Own, and are imputed to him. But these evils cannot be confirmed . . . in the intellectual part, except in adult age . . .

9010. For, when a man does evils, and thereby turns himself away from the Lord, it appears as if the Lord turned Himself away ; because He then appears to him behind him.

9012. For he who proposes evil to himself, does it from previous thought ; and as it is evil, and he does it, it is from the will ; for to do evil is originally thence ; but the falsity by which the evil is affirmed, defended, and thus advanced, is of the thought. That man is guilty when he does evil from both . . . Sig.

9013. (See important passage under DECEIT.)

—⁷. In the other life, an evil person is allowed to speak evil and also falsity, but not good and truth . . .

9014². Sins are not remitted, unless the man . . . desists from evils . . . and this to the end of his life. When he does this, he receives spiritual life ; and when, from this life, he looks at the evils of his former life, and feels aversion and horror for them, then first are the evils remitted ; for then the man is kept in goods and truths by the Lord, and is withheld from evils.

9018. The application of the truth of faith to evil. Sig. 9020.

9033². Hence evil has punishment, thus Hell, in it.

9049. Hence he who does evil to another from the heart, receives the like evil. . . Evil from the heart is conjoined with its own punishment . . . It is the same

with **evil**; there inflows from Hell **evil** from every side into the heart of him who does **evil** to another from the heart . . . The punishers are at once present (and thus) **evil** with its delight is restrained.

—². Everyone carries with him (there) that which he has implanted in his own heart, namely, **evil** with the **evil** . . .

—⁶. The reason 'evil is not to be resisted,' is that **evil** does not at all injure those who are in truth and good . . .

9065. If the affection of **evil** in the Natural shall injure the truth or good of faith. Sig.

9068. That this **evil** is in no wise to be appropriated. Sig.

9069. That the **evil** is not from the internal man, because from the Voluntary and not from the Intellectual. Sig.

— . **Evil** from the Voluntary and not at the same time from the Intellectual does not condemn; for the man does not see it, thus does not consider whether it is **evil** . . . Such **evil** is the **evil** from what is hereditary, before the man has been instructed that it is **evil**; and also after he has been instructed, and is only in external life . . .

—². That no one is punished on account of hereditary **evils**; but on account of his Own **evils**. Refs.

—^c. In the following verse, it treats of the **evil** of which a man is conscious . . .

9070. If the affection of **evil** has existed for a long time. Sig.

9071. And this **evil** has passed into the Intellectual. Sig. . . For the **evil** which is known passes into the Intellectual . . . Wherefore, when the **evil** which is of the Voluntary passes into the Intellectual, it passes from thick darkness into light.

9075. The man who knows that it is **evil**, and does not repress it, is guilty. Sig. 9132.

9077. Man can only be delivered from damnation by the removal of **evil**; and the removal of **evil** can only be effected by actual repentance . . .

9079. A reviling of truths and goods by the affection of **evil** . . . Sig.

9081. If the affection of **evil** shall destroy truth or good in the Natural. Sig.

9088². For truth teaches what **evil** is and what falsity is . . . and when the man sees and acknowledges them he can be amended; for the Lord flows (only) into those things which a man knows . . . wherefore He does not amend **evil** or falsity until the man has been instructed that it is **evil** and falsity. Hence it is that they who perform repentance must see and acknowledge their **evils** . . .

9093². 'To serve two masters' = . . . to acknowledge truth, and do **evil**.

9094. For **evil** injures through falsity.

9096. It is the Intellectual which sees **evil**; and what is seen can be restrained . . . If affections of **evil** lead him, there must be affections of truth from good to restrain him . . .

—². He who acts from the affection of . . . **evil**, appears to himself to act from freedom . . .

—^c. The Lord implants . . . aversion for **evil** . . . Hence man is a complete slave in doing **evil**.

9103². The taking away (of interior and exterior good) is effected through **evil**; and the estrangement (of them), through falsity.

9125. The perpetration of **evil** in secret. Sig.

9128². Hence it is that man sees the good and **evil** which are in himself. . . These, being from faith in truth, and from charity in good, can see the **evils** and falsities in themselves; for **evil** can be seen from good, and falsity from truth; but not the reverse. The reason is, that good and truth is in Heaven and its light, and **evil** and falsity is in Hell and its darkness. (Thus) they who are in **evil** and falsity cannot see good and truth, and not even the **evil** and falsity which are with them . . . N.19.

—³. Whereas, **evil** and falsity do not come forth from what is higher than themselves, but from what is lower . . . Wherefore, the internal man with those who are in **evil** and falsity is closed above and open below . . .

9144. So long as the fires of **evil** are kept enclosed in the will, the understanding is in light . . . But when these fires pour forth their light into the understanding, the former light is dissipated . . . and the Intellectual is opened below . . . Hence there then inflow **evils** and falsities . . .

9156. **Evils** are sometimes called 'sins,' sometimes 'iniquities,' and sometimes 'transgressions.' Ex. and Ill.

9166^c. The reason 'conversation more than these is from **evil**' (Matt.v.37) is that what is more is not from the Lord, but from the proprium of man, thus from **evil**; for the proprium of man is nothing but **evil**. Refs.

9167^e. 'Two lords' = good and **evil**; for man must be either in good, or in **evil**; he cannot be in both at once . . .

9188. There are two things which make Hell . . . with man; the falsity of faith, and the **evil** of the love of self; these two are conjoined together with those who are in Hell, and make the infernal marriage.

—². So far as possible, the Lord withhold man from the conjunction of truth and good with falsity and **evil**, which is profanation; but there are a number in the Church who cannot be withheld from it. Ex. and Sig.

— . The reason these falsities (which such conjoin with truths) are falsities of the **evil** of the love of self, is that all **evil** springs chiefly from this love; and with **evil** falsity too, because they cohere together.

9192. Truths have . . . their death from **evil**.

—³. The reason they were in Hell, was that they had indeed been in truths as to doctrine, but in **evils** as to life. —⁴, Sig.

—⁶. Falsities from **evil** are **evils** in form; for when **evil** shows itself in the light, and forms itself, it is called falsity. Hence it is that they who are in **evils** as to life, although in truths as to doctrine, are still in the falsities of their **evil**. . . In the other life, when they are left to themselves, they think from **evil** against the truths which they have known and professed, thus they

think falsities. They do in like manner in the world, when they are thinking by themselves . . .

[A.9192]^e. Truths from **evil** may be compared to meats which are clean to the sight, but which are inwardly malignant . . .

9196. That those who want to be instructed . . . are not to be infested by falsities of faith and **evils** of life. Sig.

9204^e. The **evil** which is attributed to the Lord in the Word is with those who are in **evil**. Refs.

9224^t. The error that man can will **evil** and believe truth; consequently, that truth agrees with **evil**.

9229. That which is of man, and is called his proprium, is **evil**.

9246. In (Ex.xxiii.) it treats of the avoidance of falsities of doctrine and **evils** of life; and that then are implanted the truth of doctrine and the goods of life.

9251. 'Thou shalt not be after many to **evils**' (ver.2) = non-consociation with such things . . .

9262. Innocence is to acknowledge . . . that of himself man wills nothing but **evil**, and perceives nothing but falsity . . . —².

9272^t. 'The wound of a plague' = the **evil** of life thence.

9296^t. This influx of the Lord operates with man in so far as he desists from **evils** . . .

9297^t. All (there) are reduced to the state of their good, or **evil**; thus to the use of their life . . . Hence **evil** Spirits are forms of the use of **evil**.

9298^t. If truths are falsified to favour **evil** . . . they are commingled together . . .

9301^t. Innocence is to know . . . that whatever he supposes himself to understand from himself is falsity; and that whatever he supposes himself to will from himself is **evil**.

9314. 'I will act the enemy against thy enemies' = that He averts all **evils** from which are falsities.

9320. 'Destroying thou shalt destroy them' = that **evils** are to be utterly removed; because it is said of the **evils** and falsities which are signified by the nations of Canaan and their gods; (for) they who are in good and truth never destroy those who are in **evil** and falsity, but only remove them . . . Whereas, they who are in **evil** and thence in falsity endeavour to destroy . . . those who are in good, because they act from **evil**; but as they then rush against the . . . Divine, they destroy themselves.

9325⁹. 'Evil waters' (2 Kings ii.19) = truths without good.

9331. 'Terror' is predicated of those who are in **evils**; and 'dread,' of those who are in falsities.

9333. 'I will not drive him out from before thee in one year' = no hasty flight or removal of **evils** and falsities. . . For they who are in **evils** and falsities (there), are not driven out, but flee of themselves.

—². The reason 'to drive out,' when predicated of **evils** and falsities, = removal, is that falsities and **evils** are not driven out by man, but are removed . . .

—³. They who in the world have lived a life of

faith and charity, can be withheld from **evils** . . . But they who have not . . . as they cannot be withheld from **evils** . . .

9334². As to there being a deficiency . . . of spiritual life if **evils** and falsities were hastily removed, the case is this. . . All things a man has thought, intended, and done . . . have added themselves to his life . . . and have formed such a connection together, that one cannot be removed unless they all are; for an **evil** man is an image of Hell . . . and the **evils** and falsities with an **evil** man have a connection together such as the infernal Societies have. Hence it is evident, that the **evils** and falsities with a man (can only be removed) in proportion as goods and truths, in their order, and more interiorly, are implanted. If this were done suddenly, the man would be lacking . . . 9335.

9335². The reason falsities from these loves flow to man by a hasty removal of **evils** and falsities, is that goods and truths must remove them by a successive implantation; for falsities are removed only by truths; and **evils** only by goods; and if this is not done successively and according to order, the falsities which favour those loves flow in . . . and then truths are no longer acknowledged.

9336. 'A little, a little I will drive him out from before thee' = the removal (of **evils** and falsities) by degrees according to order . . . thus slowly . . .

—². Man, when born, as to hereditary **evils** is a Hell in the least form; and he also becomes a Hell in proportion as he takes from hereditary **evils**, and super-adds to them his own . . . Hence it is evident, that . . . **evils** and falsities must be removed, for the new life . . . to be implanted; and this cannot possibly be done hastily; for every **evil** inrooted with its falsities has a connection with all other **evils** and their falsities; and such **evils** and falsities are innumerable; and their connection is so manifold that it can be comprehended . . . by the Lord alone. Hence it is evident, that . . . if the life of Hell were suddenly destroyed, the man would completely expire . . .

9337. That the removal from **evils** and falsities is effected according to the increase of good. Sig. and Ex.

9342. Command over **evils**. Sig.

9344. No communication with **evils** and falsities. Sig.

9345. That **evils** shall not be together with the goods of the Church. Sig.

9346. Lest **evils** turn away the goods (which are) from the Lord. Sig. and Ex.

— (For) **evils** and goods are opposites or contraries; and two opposites or contraries cannot be together. Ex. and Sig.

—^e. They who are in **evils** not only do not receive the goods which flow in from the Lord, but turn them completely away; wherefore, man can never receive the good of Heaven, until he abstains from **evils**.

9348. The enticement and deception of **evils**. Sig.

— The reason **evils** entice and deceive, is that all **evils** spring from the loves of self and of the world; and (these loves) are born with man; and thence he feels the delight of his life from his birth; nay, thence has his life . . .

9378³. The Lord must approach to and be conjoined with man . . . This takes place when a man desists from **evils**; for to desist from **evils** is left to the freedom of man: then the good from the Lord flows in . . . for it is in the very life which man has from the Lord; but with that life only so much of good is received, as there are **evils** removed.

9399. They who do not receive (Divine truth) are they who are in **evil** of life; but still these . . . are in the capacity of receiving, in so far as they desist from **evils**. Sig. —³, From experience.

9449. The signs that sins are remitted, are . . . they shun and are averse to **evils**; as enmities, hatreds, revenges, unmercifulnesses, adulteries; in a word, all things which are against God and the neighbour.

9450. The signs that sins are not remitted, are . . . they perceive delight in **evils**. Enum.

9473³. Unless the internal of good is (from the Lord) it is not good, but **evil**; for it is from the man himself; and that which proceeds from man is **evil**; for man regards himself in all the good that he does . . . 10272.

9506. 'The mercy-seat' = cleansing from **evils** and the remission of sins . . . They who are propitiated or expiated, that is, cleansed from **evils**, are alone heard . . .

9534². By means of this (sphere) those in Hell are guarded, lest the one should do **evil** to the other beyond measure.

9586. To do **evil** from the delight of love appears free, but is slavery, because from Hell.

9587. Through freedom, the Lord bends man away from **evil** . . .

9670⁶. The purification of good from the **evils** in the external and in the internal man. Sig.

— The complete separation and casting out of **evil** from good. Sig. (by the scape-goat).

9709^e. They who are illuminated by self . . . see falsity as truth, and **evil** as good.

9809⁴. 'Until I make thine enemies thy footstool' = even until the **evils** which are in the Hells and from the Hells, are subjugated.

— 'To have dominion in the midst of thine enemies' = that celestial good has dominion over **evils**; **evils** are 'enemies' because they are against the Divinc.

—⁵. 'The day of anger' was when He fought against **evils** and destroyed them.

— 'He hath judged among the nations' = the disposition of **evils**.

—¹⁰. Good is such that **evil** cannot be adjoined to it; for good shuns **evil**, and **evil** feels horror at good . . .

9818². 'A clean heart' = a will averse to **evils**, which are unclean things.

9937. 'Aaron shall carry the iniquity of the holy things' = the removal of falsities and **evils** with those who are in good from the Lord.

—³. The Lord removes the Hells in so far as man desists from **evils** . . . and in so far as the Hells are removed from man, **evils** and falsities are removed; for both the latter and the former are from the Hells. **Evils** and falsities are 'sins and iniquities.'

—⁴. It is said to remove **evils** and falsities, because

deliverance from or remission of sins is nothing else than their removal; for they remain with man; but in so far as the good of love and the truth of faith is implanted, **evil** and falsity are removed. . . It is the general opinion, that **evils**, that is, sins . . . are completely separated; but these persons do not know that of himself man is nothing but **evil**, and that the **evils** which belong to him appear to be extirpated in proportion as he is kept in good by the Lord; for when man is kept in good, he is withheld from **evil**. But no one can be withheld from **evil** and kept in good, but he who is in the good of faith and of charity from the Lord . . .

—⁵. Thus, to remove **evils** is what not any man can do; of himself, man cannot remove even the least of **evil** . . .

9980. Of himself, man is nothing but **evil**, thus to do good from himself is to do good from **evil**.

9990. The sacrifices = purification from **evils** and falsities . . . here, from those in the external man . . .

—². Before man can be regenerated, he is to be purified from **evils** and falsities . . .

10022. The application of the external man, such as he is in his infancy, to his purification from **evils** and falsities, and thus to the reception of truth from Heaven, and his conjunction with good. Sig.

—². By the burnt-offerings and sacrifices in general, there was represented purification from **evils** and falsities, and (therefore) the implantation of good and truth from the Lord . . . For when man is purified from **evils** and falsities, which is effected by means of their removal, there flows in good and truth from the Lord . . . For the Lord is constantly present with good and truth . . . but it is not received, except in proportion as **evils** and falsities are removed.

—^e. For all worship has as an end that man may be purified from **evils** and falsities . . .

10035. 'The flesh of the bullock' = the **evil** of the former loves there.

— Falsities of faith and **evils** are of love with those who are in falsities and in **evils**.

10038². The love of self produces all **evils**, which are, contempt for others in comparison with ourselves, enmity against those who do not favour us, at last, hatreds, revenges, fiercenesses, cruelties; which **evils** entirely resist the Divine influx, consequently extinguish the truths and goods of faith and of charity.

10047³. The Lord flows in with good through the soul . . . and with truth through the hearing and sight . . . and in proportion as man desists from **evils**, the Lord conjoins the good with the truth . . . thus He regenerates man . . .

10049. Lowest and natural things are defiled with **evils** and falsities more than interior ones. Why.

10057⁶. With the man who is being regenerated, purification from **evils** and the falsities thence continually endures; for in proportion as man is purified from **evils** and falsities, the truths of faith are implanted, and are conjoined with the good of charity . . . Purification from the **evils** and falsities with man is not deliverance from them, but is the removal of them. Refs.

10109. The appropriation of good with those who have been purified from **evils** and the falsities thence. Sig.

[A. 10109.] It is said purified from **evils** and the falsities thence, because there exist falsities and truths with those who are in **evil**, and also falsities and truths with those who are in good; the falsities with those who are in **evil** are the falsities of **evil**; and the truths with them are truths falsified, which are dead . . .

—². So long as a man is in **evils** and the falsities thence, good cannot possibly be appropriated to him; for **evil** ascends from Hell, and good descends from Heaven . . . In order, therefore, that . . . good from Heaven may have a place, **evil** from Hell . . . must be removed . . . Sig.

— . The good with man is . . . of the Lord with him, and he is kept in it in proportion as he suffers himself to be withheld from **evils**.

—³. All these external uncleannesses represented the internal uncleannesses, which are the **evils** with man; and such **evils** as are of his will, appropriated through actual life.

10122. The continual removal of **evils** and the falsities thence in the natural man through the good of innocence from the Lord. Sig.

— . The **evils** and falsities with man are not cast out, but are only removed.

—². All falsities are from **evil**; wherefore, in proportion as **evil** is removed, falsities are removed.

— . All things in Hell have relation to **evil** and the falsity thence; hence it is the same in man . . . all things which are with him from Hell have relation to **evil** and falsity; or, what is the same . . . all things which are from man himself have relation to **evil** and falsity.

— . The . . . old will is the receptacle of **evil**; and the . . . old understanding is the receptacle of falsity.

—³. Hence the will and understanding really make one; although it appears otherwise . . . when a man understands truth, and yet wills **evil**; nevertheless, that same man, when left to himself . . . understands altogether as he wills. (From experience.)

10127⁴. 'To propitiate'=purification from **evils** and the falsities thence; or, what is the same, their removal; and (therefore), it involves the implantation of good and truth, and the conjunction of both by the Lord; for in proportion as man is purified from **evils** and falsities, good and truth is implanted, and they are conjoined by the Lord; for the Lord is present with every man with the good of love . . . but **evils** and the falsities thence which the man has appropriated to himself through a life of **evil** stand in the way, and prevent the influx.

10134. The removal of **evils** through the good of innocence from the Lord in a state of love and thence of light in the internal man. Sig. 10135.

—⁹. (In the night of the Church) **evils** increase daily, and, in proportion as they increase, the one infects the other as with a contagion, especially parents their children; besides the fact that hereditary **evils** are successively made dense . . .

10156⁴. Hell is then removed from him; and then for the first time the man knows what good is and what **evil** is.

10187. A termination from good to prevent their being approached and injured by **evils**. Sig.

— . For good cannot be approached by **evils**; for **evils** cannot in any manner endure the sphere of good . . .

—². Truth can be approached by **evils**, by reason that the **evil** pervert truths . . .

10208. Purification from **evils** through the truths of faith which are from the good of love. Sig.

10210^e. He who is led by himself, is led by Hell; for the proprium of man is nothing but **evil**; and all **evil** is of Hell.

10211. The perpetual removal of **evils**. Sig.

— . Purification from **evils** is nothing but being withheld from them, that is, their removal.

10218. Purification or deliverance from **evil** through the acknowledgment and faith that all the truths and goods of faith and of love, and their ordination and disposition, are from the Lord, and nothing from man. Sig.

10219. Lest there be the penalty of **evil** in doing good as from themselves. Sig.

—³. So long as a man believes that he does all things from himself, both goods and **evils**, so long goods do not affect him, and **evils** adhere to him; but as soon as he acknowledges and believes . . . that **evils** flow in from Hell . . . **evils** do not adhere to him; and, further, in proportion as goods affect him, **evils** are removed; thus he is purified and delivered from them . . .

—⁴. There are three plagues which follow those who attribute to themselves the truths and goods of faith and love . . . (The second is) that **evils** and falsities constantly pursue them. Sig. . . For they who (do this) cannot fight against the **evils** and falsities which are from Hell; and which . . . are 'the enemies' before whom they flee.

10225⁹. 'An army'=truths disposed in such an order that they do not fear **evils** and falsities, but repel them if they assault.

—^e. They who are in such a state of intelligence that they can discriminate, conclude, and judge from themselves, are in the blame of their **evil**; not they who are not as yet in that state.

10229. All purification from **evils** is effected by means of truths. Refs.

—². Of himself, man thinks nothing but **evil** . . . When these truths enter, the interiors are elevated above self, and are thus withdrawn from those things which are below self; thus from **evils**.

10232. Since thus **evils** are removed. Sig.

— . For the reason the Church is preserved with man, is that **evils** do not impede; for the Lord flows in constantly . . . but so long as **evils** reign, the truths and goods of the Church flowing in from the Lord are either rejected, suffocated, or perverted by the man; whereas, on the removal of **evils** they are accepted and acknowledged.

10272. The things which have as an end man and the world are in themselves **evils**; for the end is the inmost of the man . . .

10300⁵. The longing of falsity to **evil** disjoins; and that which disjoins, destroys.

10318. Man is born hereditarily into all **evil**, which is of the love of self and the world.

10336^e. For whatever is from man for the sake of himself as an end is from **evil** . . . The end is that which determines whether it is from good or from **evil**.

10367^g. Man is born into **evils** of every kind, and thence into falsities of every kind . . . (Therefore) he must first learn truths . . . (for) truth and good teach what falsity and **evil** are. Unless a man knows these things, he cannot be regenerated; for he remains in his **evils** and the falsities thence; and calls the former goods, and the latter truths.

—⁵. But they who love their **evils** . . . can indeed apprehend truths from the Word, but still cannot be regenerated . . . (For) when a man loves his **evils**, the Intellectual of his internal man is not imbued with these truths, but only that of his external man . . .

10378. The Spirits from (the Third) Earth . . . are withheld from **evils** by this, that they do not love to think about earthly and bodily things . . . for in proportion as anyone is in these things, he is removed from Heaven, thus from the Lord, and is therefore in the same proportion in **evils**.

10381^e. It is not angelic to seek out the **evils** with a man, unless the goods [are sought for] at the same time.

10382. They said that in their Earth no one is allowed to be bad; but if he thinks **evilly** and does **evilly**, he is scolded by a certain Spirit, who threatens him with death if he persists in these things; and, what is more, he does die in a swoon if he persists; and by this method the men of that Earth are preserved from the contagion of **evils** . . . D.1682.

10406². The joining together of these (falsities) in favour of external loves, that **evils** may appear as goods, is signified by a molten thing. Ill.

—¹⁰. As the falsities and **evils** of doctrine, which are signified by graven and molten things . . .

10452^e. On the removal of Providence, all things rush into **evil**, and thus into devastation.

10455. An assault on the truth and good which are of Heaven and the Church by the falsities and **evils** which are from Hell. Sig.

10472. 'Thou knowest the people that they are in **evil**' (Ex. xxxii. 22) = that that nation is in an external separated from a holy internal. '**Evil**,' and '**sin**' = disjunction, separation, and turning away from the Divine. Refs.

10492². **Evils** and falsities are what close up the internal man; or, what is the same, worldly, earthly, and corporeal loves when they prevail; for thence are all **evils** and falsities. The reason the internal man is closed up by them . . . is that **evils** and falsities are opposite to goods and truths; and when opposites act against each other, that which is injured contracts itself. So it is with the internal man, when **evils** and falsities enter into the thought and into the will . . .

10503. Idols of wood = worship from **evils** of doctrine. . . . Idols of gold = the worship of **evil** in both doctrine and life . . . which was the worst worship of all . . . for

they called **evils** goods, and therefore falsities truths. All are in this worship who are in the love of self, and still believe the Word . . .

10529. 'I will drive out the Canaanite,' etc. = the casting out thence of all **evils** and falsities . . . 10638.

10579^o. It follows, that where **evil** is in falsity, the Divine does not appear. Sig.

10618. 'Long-suffering to angers' = that He long endures the **evils** of man. Ex.

—². All **evil** has in it enmity, hatred, revenge, and fierceness; in these things and from these things **evil** has its delight. Moreover, **evil** hates good, because good is opposed to its delight; hence when **evil** cannot injure good—for to injure good is always in the endeavour of **evil**—it is first indignant, and afterwards is angry. Whether you say **evil**, or an **evil** man, is the same thing; for **evil** is in a man, as in its own subject. And as such **evil** is against good, such **evil** is against the Divine . . . Hence it is that an **evil** man is always angry with the Divine . . .

10621. 'Bearing iniquity, transgression, and sin' = the removal of **evil** and of its falsity so that it does not appear. . . 'Iniquity, transgression, and sin' = **evils**; and, as they = **evils**, they also = their falsities; for every **evil** is conjoined with its own falsity . . .

— The reason 'to bear and take away **evil**' = to remove it so that it does not appear, is that the **evils** with man cannot be taken away, but only removed so as not to appear. 10674.

10622. **Evil** is tolerated by the Lord until it is consummated or fulfilled. Sig.

—². Everyone is (there, at first) tolerated among the good, although he be **evil**; but after some time his interiors are opened, and if these are **evil**, he is carried by degrees into his **evil**, until he becomes his own **evil** as to the will, and the falsity of his **evil** as to the understanding; when this is done, **evil** is said to be consummated with him, and he is then cast into Hell. Sig.

10623. 'Visiting the iniquity of the fathers upon the sons, and upon the sons' sons' = the rejection and damnation of **evils** and of the falsities thence in a long series.

—². For **evil** is the father of falsity.

10624. 'Upon the thirds and upon the fourths' = the damnation of falsities and of the **evils** thence.

—². Something shall be said about **evils** and the falsities thence, and about falsities and the **evils** thence. **Evils** are the source of all falsities; because falsities are what confirm **evils**; and they act as one with man like the will and the understanding; for what a man wills to do, he also wills to understand; for, by means of the understanding, he forms his **evil** in thought to himself, and in speech to others; hence it is evident what is **evil** and the falsity thence, that is, the falsity of **evil**. But the **evil** of falsity exists when a man has confirmed **evil** with himself, and has concluded that it is not **evil**, and thence does it; then, from falsity, he makes **evil**. Examp. The **evils** of falsity exist chiefly in religiosities; for, from falsities of doctrine, a man persuades himself that that is good which yet is **evil**; and, sometimes, that that is **evil** which yet is good.

[A.] 10638². That if they did the primary precepts which are of eternal truth, **evils** and falsities would be removed. Sig. and Ex.

10640. That no religiosity whatever is to be adhered to in which is **evil**. Sig. and Ex. 10647.

—². See DOCTRINE.

10642. That the **evil** of that religiosity and of the worship thence is to be rejected. Sig.

10648². The falsification of truth is effected in three ways. First: if a man is in **evil** of life, and acknowledges the truths of doctrine; for then **evil** is within the truths, and **evil** falsifies truth; for **evil** dissipates what is celestial and Divine from truths, and implants what is infernal . . .

—³. **Evil** has an appetite for falsity, and eagerly seizes upon it as truth.

10652². Profanation takes place when **evil** is applied to truth, and truth to **evil** . . .

10675. In proportion as **evil** and the falsities of **evil** are removed, truths from good are multiplied. Sig.

10777^c. Wherefore, unless man is kept in freedom to do **evil** also, good from the Lord cannot be provided for him.

10781. Good is what is provided by the Lord, but **evil** is what is foreseen by the Lord; there must be the one together with the other; for that which comes from man is nothing but **evil**, and that which comes from the Lord is nothing but good.

10808. They said that there was nothing but **evil** with me . . . It was given to answer, that with them in like manner there is nothing but **evil**, by reason that every man is born into **evil**; and therefore whatever comes from man, Spirit, or Angel, as from proprium, is nothing but **evil**.

—². They then showed me their idea concerning **evil** with man, and concerning good from the Lord; and how they are separated from each other. They set the one near the other, almost touching, but still separate, yet as it were bound in an indescribable manner, so that good led **evil**, and bridled it . . . and thus good bent **evil** to what it wanted, without **evil** knowing anything about it. Thus they presented the dominion of good over **evil**; and at the same time the free state in which **evil** is led by good to good, thus to the Lord.

10814². As (the love of self) increased, so increased **evils** of every kind; as enmities, envies, hatreds, revenges, deceits, fiercenesses against all who set themselves in opposition. U.174.

H. 54^c. They who live **evilly**, and come into Heaven . . .

113. All things which correspond to Hell, have relation to **evil** and falsity.

153^c. If a man is in **evil** as to life, he at once turns himself backwards, and confirms with himself the falsities of his **evil** against the truths which he has understood . . .

290². But with those who are in **evil**, peace does not exist . . .

293. As man is born into **evils** of every kind, and thus

his first life is from them alone, unless evil Spirits were adjoined to him . . . he could not live; nay, he could not even be withdrawn from his **evils**. . . (But) being in equilibrium, he is in his freedom, and can be withdrawn from **evils**. —².

342. No one is punished (there) on account of hereditary **evil** . . .

(s). All men whatever are born into **evils** of every kind, so that their proprium is nothing but **evil**. Refs. N.83, Refs.

— . All **evils** are from the loves of self and of the world, when they predominate. Refs.

359^c. The reason the Lord's yoke is easy, and His burden light, is that in proportion as a man resists the **evils** springing from the love of self and of the world, he is led by the Lord, and not by himself; and because the Lord then resists them with the man, and removes them.

375^c. Falsity and **evil** also love each other; but this love is afterwards turned into Hell.

422. The state of Hell with a man is the conjunction of **evil** and falsity with him . . . When, with a man Spirit, **evil** is conjoined with falsity, he comes into Hell . . .

424. Man is born into all **evil** as to the will . . .

425. In proportion as falsities, which are of the understanding, are conjoined with the **evils** which are of the will, man has Hell in himself; because the conjunction of **evil** and falsity is Hell.

—². In the World of Spirits is effected the conjunction of **evil** and falsity in those who are to be cast into Hell; for no one (there) is allowed to have a divided mind . . . Wherefore . . . in Hell, he who wills **evil**, understands falsity; therefore . . . with the **evil** there, truths are removed, and falsities are given which are in agreement . . . with their **evil**.

429². As in the world everyone is delighted with his own **evil**, so after death he is delighted with the stench to which his **evil** corresponds.

455². I have heard some infernals saying, that they know and perceive that it is **evil** which they do, and that it is falsity which they think, but that they cannot resist the delight of their love, (which) bears along their thoughts, so that they see **evil** as good, and falsity as truth. Hence it is evident, that those who are in falsities from **evil** are able to understand . . . but that they do not want to do so; and the reason they do not want to do so is that they love falsities more than truths, because they agree with the **evils** in which they are.

472. Actions which appear good, but are **evil**. Enum.

484^c. The things which take place from man himself are all in themselves **evil** . . .

487². But they who are in heavenly love . . . from truths, see their **evils**, into which they have been born, when they are carried into them; for truths manifest **evils**. For, from the truth which is from good, everyone can see **evil** and its falsity; but no one can see good and truth from **evil**. Ex. . . The Angels . . . see and perceive the **evils** and falsities which sometimes arise in them-

selves, and also the evils and falsities in which Spirits are . . . but the Spirits themselves cannot see their own evils and falsities.

488. All those who are in evil, and have confirmed themselves in falsities . . . flee from the light of Heaven . . .

490². With those who are in evil . . . good is without, and evil within ; hence it is that evil has dominion over good . . . (and that the latter) is infected with evil.

505. He who has lived in evil in the world . . .

506². All who live in evil, interiorly deny the Divine . . .

509. All evil carries its penalty with it . . . but no one is punished on account of the evils he has done in the world ; but on account of the evils he does then . . . Every one returns into his own life (there), and thus into like evils.

—². But good Spirits are never punished, although they have done evil in the world ; for their evils do not return ; and . . . their evils have been of a different kind or nature ; not from a set purpose against the truth ; and not from an evil heart other than what they had . . . from their parents ; into which, when they had been in externals separated from internals, they had been carried from blind delight.

512. When (those who go to Hell are completely turned to their own love) they will nothing but evil, and think nothing but falsity.

522². In proportion, therefore, as a man abstains from evil, the Lord leads him . . .

532³. The man whose interiors are open . . . can see the evils and falsities which are with him ; for these are below the spiritual mind ; (but) the man whose interiors are not open cannot see his evils and falsities, because he is in them . . .

533. For no evil can be dispersed until after it has been seen.

— . When a man has been initiated (into this state), the Lord . . . causes him not only to see evils, but also not to want them, and finally to feel aversion for them.

—². But the difficulty . . . of resisting evils increases in proportion as a man, from the will, does evils ; for he so accustoms himself to them, that at last he does not see them ; and then he loves them, and from the delight of love excuses them, and confirms them by means of fallacies of every kind, and calls them allowable and good. But this takes place with those who in adolescent age rush into evils in an unbridled manner, and at the same time, from the heart, reject Divine things.

541. The Societies of Hell are distinguished according to evils and the falsities thence. . . That to every good there is the opposite evil, and to every truth the opposite falsity, may be known from the fact, that there exists nothing without relation to its opposite . . .

546. Good and evil are two opposites, and they are opposites as Heaven and Hell are ; and all good is from Heaven, and all evil from Hell ; and thus the Lord continually withdraws man from evil . . . and Hell continually leads man into evil. Unless man were between

the two, he would have no thought, will, and still less any freedom or 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 be man no longer. (Thus) the Lord flows in with good with every man, equally with an evil one as with a good one ; but with this difference, that He continually withdraws an evil man from evil, and continually leads a good man to good.

547. (Thus) man does evil from Hell . . . but as he believes that whatever he does he does from himself, the evil which he does adheres to him as his own. Hence man is the cause of his own evil . . . The evil with man is Hell with him ; for whether you say evil or Hell is the same . . .

—². He who wills and loves evil in the world, wills and loves evil in the other life ; and he then no longer suffers himself to be withdrawn from it. Hence it is that the man who is in evil is bound to Hell . . . and after death desires nothing more than to be where his evil is.

548. He is at last associated with those who are in a like evil to himself . . .

—². (Thus) the Lord withdraws every Spirit to Himself . . . but the Spirits who are in evil . . . are drawn by their evil as by a rope . . . and as they are drawn, and, from the love of evil, want to follow, it is evident that, from freedom, they cast themselves into Hell.

549. Evils and the falsities thence stand in the way, and . . . reject His Divine influx : evils and the falsities thence are like black clouds . . . between the sun and the eye . . .

550. Evil Spirits in the World of Spirits are . . . by penalties, deterred from doing evils . . . but none of the penalty there is from the Lord, but from the evil itself ; for evil is so conjoined with its penalty that they cannot be separated ; for the infernal crew desires nothing more than to transact what is evil, especially to inflict penalties . . . Wherefore, when evil is done from an evil heart, then, as this rejects from itself all protection by the Lord, they rush at him who does such evil . . . (It is similar in this world, except that) in the world evil can be hidden, but not in the other life. (Thus) the Lord does evil to no one . . . (just as a king) is not the cause of a guilty person being punished, because he is not the cause of the evil in the evildoer.

551. All in the Hells are in evils and the falsities thence, and no one there is in evils and at the same time in truths . . .

— . Those who have abstained from doing evils according to their thoughts merely (for external reasons) are all at heart evil ; wherefore, when external things are (there) taken away . . . they are completely in evils and falsities, and not in any truths and goods . . . When such are let into their internals, consequently into their evils, they can no longer speak truths, but only falsities, because they speak from evils—for to speak truths from evils is impossible—since then the Spirit is nothing but his own evil, and falsity proceeds from evil.

(f). All evil has falsity in itself ; wherefore, they who are in evil are also in falsity, although they are not aware of it. Refs.

[H.] 553. All Spirits in the Hells, viewed in any light of Heaven, appear in the form of their own **evil**; for every one is the effigy of his own **evil** . . .

—². For every one speaks from his own falsity, and sounds from his own **evil**.

561. The interiors . . . of those who love themselves above all things are turned to self and the world; thus are turned away from the Lord and Heaven; hence it is that they are obsessed by **evils** of every kind . . .

562. The **evils** which are with those who are in the love of self are, in general, contempt for others, envy, enmity against all who do not favour them, hostility thence, hatreds of various kinds, revenges, cunning, deceits, unmercifulness, and cruelty; and, as to religious things, there is not only contempt for the Divine, and for Divine things . . . but also anger against them . . . 570. N.75.

577. The spirit of man, when loosed from the body, is in its own good or its own **evil** . . . an infernal Spirit, in his own **evil**; for every Spirit is his own good or his own **evil**; wherefore . . . an infernal Spirit (thinks, wills, speaks, and acts) from his own **evil**; and to think, will, speak, and act from **evil** itself, is to do so from all things together which are in **evil**. (Whereas) in the body . . . the **evil** of the man's spirit was in bonds . . . and so the **evil** of his spirit could not then burst forth . . . Besides, at that time, the **evil** of the spirit of man lay wrapped up and veiled in external probity, etc. . . under which semblances the **evil** lay so concealed . . . that he scarcely knew himself that his spirit contained so much wickedness . . . (But, after death) such wickedness manifests itself as exceeds all belief. There are thousands of **evils** which then burst forth from **evil** itself, among which are such as cannot be expressed in . . . any language . . .

—⁴. Nevertheless, man is continually withdrawn by the Lord from the **evils** which, from consociation with these Spirits, he applies and as it were attracts to himself, if not by internal bonds . . . still by external ones . . . Such a man may indeed be withdrawn from **evils** through the delights of his love . . . but he cannot be brought into spiritual goods; for he so far . . . meditates cunning and deceit . . . and this cunning adds itself to the **evil** of his spirit, and forms that **evil**, and gives it a quality according to its own nature.

588². Every **evil** is of infinite variety, like every good. . . . Every **evil**; as contempt, enmity, hatred, revenge, deceit, and other such **evils** . . . contains so many specific differences, and so many differences still more specific or particular, that a volume would not suffice to enumerate them. (See HELL, here.)

589. See EQUILIBRIUM; important passage. 590. 591².

592². (As) the proprium of everyone is nothing but **evil** . . . no Angels and Spirits can in any wise resist the **evils** continually exhaled from the Hells . . . moreover, all the Hells act as one; for the **evils** in the Hells are connected together . . .

598. The reason man cannot be reformed unless he has freedom, is that he is born into **evils** of every kind; which, however, must be removed in order that he may

be saved; nor can they be removed, unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and at last holds them in aversion; then, for the first time, are they removed. This cannot be effected unless man is in both good and **evil**; for from good he can see **evils**; but he cannot from **evils** see goods.

N. 17. All things which are contrary to Divine order have relation to **evil** and falsity. . . **Evil** loves to be conjoined with falsity, and *vice versa*. . . All insanity and folly is born from the conjunction of **evil** and falsity, (which) is called the infernal marriage.

18. As **evil** and falsity are opposites to good and truth, it is evident that truth cannot be conjoined with **evil**, nor good with the falsity of **evil** . . .

33. Those in **evil** and falsity have no will and understanding; but instead of will they have lust; and instead of understanding they have knowledge. . . Will cannot be said of **evil**, nor understanding of falsity . . . Hence the man who is in **evil** and falsity cannot be called rational, wise, and intelligent; moreover, with the **evil** the interiors of the mind, where the will and understanding chiefly reside, are closed.

58^e. What is undelightful to man's love is what is **evil** to him.

59. There are two loves from which are all **evils** and falsities . . . these are the love of self and the love of the world. 79. W.254².

75^e. As there are (all these) **evils** from the love of self, there are also the like falsities; for falsities are from **evils**.

79^e. (Thus) as man is born into these two loves, he is born into **evils** of every kind.

So. For man to know what **evils** are, he must know their origins; and unless he knows **evils**, he cannot know goods.

S3². Therefore, hereditary **evils** are now more malignant than formerly. Ref.

— . Everyone has interior **evils** from the father, and exterior ones from the mother. Ref.

115. Wherefore, true confidence is not possible with those who lead an **evil** life.

164. The **evils** of man are in (his thoughts and intentions); the **evils** which a man does in the body are all thence. They who do not explore the **evils** of their thought and will cannot perform repentance; for they think and will afterwards as before; and yet to will **evils** is to do them.

170. (Refs. to passages on sin or **evil**.)

J. 34. When few men come into Heaven, and many into Hell, the **evil** on the one side increases over the good on the other; for in proportion as Hell increases, **evil** increases; and all man's **evil** is from Hell . . . As **evil** increases over good at the end of the Church, all are then judged . . . and the **evil** are separated from the good . . .

C. J. 16^e. Of 'the goats' it is not said that they had done **evils**, but that they had omitted to do goods; and all such omit to do goods . . . because they do not shun **evils** as sins; and even if they do not do them, still

they account them allowable, and thus do them in spirit . . .

62^e. This worst **evil** is meant by 'the head of the serpent.'

63. To prevent this worst root of **evils** from being excited with them . . .

S. 12². 'The pale horse' = no understanding of the Word from **evils** of life and the falsities thence in the fourth or last state of the Church.

49. Combat against falsities and **evils** must be waged by means of truths from the sense of the letter.

Life 18. In proportion as man shuns **evils** as sins, he does good not from himself, but from the Lord. Gen. art. 21.

— . It is **evils** which impede the Lord's entrance to man; for **evil** is Hell . . .

19^e. Man . . . is in the midst between **evil** and good; and is kept free to turn himself to either . . . and if he turns to **evil** he turns from good, and *vice versa*. 69^e.

24. That if man wills and does goods before he shuns **evils** as sins, the goods are not goods. 25, Ex. 27, Ex. 30, Ill.

28. No one can be in good and at the same time in **evil**. Ill.

31^e. Every man is able, by the Lord's power, to shun **evils** as of himself . . .

32. So far as anyone shuns **evils** as sins, he loves truths. Gen. art.

33. (So) **evil** loves falsity, and falsity **evil**, and they want to be one.

42. So far as anyone shuns **evils** as sins, he has faith, and is spiritual. Gen. art.

53. The Decalogue teaches what **evils** are sins. Gen. art.

62. Murders, adulteries, thefts, false witness of all kinds, with the concupiscence to them, are the **evils** which are to be shunned as sins. Gen. art.

63². From this religion, man is in the concupiscence to all these **evils** . . .

70. As **evil** and good are opposites . . . if man shuns **evil** as sin, he comes into the good opposite to the **evil**.

81. The **evil** of theft enters more deeply with man than any other **evil**. Ex.

86². Man cannot be with the will in the spiritual mind, and thence in Heaven, unless he shuns **evils** as sins . . .

—⁴. So long as man does not shun **evils** as sins, the concupiscences of **evils** block up the interiors of the natural mind on the side of the will . . . But as soon as man shuns **evils** as sins, the Lord flows in out of Heaven . . . and opens the spiritual mind, and thus intromits the man into Heaven.

92. No one can shun **evils** as sins, so as to be inwardly averse to them, except through combats against them. Gen. art.

93. This root (of proprium) is not removed . . . unless the man regards the **evils** which constitute the root as the injuries of the soul . . .

94. He who combats, acts . . . against the concupiscence itself which constitutes the root of **evil** . . . (thus) the root of **evil** can be removed only through combat.

95. In proportion, therefore, as anyone combats, and thus removes **evil**, good succeeds in its place, and, from good, he sees **evil** in the face, that it is infernal and horrible; and being such, he not only shuns it, but is averse to it, and at last abominates it.

97. Let men resist **evils** in intention only once a week, or twice a month, and they will perceive a change.

101. Man must shun **evils** as sins, and fight against them, as of himself. Gen. art. P. 116^e.

108. If anyone shuns **evils** from any other reason than because they are sins, he does not shun them, but only causes them not to appear before the world. Gen. art.

—^e. 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 the merely natural the root of **evil** remains implanted . . .

111^e. (Thus) a wicked man can shun **evils** as injurious things, but only a Christian can shun **evils** as sins.

F. 12. If anyone thinks, Who can have the internal acknowledgment of truth which is faith? I say to him, Shun **evils** as sins, and go to the Lord, and you will have as much as you desire.

W. 246. This spiritual heat is procured no otherwise than by shunning **evils** as sins . . . For so long as man is in **evils**, he is also in the love of them; for he is in concupiscence to them . . . and this concupiscence can be removed only through shunning **evils** as sins; and as man cannot shun them from himself, but only from the Lord, he must look to Him. When . . . he shuns them from the Lord, the love of **evil** and its heat is removed . . .

254. The spiritual degree is closed up with those who are in **evils** as to life, and still more in those who from **evils** are in falsities. For just as the fibril of a nerve shrinks from the least touch of anything heterogeneous . . . so the substances or forms of the spiritual degree in man shrink from **evils** and the falsities thence . . . (For) **evils** and the falsities of **evil** are heterogeneous to it.

262. Then he feels delight in **evils** of every kind . . .

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

268. Confirmed **evils** and falsities are permanent with man, and become of his love and life. Gen. art. (See CONFIRM, here.)

—^e. (Thus) it may be seen whence is the origin of **evil**.

269². **Evils** are derived successively from parents, and they increase by the accumulations of one after another, until man by birth is nothing but **evil**. The malignity of **evil** increases also according to the degree of the closing up of the spiritual mind . . . And in the descendants this is not retrieved, except by shunning **evils** as sins . . .

270. All **evils** and the falsities thence, both ingenerate and superinduced, reside in the natural mind. Gen. art.

—². A sign that **evil** resides in the natural mind, and that of itself it acts against the spiritual mind . . .

[W.] 271. Evils and falsities are in all opposition to goods and truths, because evils and falsities are diabolical and infernal, and goods and truths are Divine and heavenly. Gen.art.

— As they who are in evil do not feel and therefore do not perceive otherwise than that evil is good,—for evil delights their senses, especially the sight and hearing, and therefore also delights the thoughts and thus the perceptions,—therefore they indeed acknowledge that evil and good are opposites; but when they are in evil, from its delight they say that evil is good, and good evil. Examps.

—^c. No one can see good while he is in evil; but he who is in good can see evil. Evil is below as in a den; good is above as on a mountain.

275^d. How the goods and truths of Heaven are turned into evils and falsities . . . in the Hells . . . (Thus) goods and truths become evils and falsities through influx into forms turned the wrong way.

276. Then the natural mind perceives evil as good, and falsity as truth; and conversely.

336. Evil uses have not been created by the Lord, but arose together with Hell. Gen.art.

— All the evils which come forth into act are also called uses, but . . . evil uses. 338. 339. 341. 348.

419^o. Through the understanding, the love . . . sees what the evils are which pollute . . . the love; and also, that if he shuns and abhors those evils as sins, he then loves the things which are opposite to those evils . . . He also sees the means through which he is able to shun and abhor those evils as sins. 426.

427^o. Abhorring evils as infernal . . .

432^d. The exterior degree (of the brain) . . . is the receptacle of infernal love and insanity; because man by hereditary corruption is born into evils of every kind; and these evils reside in the extremes there.

P. 11^e. (Thus) evil with falsity and falsity with evil are not anything.

16. The Lord does not suffer anything to be divided; therefore, it must be in good and at the same time in truth, or it must be in evil and at the same time in falsity. Gen.art.

— It is better for a man to be in evil and at the same time in falsity, than to be in good and at the same time in evil.

—². The reason a man can be in evil and at the same time in truth . . .

18. Good and evil cannot be conjoined, nor good and the falsity of evil, nor evil and the truth of good; for they are opposites . . . They who are in evil and at the same time in good. Sig.

19. What is in evil and at the same time in falsity is not anything. Gen.art.

— They who are in evil and at the same time in falsity . . . have power with one another . . .

20. They who are in evil and at the same time in truths. Des.

21. The Divine Providence . . . causes evil together with falsity to serve for equilibrium, relation, and purification, and thus for the conjunction of good and truth with others. Gen.art.

24. The quality of good is known only through . . . opposition to evil . . .

—^e. But . . . the Lord exquisitely separates the good and evil in man lest they be commingled . . .

33. In general, there is the love of evil, and the love of good. The love of evil is the love of committing adultery, of taking revenge, of defrauding, of blaspheming, of depriving others of their goods; the love of evil feels pleasure and delight in thinking and doing these things. The derivations of this love, which are its affections, are as many as are the evils to which it has determined itself; and the perceptions and thoughts of this love are as many as are the falsities which favour the evils, and confirm them. These falsities make one with the evils . . . And as the Lord flows into the life's love, and through its affections into the perceptions and thoughts . . . He can conjoin Himself closely only in proportion as the love of evil with its affections . . . has been removed. And as these reside in the natural man, and man feels as if he does from himself whatever he does from the natural man, therefore man must as of himself remove the evils of that love; and then, so far as he removes them, the Lord . . . conjoins Himself with him . . . Sig. 38.

—³. The influx of Hell . . . is into the love of evil and its affections . . . and through these into the perceptions and thoughts; all of which derive from the evil in which the man is, that they are falsities.

—⁴. The more fully the evils in the natural man are removed by shunning and abhorring them, the more closely is the man conjoined with the Lord.

42. These can see no otherwise than that not to be allowed to think and will evil . . . is not to be one's own . . .

43. It is from infernal freedom to think and will evil, and, so far as civil and moral laws do not prevent, to speak and do it . . .

73⁶. Into the love (of eternal life) and its delight no one comes but he who thinks evils to be sins, and therefore does not will them . . . As soon as a man does this, he is in spiritual freedom; for no one is able not to will evils because they are sins, and therefore not to do them, except from interior freedom . . .

77. Who cannot . . . understand . . . that these evils are hurtful in themselves? . . . From these a man . . . may afterwards conclude . . . in relation to the evils which are hurtful in the Spiritual World; provided that instead of evils he perceives sins . . .

79. Nothing which a man has appropriated can be eradicated . . . It can be removed, but not cast out . . . For example: if in youth and adolescence a man has appropriated some evil by doing it from the delight of his love . . . but if he afterwards performs repentance, shuns them, and looks at them as sins which are to be held in aversion . . . there are then appropriated to him the goods to which these evils are opposite; these goods then make the centre, and remove the evil towards the circumferences, further and further according to his aversion for them. Still, they cannot be so cast out that they can be said to be extirpated; although, by this removal, they can appear as if they were extirpated; which is effected by the man's being withheld from evils

by the Lord . . . It is so done with all hereditary **evil**, and in like manner with all the actual **evil** of man. (From experience.)

81. The **evils** which a man believes to be allowable are also appropriated to him, even though he does not do them. Ex. 278.

83². Man is born into the love of self and the love of the world, and from these as fountains into **evils** of every kind: it is the delights of these loves by which he is led, and the delights cause him not to know that he is in **evils** . . .

—⁴. So long as their delights remain, the **evils** also remain . . .

—⁶. Man's state . . . of regeneration . . . begins when a man desists from **evils** as sins; and advances as he shuns them; and is perfected as he fights against them . . .

85. By rationality, man can understand . . . what is **evil** . . . and thereby what is false . . . But so long as the delight of the love of **evil** reigns, he cannot freely will good and truth . . . and therefore cannot appropriate them . . . He for the first time acts from the delight of the love of good and truth when the delight of the love of **evil** and falsity has been removed . . .

86. For with the **evil**, **evils** with their falsities are as 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 in the centre diffuse themselves to the circumferences; thus, with the **evil**, the goods in the circumferences are defiled by the **evils** in the centre; and with the good, the **evils** in the circumferences become mild from the goods of the centre; which is the reason **evils** do not damn a regenerate man, and goods do not save an unregenerate one.

87^e. An **evil** man can from freedom will only **evil**, and do it according to the thought which he makes as of reason by confirmations; for **evil**, as well as good, can be confirmed; but **evil** by fallacies and appearances, which when confirmed become falsities; and when it has been confirmed, it appears as if it were of reason.

93. As they regard self, they can perceive only the delight of their own good, which is not the delight of good, but the delight of **evil**; for the proprium of man is **evil**; and the delight of **evil** perceived as good is Hell.

97. For the man who does **evil** from the love of **evil**, and confirms it with himself, does indeed act from freedom according to reason . . .

100. It is a law of the Divine Providence, that a man as of himself should remove **evils** as sins in the external man; and that thus and no otherwise the Lord can remove **evils** in the internal man, and then at the same time in the external. Gen.art. 123.

101. Many do not know that they are in Hell when they are in **evils**; nor do they even know what **evils** are, because they think nothing about them; saying that they are not under the yoke of the law . . . These are they who neglect to think concerning **evil**; and (therefore) they are continually in it.

102. (Thus) it is a law of the Divine Providence, that **evils** are to be removed by man . . .

108. They are then simultaneously in the body, and dwell there with his life's love . . . such are the concupiscences of **evil**, and the **evils** themselves, with those who in their spirit make **evils** allowable.

114. The **evils** in the external man cannot be removed by the Lord except by the means of the man. Gen.art. 116.

117. There are many who do not know that they are in **evils**, because they do not commit them in externals . . .

120^e. It is **evils** by which a man keeps his external closed; each of which appears to him as a one, although there are infinite things in each of them. When a man removes an **evil** as one, the Lord removes the infinite things in it.

121. (Various prevalent ideas as to what it is that purifies man from **evils**.)

133. By miracles the **evil** may be driven to faith . . . but only for a little while; for their **evils** are shut in . . . Thus they return into their **evils**; and he who after worship returns into his **evils** profanes the goods and truths of worship . . . 136^d, Ex.

147². This is what appears to man as combat; and with those who have indulged much in the delights of **evil**, it appears as temptation . . .

152. He thus explores the **evils** of his body, and not the **evils** of his spirit; and yet the **evils** of the spirit must be explored in order for anyone to be reformed; for after death man lives as a Spirit, and all the **evils** in it remain . . . **Evils** are there, in their origin and in their root . . . and unless they are seen and acknowledged, the man is still in **evils**, however little he may have committed them in externals. Sig.

154. They who confirm the appearance (that man is led and taught by himself) cannot remove from themselves **evils** as sins; but they who confirm the appearance and at the same time the truth, can; for **evils** as sins are removed in appearance by man, and in truth by the Lord.

177. The operation of the Divine Providence to withdraw man from **evils**, is continual . . .

—². For the **evil** which is of man does not receive the good from the Lord in a moment, nor does the good from the Lord cast out the **evil** from man in a moment; if either were done in a moment, there would be no life left to the man. 183².

183². **Evil** cannot be taken away from anyone, unless it appears, is seen, and is acknowledged; it is like a wound, which is not healed unless it is opened. 184.

195³. That is **evil** to a man which destroys the delight of his affection, and that is falsity which destroys the pleasantness of his thought thence. (Thus) **evil** from its delight, and falsity from its pleasantness, may be called and may be believed to be good and truth.

205. All who lead an **evil** life, interiorly acknowledge nature and mere human prudence; the acknowledgment of these lies inwardly concealed in all **evil** . . .

215⁷. The proprium of man is all **evil**; hence it is

said that man is born into all evil, and that his Hereditary is nothing but evil . . .

[P. 215]⁹. I was permitted to feel, that from the delight (of the love of dominion from the love of self) as from their fountain, sprang the delights of all evils, as that of adultery, revenge, fraud, blasphemy, and of evil-doing in general . . .

227². The Lord . . . continually provides and disposes that evil may be by itself, and good by itself . . . Ex.

— . Every man is in both evil and good ; for he is in evil from himself, and in good from the Lord ; and man cannot live unless he is in both ; for if he were in self alone and thus in evil alone, he would have no life ; nor if he were in the Lord alone and thus in good alone, would he have any life . . . Wherefore everyone is in both ; but the difference is . . .

—³. With these, however, good and evil are not commingled, but are separated, like internal and external . . . The case is the reverse with the evil who in external form have appeared like the good . . . With these, also, evil is separated from good. But with those who have first acknowledged (and lived) the truths of faith, and have afterwards gone into what is contrary . . . goods and evils are no longer separate, but are commingled ; for such a one has appropriated good, and has also appropriated evil . . .

—⁴. He then so commingles good and evil that they cannot be separated. Ex.

228⁸. If a man is (first) in evil . . . and afterwards acknowledges (and lives) the truths of faith . . . he does not commingle them . . .

231². See CONFIRM.

—⁸. The return of a man to his former evils. Sig.

233. Evil and good cannot be in man's interiors both at once ; nor, therefore, the falsity of evil and the truth of good. Ex.

— . Evil cannot exist without its falsity . . . for (the life of evil is from its falsity, and the life of falsity is from its evil).

—². For evil is opposite to good, and good is opposite to evil, and two opposites cannot be together. There is also implanted in all evil hatred of good, and in all good the love of protecting itself against evil and of removing it from itself ; (so that) if they were together, there would first arise conflict, and then destruction. Sig. and Ex. . . So it is with the evils and goods in a hypocrite ; he is in both ; but the evil is within and the good without ; thus the two are . . . not commingled.

—³. Good and the truth of good cannot be introduced . . . into man's interiors, except in so far as the evil and falsity of evil there have been removed. Ex.

— . The 'door' is opened by a man's removing evil . . .

— . The devil is within all evil.

—⁴. If good with its truth were introduced before or more than evil with its falsity is removed, the man would recede from his good and return to his evil. Ex.

— . For evil would be the stronger . . . While evil is still the stronger, good cannot be introduced into the inmost chambers . . . and what is only in the courts is

removed by its enemy in the chambers ; hence comes recession from good and return to evil, which is the worst kind of profanation.

—⁵. In proportion as the delight (of the two evil loves) remains with a man, evil prevails there ; and this evil can be removed only by the love of self becoming the love of uses . . .

— . If evil constitutes the head, the devil is there . . . and then good is in the feet and soles, and is trampled upon.

—⁷. When a man is in evil, many truths may be introduced into his understanding . . . and yet not be profaned. Ex.

—⁹. But the Lord (most carefully provides) that the will shall not receive therefrom before or more than in the proportion that the man . . . removes evil in the external man. Ex.

— . In the life itself which man has from the will, evil and good cannot be both at once, for so he would perish ; but in the understanding there can be both . . . yet not at once, otherwise the man could not see evil from good, and know good from evil ; but they are there separated like a house, into interiors and exteriors. When an evil man thinks and speaks goods, he does so exteriorly ; but when evils, interiorly . . .

—¹⁰. (Otherwise) the will would adulterate the good, and the understanding would falsify the truth, by commingling them with the evils and the falsities thence. Ex.

— . When the will is in evil, it adulterates the good in the understanding ; and good adulterated in the understanding is in the will evil ; for it confirms that evil is good, and the reverse ; evil does this with all good . . . evil also falsifies truth, because the truth of good is opposed to the falsity of evil . . .

—¹¹. The love of self, which is the head of all evils . . . can, by confirmations, make evil appear exactly like good, and falsity like truth.

—^e. On account of the danger (of profanation) the Lord permits evils of life . . . 234.

249². These laws (show) why wickednesses—*impietates*—are permitted by the Lord, and are not punished while they are only in the thought ; and rarely, too, in intention ; and thus, too, in the will and not in the deed. Nevertheless, every evil is followed by its own penalty ; it is as if its own penalty were inscribed on every evil, which a wicked man suffers after death.

251. Without permissions, man could not be led by the Lord from evil . . . for unless evils were permitted to break out, the man would not see them, thus would not acknowledge them, and thus could not be led to resist them. Hence it is that evils cannot be repressed through any Providence ; for so they would remain shut in, and, like . . . cancer and gangrene, would spread and consume all that is vital in man. Ex.

275. Evils are permitted for the sake of the end, which is salvation. Gen.art.

— . If man were born into the love in which he was created, he would not be in any evil, and would not even know what evil is . . . If he were told that this and that is evil, he would not believe in the possibility of it . . .

276^o. These are the evils in which man is from birth. Enum.

277. Every man is in evil, and is to be withdrawn from evil in order to be reformed. Gen.art.

— . Hence it is, that man cannot do good from himself; for evil does not do good, except such good as has evil within it; the evil which is within, is that he does good for the sake of self.

— . It is known that hereditary evil is from the parents . . . thus it is transferred in succession from one to another, and is thus increased, and grows as it were into a heap . . . Hence it is that with man there is nothing whole, but the evil makes up the entire man. Who feels that it is evil to love himself more than others? . . . when yet it is the head of evils.

277a. He who is in evil in the world is in evil after his departure from the world; wherefore, if evil is not removed in the world, it cannot be removed afterwards.

278. Evils cannot be removed unless they appear. Gen.art. 278a^o, Ex.

— . It is not meant that a man should do evils to the end that they may appear; but that he must explore himself; not only his deeds, but also his thoughts; and what he would do if he did not fear the laws and disgrace; especially what evils he regards in his spirit as allowable, and does not account as sins, for he still does these.

— . When he sees this, and knows what sin is, if he implores the Lord's aid, he is able not to will it, he can shun it, and afterwards act contrary to it; if not freely, still he can by combat coerce it, and at last . . . abominate it; and then for the first time he perceives and also feels that evil is evil, and that good is good.

278a^o. (Such say) Why search whether there is evil or good? Why evil, when it does not damn me . . . I am indeed in evil; but God wipes it away as soon as it is done . . . So he passes all by, until at last he does not know what evil is.

—³. From the good which is not from truth, evil is not known, unless that it, too, may be called good! . . .

—⁴. These are they who . . . confirm that some evil which is a sin is not a sin . . . It is said that they who acknowledge God do this, because others do not account any evil as sin . . . Examp.

—⁵. All evil which does not appear foment itself; it is like fire in wood beneath the ashes; and like matter in a wound which is not opened; for all evil that is blocked up increases, and does not cease until the whole has been consummated; wherefore, to prevent any evil from being blocked up, everyone is permitted to think in favour of or against God . . .

279. In proportion as evils are removed, they are remitted. Gen.art.

— . It is an error of the age to believe that evils are separated from man; nay, are cast out, when they are remitted . . . —², Ex.

— . Such do not know what evil is . . . (But) when these things are known, it can be clearly seen that no evil can be removed except successively; and that the remission of evil is not the removal of it.

—². Every evil into which a man is born, and

which he has actually imbued, is not separated from the man, but is so removed that it does not appear. I was once in the belief . . . that evils, when remitted, are cast away, and are washed off like dirt from the face. But it is not so with evils or sins; they all remain; and when, after repentance, they are remitted, they are moved from the centre to the sides . . . and as evils are not separated, but only removed, that is, relegated to the sides . . . it is possible for a man to return into his evils which he has believed to be cast away.

—³. There are some who . . . are elevated into Heaven . . . who (believe) that they are pure from sins . . . They are at first clothed in white . . . for white garments = a state purified from evils. But they afterwards begin to think . . . that they are washed from all evil, and thence to glory . . . Therefore . . . they are sent out of Heaven, and are remitted into their evils which they had contracted in the world; and at the same time are shown that they are also in hereditary evils, of which they before had no knowledge. And after they have been thus driven to acknowledge that their evils are not separated from them, but only removed; and that thus, of themselves . . . they are nothing but evil; and that they are withheld from evils . . . by the Lord . . . they are again elevated into Heaven.

—⁴. It is an error of the age to believe, that the state of man's life can be changed in a moment, and thus that a man from evil can become good . . . Ex.

—⁵. They who so believe do not at all know what evil is. For they do not know that evil is the delight of the concupiscence of acting and thinking contrary to Divine order . . . and that there are myriads of concupiscences which enter into and compose every evil . . . and that these myriads are in such an order and connection in the interiors of man, that one cannot be changed unless all are changed at the same time.

283. The reason a man is permitted to think evils even to the intention of them, is that they may be removed by means of civil, moral, and spiritual things . . . But still evils are not separated and cast out from the man, but are only removed and relegated to the sides; and when they are there, and good is in the midst, the evils do not appear . . . But it is to be known, that . . . still the man is not in good, unless the evils which are at the sides verge downwards or outwards; if they look upwards or inwards they are not removed; for they are still endeavouring to return to the middle. They verge and look downwards or outwards, when the man shuns his evils as sins, and still more when he abhors them; for he then condemns them and curses them to Hell, and causes them to look thither.

284. The understanding is a recipient of both good and evil . . . but not the will; this must be either in evil or in good . . . The good and evil in the understanding are however separated as are what is internal and what is external; thus a man can be interiorly in evil and exteriorly in good. Nevertheless, when a man is being reformed, good and evil are let go together, and there then comes forth a conflict . . . and if good conquers, evil with its falsity is removed to the sides . . . But if evil conquers, good with its truth is removed to the sides . . .

[P.] 286². He confuses himself by the thought, that thus evils also would be from the Lord . . .

287. The Divine Providence is universal . . . with the evil, and still is not in their evils. Gen.art.

— . If it is evil, it is from influx from Hell ; or, what is the same . . . evil is from the proprium of man.

288. The good flowing in is turned into evil, and the truth into falsity. Examp.

— . Good flowing down from Heaven is progressively turned into the evil opposite to it . . . The like takes place with every evil man . . .

289^e. They said that in this case they are not to blame for thinking evil ; and also that it thus seems as if evil were from the Lord.

290. I was told from Heaven . . . that nothing is from myself, but if . . . evil, it was from Hell . . . Afterwards, as soon as any evil slipped into my will, or any falsity into my thought, I searched whence it came . . . and it was granted me to speak with them . . . and thus (make them) take back their evil and falsity, and keep them to themselves . . . This has been done a thousand times . . .

291. That all evil is from Hell, is not unknown in the world . . .

292. That still the Lord is not the cause of man's thinking evil and falsity, may be illustrated by . . .

294². (How it is still man's own fault if he does evil.) Ex.

—³. Nor can he remove blame from himself . . . (until) he releases himself from connection with those others ; this takes place when he knows that it is evil, and therefore wills to shun it and desist from it ; he is then taken out of the Society which is in that evil, and is transferred to a Society in which it does not exist. If, however, he knows evil, and does not shun it, the blame is imputed to him, and he becomes guilty of that evil.

—⁵. It thus seems as if evil were from the Lord. Ex.

295. The evil are continually leading themselves into evils ; but the Lord is continually withdrawing them from evils. Gen.art. 296², Ex.

296. There are innumerable things in every evil. Ex.

— . Every evil appears to man as if it were simple . . . The spirit itself is evil, appearing to itself as one ; but as many as are the innumerable things in it, so many are the concupiscences of that evil ; for every man is his own evil, or his own good, from the head to the sole of the foot. Since, therefore, an evil man is such, it is evident that he is one evil composed of innumerable various ones, each of which is a distinct evil, and which are called the concupiscences of evil . . .

—³. An evil man, from himself, continually leads himself deeper into his evils. Ex.

— . It is said from himself, because all evil is from man, for he turns even the good which is from the Lord into evil. The real cause of an evil man's leading himself deeper into evil, is that he introduces himself more and more interiorly . . . into infernal Societies as he wills and does evil ; hence also, the delight of evil increases, and so takes possession of his thoughts that at last he feels nothing sweeter.

—⁵. He introduces himself into infernal Societies more and more interiorly . . . as, from the will, and at the same time from the thought, he commits evil ; if they are only in the thought, and not in the will, he is not yet, with that evil, in an infernal Society . . . If at the time he also thinks that that evil is contrary to the precepts of the Decalogue . . . he commits it of set purpose, and thus lets himself deeply down, from which he can be brought out only through actual repentance.

—⁷. The Divine Providence with the evil is the continual permission of evil, to the end that there may be a continual withdrawal from it. Gen.art.

— . For nothing but evil can go forth from their life ; for man, whether he is in good, or in evil, cannot be in both at the same time, nor alternately, unless he is lukewarm ; and the evil of life is not introduced by the Lord into the will and through that into the thought, but it is introduced by the man ; and this is called permission.

—⁸. The evils which go forth by permission, (the Divine Providence) continually surveys, separates, and purifies, sending away what are not in agreement . . .

—⁹. The primary reason why a man does not perceive these evils, is that they are the evils of the concupiscences of his life's love ; and these evils he does not feel as evils, but as delights, to which no one attends . . . unless he well knows that they are evils.

—¹⁰. The withdrawal from evil is effected by the Lord by a thousand methods, even the most secret. Gen.art.

—¹². With an evil man there is no other separation, purification, and withdrawal, than that of the more grievous evils from the less grievous ones ; whereas with a good man, there is . . . also that of the less grievous ones ; and this is effected through the delights of the affections of good and truth . . . into which he comes in proportion as he regards evils as sins, and therefore shuns and abhors them ; and still more if he fights against them . . .

—^c. (Therefore) nothing is more incumbent on man, than to remove the evils in the external man. The rest is provided by the Lord, if He is implored.

297. The evil cannot be entirely withdrawn from evils, and led into goods, so long as they believe their Own intelligence to be everything . . . Gen.art.

— . It appears as if a man could withdraw himself from evil . . . But still he cannot withdraw himself from evil . . . for evil is of the will, and the understanding does not flow into the will . . . and if the heat of the will . . . is fervid with the concupiscence of evil . . . it does not receive . . .

298. When the will is in evil, man's Own intelligence sees nothing but falsity . . . Ex.

—³. The voluntary proprium is evil ; and the intellectual proprium is the falsity thence . . . and their marriage is called the marriage of evil and falsity. Every evil Spirit is brought into this marriage . . . and when he is in it, he does not know what good is ; for he calls his evil good, because he feels it as delight . . . (and) the falsity agreeing with his evil he sees as the eye sees beauty . . .

—⁵. Man is thereby withdrawn from evil, not by himself, but by the Lord. Ex.

—⁵. Without truth the will is continually in its evil; and if it consults the understanding it is not instructed, but the evil is confirmed by means of falsities.

—⁶. He who believes in the Divine Providence is withdrawn from evil; but he who does not believe in it is not withdrawn; and he believes who acknowledges evil to be sin, and wills to be withdrawn from it; and he does not believe who does not so acknowledge and will.

305. They were answered that they could have known if they had wanted that evil of life is ungrateful to Heaven and undelightful to God . . . consequently that evil in itself is stinking . . .

308. The Divine Providence appropriates neither evil nor good to anyone, but man's Own prudence appropriates both. Gen.art. 312, Gen.art.

311⁴. Evils and falsities are not alive, but only goods and truths . . .

319. Every man is his own good, or his own evil; for all that is called good which is of the love, and in like manner evil.

320. If a man believed . . . that all evil and falsity is from Hell . . . he would not appropriate to himself evil, and make himself guilty of it. Gen.art. D.4228.

321⁴. To believe and think . . . that all evil and falsity is from Hell appears impossible; when yet it is truly human and thence angelic. Ex.

—⁶. So to believe and think is impossible to those who . . . do not acknowledge evils to be sins . . . Ex.

—⁷. (These) only reflect upon the evils in themselves, and reject them to Hell whence they are, in proportion as they shun and abhor them as sins. Ex.

324⁸. It is granted to everyone to be in the delight of his evil, provided he does not infest those who are in the delight of good; but as evil cannot do otherwise than infest good, for there is in evil hatred against good, . . . they are cast down . . .

326⁷. It is the contrary with evil of life; this rejects the Lord.

—⁹. To acknowledge God, and not do evil because it is contrary to God, are the two things which make religion to be religion . . . To acknowledge God and do evil is contradictory . . . 328⁸.

327. Evil cannot flow from good, nor good from evil, because they are opposites; consequently . . . from evil there flows forth nothing but evil. . . Good can be turned into evil . . . by an evil recipient . . . whose form is a form of evil . . . Evil is indeed from Hell, but as man receives it thence as his own, and thereby appropriates it to himself, it is the same whether it is said that evil is from man, or that evil is from Hell. But whence comes the appropriation of evil, even until at last religion perishes. Ex.

328⁷. When evil thus grows worse among many (by heredity), of itself it spreads evil to many; for in all evil there is a lust of seducing . . . Hence the contagiousness of evil.

R. 78. 'Thou canst not bear them that are evil' (Rev. ii. 2)=that they cannot endure evils to be called goods,

and contrariwise, because this is contrary to the truths of doctrine. (=that they reject evils. E.99.)

79. That they scrutinize those things in the Church which are called goods and truths, which nevertheless are evils and falsities. Sig.

97. The Hell which is called 'the devil' means those in Hell who are in evils; properly, those who are in the love of self; and the Hell which is called 'Satan,' means those in Hell who are in falsities; properly, those who are in the pride of their Own intelligence.

—³. This falsity,—that he can do good which is good, without a Knowledge of what is evil in himself; (whereas) without repentance he is in evil.

— He who is in this falsity, that good purifies him from evils, and does not know anything of the evils in which he is, does no other good than spurious good, which is inwardly contaminated by his evils.

147. That they shall overcome in themselves the evils which are from Hell. Sig.

153⁵. For he who loves falsities cannot but love evils.

185. That they have fought against evils, and at the same time—*tunc*—rejected falsities. Sig.

272. Wherever there is religion, it is taught . . . that the devil is evil itself, and the source of evil; and that as (good and evil) are opposites, evil, being from the devil, is to be shunned . . . Consequently, that in proportion as anyone loves Evil, he loves the devil, and acts against God. . . So that it is only necessary to know what evil is; and this also is known by all who have religion . . .

323. 'With sword, and with hunger . . .'=(destruction) by falsities of doctrine, and by evils of life . . .

338. That now they were in evils and in falsities of evil. Sig.

339. Confirmations of evil by means of falsity, and of falsity from evil. Sig.

— 'Mountains'=evil loves, thus evils; and 'rocks,' the falsities of faith.

— 'To fall upon them, and hide them'=to be protected against influx from Heaven; and this is done through confirmations of evil by falsity, and of falsity from evil.

—². The Lord's Divine sphere fills all things, which they cannot remove from themselves, except through confirmations of evil by means of falsity, and of falsity from evil; the delights of evil effect this.

—³. When the Last Judgment is taking place, they who are in evil and want to be in good suffer hard things at first; whereas they who confirm themselves in the evil by means of falsities suffer less; for the latter cover over their evils by means of falsities; but the former lay bare their evil, and then they cannot endure the Divine influx. Sig.

379. All who have fought against evils in the world, and have believed in the Lord . . . are (there) taught by the Lord . . . The reason is, that they who shun evils as sins are in the good of life; and the good of life longs for truths . . . but never evil of life.

458. As he does not search out any evil in himself which he calls a sin, and consequently has no desire to

remove it by repentance, he remains in it ; and as every evil is composed of concupiscences, and is nothing but a bundle of concupiscences, it follows that he who does not search out any evil in himself, and shun it as a sin against God . . . becomes a demon after death.

[R.] 502². That the love of dominion from the love of self, and the love of reigning from the pride of Own intelligence, are the heads of all the loves of Hell, and thus the heads of all the evils and the falsities thence in the Church, is at this day unknown.

527. Thus he who loves the Lord fears to do evils, because evils are contrary to Him ; for they are contrary to His Divine laws . . . nay, they are contrary to His Divine essence . . . and, what is more, he who loves evils, also loves to do harm to the Lord ; nay, to crucify Him ; this lies inmosty concealed in all evil, even with those who in the world confess Him with the mouth.

628. Admonition that they should not do evils, because this is against the Lord. Sig.

— . 'To fear God' = to love Him by fearing to do evil, because this is contrary to Him.

— . The first of reformation is to live according to the precepts of the Decalogue, where the evils are enumerated which are not to be done ; for he who does them does not fear God ; but he who does not do them, by shunning them because they are contrary to the Lord, does fear Him, and also loves the Lord. Sig.

634². To live according to (the doctrine of faith alone) is to make nothing of evil, by thinking that evil does not condemn . . . Thus they are such as only shun evils on account of civil and moral laws . . .

657. The evils and falsities in the Church, such as exist in its last state, universally disclosed by the Lord. Sig.

— . 'Plagues' = evils and falsities.

672. Those truths and goods, taken from the sense of the letter of the Word, by means of which the evils and falsities of the Church are disclosed. Sig. 673, Ex.

678. 'There took place an evil and noxious ulcer' (Rev. xvi. 2) = interior evils and falsities destructive of all good and truth in the Church. 'An ulcer,' here, = the evil originating from a life according to this head of doctrine . . . (See CONCUPISCENCE, here.)

698. That although instructed from the Word, still they do not recede from the falsities of faith and the consequent evils of life. Sig.

710. Reasonings, falsifications of truth, and argumentations . . . with those who . . . refuse to reflect upon the evils in themselves, because they do not want to desist from them even if they know them. Sig.

836. They who do not (shun evils as sins) are in evils of every kind ; for they are beset with them from birth . . . even to the end of life ; and they increase daily if they are not removed through actual repentance. Of these it is said that 'they were slain by the sword of Him who sat upon the horse.'

875¹¹. As all evil also flows in, not from God but from Hell, and is received with delight, because man is born such an organ, therefore no more of good is received from God than the amount of evil which is removed by

the man as by himself, which is effected through repentance, and at the same time by faith in the Lord.

—¹². In a word, man is an organ recipient of life from God, consequently he is a recipient of good in proportion as he desists from evil. The power to desist from evil the Lord gives to every man, because He gives to will and understand as if from himself . . .

890. That those who overcome evils in themselves, that is, the devil, and do not yield when tempted by the Babylonians and dragonists, will come into Heaven, and there live in the Lord, and the Lord in them. Sig.

924. That no one is received into the Lord's New Church . . . who does evils from confirmation, and thus also does falsities. Sig.

937. That no evil, or falsity from evil, which separates the Lord, will be in the New Jerusalem. Sig. And as evil and falsity do not exist except in a recipient which is man, it = that none who are separated from the Lord will be there.

— . 'Cursed' = all that evil and falsity which separates and turns man away from the Lord . . .

—³. The Lord loves everyone, and wants to be conjoined with him, but He cannot be conjoined so long as a man is in the delight of evil, thus in the delight of hating and revenging, in the delight of committing adultery and whoredom, in the delight of despoiling or stealing under any pretence, in the delight of reviling and lying, and in the concupiscences of the love of self and of the world . . . and these delights cannot be removed by the Lord unless the man explores himself, in order that he may know his evils, may acknowledge and confess them before the Lord, and will to desist from them, and thus perform repentance . . . In proportion, therefore, as evils with their delights are thus removed, the love of the Lord enters . . . and then the man is withdrawn from Hell, and is led into Heaven. This must be done in the world . . .

948. That from those who are in evils, goods shall be taken away ; and from those who are in falsities, truths shall be taken away ; and, contrariwise, that from those who are in goods, evils shall be taken away ; and from those who are in truths, falsities shall be taken away. Sig.

— . 'He that is unjust, let him be unjust still' = that he who is in evils shall be still more in evils ; and 'he that is filthy let him be filthy still' = that he who is in falsities shall be still more in falsities.

— . In proportion as goods are taken away from anyone who is in evils, so much the more is he in evils ; and in proportion as truths are taken away from anyone who is in falsities, so much the more is he in falsities ; and, on the other hand, in proportion as evils are taken away from anyone who is in goods, so much the more is he in goods ; and in proportion as falsities are taken away from anyone who is in truths, so much the more is he in truths. Either the one or the other happens to everyone after death . . . An evil man cannot carry goods and truths with him into Hell, nor can a good man carry evils and falsities with him into Heaven . . .

—². But it is to be well known that those are meant who are interiorly evil, or interiorly good ; for those who are interiorly evil may be exteriorly good . . . and

those who are interiorly good may sometimes be exteriorly **evil**; for they may exteriorly act **evils** and speak falsities, but still may perform repentance, and want to be informed of truths. Sig.

M. 147. It is a universal rule, that in proportion as anyone removes **evil**, there is given an opportunity for good to succeed; and further, that in proportion as **evil** is hated good is loved; and contrariwise.

240. With such, goods place themselves outside of **evils**, and veil them over. . . The **evils** which reside within, and are veiled over, are in general, hatreds, and thence intestine combats against everything spiritual. . .

345². Whatever the natural man acts from himself is **evil**. . .

— . All the **evil** into which a man is born from his parents, is implanted in his natural man, and not any of it in the spiritual man, because he is born into this from the Lord.

356⁶. But the Angel replied, You cannot shun adulteries as infernal **evils**, unless you in like manner shun all other **evils**, because adulteries are the complex of all.

423⁶. No one knows good from **evil**, but **evil** from good; for **evil** is in thick darkness, but good in light. 439.

427. That scortatory love is opposite to marriage love, as the connubial connection of **evil** and falsity is opposite to the marriage of good and truth. Gen.art.

—². In internals, the delight of the love of **evil** consists of mere concupiscences of **evil**; **evil** itself is a conglobated congeries or ball of them. T.539. 611.

428. **Evil** loves falsity, and wants it to be one with itself, and they also conjoin themselves together. . . Thus the spiritual origin of adultery is the connubial connection of **evil** and falsity. . . It is from this principle (or beginning) that he who is in **evil** and weds falsity, and he who is in falsity and draws **evil** into the partnership of his chamber, from the joint covenant confirms adultery, and commits it so far as he dares. . . He confirms it from **evil** by means of falsity, and commits it from falsity by means of **evil**.

429. All who are in Hell are in the connubial connection of **evil** and falsity. . . and as the connubial connection of **evil** and falsity is also adultery. . . Hell is also that connubial connection.

444³. I said, Do you not know that there exist both good and **evil**, and that good is from creation, but not **evil**; and that still **evil** regarded in itself is not nothing, although it is nothing of good. Good exists from creation, and good, too, in the greatest degree and in the least degree; and when this least becomes nothing, there rises up **evil** on the other side; wherefore, there exists no relation or progression of good to **evil**, but a relation and progression of good to a greater and a less good; and of **evil** to a greater and a less **evil**; for there are opposites in each and all things. And as good and **evil** are opposites, there exists an intermediate, and in it an equilibrium, in which **evil** acts against good; but as it does not prevail, it comes to a stand in an endeavour. (See EQUILIBRIUM, here.)

—⁴. The two Angels (then) asked me, How could

evil come forth, when nothing but good had come forth from creation? In order that anything may come forth there must be an origin of it; good could not be the origin of **evil**, because **evil** is nothing of good, being privative and destructive of good; yet as it exists and is felt it is not nothing, but is something; tell us therefore whence this something which is beyond nothing came forth. To this I replied. . . No one is good except God only. . . wherefore he who turns himself away from God, and wants to be led by himself is not in good; for the good which he does is either for the sake of self, or for the sake of the world; or it is either meritorious, or pretended, or hypocritical; from which it is evident that man himself is the origin of **evil**; not that this origin was implanted in man from creation; but that he, by a turning from God to himself, implanted it in himself. This origin of **evil** was not in Adam and his wife; but when the serpent said, 'In the day ye eat of the tree of the knowledge of good and **evil** ye shall be as God;' and then because they turned themselves away from God, and turned themselves to self, as to God, they made in themselves the origin of **evil**. To eat of that tree signified to believe that one knows good and **evil**, and is wise, from one's self, and not from God.

—⁵. But the two Angels then asked, How could man turn himself from God, and turn to himself, when yet man is not able to will, think, and thence do anything except from God? I replied, Man was so created that everything he wills, thinks, and does appears to him as in himself, and thus from himself. . . but if from this appearance he induces in himself the belief that he wills, thinks, and thence does good from himself. . . he turns good into **evil** with himself, and thus makes in himself the origin of **evil**. This was the sin of Adam. But I will open this matter somewhat more clearly. . . The cerebellum was assigned to love and its goods, and the cerebrum to wisdom and its truths; wherefore, he who looks. . . backwards from the Lord receives love and not wisdom; and love without wisdom is love from man and not from the Lord; and as this love conjoins itself with falsities, it does not acknowledge God, but itself instead. . . Therefore this love is the origin of **evil**. (Shown by experiment.)

—⁸. Besides. . . I have sometimes heard goods and truths let down from Heaven into Hell, and they were there progressively turned into their opposites; good into **evil**, and truth into falsity. . . T.492.

452. There are degrees of the qualities of **evil**. . . wherefore every **evil** is lighter and more grievous. Examp.

—³. The second cause (which makes fornication light with those who prefer and pre-love the marriage state) is that they separate in themselves **evil** from good. . . (because they who in perception and intention separate these two. . . are also separated and purified from the **evil** of that lust when they come into the marriage state.

453. These make one **evil** out of all **evils**, and conmingle them together. . .

— . With such, there is no separation of **evil** from good. . .

—². The Angels charged these things upon some as **evils** of sin, and upon others as not **evils**. . . (for) they

regard all from purpose, intention, or end . . . 527². B.113².

[M.] 491. Everyone can confirm **evil** equally as well as good, in like manner falsity as truth; and the confirmation of **evil** is perceived as more delightful than the confirmation of good, and the confirmation of falsity appears clearer than the confirmation of truth; the reason is, that the confirmation of **evil** and falsity draws its reasonings from the delights, pleasures, appearances, and fallacies of the senses of the body . . .

510. For no one can be withdrawn from his **evil** unless he has first been brought into it; otherwise the **evil** hides itself away, and defiles the interiors of the mind, and spreads like a pestilence, and then bursts the barriers, and ruins the externals which are of the body.

524. To every man after death is imputed the **evil** in which he is . . . Gen.art. (See IMPUTE, here.)

527. **Evil** is imputed to everyone according to the quality of his will, and according to the quality of his understanding. Gen.art.

529. If those who are in good from the Lord, from the will and the understanding, or from purpose and confirmation, abstain from one **evil** because it is a sin, they abstain from all; and still more if they abstain from a number; for as soon as anyone, from purpose or confirmation, abstains from any **evil** because it is a sin, he is kept by the Lord in the purpose of abstaining from all the rest; wherefore, if he does **evil** from ignorance or from any prevailing concupiscence of the body, still this **evil** is not imputed to him, because he has not proposed it to himself, and does not confirm it with himself. A man comes into this purpose if he explores himself once or twice a year, and repents of the **evil** which he finds in himself . . . B.113.

B. 84^e. It is a general rule of religion, that in proportion as anyone does not will goods, and thence does not do them, he wills **evils**, and thence does them; and also, contrariwise, that in proportion as anyone does not will **evils**, and thence does not do them, he wills goods, and thence does them.

T. 3². **Evils** are not to be done, because they are of the devil and from the devil.

38^e. The mind whose delights are **evil**, is organized of spiritual substances such as exist in Hell; and the **evils** of this mind are tied into bundles by means of falsities. Sig.

43². The love of God . . . extends itself . . . also to the **evil** and to **evils** . . . But the reason the **evil** are still **evil**, and that **evils** are still **evils**, is in the subjects and objects themselves . . .

53^e. **Evils** came forth together with Hell, thus after creation.

56². (Thus) the Divine omnipotence cannot possibly go out of itself into contact with any **evil**, nor promote it from itself; for **evil** turns itself away. Hence it comes to pass that **evil** is entirely removed from Him, and is cast into Hell . . .

61. The reason God perceives, knows, and sees everything . . . which takes place contrary to order, is that God does not keep man in **evil**, but withholds him from

evil; thus does not lead him, but struggles with him. From this perpetual struggling, resistance . . . and reaction of **evil** and falsity against His good and truth, that is, against Himself, He perceives both their quantity and their quality.

— . It is the same with good and truth when **evil** and falsity struggle against them, (namely) the latter are perceived distinctly from the former; for everyone who is in good can perceive **evil**, and everyone who is in truth can perceive falsity. The reason is, that good is in the heat of Heaven, and truth is in its light; whereas **evil** is in the cold of Hell, and falsity is in its thick darkness . . .

—e. The man who is in some light of truth, and yet in **evil** of life, when he is in the delight of the love of his **evil**, at first sees truths no otherwise than as a bat sees clothes hanging up in a garden, to which it flies as a refuge.

68. Man is in power against **evil** and falsity from the Divine omnipotence . . . in proportion as he lives according to Divine order. Gen.art.

— . (For) no one can resist **evils** and the falsities thence except God only; for all **evils** and the falsities thence are from Hell; and in Hell cohere together as one . . . Therefore, to act against a single **evil** and the falsity thence, is to act against that monstrous giant, or Hell; and this no one can do except God, because He is omnipotent. Hence it is evident, that unless a man approaches the omnipotent God, he has no more power of himself against **evil** and the falsity thence, than a fish has against the ocean . . . Moreover, man has still less power against **evil** and the falsity thence, because he is born in **evil**, and **evil** cannot act against itself. It follows, that unless a man lives according to order, that is, acknowledges God . . . and unless a man on his own part also fights with the **evil** in himself, he cannot be otherwise than sunk in Hell, and there be driven by **evils**, one after another, like a boat in the sea by the tempests. 123^e.

121³. Every Angel is withheld from **evil** by the Lord . . .

142. According to these, purification from **evils** . . . Gen.art.

—². According to the progressions and increments of these, he is purified from **evils**; and purification from these is the remission of sins.

154⁴. The **evil** from parents which is called hereditary, acts in man and into man . . . (and it does so) below or outside. If **evil** acted through man, he would not be reformable, nor culpable . . . But as both (good and **evil**) depend on the free choice of man, he becomes guilty when he acts of himself from **evil** . . .

281⁵. For falsities attend upon **evils**, and **evils** adhere to falsities . . .

309. That no deadly **evil** be done to his reputation . . .

322. In the spiritual sense, 'to bear false witness' = to persuade (of set purpose) that the falsity of faith is the truth of faith; and that the **evil** of life is the good of life; and contrariwise.

329. In eight precepts of the Decalogue . . . it is said, in general, that **evil** is not to be willed, thought, and

done . . . because, in proportion as man shuns evils as sins, he wills the goods which are of love and charity. The first of love to God and of love towards the neighbour is not to do evil, and the second of them is to do good.

—². There are two loves which are opposite to each other: the love of willing and doing good, and the love of willing and doing evil . . . The whole Hell is in the love of willing and doing evil . . . Now as man is born into evils of every kind . . . it is necessary that the evils which are of Hell shall be first removed, before he can will the goods which are of Heaven.

—³. That evils are first to be removed, before the goods which man does become goods before God. III. 435⁴.

—⁴. That before washing or purification from evils, prayers to God are not heard. III.

— . That love and charity follow, when a man does the precepts of the Decalogue, by shunning evils. III.

331. The reason evil and good cannot be together, and that in proportion as evil is removed, good is regarded and felt, is that in the Spiritual World there exhales from everyone the sphere of his love . . . By means of these spheres, the good are separated from the evil.

— . That evil must be removed, before good is known, perceived, and felt. (Shown by comparisons.)

—⁴. The reason man must purify himself from evils, and not wait for the Lord to do it immediately. (Shown by comparisons.)

383. The evil have no faith, because evil is of Hell, and faith is of Heaven. Gen.art.

— . The reason evil is of Hell, is that all evil is thence . . . Whatever ascends from Hell is evil and falsity, and whatever descends from Heaven is good and truth; and as man is in the midst between these two opposites . . . he can, from freedom, choose, adopt, and appropriate to himself either the one or the other; if evil and falsity, he conjoins himself with Hell . . .

—². That where there is evil there is not faith. (Shown by comparisons.)

— . Evil dwells in thick darkness, and faith in light; and, by means of falsities, evil extinguishes faith . . . Evil is as black as ink, and faith is as white as snow . . . and evil blackens faith, as ink does snow.

398⁷. As all things in the universe which are according to Divine order relate to good and truth, so all things which are contrary to Divine order relate to evil and falsity; also, as good loves to be conjoined with truth, so evil loves to be conjoined with falsity, and contrariwise; and, further, as all intelligence and wisdom is born from the conjunction of good and truth, so all insanity and folly is born from the conjunction of evil and falsity. Interiorly regarded, the conjunction of evil and falsity is not a marriage, but is adultery.

—⁸. From the fact that evil and falsity are opposites to good and truth, it is evident that truth cannot be conjoined with evil, nor good with the falsity of evil; if truth is adjoined to evil, it is no longer truth, but falsity, because it is falsified; and if good is adjoined to the falsity of evil, it is no longer good, but evil, because it is adulterated.

—⁹. No one who, from confirmation and life, is in

evil and the falsity thence, can know what good and truth are, because he believes his evil to be good, and his falsity thence he believes to be truth; whereas everyone who, from confirmation and life, is in good and in the truth thence, can know what evil and falsity are; the reason is, that . . . all evil and the falsity thence, in its essence is infernal . . . and everything infernal is in darkness.

405³. The evils which are in those who are in the love of dominion from the love of self are in general these. Enum.

435. The first of charity is to put away evils . . . Gen.art.

— . Evil is seated in the will of every man from his birth; and as all evil regards a man as both near itself and afar from itself, and also society and one's country, it follows that hereditary evil is evil against the neighbour in every degree. A man can see from reason itself, that in proportion as the evil seated in the will is not removed, the good which he does is impregnated with that evil; for then the evil is within the good, like the kernel in the shell . . .

—². To will evil and do good are in themselves two opposite things; for evil is of hatred against the neighbour, and good is of love towards the neighbour . . . These two cannot exist in one mind; that is, evil in the internal man, and good in the external man . . .

437. It is now believed, that . . . when a man is doing good he is not doing evil; consequently, that . . . the second of charity is not to do evil; but . . . the first of charity is to put away evil . . . For it is a universal law, that . . . in proportion as anyone does not will evil, he wills good . . .

438. No one, however, is able, by his own power and forces, to purify himself from evils; and yet it cannot take place without the power and forces of the man, as his Own; for, without this . . . he would relax his mind into evils of every kind . . .

448. Among the Knowledges known in Heaven is this, that evils can be inspired into the good, but not good into the evil; the reason is, that everyone is in evils from birth. Ex.

476. But if he favours evil, and drinks it in, he advances towards the west; for . . . in the west are those who are in evil. —².

479. From the permission of evil, in which is the internal man of everyone, it is evident that man has free-will in spiritual things. Gen.art.

489. Without free-will in spiritual things, God would be the cause of evil. Gen.art.

— . That God is the cause of evil follows from the present faith . . . All these heresies involve that God is the cause of evil; or, that God has created both good and evil.

—². It may be thought, that the free-will given to man in spiritual things has been the mediate cause of evil . . . 490.

490. That evil originated from man, is evident from the second state of Adam after the fall, that he was driven out of paradise.

—². The reason that God has not created evil, but

that man has introduced it, is that man turns into evil the good which continually flows in from the Lord, by turning himself away from God, and turning himself to self. When this is done, the delight of good remains, and this then becomes the delight of evil . . .

[T.] 491. That God . . . provides good for all things, but that the objects turn it into evil. (Illustrated by comparisons.)

510. Everyone is regenerated by abstaining from the evils of sin, and by shunning them as he would . . . Acts of repentance are all those which cause a man not to will, and thence not to do, the evils which are sins against God . . .

520. Every man is born to evils of every kind, and unless through repentance he removes them in part, he remains in them, and he who remains in them cannot be saved. Gen.art.

521. Hereditary evil is from no other source than the parents ; not indeed the evil itself which a man actually commits, but the inclination to it.

—². Hence it follows, that man is not born in evils themselves, but only in the inclination to evils ; yet with a greater or less proclivity to particular ones ; and therefore, after death, no one is judged from any hereditary evil ; but from the actual ones which he has himself committed. Ill.

—². The little children who die only incline to evils, thus will them, but still do not commit them . . .

—³. The above-mentioned inclination and proclivity to evils . . . can be broken only by a new birth from the Lord . . . without which that inclination not only remains uninterrupted, but continues to grow from the successive parents, and becomes more prone to evils, and at last to every kind of them.

532. A man can perform repentance for the evils he has committed in the body, and still think and will evil ; but this is like cutting down the trunk of an evil tree, and leaving its root in the earth ; from which the same evil tree grows out, and spreads itself around. Far different is the case when the root also is plucked up ; and this is effected in a man, when he has at the same time explored the intentions of his will, and removes evils by repentance. A man explores the intentions of his will while he explores his thoughts ; for the intentions manifest themselves therein . . . If he . . . examines whether he would commit these (evils) if the fear of the law and of report did not stand in the way . . . (and then) thinks that he does not will them because they are sins, he performs true and interior repentance ; and still more if when he is in the delight of these evils, and is at the same time free to do them, he then resists and abstains. He who practises this repeatedly, perceives the delights of evils, when they return, as undelightful, and at last he condemns them to Hell. Sig.

535. They also perform repentance who do not explore themselves, but still desist from evils because they are sins . . . Gen.art.

— . An easier kind of repentance is this. When anyone is meditating on evil, and intending it, let him say to himself, I think this, and I intend this ; but, as it is a sin, I will not do it. By this means the temptation injected by Hell is broken, and its further entrance

is prevented. It is wonderful that everyone can hide another who intends evil, and say, Do not do this because it is a sin ; and yet it is with difficulty he can say the same to himself. The reason is, that in the latter case the will is moved, but in the former only the thought next the hearing.

—². (On inquiry, few were found capable of doing this.) Nevertheless, all those who do good from religion avoid actual evils ; but very rarely reflect upon the interiors of the will, believing that they are not in evils because they are in goods ; nay, that goods cover evils over. But, my friend, the first of charity is to shun evils. This is taught by the Word, by the Decalogue, by baptism, by the Holy Supper, and even by reason ; and how can anyone shun evils, and put them away, unless he looks into himself ? And how can good become good unless it is interiorly purified ? . . . All pious people . . . will assent to these things . . . but few will practise them.

536^o. It is not said that (the 'goats') did evils ; but that they did not do goods ; and they who, from religion, do not do goods, do evils. Ill.

538. Confession ought to be made before the Lord God the Saviour ; and at the same time supplication for aid and power to resist evils. Gen.art.

539. The confession must be, that one sees, Knows, and acknowledges his evils.

564. He who has never performed repentance . . . at last does not know what damnable evil is . . . Gen.art. 568.

— . The evil which a man does not see, Know, and acknowledge, remains ; and that which remains, is rooted more and more, until at last it obstructs the interiors of his mind, thus causing the man to become first natural, afterwards sensual, and at last corporeal, (in all which states) he does not know any damnable evil . . .

—³. A merely natural man can see the evils and goods in others, and can also reprove them ; but . . . he does not see any evil in himself ; and if any is disclosed by another, he covers it over by means of his Rational . . . This is occasioned by the delight of evil, which envelops him as a fog does a marsh . . .

566^e. Therefore, kind reader, look into yourself, and search out one or other evil in yourself ; and, from religion, put it away ; if you do so from any other purpose or end, you put your evils away no otherwise than that they do not appear before the world.

568. Then some say . . . We, from purpose, have not done evil . . . (Then) Angels present themselves, and say . . . Every man from infancy commences life from externals, and learns to act morally . . . Nevertheless, as evils spring up from their native fountain, he harbours them in the bosom of his mind, and also cleverly covers them up by reasonings from fallacies, to such a degree, that he himself does not know that evil is evil ; and then, as the evils are veiled over . . . he no longer thinks about them, merely taking care that they do not appear before the world . . . You have said that you have lived morally . . . but I ask, have you ever explored your internal man and perceived any concupiscences of re-veing to the death, of lusting even to adultery, of

defrauding even to theft, of lying even to false witness . . . Do you believe that in these things your internal man has been like your external ; for if you do, you are perhaps mistaken. . . 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 ; and therefore, however you may have spoken as from understanding, and have acted as from love, evil is within . . .

587. The evils into which man is born, are ingenerate in the will of the natural man . . .

—². As, therefore, the will itself of man is evil from birth, and as the understanding teaches what is evil and what is good . . . it follows that man is to be reformed by means of the understanding. But so long as anyone sees and acknowledges in his mind that evil is evil, and good good ; and thinks that good is to be chosen, this state is called reformation ; but when he wills to shun evil and do good, the state of regeneration commences.

588. The reason is, that, from birth, the will inclines to evils, even enormous ones ; and therefore, unless these were bridled by means of the understanding, the man . . . would rush into execrable things . . . 612.

596. The internal man is reformed by means of truths, and from these he sees what is evil and false ; and these are as yet in the external man ; and therefore there first arises a dissension . . . But this temptation or combat is not between goods and evils, but between the truths of good and the falsities of evil ; for good cannot fight from itself, but it fights by means of truths ; neither can evil fight from itself, but it fights by means of its own falsities . . .

—^e. If the internal man conquers, he commands and subjugates all the evils of the external man . . .

613². (Thus) the evils in man are removed and separated in like manner as are Heaven and Hell . . . and, as evils are removed, they turn themselves away from the Lord, and successively invert themselves ; and this takes place in the degree in which Heaven is implanted, that is, as the man is made new.

—^e. Every evil in a man has conjunction with such Spirits in Hell as are in the like evil.

614. All evil which a man has actually appropriated to himself remains ; and as the remission of sins is their removal and separation, it follows that a man is withheld from evil by the Lord . . . and that this is what is given to a man through regeneration. (From experience.)

643. See IMPUTATION. 650. 652.

652². All evil is from Hell, and thus evil and Hell are one ; and therefore when an evil man is elevated by the Lord towards Heaven, his evil draws him down ; and, because he loves evil, he follows it of his own accord.

657. Evil and faith in the one and true God cannot be together . . . for evil is contrary to God, and faith is in favour of God ; and evil is of the will and faith of the thought ; and the will inflows into the understanding and causes it to think . . . Wherefore, the good which such a man does is in itself evil. (Shown by comparisons.)

658². (Thus) all good and also all evil is of the will ;

for whatever proceeds from the love is called good, even if it is evil ; for the delight . . . produces this.

659. The reason no evil is imputed to a man which he [only] thinks, is that man has been so created as to be able to understand and thence to think either good or evil ; good from the Lord, and evil from Hell . . . and that which he does not will is not . . . appropriated. All the evils to which a man inclines from birth are inscribed on the will of his natural man : these evils, so far as he takes from them, inflow into the thoughts ; in like manner goods . . . and they are poised as in the scales of a balance. If the man then adopts evils, they are received by the old will, and add themselves to the former ones ; whereas, if he adopts goods with truths, there is formed by the Lord a new will and understanding above the old one ; and there the Lord successively implants new goods by means of truths ; and, by means of these, subjugates the evils which are below, and removes them . . . Hence it is evident, that the thought is the purificatory and the excretory for the evils which are seated in a man from his parents ; and therefore, if the evils which a man thinks were to be imputed to him, reformation and regeneration would be impossible.

713. There are three opposites to these universals ; which are, the devil, evil, and falsity ; the devil, by whom is meant Hell, is the opposite to the Lord ; evil is the opposite to good ; and falsity is the opposite to truth. These three make one . . . and they contain, universally and singularly, all things of Hell, and also all things of the world which are contrary to Heaven and the Church. But, as they are opposites, they are altogether separate ; but still are held in connection by means of a wonderful subjection of the whole Hell under Heaven ; of evil under good ; and of falsity under truth.

763. Who cannot see, that truth receives its quality through the existence of falsity ; and in like manner good through the existence of evil . . .

—². Not that evil and falsity are from the Lord, but from man . . .

767². For every evil is in a certain form the image of his reigning love ; and the falsity therefrom presents that image as in a mirror.

778^e. He who is against the Word . . . is his own evil and his own falsity ; both as to the mind, and as to the effects of the mind from the body . . .

Ad. 952. (Four degrees of evils or unhappinesses.) Enum.

D. 154. How evils can be in man, and yet not injure him . . .

223. That everything which in the inmost and interior Heaven comes to the exterior . . . is turned into evil.

224. That all evil, even accidental, comes from Hell.

556. (The Spirits of Jupiter) will not even mention evil . . .

950. That goods are not imputed when a man is evil ; and that evils are obliterated when a man is good.

1039^e. If evils were merely taken away . . . nothing would remain of man, because there is nothing but evil in man.

[D.] 1043. That evil Spirits . . . are the cause of all evils.

1310. On hereditary and actual evil.

1644. (On those who seek solicitously for evil in others.)

1682. Thus that people is preserved from the contagions of evils . . .

1869. It follows that evil is not imputed to those who are in faith in the Lord ; for they are kept by the Lord in the faith that evil is excited by evil Spirits . . . 2944. 2945.

1944. That the permissions of evils from Spirits are represented by the remission of their endeavours.

1992. How good is turned into evil by Spirits.

1993. Thus there are three general causes . . . by which good is turned into evil . . .

1995. How the Angels feel from those things which are evil . . .

2012½. That evil is attributed to the Lord.

2175. That there are innumerable ; nay, indefinite, diversities of evils.

2292. There are so many evils in the natural mind, that it is nothing but evil. Des.

2299°. There never exists any irremediable disease or evil ; because the power of the Lord is infinite.

2325. That . . . still the Lord is not the cause of evil.

2354. They seek solicitously to find whatever evil they can ; and when they have found evil, they claim their right against it . . . For when the evil is great, there is punishment in the evil ; and therefore the Lord . . . permits the punishment of evil and falsity ; but only for the sake of its amendment . . .

2372. That whatever evil happens, even the least, comes from evil Spirits. (See EVIL SPIRIT, here.)

2425. The inclination of every man is to every genus and to every species of evil . . .

2438. That evil punishes itself.

— (The wonderful circuit and flux of determination of evil back to him who commits it.) 2776.

2443°. When there is a preponderance of evil, the evil is punished . . .

2453. That all men incline to all evil ; but, by actuality, are carried into one more than into another. 2486.

2457. Whatever actuality of evil has been acquired or contracted by a man, sometimes appears as if it could be broken off . . . but the case is otherwise . . . and the reason the man seems to grow better . . . is not because the evil has been obliterated ; but because the Lord is operating good . . . by which the evil is as it were covered over . . .

2458. It is of moral and spiritual evils that we are speaking : the evils of the body are almost like one who cannot walk, and therefore does not desire to do so, because his foot is broken . . .

2460. That there is no life in evil.

2486. That it is the actual and proper evils of a man which torment him in the other life.

2489. (Thus) man cannot do anything but evil . . .

2490. The evils of man are so tempered by goods as to represent a kind of rainbow . . .

2560. The like happened to me : when I was let go, I, also, at once rushed into evil ; so that there is nothing but evil in the nature of man . . .

2713. Why the Lord does not keep . . . man from evils . . .

2737. They are so held, that they cannot think such evil, as, by their nature, they incline to think . . . Thus by the good of the Lord they are kept from evil, being as it were hung asunder from evil . . . but as soon as the bond was relaxed, the Spirit was carried into evil . . . both willing evil, and thinking evil. Thus it is the Lord alone who thus withholdeth from evil Heaven, the World of Spirits, and mankind ; and in fact so, that if it were relaxed, everyone would rush into enormous evil . . .

2776. That evil has the penalty in it ; and, in fact, that of retaliation. 2913. 3037.

2839. As evil is being augmented and has been augmented hitherto . . . there is more need of the immediate aid of the Lord . . .

2874. For evil is cured by evil . . .

3007. That man makes actual evil.

3008. (Spirits who insisted that their evil is from the Lord.)

3021. By the evil, good is turned into evil, and truth into falsity . . .

3024½. The ideas of Spirits cannot then . . . infuse into man things which are evil, beyond those which the man has acquired.

3038. For they fear the answering evil from them . . .

— (Thus) the evil of penalty which they suppose comes from another, is from themselves . . . There is a different reaction in the Heavens ; for there, nothing of evil is inflicted on anyone, but it is turned into good.

3114. Spirits suppose that they could . . . be warded off from actual evils . . .

3115. To lead and bend evil, which continually tends to worse and worst, can be understood . . .

3547. That infants . . . in Heaven . . . are nothing but evil.

3615. What actual evil is. Actual evil is not only that which a man has acquired by means of acts, but also by means of thoughts without act . . .

3622. That the evil cannot even see what evil is, or what good is.

— e. Good cannot be seen from evil ; but from good . . . can be seen what good is and what evil is.

3663°. Nor do they do evil unless an opportunity offers . . .

3680. (These Spirits) suppose that if they detect any evil in a man, they are at liberty to destroy him . . .

3698°. Evil is reflected by the general [body of Spirits around] upon him who intends or does evil.

3708. Thus they add evils to evil . . .

3726. All the good of the Lord, inflowing through

Heaven into the World of Spirits, is turned into evil ; and thus evil is that which flows from angelic ideas. It is this evil, with Spirits, through which they excite the evils with man ; and thus it returns into Heaven . . .

—^e. Therefore . . . to every evil there is as it were its own response, that is, hindrance ; and if evil should preponderate, and thus should prevail, the World of Spirits is at once so disposed, that there is equilibration and response.

3756. That evil Spirits do not know what . . . evil is.

3873. Such is the equilibrium, that evil returns upon him who intends and does evil . . .

3920. He is so reformed, that he can subsist in his least evil, or be kept there, by the Lord, and thus be affected with truth and good . . . In proportion, therefore, as he is remitted, he precipitates himself into evil ; and therefore it is only a detention from evil which is induced through vastations . . .

3939. To be nothing means to be nothing but evil ; for in itself evil is death ; and therefore is nothing relatively to life. It is evident that good and truth is everything ; and therefore evil and falsity is nothing.

4039. With the evil, the qualities of evil are there so increased, that they who had been little deceitful (here), in the other life are very deceitful . . . 4057, Ex.

4080. Man should guard against any evil going into actuality ; for as soon as there is actuality, it puts on custom and habit, and finally nature, and thus passes to posterity. 4091.

4109^e. All their evils done and thought, return to the life.

— . Experience that evil was not with me.

4113. On actual evil. I perceived that so long as evil is only in the thought, it does not so recur ; but as soon as actuality comes forth, it passes into the will . . .

4137. Everything that ever flows from the proprium of Angels, Spirits, and men is evil and falsity . . . Hence it is evident what is the source of evils and falsities ; for however the evil will to do goods, they are unable. 4162.

4206. That evil punishes itself . . . and thus evil itself must destroy itself ; such is the order ; and this is called permission . . .

4218². They said that . . . if they lived evilly, provided they had that faith, they are saved ; even if it were in the last hour of death, and they had lived evilly through their whole life.

4224. When he rushes into evil greater than what is actual with him, it punishes itself . . .

4228. If he thinks or speaks evil (he should say), It is not mine, but belongs to evil Spirits ; and therefore it is not appropriated to me. If I were to believe that it is from myself, the evil would be appropriated to me ; and thus to actual evil I should add actual evil . . .

— .

4275. That all evil is from man ; and that evil is foreseen by the Lord, but not provided.

4285. I thought . . . about a certain evil which had happened to me. I thought how could it take place

. . . and that I should be the cause, when yet I know that I am not in the least led by myself . . .

4322. If evil were taken away (from such) perchance but little of life would remain . . .

4324. All external things are abolished in the other life ; also deeds themselves both good and evil . . .

—^e. There are some who have done evils from ignorance, and with a good end . . .

4432. That on account of order they cast the blame of evils upon the Lord.

— . Nothing is more common with Spirits than to think that . . . evil is from the Lord, because He permits it. Ex.

4471. See EVIL SPIRIT, here.

4582^e. Such great delight is there in doing evil, that although they see a gulf of Hell before them, and know that they can never emerge thence, still the delight of evil so carries them away, that they do not desist ; for the delight of doing evil is their life.

4651. That the penalty is conjoined with the evil.

—^e. This comes from the fact, that good has reward and happiness conjoined in itself ; and hence is derived the law into the opposites, that evil has the penalty in itself, and damnation conjoined with itself . . .

4752. For the cupidities of evil reject the truths of faith.

4754^e. At last he confirmed himself in evil ; and was then entirely devoted to evil, so that he could no longer do anything except evil without any conscience. 5509².

4756. Until evil begins to be diminished by means of terrors.

— . But they who have thought of the Divine, and yet have committed evils without conscience, are sent into cities where there are judges, inquisitors, and chastisers . . . and the judges and examiners there at once perceive in what evil they are. (The process described by which they are deterred from that evil.)

4759^e. The Angels can see . . . the evils and falsities in the Hells . . .

4809. They were told, that the truth of faith and the evil of life do not agree ; but this they utterly denied ; saying, that they are living, and (therefore) evil is not evil in them . . . They were told that they who are in evils of life adore malignant Spirits who make themselves Christ.

4824. For if a man lives evilly, and still believes in the Holy Word, he does evil to Heaven.

5003³. In order that he may be let into his evils, lest they should lie dormant, and afterwards break out . . .

5656. They then reveal his evils . . .

5695. All vastations take place by means of the separation of evils from goods, and by means of the separation of goods from evils ; for all the evil with a man has a communication . . .

5744^e. Nor did they abstain from thinking and willing evil ; but only from doing evil . . .

5781^e. For good always rules the evil with a man ; such is the form there . . .

[D.] 593². (The judge) searched whether anyone had done **evil** . . . He tolerated all things (in the devils) provided they did not do **evil** to anyone. (How the search for those who have done **evil** is carried on.)

599⁸. How **evils** and falsities are removed . . . from the good.

603¹. From this it was evident, that no **evil** can be removed unless it is first called forth, and the man does not want it ; thus, first, are such Societies removed from him. Also, that a man ought, from himself, to reject **evils** ; (otherwise) the **evils** are not removed . . . Without his co-operation nothing of **evil** is removed ; for wounds cannot be healed unless they are opened. All the penalties in the Hells exist solely that **evils** may be actually opened and known ; and they are punished until they do not want them.

603². (Thus) a man cannot be introduced into any heavenly Society, unless, from the will, he himself wills good or shuns **evil**.

608⁵. Spirits not good well understood their own **evils** ; they reasoned against them, and called themselves fools ; but they were then in the affection of being eminent by means of intelligence ; whereas, the moment they were let into the **evils** of their will, their understanding was insane . . .

D. Min. 4610. Principles of truth change and break the cupidities or delights of **evil** . . . When I was in an affection of **evil**, and principles of truth were inwardly insinuated, those delights began to cease ; and thereby they were also Known to be **evils**.

461⁸. When there is the idea of **evil** (in relation to a person) good is removed ; and when there is the idea of good, **evil** is removed . . .

462⁴. Ideas of falsity and ideas of **evil** can with difficulty, if ever, be broken or bent, except by means of the good of life.

462⁶. He who believes that all **evil** is from himself must be in charity ; and thus must know how to distinguish between good and **evil**. He who is not in charity supposes good to be **evil**, and **evil** to be good ; and therefore he has no faith.

468⁵. The good and truth that was with the Angels, by means of a wonderful turning, or gyre, or form, was turned into **evil** and falsity ; as, by degrees, it flowed down towards Hell.

472¹. How when a man resists **evil** and falsity only a little, he can be in a state opposite to them, and in delight and pleasantness.

4793⁶. For this Hell excites interior **evils**.

E. 77. That of himself he is nothing but **evil** . . . He is then removed from proprium, which in itself is merely **evil** . . . Because the **evil** is removed, and in proportion as **evil** is removed with man, the Divine flows in ; for **evil** is the only obstacle.

86. But **evils** stand in the way . . . Wherefore, in proportion as man desists from **evils**, the Lord flows in . . .

—². The reason 'Hell' = **evils** of every kind, is that all **evils** are thence . . . If man thinks and wills **evil**, it is from Hell . . . And this is the reason the man who

thinks and wills **evil** is actually in Hell . . . Wherefore, when he thinks and wills **evil**, he is wholly formed and composed of **evil**, so that he is his own **evil** in form . . .

—¹. For the Lord alone . . . removes **evils**.

—³. This takes place when **evils** increase with men . . .

120². So all **evils** and falsities are from the Hells . . . Man is only a receptacle of them . . . If he turns himself to Hell, which is effected by means of **evils** of love and falsities of faith, he then receives **evils** and falsities from the Hells . . . It follows, that 'the devil' = all **evils** ; and 'Satan,' all falsities.

175. The Lord first reveals **evils** by means of truths, and when man acknowledges them, the Lord disperses them . . .

176. That He will chastise **evils** by means of the truths which are in the natural man. Sig.

—⁴. Because all **evils** and the falsities thence reside there, and none in the spiritual man : the latter does not receive **evils** and falsities ; but is closed against **evils** and falsities. And as all **evils** and falsities reside in the natural man, they must be chastised and dispersed by such things as are also there . . .

—⁵. From this illumination, man sees what . . . **evil** and falsity are ; and when man sees them, the Lord disperses the **evils** and falsities which are in the natural man by means of the truths and goods which are also there . . .

—⁶. Then the Lord chastises the **evils** and falsities which are in the natural man ; and this by means of the Knowledges of truth and good. But with these . . . **evils** and falsities cannot be chastised and dispersed . . .

193⁸. 'The **evils** of Samaria' (Hos. vii. 1) = the **evils** of the will.

—⁷. **Evil** casting out good. Sig.

233². (They say) that when he is thus justified, nothing of **evil** is imputed to him . . . They do not care about the **evils** of their thought and will. Enum. . . All who are in the Hells make nothing . . . of **evil**.

—⁴. (They say) What does it matter if I think and will **evil** . . .

239³. They who do not know anything about the good of charity, do not know anything about **evil** ; for good discloses **evil** ; and therefore they cannot . . . see their own **evils**, and thus shun and abhor them . . . They merely take care not to do **evils** (for external reasons).

248². It is from the perpetual will of the Lord to conjoin Himself with man that he is able to abstain from **evils** ; and in the proportion he abstains, the Lord opens the door and enters . . .

—³. It is given by the Lord to know the **evils** of thought and will ; also the truths through which they are dispersed . . .

—⁴. In short, the Lord wills that man, from himself, should abstain from **evils** . . . provided he believes that the capacity of so doing is . . . from the Lord . . .

—⁵. Prayers, etc., have no effect, unless man abstains from thinking and doing **evils** . . .

250². Man must see and acknowledge his **evils**, not only of works, but also the **evils** of the thoughts and intentions ; and must afterwards abstain from them . . .

— (They say) that all are led from **evil** to good by God, after they have received faith . . .

— He who is conjoined with Heaven through a life of charity, is led by the Lord to see his own **evils**, **evils** of both thought and will ; for from good man sees **evils** ; because **evils** are opposite to good ; whereas, he who believes in salvation through faith alone . . . can never be led by the Lord to . . . repent of his **evils** . . .

283⁷. The hiding of **evil**. Sig. For the **evil** which man has hereditarily, and afterwards from proprium, is hidden, that is, removed so as not to appear, by means of spiritual truths . . .

328⁵. So that **evils** can no longer rise up from Hell with those who acknowledge the Lord . . . in faith and life . . .

336⁶. These things are said of the falsities and **evils** which are not known to be falsities and **evils** : and of the falsities and **evils** which are known to be falsities and **evils**, and still creep into the thought and will, and destroy men . . . The destruction of these **evils** . . . and of these falsities. Sig.

340¹⁵. The removal of all **evils** and falsities. Sig.

— 'The **evil** languors of Egypt' (Deut.vii.15)= falsities originating from **evils** in the natural man.

— The dissipation of the **evils** and falsities which are against the truths and goods of the Church. Sig. And the continual avoiding of them. Sig.

349². The reason **evil** and falsity, or the will and love of **evil** and the understanding and faith of falsity, are with man, is also from influx ; for man is kept in the choice of receiving . . . **evil** and falsity from Hell . . .

—³. Those who are in Hell . . . turn good into **evil**, and truth into falsity ; and this because, through a life of **evil**, they have inverted their interior recipient forms . . .

356³. That no one can fight against **evils** and falsities, and dissipate them, without doctrine from the Word. Ex.

— If truths cannot be seen, neither can **evils** and falsities be seen . . . And yet all combat against **evils** and falsities is from truths . . . Man is reformed through the dissipation of **evils** and the falsities thence through truths applied to life.

— 'A bow'=the doctrine of charity and of faith thence, from which combat is waged against **evils** and falsities, and they are dissipated.

359. The removal of **evils** and of the falsities thence at the end of life and afterwards to eternity, Sig.

—². 'The world'=all the **evils** and falsities which are from Hell.

366. Therefore, when the love is **evil** or the principle false, truths are infected by the **evil** of the love or the falsity of the principle, and are thus extinguished. Sig.

—².
—^e. That **evils** will extinguish goods, and falsities truths. Sig.

381. The understanding of the Word none, from **evils** of life and the falsities thence. Sig.

— It is said **evil** of life and the falsity thence, because where there is **evil** of life there also is falsity ; for they make one in the spirit of man . . .

— Then, being in the spirit, they will nothing but **evil**, and speak nothing but falsity.

—². 'Pale' . . . here, = the absence and deprivation of spiritual life, which exists when in place of good of life there is **evil** of life ; and in place of truth of faith there is falsity of faith. Ill.

386². The extinction of good by means of falsity, and of truth by means of **evil**. Tr.

—². 'They shall not be ashamed in the time of **evil**' (Ps.xxxvii.19)=that they shall conquer when tempted by the **evil**.

394². Those in the Spiritual World who are interiorly **evil** . . .

412²⁰. When man from freedom chooses **evil**, he shuts the door against himself . . .

475¹³. As 'to wash'=to remove falsities and **evils**, it is said, 'Put away the **evil** of your works ; cease to do **evil**' (Is.i.16).

478. For not any **evil** and falsity can be completely wiped away from any man, Spirit, or Angel ; but only removed ; for they are withheld from their **evils** and falsities . . .

504. All **evils** whatever derive their manifestation—*existentiam*—from the love of self and the love of the world . . .

—¹⁵. When the Divine love descends into the Societies of the **evil**, it is turned into a love contrary to the Divine love, and thence into various ardours of cupidities and concupiscences, and thus into **evils** of every kind ; and as **evils** carry with them the penalties of **evil**, it is also turned into torments . . .

518². For the Divine truth is turned into falsity such as is the **evil** in those with whom it flows in . . .

520². Truth is mixed with the falsity of **evil**, when **evils** of life, which are adulteries, whoredoms, murders, hatreds of various kinds, enmities, injustices for the sake of gain, thefts and cunning and clandestine robberies, cunning, deceits, and the like, are confirmed by means of the sense of the letter ; and in like manner the falsities of religion by those who are in the love of self, and thence in the pride of their Own intelligence. Ex.

526. For good is turned into **evil** and the falsity thence ; whereas the truth of faith . . . is turned into falsity and the **evil** thence.

—¹³. 'The eye **evil**' (Matt.vi.23)=the understanding of falsity from **evil**.

543⁴. All **evils** which . . . are called hereditary **evils**, are seated in his natural and sensuous man, and not in the spiritual man . . . It follows, that the falsities (are there) also ; because all falsities are of **evil** ; for when a man desires and wills from **evil**, he thinks and speaks from falsity ; for when the **evil** of the will forms itself in the thought . . . it is called falsity ; and therefore falsity is the form of **evil** . . .

556⁸. Hence, also, all **evil** has with it a corresponding penalty, which is called the penalty of **evil** . . .

— Internal men . . . do not want the retribution of **evil** for **evil** . . . This is signified by '**evil** is not to be resisted' (Matt.v.39) . . . For the Angels do not fight with the **evil**, still less return **evil** for **evil** ; but permit

them to do it, because they are safe in the Lord; and therefore no evil from Hell can do them any harm.

[E.] 580³. Man cannot be purified from evils and the falsities thence, unless the unclean things which are in him emerge even into thought; and are there seen, acknowledged, separated, and rejected. Sig.

600⁸. All 'offence' is from evil; and not from falsity, unless the falsity is the falsity of evil.

618³. Good is adulterated when good is called evil, and when evil is called good.

632¹⁰. For the evils which are in man from birth all reside in his Natural and corporeal Sensuous; and therefore unless man suffers himself to be elevated from them by the Lord . . . he remains in his evils . . .

638¹⁷. From the appearance that all evil seems to be from God, because He . . . does not avert it; not knowing that to avert evil is contrary to order; for if it were averted, evil would grow until there was no good remaining.

644². For the evil in man prevents good from entering; and the falsity prevents truth from entering; and good effects the removal of evil; and truth the removal of falsity; for they are opposites like Heaven and Hell; and therefore the one acts against the other with a perpetual endeavour to destroy . . .

650⁶⁰. For if evils and the falsities thence were to be removed from man all at once, he would have scarcely any life . . . Sig.

653². 'Sodom' = the love of self, and thence all evil; for evils of every kind spring from the love of self. Ex.

—¹⁰. To confirm evils, and their consequent power over goods, is signified by, 'to confirm the hands of the evil' (Jer. xxiii. 14).

654. For all falsity is from evil; for falsity is the support of evil; and the evil of the will is formed in the understanding by means of ideas of thought, which ideas are called falsities.

—⁶⁵. Evils and falsities do not infest them, because they are in them; and do not know anything about truths and goods.

—⁷¹. The Sensuous is the spring of all evils and the falsities thence.

675⁹. That they who do not . . . acquire spiritual intelligence by means of the Knowledges of truth and good from the Word are evil, is evident from the fact, that all are born into evils of every kind, and that these are not removed except by means of Divine truths from the Word . . .

693⁴. In all evil there is anger against the Lord, and against the holy things of the Church . . .

725⁸. As falsities fight only against truths and goods, and destroy them, but not evils without falsities, the women, infants, and beasts, by which were signified evils, were not smitten; for evils can be mastered, amended, and reformed by means of truths.

730². For, from the love of the body, which is the love of self; and from the love of the world, which is the love of riches, when they are loved above all things, flow forth all the evils, and, from the evils, the falsities, which are opposite to the goods and truths which come

forth from love to the Lord and from love towards the neighbour.

739⁴. The evils into which man is born reside in the natural and sensuous man, nor are they removed [except by] the influx of goods and truths from the Lord, and its reception by man.

740¹⁵. As the Lord fought against the Hells from the Divine love . . . it is said, 'They place upon Me evil for good' (Ps. cix. 5).

753. Because they receive evils from Hell. Sig.

763^e. The reason sensuous men can think, speak, and act cunningly, is that all evil resides in the Sensuous of man . . .

780⁵. That evil cannot change its nature. Sig. 'The Ethiopian' = evil in its form, because he is wholly black.

— . It is said that both are against good, namely, evil and the falsity of evil, because it is evil of the will, and the falsity of the understanding thence; evil of the will is evil from nature; and falsity of the understanding is evil through act; for the will acts through the understanding, and does evil.

790⁶. The spiritual mind is primarily opened by this, that man abstains from doing evils, because they are contrary to the Divine precepts in the Word. If man abstains from evils from any other fear, that mind is not opened. The reasons the spiritual mind is thereby opened are as follows. First: that the evils with man are first to be removed, before it is possible for him to have communication and conjunction with Heaven; for evils—which are all in the natural man—keep Heaven closed. The second reason is, that the Word is from the Lord . . . Hence it follows, that he who abstains from doing evils because they are contrary to the Divine precepts in the Word, abstains from them from the Lord. The third reason is, that in proportion as evils are removed, goods enter. Examps. This is because the Lord, and Heaven with Him, enters, in proportion as man, from the Word, abstains from doing evils; because he then abstains from them from the Lord. 798⁶. —⁷.

797². Where there is not good, there is evil. —⁸.

802⁵. All these things which man does as from himself, after evils are removed, are from God, and are good; whereas all things man does before evils have been removed . . . are not good, because they are from man.

803. iii. When man begins to think from himself . . . the first and primary thing with him must be to desist from doing evils because they are sins, against the Word, thus against God; and if he does them, he has not eternal life, but Hell; and afterwards, when he grows up and grows old [it must be] to shun them as things damned, and to abhor the thoughts about them which are attended with intention. But, in order to desist from them, and to shun and abhor them, he must supplicate the Lord for aid . . .

iv. In proportion, therefore, as the evils which are from Hell are removed, the goods from Heaven enter.

v. (Thus) to shun evils is to do goods.

—³. If evils are not removed because they are sins, all things the man thinks, speaks, wills, and does are

not goods or truths before God . . . because they are . . . from man . . . Many (now) believe that they will come into Heaven if they . . . do goods ; and yet do not abhor evils because they are sins ; and therefore either do them, or believe them to be allowable ; and they who believe them to be allowable, do them when there is an opportunity. But let them know that their faith is not faith ; that their pieties are not pieties ; and that their goods are not goods . . .

—⁴. That to abstain from any other reason than the Word, does not purify the internal man, is evident from the origin of evil works . . .

825³. For, when evils are removed, he is continually under the auspices of the Lord, and in enlightenment . . .

—⁴. Very different is the case with man, when he abstains from evils, and shuns them, for the sake of the civil laws, etc. . .

837⁵. He must then learn what evils are sins, first from the Decalogue, and afterwards from the Word everywhere.

—⁶. In proportion as man shuns and abhors evils, because they are sins, and thinks about Heaven . . . he is adopted by the Lord, and conjoined with Heaven . . .

847³. For man must be either in goods or in evils . . . Sig. Hence . . . when good works are removed . . . then follow all evils in the complex. Moreover . . . when faith alone is taught, are not all evils of life permitted, in so far as the civil laws do not forbid them ?

864⁶. Everyone is led by self who does not shun evils because they are sins against the Word . . . because the evil which is in man hereditarily makes his life . . . It is quite otherwise when evils have been removed, which is effected when he shuns them because they are infernal ; then the Lord enters with truths and goods from Heaven, and leads him. The primary reason is, that every man is his own love . . . and all evil is from his love ; hence . . . man's love can be reformed no otherwise than by a spiritual shunning and abhorrence of evils . . .

867². See DOCTRINE.

887. Then in their place evils succeed ; for in proportion as goods recede, evils enter . . .

920. Thus the evil opposite to good produces falsity.

934². That works may be done from the Lord . . . two things are necessary . . . The second is, that man must live according to the precepts of the Decalogue by abstaining from those evils which are there demurred to. Enum.

935². The evils enumerated in the Decalogue contain in themselves all the evils which ever exist ; and they are therefore called 'the ten precepts.'

938². As all the evils into which man is born derive their roots from the love of commanding others, and the love of possessing the goods of others ; and as all the delights of the life which is proper to man spring from these two loves ; and as all evils are from them, hence, also, the loves and delights of evils are proper to man's life. Now, as evils are of man's life thence, it follows that man cannot at all desist from them from himself ; for this would be from his own life to desist from his

own life ; and therefore it has been provided, that he can desist from them from the Lord . . . 971², Ex.

—^e. There must be a constant combat against evils, and this as of himself, (otherwise) evils are not separated.

939². See DESIST. 940².

—³. Now as evils must be removed before goods become goods, the first of the Word was the ten commandments . . .

—^e. All things of worship, are evil . . . unless the interior is purified from evils. Sig.

944^e. Into this state comes the man who shuns evils because they are sins . . . and he comes into this state in proportion as he abhors and detests evils as sins . . .

945². Man does not feel that he has been elevated from proprium, except from the fact, that he does not think evils, and that he abhors to think them.

946⁵. Hence it follows again, that when a man shuns and abhors evils, he does goods, not from himself, but from the Lord ; and hence it is, that to shun evils is to do goods . . .

949². With the Papists, evils and the falsities thence devastated the Church ; but with the Reformed, falsities and the evils thence.

—³. In proportion as evils are removed as sins, goods flow in. Examps.

951. The manifestation—*manifestatio*—of the evils and falsities which have devastated the Church. Sig.

952². He who supposes that he acknowledges and believes that there is a God, before he abstains from the evils enumerated in the Decalogue . . . is mistaken.

956². They who are not purified from evils . . . in their spirit, do not see the Lord as the God of Heaven and earth . . .

969². (Thus) before the Lord from Heaven can flow in with Heaven, and form man in the image of Heaven, the evils must of necessity be removed which reside heaped up in the natural mind. Now, as the primary thing is that evils must be removed, before man can be taught and led by the Lord, the reason is obvious why in eight commandments of the Decalogue there are enumerated the evil works which are not to be done, and not the good works which are to be done. Good does not come forth together with evil ; nor does it come forth until evils have been removed ; before this, there exists no way from Heaven into man . . .

971². In proportion as man desists from evils, and shuns and abhors them as sins, good flows in from the Lord. Ex. 973², Examps.

— . But man cannot (do this) of himself ; for he is in evils from birth, and thence from nature ; and evils cannot from themselves shun evils . . . and therefore it must be the Lord . . . who causes man to shun them ; but still, man ought to shun evils as of himself . . .

— . In proportion, therefore, as man shuns them, the love of truth and good enters from the Lord ; and this love causes man to shun them, and at last to abhor them as sins ; and as the love of truth and good shuns these evils, it follows that the man shuns them . . . from the Lord . . . If man shuns them only from the fear of Hell, the evils are indeed removed, but still

goods do not succeed in their place, because when the fear recedes, the evils return.

[E. 971]². See BEAST.

— From the man who is being prepared for Heaven, evils are removed . . . They who do evils are driven by penalties to reject them as of themselves, (otherwise) the penalties conduce to nothing. (Thus) they who . . . await influx . . . remain in the state of their evil . . .

—³. To shun evils as sins, is to shun the infernal Societies which are in them; and man cannot shun them unless he abhors them, and thus turns away from them; and man cannot turn away from them from abhorrence, unless he loves good, and, from this love, does not will evil; for man either wills evil, or he wills good; in proportion as he wills good he does not will evil; and to will good is given by doing the precepts of the Decalogue of his religion.

—⁵. That man thinks to shun evils . . . as of himself, is the Lord's doing . . . for the sake of reciprocity . . .

979^e. Cease, therefore, to ask yourself, What are the good works I must do, or what good must I do, in order to receive eternal life; only abstain from evils as sins, and look to the Lord; and the Lord will teach and lead.

982². For in proportion as heavenly affections and loves flow in with the evil, the evils are inflamed with the heat and cupidity of doing evil, and of speaking falsity. The reason is, that all the good of Heaven is with them turned into evil, and all the truth of Heaven into falsity . . .

989². If the love of the parents is the love of adultery, it is also the love of evil for falsity, and of falsity for evil; from this origin man has all evil; and from evil he has Hell.

—^e. It is of the Divine justice that no one suffers penalties on account of the evils of his parents, but on account of his own; and therefore it is provided by the Lord, that hereditary evils do not recur after death, but one's own evils; and the man is then punished on account of those which recur.

991². On the other hand, the love of adultery, which is natural, comes forth from the love of evil and falsity, which is spiritual . . . From the marriage of evil and falsity through love, therefore, there comes forth the love of fructifying; namely, of evil through falsity, and of falsity from evil; from which love descends the love of prolificating in adulteries, in which is all the delight and pleasure.

997². The reason is, that man is born into evils of every kind; and evils stand in the way; and therefore they must be removed, before the heat which is the Divine good can flow in; and evils are removed through looking at them as sins against God; and shunning them, supplicating the Lord for aid . . .

—³. But when man is not in Divine good, but in evil, he nevertheless is in the capacity of receiving light . . .

999². From love truly conjugal there is power and protection against the Hells, because against the evils and falsities which ascend from the Hells. Ex.

1007². In a word, from all conjunction of evil and

falsity in the Spiritual World there flows forth the sphere of adultery . . .

1008². The reason adulteries are less abhorred among Christians . . . is that in the Christian world at this day there is . . . the marriage of evil and falsity . . .

1014². (Thus) all who are in evils as to life, and in the falsities thence, are murderers; because they are haters of good and truth; for evil hates good, and falsity hates truth . . .

1028⁴. The contrary is the case with those who abstain from the evil of one commandment, and who shun and afterwards abhor it as a sin against God. These, as they fear God, come into communion with the Angels of Heaven, and are led by the Lord to abstain from the evils of the rest of the commandments, and to shun them, and at last to abhor them as sins; and if, perchance, they sin against them, still they perform repentance; and thus by degrees are led from them.

1109. It appears as if evils themselves destroy man's spiritual life; but they do not destroy it from themselves, but through falsities. The reason is, that, without falsities, evils do not enter the thought, because they are only of the will; and the things which are of the will and not at the same time of the thought cannot destroy, because they are irrational things; for the man then does not know that they are evils. But verily, when he confirms evils in thought, they then destroy; for they then belong to the man; the confirmations of evils, from thought, are falsities.

1119. All infernal torment or penalty exactly corresponds to the evils in which they are . . .

1141². From freedom to think and speak falsity, and to will and to do evil, is not from man, but from Hell. Ex.

1145¹⁰. An angel man is continually withdrawn from evil by the Lord, and is led to good; and a devil man is also continually withdrawn from evil by the Lord, but only from a more to a less grievous one.

—¹¹. An angel man is in freedom and in the delight of his heart when . . . he is not doing evil; but a devil man is in freedom and in the delight of his heart when he is doing good from evil, and also when he is doing evil.

1147³. I can testify that for fifteen years I have plainly perceived, that . . . all evil and falsity flowed in from infernal Societies . . . (It is) from the Lord I perceive the evils and falsities from Hell; and not only that the evils are thence, but also from whom; and I have also been permitted to speak to them, to reprehend them, and to cast them back with their evils and falsities; and then I was delivered from them . . . By this I am fully convinced, that all evil and falsity is from Hell . . .

—⁴. That all evil and falsity is from Hell, I have also been permitted to see with my eyes. There appear over the Hells as it were fires and smokes; the evils are the fires; and the falsities are the smokes; these continually exhale and rise up thence.

— . It shall also be told in a few words, how evil and falsity can flow forth from Hell, although there exists only one acting force, which is the life which is

God . . . A truth from the Word was uttered in a great voice from Heaven ; it flowed down to Hell, and through it down to the bottom ; and I heard that this truth in its descent was by degrees turned into falsity ; and at last into such falsity, that it was exactly opposite to the truth ; and it was then in the lowest Hell . . .

1148⁴. The state of man from creation, is that he knows that **evil** is from Hell, and that good is from the Lord, and that, as from himself, he perceives them in himself ; and, when he perceives them, that he rejects **evil** to Hell . . . When he does this, he does not appropriate **evil** to himself . . .

— See PRAY—*orare*.

1151². From infernal freedom, man has the will of **evil**, the love of **evil**, and the life of **evil**.

—³. In proportion as man compels himself by resisting **evils**, the infernal Societies with which he acts as one are removed from him ; and he is introduced by the Lord into heavenly Societies, with which he acts as one. And, on the other hand, if man does not compel himself to resist **evils**, he remains in them.

—⁶. (But) by the compulsion which is effected by means of penalties, and the subsequent fear of them, **evil** does not recede.

1152². It is granted to compel one's self from **evil** ; but not to good which is really good. Ex.

—³. But when man compels himself from **evils**, he purifies his internal man . . . 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 . . .

1153⁵. It is a fifth law of the Divine Providence, that from sense and perception in himself, man does not know how . . . **evil** and falsity flows in from Hell ; and that he shall not see how the Divine Providence operates in favour of good against **evil**. Ex.

1153⁸. For these (internal) means enter by an internal way, and cast out the **evils** and falsities which reside within ; whereas external means enter by an external way, and do not cast out the **evils** and falsities, but shut them in. Ex.

—⁵. The freedom of man's spirit never has violence done to it even for the sake of the end, that **evil**, whether hereditary or actual, may be removed . . . These **evils** are removed by the Lord by means of the affection of truth inspired into the man . . . and by means of the affection of good . . . In proportion as man is in these affections, he compels himself to resist **evils** and falsities. Miracles and visions close this way of reformation, because they persuade and compel to believe . . . and thus, when freedom is taken away, there is no opportunity to remove **evils** from within ; for nothing of **evil** is removed except from within. Thus the **evils** remain shut in . . .

1159⁷. From this it may be seen why it is from a law of order . . . that man is not let into truths of faith and goods of love, except in proportion as he can be kept from **evils** and kept in goods even to the end of life ;

and that it is better for a man to be constantly **evil**, than that he should be good and afterwards **evil** ; for thus he becomes profane.

1162². It is an eighth law of the Divine Providence, that the Lord continually withdraws man from **evils**, in proportion as man from freedom wants to be withdrawn : that in proportion as he can be withdrawn from **evils**, he is led by the Lord to good, thus to Heaven ; and that in proportion as a man cannot be withdrawn from **evils**, he cannot be led by the Lord to good, thus to Heaven ; for in proportion as man is withdrawn from **evils**, he does good from the Lord, which good is good in itself ; whereas in proportion as he is not withdrawn from **evils**, he does good from himself, which good has **evil** in it. Ex.

1164². **Evils** are removed from man either by means of penalties, by means of temptations and consequent abhorrences, or by means of the affections of good and truth. By means of penalties, **evils** are removed with those who are not reformed ; by means of temptations and consequent abhorrences, with those who are to be reformed ; and by means of affections of truth and good, with the regenerate . . . When an unreformed or **evil** man undergoes penalties—which takes place in Hell—he is kept in them until it is perceived that from himself he does not will them ; he is not delivered before ; thus he is compelled, from himself, to remove **evils**. If he is not punished to this intention and will, he remains in his **evil** ; but still the **evil** is not extirpated, because he had not compelled himself ; it remains within, and recurs when the fear ceases. By means of temptations, which are not penalties but combats, **evils** are removed with those who are to be reformed ; these are not compelled to resist **evils**, but they compel themselves, and implore the Lord, and are thus delivered from the **evils** which they have resisted. These afterwards desist from them, not through any fear of penalty, but through abhorrence of **evil** ; the abhorrence of **evil** is finally with them the resistance to it. With the regenerate, however, there are no temptations or combats, but there are affections of truth and good, which from afar keep away **evils** from them ; for they are completely separated from Hell—whence **evils** come—and are conjoined with the Lord. To be separated and removed from **evils** is nothing else than to be separated and removed from the infernal Societies. Whenever he wills to do so, the Lord can separate and remove all from the infernal Societies, thus from **evils**, and can also transmit them into the heavenly Societies, thus into goods, but this lasts only a few hours, and thereafter the **evils** recur . . . In the whole Spiritual World there does not exist a case of anyone having been removed from **evils**, except through combat or resistance as of himself . . .

1165. All who come into the Spiritual World from the earth are Known as to their quality from the circumstance, whether they can resist **evils** as of themselves, or whether they cannot do so ; they who can, are saved ; but they who cannot, are not saved. The reason is, that man cannot resist **evils** from himself, but from the Lord ; for it is the Lord who resists the **evils** with man, and who causes the man to feel and perceive as if he did it from himself. They, therefore, who in the world have acknowledged the Lord, and also that

all good and truth is from Him . . . and thus that the Lord has power against **evils**, and not themselves, resist **evils** as of themselves; whereas they who in the world have not acknowledged these things, cannot resist **evils** as of themselves; for they are in **evils**, and from love in the delight of them, and to resist from the delight of love is to do so from self, from their own nature, and from their own life. Trial was made whether they were able to do it when the penalties of Hell were set forth to them; nay, when they were seen and felt; but all in vain; they hardened their minds, saying, Let it be so, and let it happen, provided I am in the delights and joys of my heart so long as I am here; present things I know; future ones I do not think of; there is no more **evil** in me than in many many others. These, after the time has passed, are cast into Hell, where they are compelled by means of penalties not to do **evils**; but penalties do not take away the will, the intention, and the consequent thought of **evil**; they only take away the acts.

[E.] 1166². The reason the Lord alone resists the **evils** with man, and does not do so through any Angels of Heaven, is that to resist the **evils** with man is of the Divine omnipotence, of the Divine omniscience, and of the Divine Providence. It is of the Divine omnipotence, because to resist one **evil** is to resist many, and it is also to resist the Hells; for every **evil** is conjoined with innumerable **evils**; they cohere together as the Hells do; for as **evils** make one so do the Hells; and as the Hells do, so do **evils**; and to resist the Hells conjoined together thus, is what no one can do except the Lord. It is of the Divine omniscience, because the Lord alone knows the quality of man, and what his **evils** are, and in what connection they are with all other **evils**; thus in what order they are to be removed, in order that the man may be healed from within . . . From this it is evident, that no Angel can resist the **evils** with man, but the Lord alone.

1167. The law of the Divine Providence, that in proportion as he can be withdrawn from **evils**, a man does good from the Lord which in itself is good; but in proportion as he cannot be withdrawn from **evils**, he does good from himself, which has **evil** in it, may be illustrated by the precepts of the Decalogue. Examp.

1168². In proportion as a man is removed from **evils**, he is removed from Hell, because **evils** and Hell are one; and in proportion as he is removed from these, he enters into goods, and is conjoined with Heaven; for goods and Heaven are one.

1174³. It is enough for man to learn truths from the Word; and, through truths, what goods are; and, from truths and goods, what **evils** and falsities are; to the intent that he may be affected with truths and goods, and not be affected with falsities and **evils**. He is indeed able to know **evils** and falsities before he knows goods and truths; but he cannot see them and perceive them before . . . J.(Post.)344.

D. Love xvii^e. If by combat against **evils** as sins, a man acquires something spiritual in the world, although it is very little, he is saved . . . Sig.

D. Wis.xi.6. That uses become uses of charity only

with him who fights against the **evils** which are from Hell. Ex.7.

5a³. Fight against the **evils** which are from Hell, and you will will and do, not from yourself but from the Lord; for when **evils** are removed, the Lord does all things.

Ath. 192. But the **evil** with man cannot be expelled, but is removed; because he is not life in itself . . . and therefore man dies as to the body; but the Lord, from the Divine in Himself, expelled the **evil** from the mother, and he therefore rose with the whole body.

194. For the **evils** with man are from no other source than Hell, or from influx thence through evil Spirits; on the removal of whom, man is as it were devoid of **evils** . . .

202. It is otherwise with men; because their life or soul from the father is an affection which is **evil**; and therefore **evil** is removed from them by the Lord, and is not separated.

J. (Post.) 230. They who have led a good life, who are they who have shunned **evils** because they are sins, and have done their business rightly and sincerely, are not let (after death) into the **evils** of their will; but are kept in good by the Lord . . . But verily they who have lived **evilly** are let into the **evils** of their will, and then they cannot think otherwise than in agreement with these **evils**. Des.

241. Thus neither could they distinguish good from **evil**, nor, from judgment, truth from falsity . . .

276. The devil or Hell dwells in the **evils** with man . . . But the man who excuses his **evils**, and lives in them, retains with himself the devil with Hell . . . And then the devil says to them, What need is there to know **evils** in order to fight against them, since the Lord does this . . . What need is there to know **evils**, since man from himself cannot fight against them . . .

342. That to do goods and not to fight against **evils**, is to do goods from self and not from the Lord. Ex.

352⁹. No one is received into (the New Church), thus into Heaven henceforth, except him who acknowledges God . . . thus the Lord; and unless, through some combat, he removes and shuns **evils** as sins against the Divine laws.

C. 2. That in proportion as anyone does not look to the Lord, and shun **evils** because they are sins, he remains in them.

— Man is born into **evils** of every kind; his will, which is his proprium, is nothing but **evil** . . .

— All **evils** are born delightful; because man is born into the love of self . . . and they are not mastered unless they are regarded as sweet poisons which kill . . .

14. That not to will to do **evil** to the neighbour is of charity.

18. It is believed by many that good destroys **evil**; and that so there are no **evils** with man, or that they are not regarded; but it does not destroy **evil** if a man does not think about the **evils** in himself, and perform repentance from them.

20. That a man can do good which he believes to be

of charity, and still not shun **evil**, and yet all **evil** is against charity.

— 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; for **evil** is contrary to charity, and therefore it must first be abolished. . . . No one can do good and at the same time will **evil**, or will good and also **evil**.

21. All good which is in itself good proceeds from the interior will; from this will **evil** must be removed through repentance; there, too, resides the **evil** into which man is born; and therefore, unless he performs repentance, **evil** remains in the interior will.

22. Exterior good does not remove the **evil** of concupiscence, that is, the root of **evil**.

23. That as man does not will to do **evil** to the neighbour, so he wills to do good to him; and not the converse.

— Good, before man shuns **evils** as sins, is civil and moral good; but as man shuns **evils** as sins, good becomes both civil and moral, and also spiritual; and not before.

24. Therefore, when man thinks from concupiscence and its delight, he either confirms **evil** and believes that it is allowable, and is thus in **evil**; or he does not think about any **evil** in himself. . . .

27. That **evil** is first to be removed because it is contrary to charity—which is done through repentance—before the good which he does is the good of charity.

— All are initiated into the Church through knowing **evil** and not doing it because it is against God.

31. So in a thousand other things; when a man does not do **evil**, he does good.

33. That such as is the Knowledge and the consequent removal of **evil** through repentance, such is the good which is of charity.

199. That the first of charity is to . . . shun **evils** as sins.

202. That no one can have charity from the Lord unless he shuns **evils** as sins.

203. That man ought to shun **evils** as sins as of himself, but still from the Lord.

204. That in proportion as anyone does not shun **evils** as sins, he remains in them.

—^e. Nor are **evils** removed by merely shunning them; for he thus looks to himself, and thereby confirms the origin of **evil**, which was that man turned back from the Lord and turned to self.

208. Therefore, before the Lord can flow in with good, **evil** must be removed: it is dangerous to flow in before; for it is turned into **evil** and augments it.

Conv. 5. He who in his own mind makes any **evil** allowable, continually does it. And then the endeavour to do it, when possible, is seated not only in the mind, but also in the body.

De Conj. 84. They who confirm themselves in the idea that all **evils** are remitted by means of the Holy Supper. . . . have adultery with a maternal aunt.

Can. God vi. 10. **Evils** or **evil** uses did not come forth until after the creation.

viii. 11. Opposites, which are **evils**, are not taken away because God is omnipotent, omniscient, and omnipresent; because **evils** are outside the subjects and outside created things, and do not penetrate to the Divine things which are within.

12. Of the Divine Providence. . . . **evils** are more and more removed and cast out from interiors to the outside, and are thus removed and separated, lest they should do any harm to internal things which are Divine.

Redemp. ii. The end of the Church is at hand when the power of **evil** through falsities begins to prevail over the power of good through truths, in the natural world. . . . 4 7. 8. 10. 13.

iii. 1. In proportion as **evil** grows in the Church, the man of the Church becomes external.

Inv. 8. There are innumerable **evils** within man; nay, in each one there are innumerable concupiscences. . . .

Coro. 21. viii. With those who are being regenerated, **evils** are first separated from goods; and this is like a Judgment. . . .

35³. All **evil** is conceived from the devil as a father, and is born from an atheistical faith as a mother.

Evil (Man). *Malus.*

See many passages under **EVIL**.

A. 2041⁴. With the **evil**, corporeal and worldly things can be lulled, and then they can be elevated into a certain heavenly [state].

2258⁵. Unless the **evil** were separated from the good, the **evil** would inflict injury on the good. . . .

2321. The Holy itself proceeding from the Divine Human is what separates the **evil** from the good; for the **evil** so fear and abhor the Holy of the Lord, that they cannot come near it, but flee far away. . . . into their Hells.

2322. 'Sodom' = the **evil**, especially those who are within the Church. . . .

2324. 'Lot sitting in the gate of Sodom' = those who are in the good of charity. . . . who are among the **evil**, but separated from them. . . . not as to civil society, but as to spiritual life.

2401². The **evil** are as far from receiving faith. . . . as Hell is from Heaven. . . . Ex.

2438. That before the Judgment upon the **evil**, they who are in the affection of truth are to be saved. Sig. and Ex.

2430^e. Children can be loved by the **evil** (but not a married partner).

3484. There is only one life, which is that of the Lord, and which flows in and causes. . . . both the good and the **evil** to live.

3539⁶. This capacity of being able to understand what good and truth are. . . . exists with the **evil** as well as the good; nay, with the **evil** it is sometimes more acute; but with this difference, that with the **evil** there is not any affection of truth for the sake of life. . . .

3688⁴. To render aid to the **evil** is to do **evil** to many. . . . 4992^e.

3834². The **evil** can know (these truths); nay, can be in the persuasion that it is so . . .

3894. The **evil** . . . cannot be in the company of the good (there); but when they approach them seem to themselves not to be able to breathe . . .

4111². Hence it is that the **evil** cannot stay in the Societies of the good, nor the good in the Societies of the **evil**.

4167². Through the outermost plane, which appears like conscience, and yet is not, the Lord rules . . . the **evil** . . .

4211². The **evil**; nay, the worst, say (that they believe in a Supreme Being).

4281². Hence it was, that the **evil** as well as the good . . . could represent (Divine things).

4320. That the **evil** also receive the life which is from the Lord. Ex.

4352². Not knowing that (confidence and trust) are possible also with the **evil**.

4417. The life of the **evil** does indeed appear to them as life; but it is the life which is called spiritual death. Ex.

4741². (To confirm any dogma that is once received) is what the **evil** can do more skilfully than the good.

4882². Every Spirit and Angel sees . . . the **evil** on the left; and this to whatever quarter he turns . . .

5008². Good is done to (the **evil**) if they are punished according to the laws, because by punishments they are amended . . . But they who are in (merely) natural truth . . . benefit everyone who excites compassion . . . and for the most part, the **evil** more than the good . . .

5028². The spiritual man thinks that good is not to be done to . . . the **evil**.

5028². The spiritual man thinks . . . that to do good to an **evil** (person) is to do **evil** to the neighbour . . .

5071². The fiery vitality with the **evil** is such that . . .

5132². Mercy sometimes appears with the **evil** who are in no charity . . . but it is the mercy of friendship for the sake of self . . .

5555. They who had benefited the **evil** equally with the upright . . . 6405².

5664a². These truths have no life; as is evident from the fact, that an **evil** man, even the worst, is equally well able to know the truths of faith . . .

6481. They saw the **evil** exalted to honours . . . Wherefore such things are given to the **evil** . . . Moreover, the Lord provides His ends through the **evil** equally as through the good; for the Lord moves the **evil** to do good to the neighbour . . . through their own loves; for the **evil** want to be in eminence . . . and therefore want to seem upright and zealous; and from this desire . . . are more strongly excited to do such things than the upright. The **evil** are also permitted to believe that all things are of their own prudence . . . and successes are therefore given to them, which . . . excite them still more.

6564. The Lord continually flows in with good and truth . . . but with the **evil** this influx . . . is resisted and rejected, or is perverted or suffocated . . .

—^e. From the **evil** (there), are taken away all their intuitions of what is honest and good for the sake of gain . . .

6600^e. With the **evil** there is influx from Hell.

6655^e. They know that good and truth . . . have a secret power of attracting minds, even those of the **evil**.

6681. The **evil** (there) forming plans. Sig.

7273². The order of truth Divine for the **evil** who are being damned . . . is that of truth Divine separated from Divine good, because they have not received Divine good . . .

7280. Fear is a common bond, with both those who are upright and with those who are **evil**. Ex.

—². When the **evil** come into the other life, and when external bonds are taken away . . . they are like wild beasts . . .

7295². When the **evil** first come there, they have good Spirits and Angels adjoined to them, as when they lived in the body; for even **evil** men have Angels with them . . . but the Angels and good Spirits recede from them by degrees; and as they recede they become less and less rational. Sig.

7342. As the non-attention to Divine things with the **evil** is from the resistance of the will, this also is signified.

7356. Among the more delightful things with the **evil** is to scatter falsities, to confirm them, to ridicule truths, and especially to seduce others.

7435^e. There is no enlightenment . . . with the **evil** who are represented by Pharaoh and the Egyptians, but elevation to attention.

7463. Sometimes truth from the Divine appears to the **evil**, and this by means of the presence of an Angel near them . . . but it affects their exteriors only . . .

7524. There would be (sores) on every **evil** man, unless, so long as he is in the world, he was in a state of receiving the good and truth of faith . . .

7556. It (here) treats of the good and truth which are reserved by the Lord even with the **evil** . . .

7560². There is indeed a communication of the **evil**, even those who are in Hell, with Heaven. Ex.

—^e. The good and truth stored up and reserved in the interiors with the **evil** effects nothing, except to enable them to reason, and to think and speak from the Sensuous, and thus to confirm falsity, and defend **evil**.

7633. That the **evil** may Know that they are in **evil**; and that the good may be enlightened concerning the state of those who live **evilly** within the Church. Sig. 7795.

7770. That the scientifics of truth and good taken from the **evil** who had been of the Church are to be bestowed on the good who are thence. Sig. 7969.

7772. The **evil** who are in Hell have no respect for the Divine except that of fear.

7786. That the nature of the difference between those

who are in **evil** and those who are in good is known. Sig.

7795². That before they are . . . sent into Hell the **evil** undergo so many states, is entirely unknown . . .

8054³. These regions are occupied when the **evil** are increased in the world . . .

8214. The effect of the Lord's presence with the **evil**.

8295. When the reins are slackened, the **evil** are so audacious and impudent as to suppose themselves able to destroy Heaven. Sig.

8455². It is believed that an **evil man** is in a state of peace when he is in gladness and tranquillity from the fact that all things succeed with him . . .

8717³. When they see many of the **evil** abound in honours and riches . . . 10775. P.216². 217.

8813⁶. The penetration of truth Divine with the **evil**. Sig.

8815². Truth Divine through the Heavens is such that it perfects the good, but destroys the **evil** . . . The reason it destroys the **evil**, is that they do not receive the Divine good, which is therein.

8875³. When the Lord protects the good against the **evil**, it appears like hostility and anger. Ill.

9141². The love of **evil**, that is, the love of self and the love of the world, constitute the fire of life with an **evil man** and with a Spirit of Hell; and the love of falsity and the faith of falsity constitute the lumen of life with them. Sig.

9242. The confidence which in an eminent sense is called faith, appears like spiritual confidence even with the **evil** when they are in dangers and sickness . . .

9298². Truths do indeed exist with the **evil** . . . but they are not commingled with the falsities from **evil** with them so long as they are only in the memory, and serve as means to **evil**; for so long they are devoid of life . . .

9399³. All in the other life, both the **evil** and the good, can understand what is true and false, and what is good and **evil**; but the **evil**, although they understand truth and good, still do not want to understand it . . . and therefore, when they are left to themselves, they relapse into the falsities of their **evil**, and abhor the truth and good which they had understood. The case is the same with such in the world . . .

9492. Termination from good lest they should be approached and injured by the **evil**. Sig.

10409⁴. This is the reason why machinations and cunning succeed with the **evil** . . . 10777.

10810. When they came, the good were separated from the **evil** . . . The **evil** to the left . . . who were ordered according to the quality of the **evil** with them . . . and the **evil** were cast into Hell.

—². They said that the lower parts of that earth are inhabited by both the good and the **evil**, but they are carefully separated, in order that the **evil** may be ruled by the Lord by means of the good.

—^e. In that descent the good were in like manner separated from the **evil** . . . for by various arts and cunning, the **evil** had introduced themselves into the

abodes of the good, and had infested them; which was the reason of this visitation.

H. 55^e. The **evil** who are outside of Heaven are tormented at His presence.

131^e. When looked at by the Angels, a man as to his spirit . . . if **evil** appears as a monster, ugly according to his **evil**.

295^e. Thus an **evil man** is conjoined with Hell.

427. After death . . . the **evil** are at once bound to the infernal Society in which they had been in the world as to their reigning love. . . Yet although thus distinct, still, in the World of Spirits they come together . . . when they desire . . .

508^e. (The nature acquired by the **evil** cannot be amended after death by means of the understanding of truth.)

534. The **evil** do not see the stone at the two ways, and fall over it . . .

—². (Thus) the **evil** equally with the good lead the same life in externals . . .

N. 37. With the **evil**, the internal is in the world and its light, and the external is also in the same; and therefore they see nothing from the light of Heaven, but only from the light of the world . . . Hence it is that the things of Heaven are in thick darkness with them, and the things of the world are in light. (Thus) . . . the **evil** have no internal man, but only an external one.

Sr³. The Lord rules the world by means of the **evil**, leading them by means of their Own loves . . . Refs.

—^e. The **evil** equally with the good can . . . perform uses, because they regard honours and gains as rewards . . . Refs.

C. J. 28. The Lord does not inflict destruction on anyone; but only protects His own, and withdraws them from communication with the **evil**; and when they are withdrawn, the **evil** come into their concupiscences, and, from them, rush into wickednesses of every kind.

W. 240². In these two faculties is the Lord with every man, both good and **evil** . . . Hence it is that every man, both good and **evil**, lives to eternity. P.96³. —7.

244. An **evil man**, although at heart he denies the Divine things of the Church, can still understand them, and can also speak and preach them, and confirm them learnedly in writing; but when he is left to himself, he thinks from his infernal love against them, and denies them.

266. An **evil man**, equally as a good one, enjoys these two faculties. Gen.art.

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

P. 86. As an **evil man** . . . has rationality and freedom, an **evil man** . . . can understand truth and do good, but he cannot do so from freedom according to reason . . . because an **evil man** is in the delight of the love of **evil** . . . and therefore the truth which an **evil man** understands, and the good which he does, are not appropriated to him . . . 89^e.

96⁵. Hence it is that an **evil man** . . . can understand; and hence he has, in potency, the will of good and the understanding of truth.

[P.] 111. See CONCURSANCE.

160. That the life of the **evil** is also from the same origin . . .

217. It follows, that dignities and riches . . . with the **evil** are curses.

—³. The reason the **evil** . . . are exalted to honours and advanced to wealth, is that the **evil** equally with the good, do uses ; but the **evil**, for the sake of the honours and gains for their own person. . . The **evil** regard the honours and gains for the person as the principal causes, and those of the business as the instrumental causes. 250³.

227². It is this good by means of which every man, even an **evil one**, is led by the Lord.

249^e. By these means the Lord leads the **evil** ; but only from doing those things ; not from thinking and willing them.

250³. The **evil** can perform uses . . . from a stronger fire (than the good), because they regard themselves in the uses . . . 252².

285. The Divine Providence is equally with the **evil** as with the good. Gen.art. 287.

—^e. It follows that the Lord rules the veriest singulars, even with an **evil man** . . .

296. For an **evil man** is a Hell in the least form . . . —¹³.

299. The **evil** who are in the world the Lord rules in Hell as to interiors, but not as to exteriors. Gen.art. 307, Ex. —³.

319³. With the **evil**, the spirals turn backwards . . . towards Hell, and receive influx thence.

330². (Thus) the Divine Love is in every **evil man** (also) . . . It appears as if it recedes from the **evil** ; but the **evil** recede ; nevertheless, He leads them from love. Sig. 337.

333. With the **evil**, the Lord provides by permitting and continually withdrawing from evils . . .

—². The Lord provides their places for the **evil** by permitting and withdrawing.

R. 330. Exploration by the Lord of the state of life of those who were interiorly **evil**. Sig.

M. 48a². He who has been **evil** in internals, must also be **evil** in externals . . .

233⁶. Those become such (dumb machines) who are immostly **evil**.

477³. With the **evil**, the internal mind is insane, and the external wise.

T. 366². The life of God in all fullness is . . . (also) with **evil** and impious men . . . The difference is, that the **evil** block up the way and close the door to prevent the Lord from entering into the lower things of their mind . . . The **evil** block up this influx by means of various concupiscences of the flesh and spiritual defilements . . . but still the Lord resides in their highest things with all His Divine essence, and gives them the faculty of willing good and of understanding truth . . .

382. There is no faith with the **evil**. Gen.art.

— . All those are **evil** who deny the creation of the

world by God, and thus deny God . . . The reason that all such are **evil**, is that all good . . . is from God . . . These are theoretically **evil** ; whereas, those are practically **evil** who make nothing of the Divine precepts . . .

401². With the **evil**, the internal is in Hell and its light . . . and their external can be in a like light to that in which the good are . . . Hence it is that the **evil** can speak and teach about faith, charity, and God ; but not from faith, charity, and God, as the good can.

—⁴. The internal man with the **evil** is a satan ; and, while he lives in the body, he is in society with them . . . 455.

407. (How charity is exercised towards the **evil**.)

428. (The idea that charity is to do good to everyone, whether he is good or evil) . . . Such then benefit equally the **evil** and the good ; and the **evil** thereby do evils, and thus injure the good. By comparisons.

454. The friendship of love among the **evil**, is deadly hatred among them. Gen.art.

772. This (second) Advent of the Lord exists in order that the **evil** may be separated from the good . . . Gen. art.

D. 1708. How the Lord's life is infused also into the **evil**.

3030. That the Lord's Church is for the most part promoted by the **evil**.

3457. That there is nothing of life in the **evil**.

3539. On the nature of the life of the **evil**.

4107. In that state they never say that [anyone] is **evil**.

4358^e. In an external state he could better comprehend that he is **evil** . . .

4754. A very prominent example that the **evil**, and in fact devils, have the gift of understanding truth . . .

4756. How certain **evil ones** are reduced into terror for the evils they have perpetrated in the life of the body.

5934. The Lord filled . . . very many who are in **evil** . . . with His Divine in ultimates.

5998. (How goods and truths are removed from the **evil** there.)

6030. How magical things, and the like, are taken away from the **evil**.

D. Min. 4577. A characteristic mark of the **evil** and of the good.

E. 419. Lest the **evil** should be injured before the day they were to be rejected. Sig.

— . When the Divine proceeding . . . flows in gently, the good are separated from the **evil** ; and when intensely, the **evil** are rejected. Ex.

426². Unless the good were separated from the **evil**, before the **evil** are cast into Hell, both would perish. Ex.

—⁴. How the separation of the good from the **evil** is effected.

489a². By means of this influx, the interiors with the **evil** are opened . . .

502². This deflux, when strong, produces one effect with the good, and another with the **evil**. Ex.

504¹³. The Divine influx . . . with the evil, with whom there is no spiritual mind, opens the interiors of their natural mind, where evils and falsities reside, whence they then have an aversion for all the good of Heaven, and hatred against truths, and concupiscence for every crime; hence their separation from the good, and speedy damnation.

654⁴⁰. Evil in place of good . . . is signified by, 'I will sell the land into the hand of the evil' (Ezek. xxx. 12).

677². It is from this fact that the evil, when no longer in externals, have no terror for evils and falsities; and not even for Hell.

—³. With the evil, there is disturbance of mind and change of state from imminent and visible danger to the life of the body . . . because the evil regard the life of the body as the principal and final one . . .

768²⁴. The falsity of those who are in evils, is signified by 'the seed of the evil' (Is. i. 4).

832³. Hence it is evident what is the state of those who are evil, and fear neither God nor man; namely, that interiorly with themselves they think evils and falsities, but exteriorly they think and thence speak truths, and also do goods . . .

866⁶. All the evil have the animus and cupidity, and consequently the will, to destroy the truths of Heaven and the Church by means of falsities; the reason is, that they are conjoined with Hell . . .

Evil of Falsity. *Malum falsi, Malum ex falso.*

A. 4818. See EVIL. 7272. 7301.

7324⁴. 'A lake of waters' = evils from falsities, and thence insanity.

8398. 'Sin,' which was a city of Egypt . . . = the evil which is from falsity. Ill.

8902⁴. That all will perish from the evil of falsity. Sig.

—⁵. That the goods of truth are perverted by the evils of falsity. Sig.

9051³. 'A beam in his own eye' = great evil of falsity.

9327. The terror of those who are in the evils of falsity at the truths of good. Sig. and Ill.

N. 20². Many things concerning the evil of falsity. Refs.

R. 379. There are evils of falsity and falsities of evil; evils of falsity with those who, from religion, believe that evils do not condemn, provided they confess with the mouth that they are sinners.

413. That on account of evils from falsities, and falsities from evils, they do not know what love is, what faith, and any truth. Sig.

—⁶. Evils from falsities are in those who assume falsities of religion, and confirm them until they appear as truths; and, when they live according to them, they make evils from falsities, or the evils of falsity.

E. 400⁵. 'The nations' = the evils of falsity.

—⁷. What the evils of falsity are, which flow from falsities of doctrine. Ex.

504²⁷. That the evil of falsity has destroyed all truth and good. Sig.

—⁸. The evil of falsity is the evil which is from false doctrine.

526. That all these things were turned into falsities of evil, and into evils of falsity. Sig.

—⁹. The truth of faith, which is signified by 'the moon,' is turned into falsity and thence evil, which is the evil of falsity. The evil of falsity is falsity of doctrine from which there is evil of life; and the falsity of evil is evil of life from which there is falsity of doctrine.

Evil of Life. *Malum Vitae.*

A. 8343. See EVIL. 9399. 10648².

9319. That evils of life are not to be followed. Sig.

—¹⁰. 'Works' = evils of life.

Life 44. The reason he has no faith, is that he is in evil of life; and evil of life and the truth of faith can never act as one; the evil of life destroys the truth of faith; because the evil of life is of the will . . . and the will leads the understanding . . .

F. 30^e. For the evil of life interiorly hates truths.

W. 68. All the good of life is from the action of God; and all the evil of life is from the reaction of man . . .

D. 4792. Saying, that all things with them are holy from the Lord, and so are the evils of life, by their not being attended to.

E. 388. 'The wild beasts of the earth' = evils of life, which are the cupidities and the falsities thence originating from the love of self and the world . . . (and which) lay waste the Church with man. Ex.

—¹¹. They who teach falsities, and thereby lead to the evil of life. Sig.

Evil Spirit. *Spiritus Malus.*

Infernal Spirit. *Spiritus Infernalis.*

Diabolical Spirit. *Spiritus Diabolicus.*

Spirit of Hell. *Spiritus Inferni.*

See under CROWD, DEVIL, GENII, HELL, INFERNAL, SATAN, and SPIRIT.

A. 50. So long as man is not regenerate . . . there are evil Spirits with him, who so dominate over him, that the Angels . . . can scarcely do anything . . .

59. Therefore evil Spirits are long left with man, in order to excite his cupidities . . .

—¹². In the time of combat, the evil Spirits, who intensely hate everything that is good and true . . . leave him no meat, except what is compared to 'the green herb' . . . If the Lord did not protect man every instant, he would at once perish; for such deadly hatred reigns in the World of Spirits against the things of love and faith in the Lord, that it can never be described. That the case is so I can assert for certain; because, for some years . . . I have been in the other life with Spirits, and have been encompassed by evil, nay, the worst Spirits; sometimes by thousands of them; who were permitted to pour forth their poison in every way they could; yet they could not hurt a single hair of my head, so protected was I by the Lord . . .

[A.] 63°. At the end of the 'sixth day,' the evil Spirits recede . . .

139. Those were said 'to dwell alone,' who were led by the Lord as celestial men, because evils, or evil Spirits, no longer infested them. III.

150. Evil Spirits, who love nothing but proprium, and who obstinately insist that they live from themselves, were convinced by living experiences, and confessed that they do not live from themselves.

175. When evil Spirits smell this aromatic odour, they cannot approach. 1518.

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.

233°. Man does not do evil, but the evil Spirits who are with him; nor do the evil Spirits, but the evil itself which they have appropriated.

263. When the Sensuous averts itself . . . the evil Spirits begin to fight strongly . . . Sig.

357. This is manifestly perceived in the World of evil Spirits; for there is a general anger against the Lord . . .

391. That they who are in falsity and evil fear all, may be best known from evil Spirits . . .

454. Nothing is a source of more happiness to the Angels than . . . to serve men, and rule the evil Spirits who are with them so as to prevent them from passing beyond the bounds.

592. It is not the man, but it is the evil Spirits who excite and lead him.

—°. In like manner the evil Spirits who are in the World of evil Spirits, who make their highest delight to consist in hurting and punishing others . . .

641°. When evil Spirits flow in, there is as it were an inundation; into the left part of the brain, with phantasies and direful persuasions; into the right part with cupidities . . .

653. When man is being reformed, which is effected by means of combats and temptations, such evil Spirits are associated with him as excite nothing but his scientifics and rational things; and the Spirits who excite cupidities are entirely warded off from him. For there are two kinds of evil Spirits; namely, those who act into man's reasonings, and those who act into his cupidities. The evil Spirits who excite man's reasonings bring out all his falsities, and endeavour to persuade him that falsities are truths; nay, they even turn truths into falsities: with these, man, while in combat, ought to fight . . .

660. When the way for remains is closed up, man . . . is completely possessed by evil Spirits, who study and desire nothing else than to extinguish man . . . The influx of phantasies and cupidities from evil Spirits is not unlike some flood . . .

681. From the Lord come each and all things which . . . even evil Spirits think, speak, and do. The reason they speak and do evils, is that they so receive and pervert all the goods and truths which are the Lord's.

—°. The evil Spirits in the World of Spirits do not want to believe that the case is so . . .

697. With every man there are at least two evil Spirits . . . Through the evil Spirits man has communication with Hell . . . Without communication with both Heaven and Hell, man could not possibly live a moment. Thus every man is in some Society of the infernals . . . but their torment is not communicated to him; because he is in preparation for eternal life . . . Thus the man who does not live in the good of charity . . . is one of the infernals . . . 2354.

741. Temptations are nothing else than combats of the evil Spirits with the Angels who are with man; the evil Spirits excite all the depraved deeds of the man, and even the thoughts which he has had from infancy, thus both the evils and falsities, and condemn him; than which nothing is more delightful to them; the very delight of their life consists therein; but the Lord, by means of the Angels, protects the man; and prevents the evil Spirits and Genii from roving about and inundating beyond the limits, and further than the man can endure. 751.

751°. When a man is being tempted as to intellectual things, the evil Spirits excite only his evil deeds which he has perpetrated . . . and accuse and condemn him; and also in fact his good deeds . . . but these they pervert in a thousand ways; at the same time they also excite his thoughts . . . Sig. But this temptation is light; and is perceived only by the recalling of such things into the memory, and a certain anxiety thence . . .

756°. Through evil Spirits, man is conjoined with Hell.

787. A temptation which is an inundation of the falsities which evil Spirits then excite with man.

790. Desolations and temptations are nothing but inundations of the falsities which are excited by evil Spirits. 842.

842°. Evil Spirits in the World of Spirits sometimes consociate themselves into cohorts, and thus excite disturbances; (but are dispersed by other cohorts of Spirits called the east wind).

904. There are with every man at least two evil Spirits . . . (who) excite his evils.

—°. With those who suffer themselves to be led away by evil Spirits, the Lord speaks as if He were absent . . .

—°. That which is evil and false, man has through evil Spirits from Hell.

905. The influx of Hell through evil Spirits is forcible, and is attended with a violent attempt to domineer; for they breathe nothing but the subjugation of man, so that he shall be nothing, and they everything; and when they are everything, the man is as one of them, and scarcely that, for he is as nobody in their eyes; and therefore when the Lord is delivering man from their dominion and yoke, a combat arises . . . The Lord says, 'My yoke is easy . . .' but it is the very opposite with evil Spirits, who . . . if they could, would torment man every moment . . .

968°. While they live in the body, men have with

them at least two **Spirits from Hell**, besides two Angels from Heaven, who govern the **infernal Spirits** with the evil; but with the good they are subjugated, and are compelled to serve.

986². With every man there are at least . . . two **evil Spirits**, through whom he has communication with Hell . . . When the Angels have the dominion . . . the **evil Spirits** . . . dare not attempt anything against good and truth, because they are then in bonds; and when they attempt to do anything evil, or to speak falsity, that is, to excite them, they are at once in a certain infernal fear and terror: it is this fear and dread which is perceived in the man for those things which are contrary to conscience.

—³. The **Spirits** with man do not so much fear to do evils, as to speak falsities; for man is born again and receives conscience by means of the truths of faith; and therefore the **Spirits** are not allowed to excite falsities. With every one of them there is nothing but evil, so that they are in evil; their very nature and thence all their endeavour is evil; and as they are in evil, and their proper life consists in evil, they are excused when they do evil while they are in any use; but to speak falsity is not permitted; and the reason is, that they may learn what is true, and thus, so far as possible, may be amended, in order to be of service for some vile use.

1088². The former are like the **evil Spirits** . . . who are with man; the **evil Spirits** never excite anything but the evils and falsities of man, and condemn him . . . (Thus) with those who are in no charity, **evil Spirits** have the dominion, through whom the man communicates with Hell.

1276. To the left of the Lord are **evil Spirits**.

1308. A man who is not such, is under the dominion of **infernal Spirits**.

1320. The execution of Judgment is effected by **Spirits**, in fact, by **evil ones**.

1322. It is the same with **evil Spirits** in the other life, who, like the good, are distinguished into Societies; but are kept conjoined together by being bound by the like phantasies and cupidities, so that they act as one in persecuting truths and goods; thus there is a certain common tie by which they are kept together; but the moment this common tie is loosed, the one rushes at the other, and their delight then consists in the tormenting of their companions.

1397. As perceptions are so exquisite, **evil Spirits** cannot approach a sphere or a Society where there are good **Spirits** who are in mutual love; when they merely approach, they begin to be tortured . . .

1398. One Angel can drive away myriads of **evil Spirits**; for they cannot endure the sphere of mutual love.

1444. Evil is what **infernal Spirits** excite.

1527. When the Lord pleases . . . **evil Spirits** appear like little globes of coal fire.

1528. The life of cupidities and of the pleasures thence with **evil Spirits** sometimes appears like a coal fire; into such a fieriness is the life of the Lord's love

and mercy turned which flows in with them; their life of phantasies appears like the lumen thence, which is dim and does not extend far. But on the approach of the life of mutual love, that fieriness is extinguished, and is turned into cold, and this dim lumen is turned into darkness; for **evil Spirits** pass the time in darkness; and . . . some of them even love darkness, and hate light.

1573⁶. **Evil Spirits** cannot approach an Angel even afar; they are at once seized with horror and terror.

1644. There are very many interior **evil Spirits**, who do not speak as **Spirits** do; but are in the beginnings of ideas; thus are more subtle than **Spirits** . . . They are completely separated from Angelic **Spirits** . . . These more subtle **evil Spirits** attach their ideas to objects and things abstractedly, but to filthy ones; and involve their ideas in such things; they are like fools . . .

1658. That the conquered **evil and infernal Spirits** sought life; and cared not for other things; but that nothing was taken from them by the Lord, because He has no strength from their evils and falsities; but that they were given into the power of good **Spirits** and Angels. Tr.

1661³. For he does not know that **evil Spirits** excite and infuse evils and falsities; still less that through **evil Spirits** he communicates with Hell . . .

1664⁸. For not the least evil can be inflicted on man by **evil Spirits** which is not from permission.

1667³. So long as there is such (apparent) good and truth with a man . . . **evil Spirits** do not dare to do anything . . . For **evil Spirits** and Genii are allowed to operate only into those things which a man acquires actually; not into those things which are from what is hereditary; and therefore before a man has acquired such spheres, the **evil Spirits** serve; but as soon as he acquires them, they infuse themselves with him, and endeavour to domineer; for they are then in their own peculiar sphere, and there find a certain delight, that is, their life itself. Where the carcase is, there are the eagles.

1668². The **evil Spirits** rebel in proportion as a man who wants to be in truths and goods confirms in himself some evils and falsities; that is, in proportion as cupidities and falsities insinuate themselves into his goods and truths; in the former is the life of **evil Spirits** . . .

1680. As to the evils and falsities against which the Lord fought, it is to be known, that they were **infernal Spirits** who were in evils and falsities; that is, that they were Hells filled with such things, which continually infested mankind. The **infernals** desire nothing else than to destroy everyone; and perceive no greater pleasure than when they are tormenting. In the other life, all **Spirits** are thus distinguished: they who desire evil against others, are **infernal or diabolical Spirits** . . . A man can know among whom he is . . . If he intends evil to the neighbour, thinks nothing but evil about him, and, when able, actually does it, and feels delight in it, he is among the **infernals** . . .

1683. **Evil Spirits** are they who attack . . .

[A.] 169². From his own power man can effect nothing against evil, that is, **infernal Spirits**; for they so cohere with the Hells, that if one is overcome, another rushes in, and so on to eternity . . .

169⁵. The food of **evil and infernal Spirits** is that which is contrary to wisdom, intelligence, and the truths of knowledge, which is all falsity; by this food **evil Spirits** are supported . . . because it is their life. Unless they have an opportunity of vituperating, nay, of blaspheming the truth, they cannot live; but still no liberty is given them to think and speak falsity, except that which is from their evil; but not that which is contrary to their Own evil, because this is deceit; for in proportion as they speak falsity from their evil, they speak from their life; and in this case they are excused, because they are such that otherwise they cannot live.

—². As to their being deprived of the power of committing evil and thinking falsity, the case is this. In the combats of temptations, **evil Spirits** are permitted to bring out all the evil and falsity there is in a man, and to fight from the evil and falsity of the man; but when they have been conquered, they are no longer allowed to do so; for they at once perceive in the man that good and truth is confirmed. Such is the perception of **Spirits** . . . From the very sphere of a man who is confirmed in truth and good, they at once know how the case is, what answer they will receive, and many other things. This is plainly evident with a regenerate spiritual man, with whom **evil Spirits** are equally present as with an unregenerate one; but they are subjugated, and serve.

1701^e. The Lord could not but know . . . what **evil Spirits** excited these things; and how they excited them . . .

1717². He who is in the combats of temptations, and conquers, acquires more and more power over **evil Spirits** or the diabolical crew, until at last they dare not attempt anything.

1740². For there are **evil Spirits** who excite evils and falsities . . .

—³. 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; and sometimes they are seized with terror at the first approach.

1742². The life which **evil Spirits** have, and desperately love, is the life of the cupidities of the love of self and of the world; hence the life of hatreds, of revenges, and of cruelties; in no other life do they suppose there is any delight . . . This life is there turned into what is fetid and excrementitious, and . . . they perceive that fetor as most delightful . . .

1749². With **evil and infernal Spirits** there reigns the love of self and of the world; hence they suppose themselves to be the gods of the universe, and to have mighty power. When they are conquered, although they perceive that they have no power whatever, there still remains the opinion of Power and dominion, and they suppose that they can contribute much to the Power and dominion of the Lord; and therefore, in order to

reign together with them, they offer good **Spirits** their services . . . Therefore, the answer is here made to the king of Sodom, by whom such are represented, that . . . the Lord has no power from evil and falsity.

1755. Angels have dominion over **evil and infernal Spirits**. Sig. —^e.

1808. When 'stars' = **evil Spirits** and their companies, they are wandering stars.

1820. The end is the love, against which **evil Spirits** and **evil Genii** fight.

—². **Evil Spirits** never fight against anything but that which the man loves; and the more ardently he loves, the more sharply they fight; it is **evil Genii** who fight against the things of the affection of good; and **evil Spirits** against the things of the affection of truth; the moment they notice the smallest thing that the man loves, or perceive as it were by the smell what is delightful and dear to him, they at once attack and endeavour to destroy it, thus the whole man . . . Nothing is more delightful to them than thus to destroy a man; nor do they desist even to eternity, unless they are repelled by the Lord. Those who are malignant and cunning, insinuate themselves into the very loves, flattering them; and thus they lead on the man; and (then) they destroy the loves, and thus attempt to murder the man; and this by a thousand methods which are incomprehensible. They do not fight by reasoning against goods and truths,—such combats are of no account, because, if overcome a thousand times, they still press on, because reasonings against goods and truths can never be wanting,—but they pervert goods and truths, and inflame a kind of fire of cupidity and persuasion, so that the man does not know otherwise than that he is in the like cupidity and persuasion; and they kindle these together with a delight which they seize from some other delight of the man; and thus most deceitfully infect and infest; and this so skilfully . . . that unless the Lord rendered aid, the man would never know but that such was the case. They proceed in like manner against the affections of truth, which make conscience. The moment they perceive anything of conscience . . . they form for themselves an affection from the falsities and infirm things in the man; and, by means of this, they darken the light of truth, and thus pervert it; or else they induce anxiety, and inflict torment. Moreover, they keep the thought persistently on one subject, and thus fill it with phantasies; and at the same time clandestinely enwrap cupidities in the phantasies; besides innumerable other arts, which can never be described to the apprehension. The things are few, and only most general, which can come to the man's conscience, which they are delighted to destroy more than with anything else. From these very few things, it may be evident what is the nature of temptations . . .

—^e. Victory is attended with this: that the malignant **Genii** and **Spirits** dare afterwards do nothing; their life consists in their being able to destroy; but when they perceive a man to be such that he can resist, they flee away at their first assault; as they are wont to do when they approach the first threshold of Heaven, being at once seized with horror and terror, and precipitate themselves backwards.

1868². In the other life, **evil** and **diabolical Spirits** desire nothing more than to get into the World of Spirits, and to infest good Spirits; but as often as they do so they are cast out.

1877. The Spirits who are in the World of Spirits, especially the **evil ones**, at first retain the things which they had in the life of the body, that is, earthly, corporeal, and worldly things; and, with them, the principles which they had laid hold of . . .

1879. When I was in bed, I was told that **evil Spirits** had conspired against me, with the intention to suffocate me . . .

1917. According to the states of evil and falsity which are excited by **evil Genii** and **Spirits** . . . **diabolical Spirits** desire nothing more than to find something false; nay, it is a general thing with them to induce falsity from themselves, and then at the same time to accuse.

1937². In the other life these cannot be led by **evil Spirits**.

1944². This is most clearly evident from **evil Spirits** in the other life; who, although while they lived in the body, they had been held to be pre-eminently rational; yet, when external bonds are taken away . . . they are more insane than those who in the world had been openly insane; for they rush into every crime without shame, fear, or horror.

1947². They receive this slavish freedom from the **infernal Spirits** who are with them; who infuse it . . .

1969. The **evil Spirits** in the other life are scarcely anything but cupidities and phantasies; they have acquired no other life. Their phantasies are such that they cannot at all perceive but that it is so. The phantasies of men cannot be compared with their phantasies; for they are in a more excellent state even as to such things as these. With the **infernals** such phantasies are perpetual; and there, by means of phantasies, one miserably torments another.

1974². See ENVY.

1983. **Evil Spirits** most ardently desire to infest and attack man while he is asleep; but . . . are miserably punished. Des.

2057. That the love of self is diametrically opposite to mutual love . . . may be evident from the **evil Spirits** and **Genii** in the other life . . .

2121. The World of Spirits is at this day full of **evil Genii** and **evil Spirits**, chiefly from the Christian world; and among them there reigns nothing but hatreds, revenges, cruelties, obscenities, and also deceitful machinations: and not only the World of Spirits where Souls recently from the World first gather, but also the interior sphere of that World, where they are who had been interiorly evil as to the intentions and ends . . . For all are not cast into Hell in a moment . . . Moreover, the Spirits who are with man—for every man is ruled by the Lord through Spirits and Angels—are excited more than before to inflict malignant things on man . . .

2126. On seeing the little child, the external bonds by which **evil Genii** and **Spirits** are kept from infamous

things, were a little relaxed; and then they began to treat the little child in the worst possible way . . .

2183². The Angels with man rule his Rational, but the **evil Spirits** who are with the same man rule his Natural; hence there is a combat . . . If the Rational conquers . . . the **evil Spirits** remove to a distance; but if the Natural conquers . . . the **evil Spirits** approach nearer to the Rational, and continually assault it, and fill the lower part of it with hatreds, revenges, deceits, and the like.

2338. The **evil Spirits** who are then with the man, and induce the temptation, strongly inspire a negative . . .

2851². The enemies, that is, **evil Genii** and **Spirits** besiege that city . . . The infernal Genii and Spirits . . . cannot come further than the lower or external gate; and never into the city; if they could come into the city, that is, into the rational mind, it would be all over with the man; but when they come so far that they seem to themselves to have taken the city, it is closed . . .

—4. But when the man becomes spiritual . . . the evils and falsities, or, what is the same, the **evil Genii** and **Spirits**, are driven out from that gate . . .

2871. **Infernal Spirits** do not know that there is any other freedom than that which is of the love of self and the love of the world . . . When they are in these and the like things, they are in their freedom, because in their delight. In this freedom consists their life, so that if it were taken away from them, they would have no more life left than a new-born infant. (Shown by experiment.)

2873. When **evil Spirits** merely think of the freedom which is from the affection of good and truth . . . they at once come into tortures . . . The freedom of love to the Lord and of mutual love is Hell to **evil Spirits**.

2887. **Evil Spirits** are constantly with man . . . by whom he communicates with the Hells . . . If these **Spirits** and Angels were taken away, he would instantly be devoid of will and thought . . .

2889. **Evil Spirits** cannot possibly apprehend that they do not live from themselves . . . still less that they do not begin to live until the life of the cupidities of evil and of the persuasions of falsity in which they are, is extinguished . . .

2890. The **evil Spirits** who are with man, and through whom he communicates with Hell, consider him as nothing but a vile slave; for they infuse into him their cupidities and persuasions, and thus lead him wherever they want.

3187². Before man is regenerated . . . **infernal** and **diabolical Spirits** have possession of that which is called the gate; but when . . . he is being regenerated, the . . . **infernal** and **diabolical Spirits** are driven out thence . . .

3195². The **evil Spirits** in the other life also see each other . . . and this indeed from the light of Heaven; but it is a lumen like that from a coal fire; for into such a lumen is turned the light of Heaven when it comes to them.

[A.] 3255². A man who is evil is in a Society of **infernal Spirits** . . .

3484^e. **Evil and infernal Spirits** appear as forms of hatred.

3796^e. In proportion as a man is in an end of self . . . **evil Spirits** from Hell approach him . . .

3927³. In temptations . . . the external man is ruled by means of **infernal Spirits** . . .

3928². He who believes that . . . before regeneration . . . he is not possessed by **diabolical Spirits**, is much deceived ; and does not know . . . that before regeneration, as to his natural man, man is possessed by **infernal Genii and Spirits** . . .

4067³. Such as is the evil with a man, such is the Society of **evil Spirits** with him . . . Examp.

4110². There are good Spirits, there are Spirits of a middle sort, and there are **evil Spirits** who are adjoined to man when he is being regenerated . . . but they are such Spirits or Societies of Spirits as do not agree with the person to be regenerated, except at the time ; and therefore, when they have performed their use, they are separated . . . The **evil Spirits**, too, are removed in freedom, but in a freedom which [only] appears to them as freedom. They are adjoined in order to induce 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, and they perceive a delight in separation ; thus they are separated by means of a freedom which is of their delight.

4249. Temptation is from this : that the Angels keep the man in goods and truths ; and the **evil Spirits** keep him in evils and falsities ; for the things which exist with the Spirits and Angels who are with the man, are perceived no otherwise by the man than that they are in himself . . .

4274. In temptation . . . truth is assaulted by the **evil Spirits**, and is defended by the Angels, who are with the man.

—². The reason the first of combat is as to truth . . . is that the man principally loves this ; and that which is of anyone's love is attacked by **evil Spirits** . . .

—^e. They who yield in temptation, come into the confirmation of evil and the persuasion of falsity ; for then the **evil Spirits** with them conquer ; and they are thus associated with them.

4290². **Evil Spirits** cannot possibly approach any heavenly Society without beginning to be tortured ; also, **evil Spirits** cannot endure that Angels should look at them ; for they are at once tormented and fall into a swoon. D.1966.

4307. 'Jacob . . . said, Tell me thy name' = **evil Spirits** . . . for no temptation ever takes place through good Spirits ; but through evil ones.

— The presence of Spirits with men is according to their loves . . . **evil Spirits** are with those who are in corporeal and worldly love only . . .

4311². The man who is in corporeal and worldly love, and not at the same time in spiritual or celestial love,

has none but **evil Spirits** with him, even when he is in a holy external . . . —³.

—³. That **evil Spirits** can be in such a state ; and that they are so, when in externals . . .

4319². The same **Spirits**, being **evil**, insisted that now they believed, because they saw . . .

4533. When Angels look at **evil Spirits**, the latter appear quite different from what they do among themselves. When **evil Spirits** and Genii are among themselves, and in their own fatuous lumen . . . they appear to each other in the human form ; and, according to their phantasies, not unbeautiful ; whereas, when they are looked at by the Angels of Heaven, that lumen is at once dissipated, and they acquire a totally different face, every one according to his genius ; some dusky and black, like devils ; some with a ghastly face like that of a corpse ; some almost devoid of a face, and instead thereof something hairy ; some like a wicker-work of teeth ; some like skeletons ; and . . . some as monsters ; the deceitful as serpents ; and the most deceitful as vipers ; and others differently. But the moment the Angels remove their sight from them, they appear in their previous form . . . The Angels look at the evil whenever they notice that they are striving to get out of their Hells into the World of Spirits ; and intend evil to others : thus are they detected and repelled.

4555². **Evil Spirits** can never approach any heavenly Society, because they are in 'the terror of God' ; for when **evil Spirits** approach any heavenly Society, they suddenly fall into anxieties and torments . . .

4674³. **Evil Spirits** who are recently from the world, before they cast themselves into Hell, above all others conceive that they should be received into Heaven . . . and are sometimes told . . . that they can be admitted if they are able to be there ; and some of them are elevated into the first Societies . . . but when they come thither they begin to be tortured, and almost to be suffocated . . . and when they look at themselves in the light there, they appear to themselves as devils ; some as corpses ; some as monsters ; and therefore they cast themselves headlong down from that Society . . . into some infernal mist, where they receive their former respiration ; and where, from phantasy, they appear to themselves as Spirits not evil. Thus they know of what quality they are.

4798. **Evil Spirits** may also be Known from their faces ; for all their cupidities . . . are inscribed on their faces ; and it may also be Known from their faces with what Hells they communicate . . . In general, when their faces appear in the light of Heaven, they are almost devoid of life, ghastly as if they were those of corpses ; some of them black, and some of them monstrous ; for they are forms of hatred, of cruelty, of deceit, of hypocrisy. But in their own lumen among themselves, from phantasy, they appear different.

4803. There are also **Spirits** who in a certain way admit the light of Heaven, and receive the truths of faith, and yet are **evil** ; so that they have some perception of truth. Ex.

4839². Hence it is, that . . . the **evil Spirits** who are in Hell, among themselves, from phantasy, do indeed

appear as men ; but in the light of Heaven, as monsters, more direful and horrible according to the evil in which they are . . .

5032³. For **evil Spirits** and Genii are in their life, or the delight of their life, when they can enter into anyone's cupidities ; and, when they have entered into them, they allure to some evil ; for they then persuade that falsity is truth ; and this they easily do with those who are in natural good not spiritual ; but with those who are in spiritual good, they cannot do it ; for these know from within what evil and falsity is . . .

5035. Temptations as to truths are effected by **Spirits** ; but temptations as to goods, by Genii. **Spirits** and Genii are thus distinguished : **Spirits** act into the Intellectual, thus into the things of faith ; but Genii into the Voluntary, thus into the things of love. **Spirits** present themselves to view, and also manifest themselves by speech ; but Genii make themselves invisible, and manifest themselves only by an influx into the desires and cupidities. They are separated . . . **evil** or **infernal Spirits** appear in front and at both sides under the earth of lower things ; but evil or infernal Genii appear under the posterior part and behind the back deep under the earth there. Temptations as to truths are effected by **evil Spirits** ; and temptations as to goods, by evil Genii. In what follows, it treats of the temptations . . . which are effected by **evil Spirits** ; thus of those which are effected as to false speaking against good. These temptations are milder than those which are effected by evil Genii ; and also come forth before them. 8593.

5036. He is quite unaware that (temptations) take place through the **evil Spirits** who are with him.

—². Temptations then come forth through the **evil Spirits** who are around him ; for the man is then led into the state of the evil in which he is . . . and when he comes into this state, the **evil** or **infernal Spirits** encompass him ; and when they perceive that he is interiorly guarded by Angels, the **evil Spirits** excite the falsities which he had thought, and the evils which he had committed . . .

—⁴. Therefore, when the ultimate truth is withdrawn . . . he comes into temptations, and is accused by **evil Spirits**, who are all merely natural . . . Examps.

5280³. Hence a combat between the **evil Spirits** and the Angels . . .

—⁴. As soon as they come to the age of adolescence, (most) suffer themselves to be led away by the world, and thus go over to the side of **infernal Spirits**, by whom they are by degrees so completely estranged from Heaven, that they scarcely believe any longer that there is a Heaven . . .

5376⁶. They who are in desolation there, are troubled by **evil Spirits** and Genii ; for these infuse persuasions of evil and falsity . . . so that truths do not appear ; but, as the time of desolation is finished, they are enlightened by light from Heaven, and so the **evil Spirits** and Genii are driven away, each one into his own Hell, where they undergo penalties. Sig.

5433². The Angels cannot be with man in earthly things, and therefore they recede ; and then **evil Spirits**

approach, who cannot be with man in heavenly things ; thus heavenly things become naught to him, and earthly things everything . . .

5628^e. When anyone suffers hard things there from **evil Spirits**, through infestations, excitations to evils, and persuasions to falsity ; afterwards, when the **evil Spirits** are removed, he is received by Angels, and is brought into a state of comfort . . .

5852. The **evil Spirits** who are with man are indeed from the Hells, but at the time they are with him are not in Hell, but are taken out thence. The place where they then are . . . is called the World of Spirits . . . When the **evil Spirits** who are with man are in that World, they are not in any infernal torment, but are in the delights of the love of self and of the world, and of all the pleasures in which is the man himself ; for they are in the whole thought and in the whole affection of the man ; but when they are sent back into their Hell, they return into their former state.

5854. When the Angels cannot (turn away evil ends) they remove themselves . . . and then **evil Spirits** approach nearer.

—^e. Man's life is from cupidities and phantasies . . . and unless this life were supported by means of **evil Spirits**, and thus amended . . . he would not survive a minute . . .

5857^e. **Evil Spirits** cannot approach little children ; because they have not as yet anything in the memory which they put on.

5863. If **evil Spirits** were to perceive that they are with man, and that they are separate Spirits from him ; and if they could inflow into the things of his body, they would endeavour by a thousand methods to destroy him ; for they hate man with deadly hatred. As they knew that I was a man in the body, they were in the continual endeavour to destroy me, not only as to the body, but especially as to the soul ; for to destroy a man or any Spirit, is the delight itself of the life of those who are in Hell . . .

5893². When **evil Spirits** poured in evils and falsities, Angels from the Lord kept me in truths . . .

5954⁸. As he has no truths . . . he suffers himself to be led by reasonings equally by **evil Spirits** as by good ones ; and thus cannot be defended by the Angels. Sig.

5979. The man who is faith, believes that . . . **diabolical Spirits** are entirely removed by him ; but I can assert that with the man who is in the concupiscences and delights of the love of self and of the world, and who has these as the end, they are so near him, that they are in him, and rule both his thoughts and his affections. The Angels cannot possibly be within the sphere of such . . . and therefore the Angels recede as the **infernal Spirits** approach nearer . . .

—². That **infernal Spirits** . . . are with man, is . . . from the doctrine . . . of Christian Churches . . .

5989². Moreover, **evil Spirits** do not always send forth Subjects ; but observe what Spirits are with others, and also the places where the simple and

obedient are ; and make these into Subjects for themselves ; which is done by directing their thoughts into him, and by infusing their affections and persuasions into him ; whence he is no longer master of himself, but serves as a Subject for them ; and this sometimes without knowing it.

[A.] 5992. The office (of the Angels) also is to rule the **evil Spirits** who are from Hell, which they do in innumerable ways ; of which it is allowable to mention only these : When the **evil Spirits** pour in evils and falsities, the Angels insinuate truths and goods . . . **infernal Spirits** continually attack, and Angels protect . . .

6097. (In temptations) man is let into the state of his evils, consequently, among **evil Spirits**, who accuse and thus torment the conscience.

6159². The **Spirits** who are **evil**, or with whom evil has the dominion, are evil in each and all things ; even when they are speaking truth and acting good ; for by these things they intend nothing except to deceive others . . .

6193². The things which flow in from the Angels, being more through the interiors, do not appear so much to the external sense, as those which are from **evil Spirits**.

— . On the other hand, **evil Spirits** are angry if they are told that they do not think and will from themselves ; because this is contrary to the delight of their loves ; and still more, when they are told, that life is not in them, but that it flows in. When this is shown them by living experience . . . they indeed confess that it is so . . . but still after a little while they deny it, and then do not want to have it confirmed any more by experience.

6205. **Evil Spirits** especially put on the persuasions and cupidities of man ; and when they put them on, they rule the man with command ; for he who introduces himself into the cupidities and persuasions of a man, subjects the man to himself . . .

6206. If he believed as the case is . . . the moment evil flowed in, he would think that it was from the **evil Spirits** with him ; and (then) the Angels would avert and reject it . . .

—². When a man thus appropriates evil, he acquires the sphere of that evil, and it is to this sphere that **Spirits from Hell** adjoint themselves who are in a sphere of the like evil . . .

6308. The order of influx is such, that **evil Spirits** flow in first, and then Angels dissipate it . . . But the evil which inflows from **evil Spirits** into the thought does not at all injure the man if he does not receive it. But if he receives it, and carries it from the thought into the will, he makes it his own ; and then he accedes to the side of the **infernal Spirits** . . . Sig.

6373. The Divine which transflowed through the Celestial Kingdom could not be pure . . . and therefore at that time **infernal** and **diabolical Spirits** issued from the Hells, and exercised dominion over the Souls who came from the world . . .

6391³. This it has been given to know from the **evil**

Spirits in the other life, who, when they lived, did nothing of good to others . . . except for the sake of self ; (for) they do not believe that there can be any delight in doing goods without the end of recompense . . .

6423². A certain person who had been in natural truth . . . was in such power, that **infernal Spirits** could not at all infest him . . .

6475. I heard it said to certain **evil Spirits** who were in the World of Spirits, and who were continually thinking against the Lord, that . . . they should point out a single one in Heaven who does not acknowledge the Lord . . . but they were silent, because they were not able to do so. Some of the **evil Spirits**, who believed that Heavens exist where the Lord is not acknowledged, wandered about, and made inquiry ; but as the endeavour was vain, they returned.

6484. He was one of the subtle **evil Spirits**, because he had indulged in thought more than in discourse and converse . . . He was at this time in the World of Spirits ; and when they are there, they are in the delights of the loves in which they had been in this world. It then came to pass that Heaven inflowed into his delights ; and he then suddenly felt Hell . . .

6493. When an accident befel me . . . I was told by the Angels, that it happened because such **Spirits** were present . . . Moreover, **evil Spirits**, by their arts, have found out how to produce a sphere which is the source of misfortunes . . .

6559. If **evil Spirits** do any evil in the World of Spirits beyond that which they have imbued from their life in the world, the punishers are at once present, and chastise them . . . For it is a law in the other life, that no one must become worse than he has been in the world . . . This takes place when the **evil Spirits** in the World of Spirits do evil ; but in their own Hell, one chastises another, according to the evil which they had actually imbued in the world . . .

6574². With those who are in temptation, the Lord is present, and resists, refuting the falsities of the **evil Spirits**, and dissipating their evil . . .

—³. For it is to be known, that the **infernal Spirits**, who are thus permitted to harass the good, intend nothing but evil ; for they want to forcibly drag them down from Heaven, and to cast them into Hell ; for to destroy anyone as to the soul . . . is the delight itself of their life ; but not one whit is permitted them by the Lord, except to the end that good may come out of it.

6657². In this combat (of temptation) 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 back ; and therefore they are then afraid that more from Heaven will join themselves against them, and that thus they will be cast into Hell, from which they will go no more out ; as also takes place when they are conquered. Sig.

—³. When **Spirits from Hell** are fighting against the Angels, they are in the World of Spirits ; and are in a free state there.

6677. Hence it is, that the Angels, being in good,

have such Power over **infernal Spirits**, that one of them can master a thousand of the **infernals**.

6692. Those (of the Ancient Church) who did not live in the good of charity, but in things contrary thereto, sometimes had open communication with **evil Spirits**, who perverted all the truths of the Church . . . Hence magic.

6724². When man is being reformed . . . he, as to his external, is let into his evils and falsities, consequently among the **infernal Spirits** who are in these evils and falsities; these flit about him, and strive by every method to destroy him . . . but the good and truth which flow in through the internal render him so safe, that the **infernal Spirits** cannot inflict on him the least injury . . .

6757^e. In the other life, when they who are in truths are being infested by falsities, they are held in them by **evil Spirits** as it were bound . . .

6762^e. The **infernal Spirits** who are in falsities, when they have been in the World of Spirits, and have there endeavoured to destroy truths with those who are in temptation, are afterwards relegated into the Hells, whence they can go no more out. Sig.

6769. The reason they who are not as yet in truths are not in safety, is that non-truths communicate with **evil Spirits**. Sig.

6828². (In temptations) **evil Spirits** are present, who inflict pain, and despair concerning salvation.

6858. Before the Advent of the Lord into the world, **evil Genii** and **Spirits** occupied all that region of Heaven to which the spiritual were afterwards elevated . . . But after the Lord's Advent, they were all thrust down into their Hells . . . I have often observed, that the moment any place is left by good Spirits, it is occupied by **evil Spirits**; and that the latter are driven out thence, on which the place is again given to those who are in good. The reason is, that the **infernals** continually burn to destroy the things of Heaven; in special, those to which they are opposite . . .

6914². The more deceitful (**evil Spirits**) . . . are under the view of the celestial; and for so long are withheld from their wicked deceits. They are directly over the head; and the celestial Angels, under whose view they are, are still higher up. From this it has been given to know what was the nature of the state of the **evil Genii** and **Spirits**, who, before the Lord's Advent, occupied the lower region of Heaven. (How they were withheld from the open commission of evils.)

—³. There are **evil Spirits** with these (priests) who are in the like love and thence in the like thought; and who lead them; and to whom are adjoined simple good Spirits . . .

7418. The places where **evil Spirits** are, at the sides under the soles of the feet, appear as earth, and in fact as earth uncultivated and arid; under which earth there are certain Hells. (See DUST, here.)

7454³. (Thus) if **infernal Spirits** were near those who are in Divine worship, they would infest them by means of their sphere . . . 7474².

7479. They wondered that there were so many **evil Spirits** around me; and that they also spoke to me. Ex.

7501. As to those who are infested being held back by **evil Spirits**, the case is this: when **evil Spirits** attack anyone, they know how to insinuate themselves into his delights which are of cupidities, and also into his pleasantnesses which are of principles, thus into the things of his love; and so long as they are in such insinuation, they hold him whom they are infesting as it were bound; nor can he be loosed . . . except with the Lord's aid; for love and insinuation into the delight of love conjoins. Such is the art used by **evil Spirits** and **Genii** in the other life.

7502². As to the **infernal Spirits** who infest the upright in the other life being vastated as to the truths of faith . . . it is to be known that those who (do this) are those who, when they lived in the world, had been of the Church; for they who have not been of the Church cannot infest those who are of the Church. Ex.

7519². **Evil** or **infernal Spirits**, so long as they are removed and separated from Heaven . . . do not know that they are in evils and falsities; for they then believe falsities to be truths, and evils goods; but the moment Heaven approaches nearer to them . . . they perceive the falsities and evils; and also the nearer that Heaven approaches, that is, the more presently its good of love and truth of faith flows in, as they cannot endure them, the more grievously they are seized by their evils and falsities. Sig.

7643³. The Lord is continually ordering the Heavens, and constantly attaches new inhabitants to Heaven . . . and when He does this, Heaven approaches, that is, flows in more strongly; and, from this, **infernal Spirits** rush more strongly into evils and falsities, and into the penalties of them; and as they rush into evils and falsities, they thus vastate themselves; and this does not cease with them, until they have completely devastated themselves; and have cast themselves deeply into the Hells.

7645². Hence it is, that **infernal Spirits**, when devastated, are in the extremes of the Natural; their lumen, which is called intellectual lumen, is not unlike the lumen of this world . . .

7766². If an **evil Spirit** approaches a heavenly Society, where there is charity, a stench is plainly felt from him.

8054³. These regions are occupied when the evil are increased in the world, and the good are diminished; for then **evil Spirits** approach man, and good Spirits recede from him; and in proportion as the latter recede, the regions nearest to man are occupied by the evil . . .

8131. (In temptations) the **evil Spirits** accuse and attack, but the good excuse and defend.

8722^e. The reason is, that **evil Spirits** cannot attack good, but flee away at the first perception of it; whereas they can attack truth.

8870^e. In the other life, **evil Spirits** make a resemblance of the things which are from the Divine . . .

8960. Temptation is induced by **evil Spirits**, who dwell with a man in his evils and falsities: they excite his evils and accuse him . . .

9009. Man then summons **Spirits from Hell**, who afterwards recede with difficulty.

[A.]9141². The love of evil, that is, the love of self and the love of the world, make the fire of life with an evil man, and with a **Spirit of Hell**; and the love of falsity and the faith of falsity make the lumen of life with them.

9284^e. **Spirits from the Hells** were present, who wanted to be worshipped as gods; this is continually sought for by those who are in the Hells.

9297^e. **Evil Spirits** are forms of evil use; these are in Hell.

9438². When a man is conjoined with the Lord, he is safe from the attack of the **evil Spirits** who are from Hell.

9993⁶. See GENII.

10483². For every man has with him **Spirits from Hell**. . . The **Spirits from Hell** are in his corporeal and worldly loves . . .

10608². **Infernal Spirits** dwell under the mountains and rocks.

10642². If anyone is worshipped who has been a man, the **Spirits from Hell** (who are with men) suppose that it is themselves who are being worshipped; for everyone in Hell wants to be a god; and these **Spirits** communicate that worship with the infernal Society from which they are . . .

H. 152. When any **evil Spirit** comes among the good, the quarters are wont to be confounded thereby . . .

153. **Evil Spirits** sometimes appear turned to the quarters of Heaven; and they then have intelligence and perception of truth, but no affection of good; and therefore the moment they turn themselves back to their own quarters, they are in no intelligence and perception of truth; saying then, that the truths which they had heard and perceived are . . . falsities; they also want falsities to be truths. Ex.

229. I have seen hundreds of thousands of **evil Spirits** dispersed and cast into Hell by the Angels . . .

232². When an **evil Spirit** is merely looked at by the Angels he falls into a swoon, and does not appear as a man; and this until the Angel averts his eyes.

233. The nature of the power of **evil Spirits** before they are cast into Hell, shall be told in what follows.

245. The speech of **evil** and **infernal Spirits** is in like manner natural, because from affections, but from evil affections, and the filthy ideas thence . . .

249. To speak with **Spirits** is at this day rarely granted . . . because then the **Spirits** know that they are with man . . . and **evil Spirits** are such that they hate man with deadly hatred, and desire nothing more than to destroy him as to both soul and body; as also takes place with those who have indulged much in phantasies, and have thus removed from themselves the delights suitable to the natural man.

292. With every man there are good **Spirits** and **evil Spirits**; through the good **Spirits** man has conjunction with Heaven, and through the **evil Spirits** with Hell. These **Spirits** are in the World of **Spirits**. . . When these **Spirits** come to a man, they enter into all his memory and thence into all his thought; the **evil Spirits** into those things of the memory and thought which are

evil. . . The **Spirits** do not at all know that they are with man; but while with him, believe that all things of the man's memory and thought are their own; nor do they see man. . . The greatest care is taken by the Lord to prevent the **Spirits** from knowing that they are with man; for, if they knew it they would speak with him; and then the **evil Spirits** would destroy him; for **evil Spirits**, being conjoined with Hell, desire nothing more than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. It is otherwise when they do not speak with man; they then do not know that the things they are thinking, and about which they are speaking together—for they also speak together from man—are from him; but believe that they are their own; and as everyone esteems and loves what is his own, the **Spirits** are kept so as to love and esteem man, without knowing it.

293. The reason why **Spirits who communicate with Hell** are also adjoined to man, is that man is born into evils of every kind; and therefore his first life is entirely from them; so that unless such **Spirits** were adjoined to man as he is himself, he could not live; nay, he could not be withdrawn from his evils, and reformed; and therefore he is kept in his own life by means of **evil Spirits**, and is withheld from it by means of good **Spirits**; and by means of both he is in equilibrium . . . and thus in freedom; and can be withdrawn from evils, and bent to good; and good can also be implanted in him, which cannot possibly be done unless he is in freedom; nor can freedom be given him, unless **Spirits from Hell** act on the one side, and **Spirits from Heaven** on the other. . . 599.

295. Such **Spirits** are adjoined to man as he himself is as to affection. . . but good **Spirits** are adjoined to him by the Lord, and **evil ones** are summoned by the man himself. . .

—². With those also who cannot be reformed, there are good **Spirits** adjoined. . . but their immediate conjunction is with **evil Spirits** who communicate with Hell; whence the men have such as they themselves are; if they are lovers of self, of gain, of revenge, of adultery, the like **Spirits** are present, and dwell as it were in their evil affections; and, in proportion as the man cannot be kept from evil by good **Spirits**, these **evil Spirits** inflame him; and in proportion as the affection reigns, they cleave to him, and do not recede.

311². The Hell which is in front, where those are who are called **evil Spirits**, is called Satan. 544.

399². Whenever **Spirits** approached who, when men in the world, had been in the loves (of self and the world) my delight vanished; and I have been told, that if such merely approach a heavenly Society, the delight of those who are in the Society is diminished precisely according to the degree of their presence; and, what is wonderful, those **evil Spirits** are then in their own delight. 400, Ex.

400^e. So that a **Spirit who is in Hell** dare not even put forth a finger, or raise thence the crown of his head; for in proportion as he does so, he is in torture.

429. Through these caverns are exhaled stenches which . . . **evil Spirits** eagerly seek after, because they are delighted with them. . .

455. **Evil Spirits** have often been turned by Divine force towards those who were in the light of truth ; and they then comprehended all things, as the Angels do ; and confessed that they are truths . . . But the moment they relapsed into themselves, and were turned to the love which was of their will, they comprehended nothing, and spoke contrary things. I have also heard **infernal Spirits** saying that they know and perceive that what they do is evil, and that what they think is falsity ; but that they could not resist the delight of their love, thus their will ; and that this bears along their thoughts to see evil as good, and falsity as truth. Ex.

479⁶. But **evil Spirits** go in no other ways than those which lead to Hell ; and to that Society there which is in the evil of their own love : the ways which tend in other directions they do not see ; and if they do see them, they do not want to go in them.

481⁶. When any **evil Spirit** is brought into Heaven, he pants like one who labours in agony.

487. **Spirits** in the World of Spirits who are bound to the Hells cannot see their own evils and falsities.

496. In this first state (after death) **evil Spirits** speak truths and do goods equally as good ones . . . But **evil Spirits** are known from good ones especially by this : that the **evil ones** eagerly attend to what is said about external things, and little to what is said about internal ones . . . They hear them, but without attention and joy. They are also known by this : that they frequently turn to certain quarters ; and, when left to themselves, go in ways which tend thither.

508. (**Evil Spirits** in the second state after death. Des.)

—⁶. (The uses performed by **evil Spirits**.)

509. As **evil Spirits**, when in this second state, rush into evils of every kind, they are wont to be frequently and grievously punished. Ex.

510. When an **evil Spirit** is in the state of his interiors, he is by degrees turned to his own Society, and at last directly to it, before this state is finished ; and when it is finished, the **evil Spirit** himself casts himself into Hell where his like are . . . Some **evil Spirits** in this second state by turns enter the Hells and go out again . . . The very Society, in which, as to their interiors, they had been in the world, is shown them when they are in the state of their exteriors, in order that they may thus know that even during the bodily life they were in Hell ; but still not in a like state to that of those who are in Hell, but in a like state to that of those who are in the World of Spirits. Ex.

511. The separation of **evil Spirits** from good Spirits takes place in this second state ; for in the first state they are together . . . The separation of the good from the **evil ones** is effected in various ways. Des.

527^c. The Angels confess that it is more easy to turn an owl into a dove . . . than an **evil Spirit** into an Angel of Heaven. P.338⁷.

550. **Evil Spirits** in the World of Spirits are severely punished, in order that by means of penalties they may be deterred from doing evils. (See EVIL, here.)

551^c. Every **evil Spirit** is reduced into this state before he is cast into Hell.

553. All **Spirits** in the Hells, when looked at in any light of Heaven, appear in the form of their own evil. Des.

—⁴. But it is to be known that **infernal Spirits** so appear in the light of Heaven ; but among themselves they appear as men. This is of the Lord's mercy . . . But this appearance is a fallacy . . .

558^c. There are **evil Spirits**, whose habitations are in the quarter intermediate between the north and the west beneath the Heavens, who are skilled in the art of letting upright Spirits into their proprium. Ex.

574. It has been shown above, that an **evil Spirit** casts himself into Hell of his own accord ; and therefore it shall be told in a few words how this comes about, when yet there are such torments in Hell. Ex.

576. On the wickedness and nefarious arts of **infernal Spirits**. Gen.art.

577. In the same degree in which there is wisdom and intelligence with the Angels, there is wickedness and cunning with **infernal Spirits** . . . because . . . when released from the body . . . an **infernal Spirit** is in his own evil . . . and, therefore, as an angelic Spirit thinks, wills, speaks, and acts, from his own good, so does an **infernal Spirit** from his own evil . . . It was otherwise when he lived in the body ; the evil of the spirit was then in bonds . . . (See EVIL, here.)

—³. The Lord cannot protect man unless he acknowledges the Divine, and lives the life of faith and charity ; for otherwise he turns himself away from the Lord, and turns himself to **infernal Spirits** . . .

583. The Spirits who are in the plains and valleys see each other ; but when they have been separated—which takes place when they are intronitted into their interiors—the **evil Spirits** do not see the good ones ; but the good ones can see the **evil ones** . . .

584. The **infernal Spirits**, who are in the Hells, are in a lumen such as comes from burning coals : their eyes are accommodated to the reception of this lumen, because, while they lived in the world, they had been in thick darkness as to Divine truths, denying them ; and as it were in lumen as to falsities, affirming them . . . Hence, too, it is, that the light of Heaven is thick darkness to them ; and therefore, when they go out of their caverns, they see nothing.

585. The gates to the Hells . . . are not opened, except when **evil Spirits** from the World of Spirits are cast in thither ; and when they are opened, there exhales either as it were fire with smoke . . . or as it were a flame without smoke ; or as it were the soot from a chimney on fire, or as it were a mist and dense cloud. I have heard that the **infernal Spirits** do not see these things, nor feel them ; because, when they are in them, they are as it were in their own atmosphere, and thus in the delight of their life.

591^c. The equilibrium in which are kept . . . the **Spirits** in the Hells. (See EQUILIBRIUM, here.)

594^c. The ejection of superfluous **evil Spirits** into deserts.

600. The conjunction of man with Heaven and Hell is . . . mediate through the World of Spirits ; these Spirits are with man ; and none from Hell itself . . .

Through the evil Spirits in the World of Spirits man is conjoined with Hell . . .

N. 40. A merely natural man is in society with Spirits who are in Hell.

188. There are with every man evil Spirits and good Spirits ; the evil Spirits are in his evils . . . When the evil Spirits come near, they bring out his evils, and the good Spirits his goods ; whence a collision and combat . . . 196.

L. 33. With men who undergo spiritual temptations there are evil Spirits from Hell, who induce these temptations.

48^r. (The term 'spirit' also means) the infernal Spirits themselves, by whom men are troubled. III.

W. 140. He who has been cast into Hell is called a satan or a devil ; but so long as the same are in the world of Spirits, he who is being prepared for . . . Hell is called an infernal Spirit. Meanwhile, an . . . infernal Spirit is conjoined with Hell. All the Spirits who are in the World of Spirits are adjoined to men . . . and through these Spirits they communicate with Heaven or with Hell, according to their life.

266^r. I have heard evil Spirits, who within were devils . . . when the affection of knowing . . . was excited by glory, perceived the arcana of angelic wisdom equally as well as good Spirits . . . Nay, these diabolical Spirits said, that they could indeed will and do according to these things, but that they would not. When they were told that they would will these things provided they shunned evils as sins, they said they could do this, but they did not will to do so.

270^r. An evil Spirit cannot gyrate his body from left to right, but from right to left. Ex.

343. As to his affections and cupidities, and the thoughts thence, and as to his acts from the former and the latter, man is in the midst either of Angels of Heaven, or of Spirits of Hell.

P. 208. (Such) are like the Spirits of Hell . . .

288. All the Spirits of Hell say that no one can think from any other than himself . . . But experience will teach . . . that everything of thought and affection even with the Spirits of Hell flows in from Heaven ; but the good is turned into evil and the truth into falsity. (Shown by experiment.)

298^r. Every evil Spirit is let into the marriage of evil and falsity before he is sent into Hell ; and when he is in it, he does not know what good is ; for he calls his evil good, because he feels it as delight ; and he then also turns away from truth, and does not want to see it ; because he sees the falsity that agrees with his evil as the eye sees beauty . . .

301. The reason the Spirits of Hell are concupiscences of evil and imaginations of falsity thence, is that they are in the love of self, and in their own intelligence . . .

312^r. Evil Spirits have often injected evils and falsities into my thought, which to me appeared as if they were in me and from me . . .

340^r. By permission, there ascended certain Spirits from Hell, and said to me . . . Write also something from us. (See DELIGHT, here. —7.)

R. 926^r. For infernal Spirits are able, by means of phantasies, to represent magnificent things, by closing the interiors of the mind, and opening its exteriors only. Examp.

M. 71^r. Evil Spirits love what is homogeneous to their own affection, however unclean it may be . . .

235^r. The Spirits of Hell freeze with intense cold, when the heat from Heaven inflows to them ; and yet, among themselves, when the heat of Heaven is excluded, they burn with great heat.

444^r. I will call hither some evil Spirit, who turns himself from God, and I will speak to him behind ; and you will see that the things which are said will be turned into the contrary. (Shown by experiment.)

461^r. But the Spirits of Hell invert all things in themselves . . . delight constantly remaining . . .

T. 71. (A Spirit who is immediately afterwards called a satan.)

115^r. For men in the world are so conjoined with Angels of Heaven and with Spirits of Hell, that, both ways, in the interiors of the mind they make one.

380^r. He who leads himself into evil affections by means of confirmations of falsity and a life of evil, adjoins to himself Spirits from Hell ; and when they are adjoined to him, the man enters more and more as it were into brotherhood with satans . . .

607. That . . . an unregenerate man is in communion with Spirits of Hell. Gen.art. . . Because man is born to become spiritual, and this is not possible, unless he is in a certain conjunction with those who are spiritual. . . . But of this conjunction neither the man, nor the Angel, nor the Spirit knows ; because man, so long as he lives in the natural world, is in a natural state ; and an Angel and a Spirit is in a spiritual state ; and the one does not appear to the other on account of the difference between what is natural and what is spiritual . . . From which it is evident that they are not conjoined as to the thoughts, but as to the affections ; and upon these scarcely anyone reflects . . . The conjunction by means of affections of love between men on the one side and Angels and Spirits on the other, is so close, that if it were severed, and they were thus separated, the men would at once fall into a swoon ; and, if the conjunction were not restored, they would expire.

651. A Spirit of Hell cannot do anything but evil to another, because he has in him a nature of evil from the devil ; and the essence or nature which anyone has appropriated to himself in the world cannot be changed after death.

767^r. But an evil Spirit perpetually turns himself away from the Lord ; and constantly looks to his own love ; and this, too, in every turning of his body and face . . .

798^r. I rejoined . . . Begone, evil Spirit . . .

D. 47 (Index, art. *Spiritus*). It is given to man to command evil Spirits ; and not to be commanded by them.

58 (Index). Evil Spirits do not want good to be said of the good ; nor do they want the presence of the good ; nor do they know of the presence of another Spirit.

— **Evil Spirits** do not want anything to be revealed about themselves.

96 (Index). **Evil Spirits** continually study to precipitate man into dangers of death; and thus to inflict injuries; and these things are from them, whether they know it, or whether they do not know it.

125 (Index). Various companies of **evil Spirits** were convinced of truths; yet were afterwards the same as they had been before.

148 (Index). The evils which happen to man are each and all from **evil Spirits**; although not with premeditation, because such is their nature. (See 2372, below.)

148½ (Index). **Evil Spirits** especially suppose that they are the Holy Spirit; and that the Lord can do nothing without them.

152 (Index). When the bonds are loosened with **evil Spirits**, they then, from phantasies, commit horrid things.

153. On the pertinacity of **evil Spirits** in bringing evil upon men.

— (Index). **Evil Spirits**, when permitted, inflicted various pains on the members of my body.

154. On **evil Spirits**, that they can 'lie down and feed' with those who are faithful; according to Is.xi.4-7.

180. The phantasies of **evil Spirits** are direful and cruel, delighting themselves in cruelly treating men . . . 189.

192. By this kind of phantasy **evil Spirits** continually desire to excite enmities among each other; and, when it is permitted, they represent their companions in the forms of various animals, as serpents; and when their companions are thus represented, they cannot deliver themselves from this phantasy . . .

193. On the permission granted to **evil Spirits**; and on their restriction or inhibition; that they are less than nothing.

217. That **evil Spirits** constantly endeavour to act against order, although they perceive that they can never do anything.

218 (Index). On the captivity in which good Spirits are kept, while **evil Spirits** are at liberty.

— The reason **evil Spirits** are in the World of Spirits, is for the sake of mankind, lest they should perish by the pangs of conscience; but still they are cast down . . .

220 (Index). An experience that **evil Spirits** are thrust down out of the World of Spirits.

225 (Index). An experience that the infernal crew . . . are so hostile and dangerous, that, when they were a little loosened they even struck terror into the **evil Spirits** in the World of Spirits.

253 (Index). Some **evil Spirits** learn evils, which they afterwards commit as it were from nature; and they can thus make their nature worse. Compare 3708.

316. That **evil Spirits** can enter into Heaven . . .

— (Index). **Evil Spirits** sometimes by permission enter Heaven, as it were by their own machination . . . yet they are encompassed by such a sphere of Spirits;

otherwise they could not approach even afar, without their cold being perceived.

325 (Index). **Evil Spirits** can be reduced to confess that it is truth; and, in fact, as if from persuasion.

326 (Index). Some **evil Spirits** are reduced into such a state, that they have nothing intellectual, except as much as rules the Natural, in which they are as it were irrational . . . without external bounds.

379, 399. That **evil Spirits** can induce on man almost any external joy, as it were heavenly, which yet is filthy; although souls would suppose that it was in the highest degree heavenly. 755.

406 (Index). That **infernal Spirits** are Known from the cold which seizes on various parts of the body; and that they suppose themselves to be most intelligent and powerful.

408, 409 (Index). On certain **evil Spirits** who deceitfully insinuated themselves into Heaven; and were cast out thence into a lake.

415 (Index). On **evil Spirits**, who skilfully turn good into evil; and transfer evil into others.

457. That a great crowd of **evil Spirits** desire to steal. . . Many times they wanted to excite me to steal (moving my hand when in shops).

590 (Index). That **evil European Spirits** in the other life study to pervert everybody . . .

597^e. There are **evil Spirits** who excite the pleasure *diu sedendi in sententiis* . . .

617 (Index). How cunningly **evil Spirits** pervert affections of good and thoughts of truth into evil and falsity; and insinuate these things into man; and persuade that they belong to the man; so that he can never escape being perverted, unless the Lord guards him.

620 (Index). That **evil Spirits** suppose that they rule themselves; and that they are mighty and strong; and that they spurn those who are so from the Lord . . .

644 (Index). That **evil** and deceitful **Spirits** have imbed nature with such cupidity and delight, that they cannot desist, as they confessed; but as an excuse this does not avail; because all **evil Spirits** make this confession, but for the sake of deceit.

661. That **evil Spirits** desire to kill and torment every man, but, with the men with whom they are, they are prevented from doing so in two ways.

—². The **evil Spirits** who fly about at liberty are of the same character, but still are adjoined to men, in order to excite their life . . . Yet as they know no otherwise than that they are the same men as the man with whom they are, they do not desire to inflict any harm on him, because that would be like inflicting harm on themselves . . .

—³. The second reason why they do not torment and destroy men, is that good Angels are also present; and the Lord rules them according to permissions and concessions.

824. That **evil Spirits** pretend to have dominion over the falsities and evils of man.

932 (Index). **Evil Spirits** are in a state of good affection, as the evil in the world are wont to be brought (by misfortunes).

[D.]1043. That **evil Spirits**, and devils, are the causes of all evils. (Their attempts to throw me under carriages, etc.) 253. 2171. 3821.

1056. **Evil Spirits** desire with avidity to know these things . . .

1085. That nothing from **evil Spirits** can inflow into the heavenly Societies . . .

1168. That there are (**evil Spirits**) who can speak as volubly and as quickly as heavenly Spirits.

1205 (Index). **Evil Spirits** as it were struggle with the Angels concerning man's thoughts.

1246^o. (The **infernals** are to be pitied, and not to be spoken to harshly ; we ought to wish them well.)

1307. That **evil Spirits** are able to think so that they scarcely come to the perception of man.

1308. **Evil Spirits** think in a certain manner ; namely, they think only within themselves, so that they do not suffer it to pass into the merely corporeal thought . . .

1491. A Society of such (**evil Spirits**) acts softly, as good Spirits do . . . Ex.

1591. He who is not led by the Lord, not only acts in consort with **evil Spirits**, but also excites **evil Spirits** so to act ; for he believes his cupidities and thoughts to be his Own : but he who is led by the Lord is excited by **evil Spirits** ; and the Lord acts, so that he does not consent.

1592. **Evil Spirits** estimate such a man as nothing, — so, also, do they call him, and know no otherwise ; they have him for an instrument as it were dead . . . because they suppose that they are the man . . .

1940. That when **evil Spirits** intend evil to the good, the communication is at once closed.

1942. **Evil Spirits** cannot intend one whit of evil to the Angels, because they are in a still more interior degree . . .

1844 (Index). **Evil Spirits** admitted into an angelic sphere did not want to remain . . .

1910 (Index). That evils are from **evil Spirits** . . .

1934 (Index). **Evil Spirits** occupying the whole of my body, attended with a great tremor and bristling of all the fibres ; and the presentation of direful visions ; but still I was kept safe by the Lord, fearing nothing.

1966. That **evil Spirits** cannot be with those who believe in the Lord.

— It was before shown that **evil Spirits** are tortured when Angels look at them ; and the case is almost the same when a man is in faith . . . then the **evil Spirits** cannot approach ; they begin in like manner to be tortured, and desire to flee away. I have sometimes heard them complaining and lamenting when they were present where there was faith.

2035. Although **evil Spirits** continually wanted to infest (this novitiate Spirit), and to draw him into their Societies, and, by their arts, to snatch away his goods, still he was safe ; and the **evil Spirits** were permitted continually to plot such things, until he felt fear and some straitness ; as is wont to be done with those who are in faith, in order that they may know that the Lord alone protects them . . .

2284. That **evil Spirits** especially hate little children.

2342. On a state of quietude, and of wrath of **evil Spirits**.

2372. That whatever evil happens, even the least, comes from **evil Spirits**. 2923.

— **Evil Spirits** sometimes said that they were not the cause of some evil happening, because it was as it were fortuitous ; and they did not know that they were [the cause of it] ; thus they did not want to acknowledge that it was from them. But they were answered, that still it was from them, although it was as it were fortuitous and they did not act it from their will ; because the general evil which flows from them has these things as consequences which are as it were continuous with it. Examp.

2395. Once, an **evil Spirit**, who was only slightly looked at by the Angels, began to lament and supplicate, as it were in the death agony. One appeared to me to be turned into conglomerations of snakes, by a mere look, and the consequent penetrating force.

2398. That **evil Spirits** are just like brutes which have a faculty of reasoning, thus like rational brutes.

— (Index). That **evil Spirits** are worse than brutes . . . because they are endowed with the faculty of reasoning . . . 2485.

2403. In certain states, Souls and Spirits are able to be in a Society of the celestials ; as was said of the **evil Spirits** who were lulled by the singing.

2592. For some years, almost daily, I have been encompassed by **evil Spirits** ; around me, next my head, at my back ; and they have not only laboured with all their force, by open attacks, [but also] by magic, by wiles, and by clandestine arts, they have tried to inflict evil on me ; but everything was in vain, so that at last I did nothing but laugh at their endeavours and open attacks. Thus does the Lord preserve mankind, every one of whom is encompassed by **evil Spirits** ; especially at the present day, when evil has increased to such a degree, and thus the **evil Spirits** are augmented ; nay the worst ones have come into existence . . .

2659. **Evil Spirits** desire nothing more ardently than to rule man completely, both his interiors, and especially his body ; for thus they seem to themselves to return into the life of the body ; for they quite suppose that they have returned. (See **OBSESS**, here.)

2797 (Index). That interior good Spirits have no communication with interior **evil Spirits**, except at the good pleasure of the Lord.

2840. That **evil Spirits** suppose that they can do much.

2851. I was thus able to know how **evil Spirits** took out these things from the ideas of my memory, each one according to his own state and his own nature . . .

2872. That **evil Spirits** cannot desist from attacking the good.

— The **evil Spirits** who were throwing a shade and contempt upon the things that were being written, were asked whether they were able to desist from attacking. They said they were not ; and therefore I told them, that if their nature is loosened they cannot desist, but if it is held in bonds, they can. This they did not

want to admit, although they well know that the case is so. In a word, the moment the bond is loosened, they rush into all wiles, cunning, malice, cruelties, and wicked things, in the same proportion that it is loosened . . .

288o. That evil Spirits could not live, unless they served for temptations, penalties, and the like ; from which comes good.

— The life of evil Spirits consists in thinking and committing evil ; for in these things they place the delight of life . . . and therefore if restraint were put upon them in these things, and they were forcibly held to good, they not only could not live, but they could not even be reformed, that is, bent to good ; and therefore they are permitted to be of service in such things . . .

—^e. They also have their comfort from hope ; namely, when they intend anything of fraud ; and desire and have hope of doing evil, then they have comfort, and are in quietude . . .

2888. On the interior evil Spirits of the World of Spirits. That ability is given to resist the evil, even with violence.

2902. That evil Spirits cannot operate anything with those who are persuaded.

2906. On Spirits who in life appear good in the eyes of men, and who within are evil.

2911. I observed how man is thus bent by the Lord, by cupidities, by means of persuasion from uses ; thus into cupidities by the evil, and out of cupidities by means of the good ; which, in this state, it was given me to perceive with perfect ease ; the evil Spirits could not flow in without its being at once bent.

2912. The evil Spirits said—when they were thus as it were separated from me—that thus they can do nothing, supposing that in that case they were cast out.

2918. How man is led to good ends even by the evil.

2922b. That there is no one except for the sake of use, even evil Spirits . . .

2924. That evil Spirits regard man as a vile slave, except those who suppose that they are the man.

2943. That when evil Spirits and others are kept in a bond, they suppose they are upright from themselves.

3037. That evil Spirits are the cause of evil coming to them.

3047. On the nature of evil Spirits.

— The interior evil Spirits are such that their malice and deceitful nature cannot be described . . .

3078. I was permitted to tell evil Spirits that their life is no other than the life of wild beasts ; for they act from instinct ; and they know no otherwise than that they live a life as wild animals do . . . The ferine life of evil Spirits is worse and more obscure in this respect : that they are carried by instinct against good and truth, which they derive from the fact . . . that they were born men.

3088. On the more subtle evil Spirits in the line of the zenith, at various heights.

3101 (Index). Evil Spirits know no otherwise than that they are in the life of the body ; and that they are not Spirits . . .

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3133. In general, evil Spirits cannot endure a sphere of faith . . .

3232. From this it was given me to know, that evil Spirits are compelled to sleep when man does ; and thus to cause the man to sleep well, although he is surrounded by evil Spirits. Otherwise, they would lie in wait for the man . . . for they would perceive, if not asleep, that they are Spirits separate from the man. To prevent this, the Spirits must sleep.

—^e. When they know no otherwise than that they are the man, they do not injure him ; this would be to injure themselves ; whereas, when the man sleeps, and they are awake, they are able to know it. See 3418.

3350. (When any subject is mentioned, evil Spirits think only of the vilest things in connection with it.) Examp.

3398^e. The interior evil Spirits . . . have their head for a tail, and their feet upwards.

3458. I said concerning (evil Spirits) when reformed, that there are horrors, terrors, shames, and the like, which are excited in them by means of punishments and vastations ; until at last they have acquired such a habit, that at the least advertence they are on their guard and are thus held back . . . (but) the same nature still remains. 3849.

3525. With every man there are two angelic Spirits . . . whose office it is to moderate and rule the evil Spirits who come to him . . . and, besides, there are Spirits who suppose themselves to be the man ; one, two, three, who are the subjects of the World of Spirits . . .

3528. As the state is such, that two Angels rule . . . the Spirits who inject cupidities, and suppose themselves to be the man ; and especially as the state is such in general and in particular that the evil Spirits inject, and are as it were acting forces, and good Spirits or Angels are the defending ones ; it follows, that while the World of Spirits is full of evil Spirits who inject evil, and the Subjects of which are those who are with man, the good Spirits or Angels can no longer resist, but the equilibrium is perishing . . . That the last times are at hand, may be concluded from various things . . . For at this day the host of evil Spirits is so great, and their wickedness is so great, that it is incredible. They could indeed be all driven away by the least force . . . but the evil would then come into such torments and into such a Hell, that it would be inevitable that they should endure more torments than would conduce to their amendment and reformation.

3549. That evil Spirits are dispersed from those who are kept by the Lord simply in the Knowledges of faith. 3614.

3572. On evil Spirits who want to enter into the mysteries of faith.

3573. That evil Spirits snatch away truth and good although they do not know it.

3624^e. These are reflections of thought ; and the longer anyone is kept in them, the more is he infested by evil Spirits.

3640. The evil who are in the interior sphere cannot be looked at by the Angels, because they are thus

turned into serpents and direful insects ; and therefore they have no communication with Heaven, nor with the Grand Man, except an external one ; they are ruled by the Lord by means of an influx of external things . . . and therefore Heaven is closed to them. Hence it is evident that their ideas . . . are bound to various objects, and thus are phantasies which cannot be described . . . in fact they are bound to filthy and obscene objects ; and thus they think like delirious and insane persons, not knowing what they think . . . 3845.

[D.] 3642. If (evil Spirits) in the other life knew their companions, and were not held to common ends, they would rush at one another ; for every one desires to command and to destroy another.

3645. In a Society of evil Spirits, each one supposes another to be nothing, because they are in an almost similar idea ; thus each one supposes that it is he who thinks . . . Thus all evil Spirits say of their companions that they are nothing . . .

3653. That the endeavour of the interior evil Spirits is to kill. (See KNIFE, here.)

— I spoke to them, and showed them that their perpetual endeavour is to kill me, but that they are withheld by the Lord ; so that they scarcely know that they are endeavouring to do so ; but the moment the bond is relaxed they rush, which they confessed with shame.

3686. There are Societies (of good Spirits and Angels) ; they see each other, converse together, and dwell together in the greatest light . . . But it is otherwise with evil Spirits, who do not appear to each other except on stated occasions.

3755. (How evil Spirits are used by the Lord to strengthen and appropriate delights to man.)

3756. That evil Spirits know neither what is true nor what is evil.

—^e. I therefore concluded that they know and perceive nothing. Hence it is evident, that they have no life.

3821. That evil Spirits are continually in the endeavour to do evil.

3835. Evil Spirits cannot endure them, because they cannot apply anything to themselves ; they understand the interiors of their idea ; and therefore the evil Spirits complained of them . . . I perceive that the evil Spirits are infested by them ; and that the evil Spirits also infest them in a certain manner . . . I perceived the sphere of the evil Spirits to be in the highest degree contrary to them . . .

3842. How the interior evil Spirits flow in.

—^e. When they perceived that I was reflecting upon their influx, they were very indignant, and wanted to withdraw, but knew not whither.

3843. They flatter every cupidity which arises ; and when they can keep man in any cupidity, they are in their life and delight . . . They then suppose that they live as man ; for they then appropriate his life as their own. But when they . . . are with one who will not allow himself to be perverted by them . . . they cannot live with him . . . They intensely inspire adulteries and hatreds . . .

3851. On evil Spirits endeavouring to infest me.

3855. A certain one who . . . was in such a sleep, that he cared nothing whatever for the infestations of evil Spirits . . . The evil Spirits infested, but confessed that they could do nothing.

3893. On evil Spirits.

— It was given him to perceive how much evil Spirits flow in ; and he wondered that on every side he perceived the endeavour to inflict evil ; but as they do not come to my perception, I perceived that there are endeavours of evil from the surrounding sphere, but that they are prevented by the Lord from flowing in . . . and therefore, that if the Lord did not protect me, I should perish every instant ; and so would all the men of this Earth.

3909. That evil Spirits acquire force from numbers.

3965. But the evil Spirits said that they were not their Subjects . . .

3977. But afterwards, when the Knowledges of faith are confirmed, the Lord endows him with conscience, so that he believes them without the confirming things ; and he then rejects all reasonings. This sphere is angelic ; and evil Spirits cannot be in it ; whereas, so long as he is in the state of the confirmation of them, and when he reasons about them in order to convince himself concerning truths, the Spirits can be present . . .

3990. Evil Spirits, as is their wont, are continually in falsities and denials concerning the Lord . . .

4004. The ideas of evil Spirits are represented by circumflections of the body ; and by such things as appear.

4034. I observed that evil Spirits are kept speaking the things which are to be taken note of by me . . . From which it is evident, that even the things which I have learned through evil Spirits, I have learned from the Lord alone.

4038. [Evil Spirits] are not reformed ; but remain in the state in which they had been ; and only the filthy things, and the false things of the corporeal memory, and of the ideas of interior things, are subdued by means of vastations and punishments, and become as it were dead . . . so that [the evil Spirits] may serve for uses. Examp. 4111.

4044. Evil Spirits are as it were in a chain with the particulars of the memory with those who think evils . . .

4079. I have very frequently observed that whatever evil Spirits infuse is as their Own . . . For they want to rule man ; and do not allow man to be anything . . .

4086. Certain evil and deceitful Spirits are in Hell, but appear in the World of Spirits ; as, for example, the most deceitful over the head are in Hell under the buttocks . . .

4125. The evil Spirits at once knew whatever evil I had thought and done . . .

4129. That evil Spirits must obey.

— From this it was given to know that when the Lord rules man's thoughts and speech through Angels, the evil Spirits cannot but think in like manner ; and they then know no otherwise than that it is from them-

selves. And the case is the same with a preacher of evil life; while he is preaching good things, the **evil Spirits** think the same things, and excite them; but when the preacher is in his own life, the **evil Spirits** have the dominion.

4130. On **evil Spirits**.

— **Evil Spirits** continually and for years, with the most consummate skill and malice; with wiles, threats, and plots innumerable, have laboured to destroy these things [which I have written] concerning the interior sense of the Word.

4138. I perceived that no misfortunes or fortuitous evils can happen to the man who is with the Lord; for there were **evil Spirits** present when any horse threatened harm; and they were suddenly cast down. They who were with me said that from such things they could perceive what kind of **Spirits** they are who bring misfortunes along with them; which was afterwards confirmed.

4139. I perceived why **evil Spirits** are more cunning than good ones; and also why the **evil Spirits** attack, and the good ones defend; because the **evil ones** think nothing but evil, and to injure; in this consists their delight.

4164. **Evil Spirits** can be remitted into the state of their infancy and childhood . . .

4189. Certain **evil Spirits** above the head . . . supposed themselves to be subtle; to whom it was given to say, that they are grosser than all the rest. The more subtle the **evil** are, the grosser they are . . .

4204. I observed that whenever the idea of this returns, the **evil Spirits** blow it up . . .

4213. When **evil Spirits** flow in with their ideas, either speaking or not, they make them as it were alive . . .

4228. If he thinks or speaks evil (he should say), It is not mine, but belongs to **evil Spirits**; and therefore it is not appropriated to me . . .

4268. The means of reducing into order are indefinite in number; one is, that certain **evil Spirits** are admitted among the upright . . .

4279. That **evil Spirits**, too, can speak what is good; and thus be of service.

— **Evil Spirits** can be let into a state to speak good and pious things, by the removal of corporeal things in certain states, so that they are as it were out of themselves, as also evil men can when in fear . . . They can also do so when let into a state of the love of self and of the world . . . They can do so when they are obscured, so that they do not know what they are saying . . . They can also do so when bereaved of rationality, as is often the case. Thus are **Spirits** led into good in the other life, and are vastated.

4299. The life of **evil Spirits** consists in cupidities; and in proportion as they are removed from cupidities they are removed from their life . . . and therefore in order that they may live and be prepared for some use, they are sometimes permitted to pass their time in their cupidities; nay, in the hope of doing evil; so long as there is the hope of doing evil . . . they are kept in their life. This was shown in the case of some **Spirits** into

whom there was injected what is contrary to hope . . . they receded in the proportion that the hope was diminished.

4316. There was an **evil Spirit**, who, when he said what was good, could only do so tacitly . . .

4318. That the faculties even of **evil Spirits** are more excellent.

4334. That **evil Spirits** are insane, and endeavour with all their might to lead away others to their own Hell, and thus torment them.

4339. The phantasies of **evil Spirits** appear quite real . . .

4370. On deceitful and **evil Spirits** who desire to torment innocent little children . . .

—^e. They are punished; and, when they wanted to thrust themselves into an innocent state, there came other punishers, who were more subtle; and who tormented them until they desisted.

4375. That the **evil** esteem no friend; they all want to torment.

4379. How many **evil Spirits** there are around me; looked at by the Angels.

— On awaking, I saw around me innumerable serpents . . . who were **evil Spirits** that were looked at by the Angels. At other times, I have seen a host of **evil Spirits** around me as wandering stars . . . and still I was kept safe by the Lord . . .

4395. On a certain kind of explorers who excite the filthy things of **evil Spirits**.

4471. On the state in general of **evil Spirits** before and when they are let down into Hell.

— **Evil Souls** or **evil Spirits** first return into their own life, and then exercise their wickednesses in the World of Spirits according to their natures; and then, when they go beyond the delight of their life, they are punished, and this frequently, until they are deterred; which may be done up to 20, 50, 100, 200 times, and more. But still it is provided by the Lord that they shall not do evils to the good; and the things they endeavour to inflict are turned by the Lord into good, being the temptations by means of which the good are strengthened. After a few years of this kind of life, in the exercise of their wickednesses, they gather their evils together, and become nothing but the evils of their own kind, and goods are then taken away from them; and so at last their wickedness is consummated, and they are completely frightened from doing evils; and thus they cast themselves headlong into the Hell where their like are; and there they torment one another in various ways, with all the power of their magic; and meanwhile they sit like skeletons, or deformed in body and face; and are sometimes inwardly tormented; and now and then are remitted into delights among themselves; but they return to the things above said. They then dare not rise up into the World of Spirits; for they at once know that grievous punishments await them; therefore they recede into their Hells. At last, after many ages, during which they have been tormented in this manner, their corporeal delights can be to some extent lulled; and they are then sometimes elevated into the World of Spirits, in order that they may serve for the lowest uses,

having a little life, and with scarcely any delight . . . Such is the lot of the evil. 4472. D.Min. 4791.

[D.] 4472^e. When horror of the penalty prevails, it is their consummation.

4531. Even the worst **infernal Spirits** have the capacity of understanding truth, so that they completely apprehend and Know it. They are let into this state now and then . . . but still after that state they were the same as before. 4532, Ex. 4540.

4545. **Evil Spirits** are sometimes let down into the Hells, and led about; and thus their quality is shown to the Angels . . .

4571. (**Evil Spirits** the cause of diseases.) 4572. 4585. See 4591.

4573. (How **evil Spirits** can keep themselves in the World of Spirits.)

4585. The **infernals** are only permitted to flow into the cupidities and falsities with man, and not into his members (except in diseases).

4593^e. **Evil, infernal, or diabolical Spirits** at once feel aversion at the first perception of that which is truly Divine; not so at that which agrees with them.

4629^b. Hence it is that **evil Spirits** and Genii, because they do not correspond, appear in the light of Heaven as monsters . . .

4716^c. (The wakefulness and life) with **evil Spirits** are utterly obscure, because they know nothing except to act from the nature of evil.

4734. Around the cities here and there, and also elsewhere, there appear marshes or lakes; and also great ruins of houses. The habitations of the **evil** are there; the **evil Spirits** dwell in caves and darksome places, to which there is a descent by steps . . .

4753. On the devastation and condemnation of the **evil**, that they are from themselves.

5463. The **evil and infernal Spirits** who are set loose in order to serve men, thus who are in the World of Spirits, know how to lead all those who think about themselves, and also do lead them wherever they want, even towards some Hells, in proportion as they are able to turn their thoughts upon themselves; but they cannot move those whose thoughts are not turned to themselves, but to others whom they account worthy (more) than themselves, and most especially if their thoughts are turned to the Lord . . . **Evil and infernal Spirits** know how, by various arts, to turn the thoughts of another Spirit upon himself, and so to lead him wherever they want; some by magical art, some by phantastic art, some by the communication of thoughts, and by an influx from themselves at the same time. 5464, these arts fully described. J.(Post.)241^c.

5469. **Evil Spirits** who care nothing for what is Divine can do nothing by any art or phantasy, unless they have with them in society Spirits who know what is Divine . . .

5509. It is a very common thing, that **evil Spirits** are permitted to do evil, which nevertheless the Lord turns into good . . .

5596. (How it is that the **infernals** can, for the moment, acknowledge heavenly truths.)

5645^e. For if **evil Spirits** knew where man is, and that they are with man, they would completely destroy him; thus they would destroy the whole human race . . .

5656. They can by their art draw to themselves anyone they see, and present him as present among them, however he may resist; and then they reveal his evils; for **evil Spirits** can do this, especially Sirens; and thus they accuse and condemn.

5778. On the malice of **evil Spirits**, and on their influx (into man).

— The **evil Spirits** with man seek for many methods by which they seduce him, and it has been given to know from experience how the case is. Ex.

5838^b. Then some of those who went forth bound themselves to the **evil Spirits** below; the **evil Spirits** bound them to themselves by their arts; they, when they entered the Society, were bound to the **evil Spirits**; for he who is once bound to them, is kept bound by them wherever he is; and therefore the **evil Spirits** communicated with those who were within the Society, and thus could do harm to the Society . . .

6032. It was granted to a certain **evil Spirit** to be led by Heaven to do goods . . . almost like an automaton . . . By which it was shown, that there is no reception, appropriation, and conjunction by the good which a man does not receive in will or affection from himself . . .

—². This may be illustrated by the fact, that an **evil Spirit** cannot be led from evils except by means of penalties. Examp.

D. Min. 4563. That **evil Spirits** have rationality.

4600. That **evil Spirits** are not to be dispersed.

— I thus learned by experience that (**diabolical Spirits**) are not expelled, but that they depart of their own accord. They are obstinate, and take delight in combats . . . but when they are let alone, they depart of their own accord.

4694^a. Although **evil Spirits** know that they speak through others . . . still they are not willing to know that they think and are carried along by others . . .

4718. Thus the exterior and interior **evil Spirits** would be removed . . .

4807. (On a number of **evil Spirits** who had hated me during their life on earth.)

E. 121. (The persecution of the good by **evil Spirits**.) Sig. and Des.

140^b. The disagreement of (the will and the understanding) appears manifestly in **evil Spirits**; when they are turned to good Spirits, they, too, understand truths, and acknowledge them, almost as if they were enlightened; but the moment they turn away from them, they return to the love of their will, and see no truth; nay, they deny those which they had heard. 547^c. 832^a.

209^b. He who believes that there is power from Man's proprium against evils and falsities, is much mistaken; for it is **evil Spirits** who are conjoined with the Hells who inject into men evils and the falsities thence; and these Spirits are numerous, and each one is conjoined with a number of Hells, in each of which there are also many . . .

581⁶. That the cunning and malice of infernal Spirits does not injure those whom the Lord protects. Sig.

586. By 'demons' are meant infernal Spirits . . .

—². There is such insanity with infernal Spirits, that they believe themselves to be gods . . .

642². When an evil and infernal Spirit attacks anything Divine . . . that evil Spirit at once deprives himself of the Lord's protection; and he then falls into evils and falsities of every kind which are from Hell; and then at the same time he falls into the hands of those who are thence, and are called punishers . . .

783². Falsities have power against falsities . . . This is very evident from the power of infernal Spirits among each other . . .

—⁴. Infernal Spirits believe themselves to be more powerful than all others; but this is because they prevail against those who are in evils and the falsities thence; thus an infernal Spirit against an infernal Spirit . . . But this power may be compared to that of an ant against an ant . . . And, further, infernal Spirits are elate in mind, and on the slightest occasion want to be called robust, mighty, and heroes.

C. 53. If simple Spirits come among diabolical Spirits, they are allured to do them good . . . This is the great strength which evil Spirits acquire; without aid from and as it were conjunction with them, they have no power whatever . . .

Evolve, Unfold. *Evolvere.*

Evolution, Unfolding. *Evolutio.*

A. 964. There is instilled into them an ardour of unfolding themselves. As he is wrapped in a single fold, he supposes that it can be easily unfolded; but when he begins to unfold himself, he goes on for a long time, the unfolding continually lasting, until he despairs.

996. As external things are unfolded or unwathed . . .

7542². In the other life these things are unfolded in the order in which they are disposed . . .

8455². In the other life exterior things are successively unfolded even to inmost things . . .

H. 450. These Angels seemed as it were to unfold the coat of the left eye . . . This unfolding from the face is also an appearance; for thereby is represented that he is coming from natural into spiritual thought.

576. A man can consider, evolve, and conclude more things in a minute, than he can utter or write in half-an-hour.

S. 63. These two senses are unfolded from the natural sense of the Word . . . This unfolding is instantaneous.

65. How the unfolding of these senses is effected, Ex.

67⁶. Thus it may be seen how what is spiritual and celestial is unfolded and drawn out from the natural sense of the Word . . .

W. 220. As such is the evolution and putting forth of the degrees . . .

M. 132². The arcana of wisdom written on the paper, which they would now discuss and unfold. —³.

133⁶. The ends and causes through which they might unfold and disclose this arcanum.

Exacerbate, Exasperate. *Exacerbare. Exacerbation, Exasperation.* *Exacerbatio.*

A. 6420. 'They exacerbate him' (Gen.xlix.23)=resistance by falsities . . . For in proportion as there is resistance there is exacerbation, when there is combat. E.448⁶.

9306. Lest He be angry on account of evils, that is, lest He be exasperated on account of transgressions.

9308. 'Lest thou exasperate Him' (Ex.xxiii.21)=turning away from Him through falsities from evil; as is evident from the signification of 'to exasperate' or excite anger, when said of the Lord . . .

P. 186. If a man were to perceive that he is continually being withdrawn from his delight, he would be exasperated as against one who wanted to murder him. 211².

M. 360. When the will is attacked, it exasperates itself in the understanding . . .

361². Such is the exasperation of love which is called zeal.

E. 677². He is then exasperated against truths and goods . . .

SSS². Thus truth and falsity are presented together as if they were conjoined, by which the Angels of Heaven are exacerbated, and turn entirely away.

Exactitude. *Exactitudo.* A.6663.

Exactor. *Exactor.*

A. 6852. 'Exactors' (Ex.iii.7)=those who want to compel them to serve. Ill.

7111. 'The exactors in the people' (Ex.v.6)=those who proximately infest. (For) 'exactors'=those who compel to serve; and as this is effected by means of infestations, 'exactors' also=those who infest, that is, those who proximately infest . . . For the exactors were from the Egyptians. 7136.

—². See EMISSARY, here.

7137. 'Whom the exactors of Pharaoh set over them' (ver.14)=those who are being injected by the infesters. Ex.

E. 555¹⁸. 'Exactors' (Is.iii.12)=those who do violence to truths.

Exaggerate, Heap up. *Exaggerare.* A.1860⁶. 5246².

Exalt. *Exaltare.*

Exaltation. *Exaltatio.*

See under ELATION.

A. 2832⁴. Hence it is so often said 'to exalt the horn;' for 'exaltation'=power from what is interior. E.316⁵.

2868⁶. 'Her name was called Reumah' (Gen.xxii.24) involves . . . exaltation, which is meant by 'Reumah.'

8261⁵. Songs involved the exaltation of the Lord . . . on account of His victory over spiritual enemies. Gladness of heart, with the exaltation of the Lord, is what is meant by 'glorification.'

[A.] 8264. 'Because **exalting** He hath **exalted**' (Ex. xv.1)=that He has manifested His Divine in the Human . . . for the Divine is the Highest . . . 8342.

8271. 'I will **exalt** Him' (ver.2)=that now He has Divine worship. 'To **exalt**,' when it is said of a man that he will **exalt** Jehovah, = worship; for Divine worship consists in the **exaltation** of the Lord relatively to self; which takes place according to the degree of the humiliation of self before the Lord . . . Whereas, if a man **exalts** himself in the Lord's sight, he closes the interiors of his mind against the reception of good and truth from the Lord.

10582^e. This is meant by . . . 'to **exalt** one's self as the eagle' (Obad.4).

H. 517². Which love is **exalted** by the hope of becoming an Angel.

S. 72. The points and signs over the letters **exalt** the sense.

W. 410^e. The life of the love is according as he had **exalted** his affections by means of truths . . . For the affections of love are **exalted** and perfected by means of truths . . .

R. 279². Because a song **exalts** . . .

—3. That songs existed for the sake of the **exaltation** of the life of love, and thence of the joy. Ill.

M. 69^e. They are **exalted** according to the wisdom in the husbands.

144. The Angels perceive these deliciousnesses to be **exalted** and inilled in themselves when they ascend from chaste married partners . . .

183. As the speech was concerning marriage love, there was keen attention, and full reception, and a consequent **exaltation** as from the fire of love in the discourse of the Angels.

T. 349. That the abundance of truths . . . **exalts** and perfects faith. 351.

353². The **exaltation** of faith by means of the abundance of Truths may be illustrated by a comparison with the **exaltation** of the sound . . . from a number of musical instruments . . .

D. 2293^e. Thus its sense is **exalted** . . .

E. 405⁹. 'To **exalt** the paths' (Is. xlix.11)=to be in genuine truths; for 'paths'=truths, which are said to be **exalted** from good; and the truths which are from good are genuine truths.

411⁹. 'The God of my salvation shall be **exalted**' (Ps. xviii.46)=that He is to be worshipped by means of truths from good. . . 'To be **exalted**,' when said of God, is said of worship from good through truths.

684²¹. Truth is said 'to be **exalted**' when it becomes interior; in the same degree also it becomes powerful.

714²⁴. 'To **set on high**' (Ps. xci.14)=to lead to interior truths.

799⁶. 'To **set up upon a rock**' (Ps. xxvii.5)=to instruct in interior truths.

Examine. *Examinare.*

Examination. *Examen.*

Examiner. *Examinator.*

See under EXPLORE and SEARCH.

A. 1079². They who are in no charity want to **examine** everyone.

1680². This is the test; let everyone **examine** himself according to it . . .

T. 46. From a search and **examination** of them . . .

177². If anyone submits (these doctrinal points) to **examination** . . .

D. 924. These **examiners** are from that kind who constitute the province of the secreting organs in man . . .

951. That the Angels can **examine** the animus of a man as it were separated from the man.

991. The Spirits who constitute the province of the kidneys wanted to explore and **examine** him . . .

1209. When such are **examined** by the Angels through Spirits (their character) is heard from every single word. Des.

1219. They **examined** Souls, but so . . .

1221. There are Spirits who constitute the urinary province; the grosser of them **examine** every soul they meet . . .

1239. On interior **examiners** . . .

2075^e. He is now being **examined**.

2305. When any Soul or Spirit comes among them, there are at once a large number who are carried away by the cupidity of **examining**, and of knowing his quality; and so they **examine** him by various methods.

4726. I have **examined** how much the life of Spirits differs from that of men . . .

5061². Their elders **examined** the reasons in me . . .

5174. They then know that they have done something evil, which they **examine** in themselves, and explore . . .

5620. I was permitted to **examine** the letters . . .

5667. Preachers sometimes visit and **examine** them.

E. 386^e. Do you **examine** and consider these things, and you will see . . .

619²⁸. 'A swarm of bees and honey'=the good of charity.

802⁶. To submit these things to **examination** . . . 1091.

Ath. 2^e. *Examina annuaria.*

Examine, Survey. *Lustrare.*

Examination, Survey. *Lustratio.*

A. 10217. 'To number' involves a **survey**; and that which is **surveyed** by the Lord, is also ordered and disposed . . .

10454. **Survey** and apperception as to what was the quality of the interiors of that nation. Sig.

—'. 'Joshua'=the truth of the Word **surveying** and apperceiving . . . Here, truth **surveying**, exploring, and apperceiving.

W. 119. When **surveyed** alone, they bring to light no cause.

272. The matter shall be **surveyed** in this order.

303^e. Hypotheses, which, when they are **surveyed** . . .

344. He was asked to **examine** it . . . He held it in his hand, **examined** it . . .

404². This is evident to everyone who is willing to **examine** the subject from rational intuition.

P. 3². **Examine** it first naturally . . .

M. 2^e. In order that they might recall the subject from the ideas they had taken up in the former world, and now **examine** it; and that, after consultation, they might declare the subject as **examined**.

261^e. It was said to me from Heaven, **Examine** these three universals above and below; and afterwards we shall see them in your hand . . . For all things which a man **examines** with the understanding, appear to the Angels as if written on the hands.

262. I (then) **examined** the first universal love of Hell . . . I was not allowed to **examine** the one love apart from the other . . .

T. 13². When the world is **reviewed** with this universal idea in mind . . .

186. When moral things are theoretically **examined** and perceived . . .

238. (The Angels) are deeply delighted in beholding and **examining** these things.

343^e. Before the things which the present Church delivers concerning its faith, are taken up, **examined**, and weighed . . .

E. 700¹⁶. By going round (Jericho) is signified an **examination** of falsity and evil . . .

846². When any dogma is assumed as true, and is not first **examined** to see whether it is true or not; or if it is **examined** only by means of things confirmed through reasonings from the natural man . . .

1025³. From this commandment, when **examined** in its three senses . . .

D. Love v². Thus the lungs are . . . the place of **examination**-*lustratorium*-of the air.

—³. (The second use of the wind-pipe is) to **examine** and correct the air drawn into the lungs . . .

D. Wis. x. 4^e. This is evident from an **examination** of the organs of the senses.

Examine. *Rimari.*

Examiner. *Rimator.*

A. 9026². He who **examines** the interiors of the Word . . .

H. 212. Examined-*lustratam*-and **investigated** by a sagacious and wise observer . . .

W. 403^e. Only **examine** the connections well, and survey-*lustra*-them with an anatomical eye . . .

M. 133. They heard from the investigators . . . The investigators said . . .

T. 368. This arcanum . . . is to be **examined** in the following order.

570³. They who **examine** effects; they who investigate-*investigant*-causes; and they who explore ends.

E. 1122². He who **searches** more deeply, is able to know . . .

D. Wis. iii. 3^e. An industrious **examiner** can see this, if he investigates-*satagit*.

Example. *Exemplum.*

A. 233². Take this **example**. 317. 2588⁶. 2657⁵. 2694². 2718⁵. 7272². 7318. 7337². 7352. H.110. T.178. 371³.

T. 684^e. Not only that He might set an **example** . . .

D. 3272. One **example** was given to me . . .

4395^e. For the sake of the **example** . . .

4754. (This man) was a very remarkable **example** of . . .

5678^e. **Examples** may teach . . .

Exasperate. *Exasperare.*

See under EXACERBATE.

D. 5886. As this was disclosed, they were **exasperated**.

Excavate. *Excavare.*

H. 588^e. All Heaven and the World of Spirits are as it were **excavated** . . .

J. 58⁶. The whole tract in front . . . was as it were **excavated**. D.5489.

T. 160⁷. The backs of their heads were very much **excavated**.

Exceed. *Excedere.*

See DEPART-*excedere*.

A. 9429. It **exceeds** all human apprehension.

H. 374. So many . . . as to **exceed** all number.

412. Which **exceeds** all idea of the imagination.

414. Which **exceeds** all idea of the beauty . . .

D. 4471. When they go **beyond** the delights of their life, they are punished.

Exceedingly. *Valde.*

A. 794. 'Valde valde' is the superlative of the Original Language. 2013, Ex.

2013. The signification of 'valde valde.' 4035.

Excel. *Excellere.*

Excellence. *Excellentia.*

Excellent. *Excellentens.*

A. 1389. The spirit receives much more **excellent** faculties when it is separated from the body. 1718^e.

1506. He had acquired a sphere of **excellence** in preference to others.

2473. The **excellence** of the interior memory in preference to the exterior one.

3993⁹. If anyone loves himself in preference to others, and from this love studies to **excel** others in moral and civil life . . . the evil of this love of self is that with which good and truth can be commingled . . .

5937². In this gift (of perception) one man **excels** another. They who **excel** less are they who . . . But they who **excel** more are they who . . .

6345. See EMINENCE.

6347. 'Thou shalt not **excel**' (Gen.xlix.4)=that it has not glory and Power.

8249. This speech **excels** that of words, as . . .

[A.] S283. 'The multitude of **excellence**' (Ex.xv.7)= the Divine as to power over those things which set themselves in opposition to it.

H. 310. Nothing can be compared to (the style of the World) in **excellence** . . .

576. The nature of the **excellence** of Spirits in preference to men . . . Hence it is evident how greatly man **excels** when he is in his spirit. D.4166. 4318.

M. 68². On account of the **excellence** of this love . . . 333.

T. 81². As the Knowledge of the Lord surpasses all Knowledges in **excellence**.

E. 1082⁹. With a difference in **excellence** and beauty according to degrees.

Excel. *Pollere.*

A. 1661². Before he **excels** in judgment . . .

1860². He who **excels** in the capacity of thinking . . .

3957². When man puts off the body, he **excels** in much more enlightened understanding . . .

5991. They who in the world had **excelled** in cleverness and in knowledges.

6598. One man **excels** another in the capacity of understanding and perceiving what is honest . . . what is just . . . and what is good . . . Ex.

6697. The man who **excels** in understanding . . .

7437². In proportion as he **excels** in the gift of reasoning and perverting.

9128³. He who **excels** others in the gift of thinking and perceiving . . .

H. 456³. That their body **excels** in touch as before . . .

Excel. *Præcellere.*

H. 346. They who **excelled** others in doctrine and preaching . . .

Except. See TAKE OUT.

Exchange. *Börse, Exchange.* C.J.42. T.809. D.5712.

Exchanger. *Mensarius.*

E. 193¹⁰. 'To give it to the **exchangers**' or to the table (Matt.xxv.27)= to acquire for themselves spiritual life and intelligence thereby.

Excision. See CUT OFF.

Excite. *Excitere.*

A. 7398. Not **excited** from the memory by a sensible recalling.

Excite. *Excitare.*

Excitation. *Excitatio.*

A. 653. The evil Spirits who **excite** man's reasonings . . .

741. Evil Spirits **excite** all the depraved inclinations and thoughts . . .

751. Evil Spirits **excite** the remembrance of all man's falsities and evils . . .

904. With every man there are two evil Spirits . . . who **excite** his evils.

986². When evil Spirits try to act anything of evil, or to speak falsity, that is, to **excite** them, they are at once in infernal fear.

987². Every man communicates with Hell through evil Spirits; hence the evil that is with him is **excited**.

1088². Evil Spirits never **excite** anything but the evils and falsities of man . . .

1444. It is evil which the infernal Spirits **excite**.

1638. The words with which (Spirits) speak, that is, which they **excite** or take out of the memory of man . . .

1701². The Lord could not but know . . . what evil Spirits **excited** (the evil and falsity).

1740². It is evil Spirits who **excite** evils and falsities; and unless they were **excited**, man would scarcely know that they exist.

4096². The thought is kept in truths . . . and thus are **excited** many things which are related and suitable . . .

4733. For nothing can be **excited** with man but that which moves his sense.

5036². (Then) the evil Spirits **excite** the falsities he has thought and the evils he has done . . .

5246². (Then) unclean Spirits **excite** the evils and falsities which are with him . . .

5248². The fallacies and falsities which, in a state of temptations, are **excited** by evil Genii and Spirits. Sig.

5280². A state of temptation takes place in this way: these loves are **excited** by the infernal crew . . . and then the affections of truth and good are **excited** by the Angels . . .

5489. (Thus) when this good is **excited**, there is at once **excited** the scientific with which it is conjoined.

5718. (In order to domineer) they **excite** enmities, etc., among others.

6481². The evil are (therefore) more easily **excited** (to perform uses) than the upright.

6559². They know that such things are **excited** with them by Hell . . .

6647². When the man of the Spiritual Church is being regenerated, the truths with him are **excited** by the Lord through Angels, and thus he is led into good; but when he is regenerate, truth and good are **excited** at the same time, and he is thus led.

6690². When truths are disposed into this form, they act as one with good; and then when the one is **excited** by the Lord, the other is **excited**; namely, when the things of faith are **excited**, the things which are of charity are **excited**, and *vice versa*.

6811. When Spirits come to a man, they enter into the whole of his memory, and **excite** thence things suitable to themselves.

7456. When such objects flow in, the filthy things which are in the Sensuous are **excited** . . .

7519. The power of **exciting** the falsities of cupidities by presence with those who infest. Sig. . . That it is **excitation** by presence . . .

—3. The filthy things of cupidities together with

blasphemies are **excited** . . . when Divine truth flows in, and Heaven approaches nearer. Sig. and Ex.

7568. The more nearly that Heaven approaches them, the more the interior evils and falsities with them are **excited** . . .

8159. Temptations are induced by evil Spirits . . . These **excite** his evils, and accuse him. S960.

9296³. This new Voluntary, which is from the good of innocence, is the dwelling place through which the Lord enters with man, and **excites** the man to will good, and, from willing, to do good . . .

9394³. The scientifics of the memory are in like manner **excited** by the delight of the man's love, but by the mediumship of the Intellectual part: that which has become the man's life . . . **excites** these things . . .

H. 344. The parents themselves **excite** their children to such combats.

347³. They are **excited** by the love of self . . .

571². When this heat flows in with a man it **excites** with him cupidities; and with the evil, hatreds and reverages; and with the sick, insanities.

L. 48. 'Spirit' = the excitation of life. III.

W. 218. Force is **excited** endeavour.

R. 422. There, every love, when **excited**, appears at a distance like fire . . .

M. 219. Wives are not in **excitation**, as men are. Ex.

223^e. Unless heat is united to light . . . nothing . . . is **excited** . . .

D. 796. On the **excitation** of the things in the memory . . . by Spirits. 1662².

1928. That Spirits of a like quality and affection (to himself) are **excited** by man.

1999. How the case is with the **excitations** of cupidities with those who are in faith.

2138. There are spiritual ideas which constitute the speech of Spirits, and which when they inlow into the memory of man, **excite** words corresponding to the ideas, and similar ones, which the man has in his memory . . . For Spirits **excite** ideas, and therefore words, which are in agreement with their nature . . .

2237. That in the World of Spirits the one is **excited** by the other, almost as one man is by another.

2307. When any thing obscene and filthy was **excited** . . .

2322^e. So many **excitements**—*excitamenta*—of their endeavours, forces, and cupidities . . .

— So that nothing could be **excited** by one that would disturb any series of thoughts.

2342. They tried to . . . **excite** thoughts which disturb the quietude. —e.

2352. Man's ideas contain indefinite things . . . all of which are wont to be **excited** . . . When I was thinking of one thing, the things in the idea and near the idea were **excited** by the Spirits, and that variously . . .

2419. For when the affection of anyone is **excited**, he is **excited**.

2438. Who are then **excited** to punish . . .

2735. The Spirits round me insisted that they . . . **excited** the life in themselves, supposing that they **excited** the objects of the thoughts . . .

2834. All the cupidities and Falsities in him who is in faith in the Lord are not **excited** by him; but by Spirits . . .

3214. There exhaled from him so much subtle poison, that it **excited** the deceitful and more deceitful Sirens.

3402. He then **excited** all the men or Spirits I had known . . . In a word, he **excited** persons or Spirits who were far away from my ideas . . . 3404. 3405.

3418. That evil Spirits . . . cannot **excite** those who are asleep.

3599. Entice . . . by the **excitation** of mercy . . .

3617^e. They **excite** (novitiates) who are almost dead.

3620^e. Suppose that all things are their own, and are not **excited** by Spirits.

3722. Such could **excite** from my memory all the veneral things I had ever thought of . . . Not only with man, but also with Spirits, they could at the same time **excite** from their memory their corporeal and veneral things . . . for the efficacy of their sphere is so great, that it penetrates even into the corporeal memory of Spirits.

3726. The objection occurs, that evils are **excited** by evil Spirits, and are hindered by the Angels . . .

3739. How truths and goods are **excited** by the Lord.

3857^e. They are thus **excited** by Spirits . . .

3876. (I said to them) that thought **excites** affections; but this is when they are cupidities; then thoughts **excite** them . . .

4000. As the Spirits objected . . . that thus life does not flow in from the Lord, but is **excited** by the objects which are seen . . .

4037. So that when one idea is **excited**, another which is near and related can be produced . . .

4114a. While a Spirit is in persuasion, he at once **excites** from the man's memory the confirmatory things which are in the memory of the man; for the persuasion of a thing **excites** . . . Therefore such as is the persuasion of the man, such is that of the Spirit; the Spirit continually **excites** confirmatory things. 4115.

4195. On the . . . **excitation** of ideas with man.

— When this sphere acts into the memory of a man, it **excites** thence whatever agrees . . . When such a sphere reigns, all things which are **excited**, even the falsest, appear as truths . . . I marvelled . . . for it is nothing but their general sphere which **excites**.

4257. I was shown by living experience how Spirits **excite** the thoughts of men; they speak as man thinks . . .

4395. On a certain kind of explorers, who **excite** the filthy things of evil Spirits.

4489. He **excited** the most filthy things with even the profane infernals . . .

4719. The spiritual love nudity, and it **excites**.

4866. Lasciviousness was **excited** in me . . . (The

Spirits) then said *Rua raha*, which means the excitation of the lasciviousness of that part . . . They were afterwards affected by my intense look . . . and then pronounced the words, *Ura raha*, which means the excitation of the look.

[D.] 5901. By looking around them, they excited the Spirits on every side.

6110⁹. The excitation of adultery is external . . .

D. Min. 4727. There was a Spirit who could excite the upright, and also the Angels . . .

4775. As he stirred up the dust there . . .

E. 275¹⁵. 'Many kings shall be stirred up from the sides of the earth' (Jer.i.41).

278². 'To lie down' = that he is in security from all falsity and evil; and therefore it is said 'Who shall rouse him up?' (Gen.xlix.9).

323⁶. The good of truth is expressed by being 'stirred up with the psalter' (Ps.lvii.8).

401²⁸. 'I will stir up one who comes from the north . . .' (Is.xli.25).

406⁶. 'I will stir up My judgment for a light of the people' (Is.li.4). Ex.

706¹⁸. 'I have stirred him up in righteousness' (Is.xlv.13). Ex.811¹⁹.

724¹⁹. The restoration of the Church . . . is signified by 'Awake, awake, rise up, O Jerusalem' (Is.li.17). 1057⁴.

811⁷. 'I will stir up the Chaldeans' . . .

850¹⁴. As Divine truth has all power, it is said, 'Awake, awake, put on thy strength, O Zion' (Is.lii.1).

1177⁴. They are led by the Lord through Heaven, and thence by the excitation of their will and at the same time of their understanding.

J. (Post.) 330. All things are excited from the ultimate . . .

Inv. 24. For this reason the Lord stirred up so many men who attacked it; He stirred up Sweden, etc. to receive . . . He stirred up Gustavus Adolphus . . .

Excited. *Percitus.*

H. 562. He was excited by such hatred from anger . . .

Ad. 941. Occurs.

D. 2666. (Adulterers) are stimulated by the love of self.

2679. They were moved with the greatest fear . . .

2712. Moved with such delight . . .

3061. Moved with such anxiety . . .

3187⁹. For women with the love of whom they were excited . . .

4225⁹. Therefore they are not excited with such love . . .

4530. She was moved with such hatred . . .

5047. Such as are excited by the desire of exercising command . . . 5049.

E. 991⁹. Therefore they are excited by a deadly and diabolical hatred against Heaven.

Exclude. *Excludere.*

A. 8311. They thus exclude the good of charity . . .

8398². They hatch therefrom falsities from which come evils.

8869². As there is nothing of spiritual life in those things which are hatched from Own intelligence . . .

8941. To hatch or invent such things . . . from proprium. Sig.

9391¹⁶. They who do not want to acknowledge anything except what they themselves hatch (from scientific). Tr.

9688². Scientifics serve the understanding for objects, from which it hatches truths . . .

9852⁹. To hatch such a doctrine. Sig.

H. 108². They know how to . . . hatch their chickens.

344⁹. Thus they studiously exclude their children from Heaven.

357⁹. The man who abounds in many things is not excluded from Heaven.

420⁹. He is excluded from Heaven who (does not receive Heaven into himself).

R. 571. The doctrine of the Church hatched, not from the Word, but from Own intelligence. Sig.

T. 14². He is thus excluded from communion with the Angels of Heaven.

44. What bird, when it hatches its young from the eggs . . .

D. 1467. Propositions hatched from their own brain . . .

3875. They sit on their eggs; they hatch them . . .

3949. Aristotle . . . hatched from his own thought such things as he wrote.

5915. Luther . . . was told that he is of such a character because he hatched his dogmas from thought . . . J. (Post.) 31.

E. 381³. 'The hands upon the loins' = to hatch such things.

537¹³. 'To hew out . . . broken cisterns . . . = to hatch doctrinal things from Own intelligence . . .

714¹⁰. All who are in this conceit, and who at the same time excel in cleverness from natural lumen, hatch for themselves dogmas thence . . .

778⁵. They who exclude the goods of love and the works of charity from the means of salvation . . .

Coro. 29³. They, too, eat from the trees of knowledge of good and evil who hatch canons for the Church from Own intelligence . . .

Excogitate. See under CONTRIVE.

Excommunicate. *Excommunicare.*

P. 256². They who deny the Divine of the Lord . . . are excommunicated from the Church.

M. 264. (That devil said) In my right hand is the thunderbolt of excommunicating.

R. 798⁴. I absolve, or I excommunicate.

T. 14. That the man who does not acknowledge God is excommunicated from the Church . . .

380^o. The Arian and the Socinian heresies, which . . . are **excommunicated** from the Christian Church . . .

E. 741²⁵. They shall excommunicate him out of the world (Job xviii. 18) = to cast out from the good of the Church.

Excrement. *Excrementum.*

Excrementitious. *Excrementitius.*

A. 827. See ADULTERY. 2755. 5059. 5394. D. 2843. 4563.

938. On the excrementitious Hells of those who have lived in mere pleasures. Gen.art. 943. D. 3211. 3212.

981². The celestial acknowledge that in itself the human race is excrementitious . . .

987. It has been shown me by living experience, that, regarded in himself, a man and a Spirit, nay, an Angel, that is, the whole of his proprium, is the vilest excrement . . . —².

1096³. The delight of hatreds and of adulteries, which, regarded in itself, is nothing but an excrementitious delight; and into which it is also turned in the other life.

1514. The odour of the sphere of those who have indulged in mere pleasures, and have been in no charity and faith, is excrementitious.

1594⁴. It is as if excrement should say that it is pure gold.

1631^e. They who have been rich, and have lived in magnificent palaces, making their Heaven to consist in such things, and have been devoid of conscience and charity . . . at last become excrementitious, and exhale a sphere of stinking teeth.

1742². The delight (of the cupidities of the love of self and of the world) is in the other life turned into what is filthy and excrementitious, and . . . they perceive the stench of it to be most delightful. III.

1860. When he is told that such delight (of hatred) . . . is in the other life turned into what is filthy excrementitious and cadaverous . . .

2045³. (The love of self) is like filthy excrement, which dissipates and defiles every sweet odour.

4050^o. These are among the excrementitious lymphs. Des.

—⁴. They who relate to the excrementitious lymphs there. Des.

4631. An excrementitious odour (came) from the Hell where are adulterers.

— . When there was an excrementitious odour commingled with a cadaverous one (it came) from a Hell where there are adulterers who are also cruel.

4632. (Thoughts of those in the excrementitious Hell.)

4793^e. They were carried down through the excrementitious ways (in the brain). D. 3718¹/₂.

5060^o. (These insidious adulterers there) pass the time in most filthy excrements. D. 4085.

5175². But the meats which are hard . . . are detrued

into the intestines, and at last into the rectum, where the first Hell is; and at last they are cast out, and become excrements . . .

5380^e. The falsities and evils in which they are, in a spiritual sense, are nothing but urine and excrements.

5392^e. They who are defiled with more earthly dregs are beneath these, in the region of the intestines; but the excrements themselves which are discharged correspond to the Hells which are called the excrementitious Hells.

5717. There are some who relate to . . . the excrementitious things of the brain . . .

7161⁴. Evident from . . . the Hells which are called excrementitious, where there are adulterers who have had filthy pleasures as an end. Intolerable stenchs are exhale thence . . . but they who are in those Hells . . . love to live in these stenchs. For they are like those animals which pass their time in carcasses and excrements, and there have the delight of their life . . .

10037. Hence it is that dung and excrement correspond to the evils which are in Hell . . .

H. 488⁵. They who have passed their life in mere pleasures, and have lived delicately, and have indulged the palate and the belly, loving these things as the *summum bonum* of life, in the other life love excrementitious things and privies; these are then a matter of delectation to them; because such pleasures are spiritual dirt. They shun places which are clean and devoid of dirt, because they are undelightful to them.

D. 2773. The varieties of their life are very numerous, carrying excrementitious dirt; for these are the things which correspond to such a life . . .

2843. They directed my eyes to excrements, etc. 2852. 3024. 3403.

3124. See EXCRETION.

3149. Occurs. 3150.

3211. On the excrementitious Hell. 3212.

3482^e. Such a human race . . . can scarcely reason from the excrements of the intestines . . . and therefore they reason from the most filthy and vile excrements of the excrements. 3483^e. 3572.

3652. At last, when they are taken out, they appear to themselves to be excrementitious . . .

3665. In the sphere of goods they become more of what is excrementitious . . . than others.

3720. Such possess the excrementitious pores of the sweat . . .

3811. (Such) go into the most filthy excrements.

3859. (They who make an insidious attack during the night) are thrust down into an excrementitious Hell.

4038^e. They who in the life of the body have had no conscience; as adulterers and the cruel, become excrements . . .

4141. On excrements.

4461^e. He was shown where he was . . . in excrement . . .

E. 475¹⁰. 'Excrement' (Is. iv. 4) = the evil of the love of self.

[E.] 655¹¹. The reason Ezekiel ate a cake of barley made with the excrements of an ox (Ezek.iv.) was to represent that the truth and good of the Church was so . . . defiled by evils.

659⁵. Nothing is more delightful than an excrementitious stink to those who have been addicted to the love of commanding; and also to those who have taken delight in adulteries, and none in marriages.

922. The excrements, by which are signified infernal things, were carried outside the camp (Deut.xxiii.13,14).

De Conj. 95. There are some in the excrementitious Hells, who have been given to variety . . .

Excrescence. *Excrescentia.* D.Min.4739. 4740.

Excretion. *Excretio.*

Excretory. *Excretorium.*

A. 5380. It is known that there are secretions and excretions, in series, from the kidneys down to the bladder . . . They who in the Grand Man constitute these provinces . . .

5386. Elsewhere in the body, too, there are Secretories and Excretories; in the brain.

5390. To the unclean excretions there also correspond other Spirits, namely, such as in the world have been tenacious of revenge. . . To the unclean excretions also correspond those who draw spiritual things down to unclean earthly ones . . .

P. 296¹⁰. See DELIGHT-*jucundum*.

T. 659⁶. (Thus) the thought is the Purificatory and Excretory of the evils seated in a man from his parents.

D. 3124. On the Excretories in general.

— The brain has its Excretories, and so have all the viscera. Some of the things which are secreted serve for uses; as the salivas and the biles; some are cast out as excrementitious things through the pores of the skin, and other emunctories, as the nostrils. There were certain Spirits who belonged to the excrementitious things of the brain . . .

3147. In the human body even the excretions perform a use; as the three biles . . .

Exculpate. *Exculpare.*

Exculpation. *Exculpatio.*

A. 2483⁶. Such things are produced (from the memory) when anyone wants to exculpate himself . . .

2522. Exculpation from having so thought. Sig.

7273. So that they can no longer be exculpated to themselves, nor to others.

T. 297. See EXECRATE.

D. 4351. He only thought how he might exculpate himself . . .

4748. He could find exculpations which could not be contradicted.

5696. Reasonings by which they exculpate their Involuntary.

Excursus. *Excursus.* D.Love xiii⁴.

Excuse. *Excusare.*

Excuse. *Excusatio.*

A. 216. 'To sew the leaf together'=to excuse.

845. The ignorance and simplicity excuses; because there may be innocence in them.

976. That those who are in internal worship and in external worship thence, interpret such things into good, and excuse. Tr. 1085, 1087.

1079. They who are in the faith of charity . . . observe goods, and if they see evils and falsities, they excuse them . . . Tr.

1088⁶. The Angels excuse the things which are evil and false.

2215. That human rational truth wanted to excuse itself. Sig.

6559⁶. If good Spirits should speak evilly or do evil, they are . . . excused, because their end was not to do so; and they know that such things are excited with them by Hell . . .

6655². Those (men of the Church) who are like the Angels . . . if they see evil in anyone, excuse it.

7122². Evil Spirits excite falsities and evils; and the Angels excuse if the end has been good . . .

8573². He does not pray the Father for them . . . but He continually excuses . . .

365². The rich people who were called to the great supper, and excused themselves=the Jewish nation.

533⁶. Afterwards . . . from the delight of love, he excuses these evils . . . and calls them allowable . . .

N. 121². They who make faith alone saving, excuse a life of evil. Refs.

W. 350². Ignorance does indeed excuse; but it does not take away confirmed falsity . . .

M. 288. That (marriage semblances) are for the sake of excuses of blemishes.

292². I have heard excuses made by these women . . .

530. There are various circumstances . . . which mitigate and excuse crimes . . .

D. 1705. They in whom good reigns . . . excuse.

2320⁶. Unless ignorance excused, it would be all over with man.

4243⁶. They excused; they were good . . .

E. 797². They close Heaven against themselves by this, that they excuse evil works; which they excuse by this, that they say and believe that evils are not seen by God . . .

J. (Post.) 248. Occurs. 276. Can.Trinity ix.8.

Excuse. *Ignoscere.*

A. 986². (Evil Spirits) are excused when they do evil, when they are in any use.

1695. See EVIL SPIRIT.

2156⁶. They say that they acknowledge one Supreme Being . . . which is excused with those who are outside the Church.

2203^e. As rational truth is of such a character, it is excused, and is allowed to be in appearances . . .

7250^e. This is excused with them, because it is said from despair.

J. 1^o. As no one has known that there is a spiritual sense in everything of the Word, they who have taken up this opinion concerning the Last Judgment are excused. Ath.4.

W. 350^o. 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; ignorance does indeed excuse—*excusat*, but does not take away confirmed falsity; because this falsity coheres with evil, thus with Hell . . .

M. 415^o. The Angels replied . . . All in Hell have the ideas of their thoughts immersed in the senses of the body, and cannot elevate their minds above them, and therefore we excuse you . . .

422. Some are to be excused for having ascribed visible things to nature; because they knew nothing about the Sun of the Spiritual World, nor . . .

D. 3203. He was such interiorly, that he could never forgive anyone who had once seemed to do evil to him. . . . 3216^e.

Execrate. *Exsecrare.*

Execration. *Exsecratio.*

Execrable. *Exsecrabilis.*

A. 922. 'The prince in thy people thou shalt not execrate' (Ex.xxii.27)=that the doctrine of truth is not to be reviled. Ex.

W. 130^o. Beware of falling into the execrable heresy, that God has infused Himself into men . . .

T. 297. The abuse of the name of Jehovah God . . . for the sake of exculpation from evil intentions, which are solemn oaths combined with imprecations. 298.

D. 3296. The nature of his attempts, whether execrations, or magical things, I do not know . . .

E. 654⁶⁶. 'Ye shall be for a curse, for an astonishment, for an execration, and for a reproach' (Jer.xlii.18)=all things of damnation.

Execution. *Executio.*

A. 1320. It is the execution of Judgment, which is effected by means of evil Spirits.

Executioner. *Carnifex.* D.1065. 2305. 5635.

Exemption. *Immunitas.*

Exempt. *Immunis.*

A. 2526. 'In the exemption of my hands I have done this' (Gen.xx.5)=from the affection of truth, and thus from every faculty. . . In the Original Language 'exemption' is expressed by a word which also means cleanness and purity. . . Exempt or clean or pure hands, which are predicated of truths, do not exist unless there is good in the truths, that is, unless there is the affection of truth . . .

2533. That he should render the spiritual truth of doctrine exempt from the Rational. Sig. 2538.

Exercise. *Exercere.*

Exercise. *Exercitium.*

A. 1050^o. Man is born into no exercise of life, a brute animals are; but he learns everything; and the things he learns acquire habit from exercise . . .

1807^o. The soul is in the use and the end, and the body is in the exercise of them.

3913^o. The spiritual man is in his bliss . . . still more when he is in the exercise of good according to truths; nor does he spurn wealth, because he can thereby be in exercise.

6531. 'His herds'=the exercises of charity; (for) 'herds'=the exterior goods of charity; thus the exercises of it . . .

7884. By worship according to the order of Heaven, is meant all the exercise of good according to the Lord's precepts.

8123^o. He who does good for the sake of good . . . exercises charity.

8206^e. No one can be withheld from evil . . . unless by means of the exercise of charity in the world he has received that capacity.

9174^o. The exercise of charity is signified by 'to lend.' III.

H. 360^o. The exercises of charity . . . can exist in proportion as man has business to do.

W. 214. In a series of like degrees are will, understanding, and exercise; for . . . exercise is of use and thence of work.

215. It appears as though in use, action, work, and exercise, there is no more than such as there is in motion; yet all the prior things are actually in them; and that so fully that nothing is wanting . . .

216. Such are faith and charity without their exercises.

T. 407. Charity is exercised towards them in different ways . . .

413. Love towards the neighbour and its exercise towards man in the singular and towards man in the plural. Ex.

422^o. A priest . . . eminently exercises charity.

423. Justice and fidelity form his mind; and their exercises his body.

—e. Through exercises imbues charity.

439. That in the exercises of charity man does not place merit in works when . . .

444. For the exercises of moral life and of charity are the same.

D. 2764. They had exercised this in the life of the body . . .

4298. In the life of the body had studied . . . in thought, and in clandestine exercise to destroy others.

E. 831^o. Therefore their love towards the neighbour also consists in exercises, which are works.

1056^e. According to the quality and quantity of the cupidity of domineering and its exercise . . .

Exert. See EFFORT—*molimen*.

Exhale. *Exhalare*.

Exhalation. *Exhalatio*.

See BREATH—*halitus*.

A. 756^o. The phantasies which they infuse, and the cupidities with which they inflame man, are like inundations and exhalations thence.

1124. There exhaled from them the sphere of a cadaverous stink.

1316^o. This sphere is such because it exhales from every single thing in him.

1512. From those who have lived in hatred and revenge, there exhale such spheres as cause a swoon and excite vomiting.

1515. This sphere exhaled for some days wherever he went.

2380. The exhalation of Hell is unable to penetrate to Heaven.

4221. An as it were corporeal sphere exhaled from him.

4299^o. The misty and darksome sphere which exhales from the evils and falsities of those who are in Hell, appears like a mountain or rock under which they are hidden.

4301^o. As with the fragrance exhaled from flowers . . .

4311^o. There is a sphere exhaled from man's interiors which Spirits perceive . . .

4628^o. When Hell is opened, and the exhalation thence reaches good Spirits, they are seized with horror and anxiety . . .

5177. Compared to the nauseous stink which exhales from the stomach. H.488^o.

6206^o. The spiritual sphere with a man or Spirit is an exhalation flowing out from the life of his loves.

6571^o. This is manifest from the sphere that exhales from such from afar. 7454^o.

6872^o. That a man is altogether as his love . . . is manifest from the Angels, . . . who when seen appear as forms of love. The very love not only shines forth from them, but also exhales, so that you would say that they are nothing but loves.

7766. Damnation is felt through the stench that exhales from them . . .

8146^o. They are exhalations from their life.

8343^o. Falsities and evils are exhalations from the Hells.

9606. Spheres proceed from every angelic Society in Heaven, and from every Angel in a Society; these spheres exhale from the life of the affections of truth and good of each one . . .

10188^o. They who are in Hell are in externals and not in internals; there also exhale from their externals evils and falsities thence which appear around them like smoke from a furnace.

H. 429. Through those caverns are exhaled nauseous and fetid stenches . . .

574. From every Hell there exhales a sphere of the cupidities in which they are who are there.

585. When they are open, there exhales thence either as it were fire . . .

588^o. Many Hells communicate with each other by means of exhalations . . .

W. 293. Each thing is encompassed with something like that which is within it, and this is continually exhaled from it.

P. 23. From Hell there is continually exhaled evil and falsity; and from Heaven there is continually exhaled good and truth . . .

196. According to these spheres exhaled from their affections through their thoughts . . .

M. 263. From his body there exhaled a stinking and unclean heat.

T. 331. In the Spiritual World there is exhaled from everyone the sphere of his love.

365^o. Sympathies and antipathies are nothing but exhalations of affections from minds.

D. 2623. In the other life, delights are . . . as it were their exhalations.

2868. That thought is perceived by Spirits like an exhalation.

4631^o. That mist is an exhalation from them.

D. Min. 4786. An exhalation from deep Hells exhaled from him while he was speaking.

—e. The exhalation from this Hell, when it is opened, is such, that it infects those who encounter it . . . for it excites their interior evils.

4829. Many spheres produce an effect like that from exhalations.

E. 374^o. To cause his soul to exhale (Job xxxi.39)= to empty out the spiritual life.

632^o. There arises an exhalation thence, and its contagion infects those who walk over it.

1098. That their Hell is such, is evident from the exhalations thence, which are profaned truths and goods . . .

Exhaust. See under DRAW OUT—*exantlare*.

Exhaust. *Enecare*. T.38^o.

Exhaust. *Exhaurire*.

A. 5354^o. The advance of regeneration . . . cannot be fully exhausted by any Angel to eternity.

Exhilarate. *Exhilarare*.

M. 5^o. Most gladsome social gatherings which exhilarate the minds of the Angels.

300^o. The mind is exhilarated at the sight of these (pledges of love.)

T. 433^o. The spiritual sphere which reigned in those feasts . . . exhilarated the mind—*animus*—of each person.

D. 1675^o. This exhilarated him.

E. 391^o. 'I will exhilarate them in My house of prayer' (Is. lvi.7)= that He will endow them with spiritual truths.

Exhortation. *Exhortatio.*

A. 2358. 'He said' = exhortation. 5012.

4422^e. These words . . . are words of exhortation to those who are in the Church, to be in the good of faith . . .

6842. Internal exhortation and hearing. Sig. (For) 'to be called by God' . . . = influx from the Divine.

7033. 'Thou shalt say to Pharaoh' = exhortation. (For) 'to say,' when done by Divine command, = exhortation. 7034.

7087. It first treats of those who were infesting, that they did not attend at all to the Divine exhortation.

7090. 'They said to Pharaoh' = exhortation to those who are against the truths of the Church.

7095. That he was unwilling to hearken to the Lord's exhortation. Sig.

7097^e. This delight of their life is augmented by exhortations to desist. Ex.

7215. Exhortation by the Divine law to those who are of the Lord's Spiritual Kingdom. Sig.

8829. 'Jehovah said to Moses' = exhortation by the Divine. (For) 'to say' involves the things which follow, which are words of exhortation . . .

8830. 'To earnestly entreat' = exhortation.

9259. Exhortation and effort to amend. Sig.

10473. '(The people) said to (Aaron)' = exhortation.

R. 760. Exhortation by the Lord to all, both those who are in that religiosity and to those who are not in it, to beware of conjunction with it . . . Sig. E, 1106^e.

D. 3929. Exhortation thence not to do such things . . .

E. 873. 'Saying with a great voice' = exhortation. 884.

1106. 'I heard another voice saying from Heaven' = exhortation to those who are in truths and the good of life to beware of them.

Exhortation. *Oratio, Exhortatio.*

Life 4. (The exhortation read before the Holy Supper) 5. P. 114. 127. 153. R. 294⁹. T. 722. D. 5970. 6002. E. 250⁴. 254². 885³. —⁴.

Exile. *Exilium.*

A. 379. When charity is sent into exile . . .

T. 23. Everything spiritual of reason is cast out into exile.

E. 637¹⁰. 'To go away into exile' (Jer. xlix. 3) = to be destroyed.

811⁶. 'To go away into exile' (Ezek. xii. 11) = the dissipation of truth.

Exile. *Exulis.*

Exiled, to be. *Exulare.* T. 404. 770.

E. 386²⁶. 'The afflicted exiles' (Is. lviii. 7) = those who are in grief from falsities; for they who are in falsities stand outside . . .

652⁷. That these delights will cease, is signified by . . . 'the gladness of the land shall be exiled' (Is. xxv. 11). 919².

989. By faith alone . . . all the truths of the Church have been exiled . . .

Exinanition. See EMPTY—*exinanire.*

Exist, Come forth. *Existere.*

Existence, Coming forth, Manifestation. *Existentia.*

See under BE.

A. 42. Nothing exists—*datur*—in the universe which is not under some general, in order that it may exist and subsist.

932^e. It can never be but that a Church shall exist somewhere on the earth.

1034^e. It has been provided that such a man shall never exist again . . .

1096². This is the order of the existence of all things.

1432. Each and all things come forth and subsist from the Lord; and from the union of His human essence with the Divine one; and from the conjunction of both . . . with His Kingdom in the Heavens and on earth.

1619. Nothing ever exists before the sight of the Angels which is not representative . . .

1685². Such combats never exist before . . .

1807³. The reason that each and all things are representative, is that they have come forth, and continually come forth, that is, subsist, from the influx of the Lord through Heaven; (like) the human body, which comes forth and subsists through its soul; and therefore each and all things in the body are representatives of its soul.

1970. By genuine visions are meant visions . . . of those things which really exist in the other life.

—². When this sight is opened . . . the things which actually exist with Spirits are seen . . .

2621. (See the first of the important extracts under BE, here.)

2628. 'Born to (Abraham)' = to come forth from the Divine.

— (Thus) the Lord's Divine Human came forth from the Divine Itself. Tr.

2886. That which is unconnected does not come forth.

3158. A free state of deliberation . . . exists every moment while man is being reformed and regenerated.

3404². The eternal is the infinite as to manifesting.

3562. Unless what is lower exists—*sit*—from interior things, as an effect from its own efficient cause, it does not exist.

3627. It is a general rule, that nothing can come forth and subsist from itself, but from, that is, through another thing.

3674. 'Isaac sent Jacob' = the beginning of the manifestation . . . of the Lord's Divine Natural.

3680. 'He sent him to Padan Aram' = the beginning of the manifestation by means of the Knowledges of that good.

3937². It is the reception of life of which manifesting is predicated.

—³. Manifesting is predicated of the Lord also, but only while He was in the world; and He there put

on the Divine being. But when He became the Divine being, manifesting could no longer be predicated of Him otherwise than as something proceeding from Him. That which proceeds from Him is that which appears as manifesting in Him; whereas it is not in Him, but is from Him, and causes that men, Spirits and Angels come forth, that is, live. To come forth, with man, Spirit, and Angel, is to live . . .

[A.] 422². (Thus) before the organic forms of the body came forth, there was use . . . Use flows in from the Lord, through Heaven, according to the order and form according to which Heaven is ordered by the Lord, thus according to correspondences: thus man comes forth, and thus he subsists.

434⁵. There does not exist—*datur*—anything in the nature of things which does not come forth and subsist from other things. That which comes forth and subsists from other things is called a general; and the things of which it consists and subsists are called particulars.

—³. Corporeal things have come forth and have subsisted from the things which are of his spirit . . .

452⁴. As each and all things which are in the world . . . come forth and perpetually come forth, that is, subsist, from things prior to themselves, it follows that they come forth and subsist from a world which is above nature . . . And as there must be a continual connection with that World in order that they may subsist or perpetually come forth, it follows that the purer or more interior things which are in nature, and consequently which are in man, are from thence . . .

469². The Lord's Divine Human is the Divine manifesting—*existens*—from Divine being . . . and He Himself is Divine being; for Divine being and Divine manifesting—*existens*—are one. Sig. . . For the Divine manifesting—*existens*—is the Divine Itself proceeding from Divine being; and is in image a man . . .

472³. For without influx through Heaven, by which it becomes the Divine manifesting—*existens*, Divine being could not have been communicated to any Angel . . . That as to the Divine Itself the Lord is Divine being, and as to the Divine Human Divine manifesting—*existens*, see 4687. The Lord's Human itself could not receive any influx from Divine being, unless the Human in Him had been made Divine; for that must be Divine which receives Divine being. (Thus) the Divine truth does not proceed immediately from the Divine Itself, but from the Lord's Divine Human.

498⁵. For 'form' = the essence of a thing; and 'aspect' = the manifestation thence; and as good is the essence itself, and truth is the manifestation thence . . .

508⁴. It is a fallacy of merely natural sense, that from the first creation there has been impressed on seeds the quality of growing into trees and flowers, and of prolificating themselves, and that thence is all coming forth and subsistence. And if they are told that nothing is able to subsist unless it continually comes forth, according to the canon, that subsistence is a perpetual coming forth; and also that everything which is unconnected with what is prior to itself falls into nothing, the Sensuous of the body . . . does not apprehend it; nor that each and all things subsist just as

they have come forth, by influx from the Spiritual World, that is, through the Spiritual World from the Divine.

527². It is the Divine truth, which proceeds from the Divine good, that is, from the Lord, from which all things have come forth and do come forth . . . 688^{0e}.

5711. Whatever in universal nature has no correspondence with the Spiritual World does not come forth; it has no cause from which it may come forth, consequently from which it may subsist . . . Effects cannot subsist unless the cause is constantly in them.

—². So is it with the cause relatively to the end; unless this cause also comes forth from its cause, which is the end, it is not a cause . . . Hence it is evident, that as each and all things in the world have come forth from the Divine, so they do come forth from the Divine.

6040. Influx is circumstanced as are coming forth and subsistence; nothing comes forth from itself, but from what is prior to itself, thus at last from the first; that is, from being and manifesting—*existere*—from itself. It is also evident that all things subsist from the Same; for subsistence is circumstanced in the same way as coming forth; because to subsist is to perpetually come forth. H.g. W.303.

6451. The gathering or manifestation of spiritual good in the goods and truths of the Natural. Tr.

649^e. That which is called fortune, is from the influx of Providence into the ultimates of order, where it so comes forth.

6574^e. See END.

7381³. The ideas of space come forth from measurement by times.

7384^e. The Natural comes forth through the Spiritual.

7488. All evils come forth from (these loves) . . . All goods come forth from (these loves); and as all goods, so do all truths come forth thence.

7520. From the presence (of Heaven), there is the manifestation of such things with the evil. Sig.

7643. Evil is not from the Lord; but it comes forth from man . . .

7695. All haste comes forth from some affection that has been excited.

7879. The evils which are there all come forth through influx from the Hells . . . and they come forth according to the state of the evil in which are the Spirits who are being devastated; and the state of evil comes forth according to the privation of good and truth.

7906². The purification of truth from falsity in man can never exist without fermentation . . . But after this combat has come forth . . .

8162. Horror comes forth from the mere influx of falsity and evil with those who have conscience.

8164. The anxieties which then come forth . . . They come forth from the hurting of the natural life.

8211². Whatever comes forth in the natural world, derives its origin and cause from those things which come forth in the Spiritual World.

8237². The Angels (can see) all things which come forth (in the Hells).

8470². As these things involve those which come forth in the Societies in Heaven . . . 8472.

— . All there communicate with each one ; hence comes forth the good of all in general . . .

8603². Each and all things in universal nature come forth from interior things in their order . . .

8695^e. The truths of good are truths which are from good, and in themselves are goods ; because they derive their manifesting from good.

8812. The correspondence of such things as come forth in the natural world with those which are in the Spiritual World.

8864^e. That which is inmost reigns universally in the things which are round about . . . for thence is the essential of the manifestation of all things.

9128³. The case is the same with sight as it is with every thing which comes forth—*existente*, that nothing comes forth from itself, but from what is prior to or higher than itself, thus at last from the First or Highest . . .

9186². Nothing comes forth in Heaven except from (good conjoined with truth).

9224. Faith comes forth from (the good of charity).

9235. This comes forth from (the following circumstance).

9267. The reason 'words'=truths, is that in the Original Language 'word'=that which is something, and that which really exists. Hence it also=truth ; for everything which really exists from being has relation to truth.

9278. The works of the six days, and the rest on the seventh=the things which come forth with man in the first and second states of his regeneration ; and also those which come forth with him when he is regenerate.

9293. Attends not to the deeds, but to the will, from which, through which, and for the sake of which, the deeds come forth.

9327². For the Divine truth proceeding from the Lord is that reality through which all things have come forth, and through which all things subsist.

9331². All falsity which injures . . . derives its manifesting from evil ; for falsity from evil is evil appearing in a form.

9473². Nothing comes forth from itself, but from what is prior to itself ; so also is it with truth and good. That from which anything comes forth is internal ; and that which comes forth is the external of it. Each and all things which come forth are circumstanced as are cause and effect ; no effect can come forth without an efficient cause . . . They are also circumstanced as are endeavour and motion ; no motion can come forth without endeavour . . . (And so again) no action can come forth without will . . . From these things it is evident, that in each and all things there must be an internal, in order that they may come forth, and that they may afterwards subsist . . .

9679. The manifestation of the inmost Heaven within that uniting medium. Sig.

9737. 'In carrying it'=manifestation and subsistence. (For 'to carry'=to hold together in a state of good and truth, thus to come forth and subsist.

—^e. Here 'to make'=that it may come forth ; 'to carry'=that it may subsist ; and 'to bear'=that it may perpetually come forth.

9809. For the Heavens come forth from Him . . .

9847. Manifestation and subsistence from good. Sig. . . . (For 'to be encompassed with sockets of gold'=to be continued from good, and to derive manifestation ; and as it=to derive manifestation, it=to derive subsistence ; for that from which anything comes forth it also subsists by ; for subsistence is a perpetual coming forth.

9987. Everything which really comes forth, and which is anything, is from Divine truth. Sig.

10076². From (the Divine truth which proceeds from the Divine Good of the Divine love of His Divine Human) the Heavens have come forth ; and from it they perpetually come forth, that is, subsist ; or, what is the same, from it the Heavens have been created, and from it they are perpetually being created, that is, preserved ; for preservation is perpetual creation, as subsistence is perpetual coming forth.

10158. 'God'=the Divine manifesting ; and the Divine manifesting is the Divine of faith, thus the Divine truth ; for all truth comes forth from good ; for truth is the form of good.

10200. For the things which come forth in the world are images of the things in the Heavens ; because everything natural comes forth from what is spiritual ; that is, from the Divine in the Heavens.

H. 1. Afterwards a New Heaven with a new earth will come into existence.

89. Therefore whatever in the natural world comes forth from the Spiritual World is called a correspondent. It is to be known that the natural world comes forth from the Spiritual World, precisely as an effect does from its efficient cause.

108. That all things which are in the world come forth from the Divine . . .

109. These take place successively and come forth simultaneously in such admirable order . . .

117. From this origin are all things which come forth and appear in the Heavens . . . The reason the Lord in Heaven appears as a Sun, is that it is the Divine love from which all spiritual things come forth ; and, by means of the sun of the world, all natural things. 172.

173. The things which come forth in the Heavens, do not come forth in a similar way to those on earth ; in the Heavens all things come forth from the Lord according to correspondences with the interiors of the Angels . . .

178. Because they correspond, they really come forth.

264. For they place the existence of every thing in what is material.

281^e. Marriage love derives its existence from innocence . . .

[H.] 286. Divine peace is in the Lord, **coming forth** from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in Heaven is from the Lord, **coming forth** from His conjunction with the Angels . . .

289. When there **comes forth** with him the conjunction of good and truth . . .

303. As the learned have thus thought, they have seen and said, that subsistence is a perpetual **coming forth**; thus that as all things have **come forth** from the First, they also perpetually do **come forth**, that is, subsist.

416^e. How great a multitude of Angels, from the first creation to the present time, has **come into existence** from (little children who die).

418. Whatever **comes forth** interiorly in man, **comes forth** in forms which are substances; for that which does not **come forth** in substances as subjects, is nothing.

426. The varieties of the duration (of the stay in the World of Spirits) **come forth** from . . .

434. Unless (thought and perception) were in and from substances . . . they would not **come forth** at all.

463. The things inscribed on the memory from the will and its thought, are . . . inscribed on the whole man, and there **exist** in order according to the order of the parts of the body.

475. Without terminations, (the will and thought) are as things untermiated, which do not as yet **exist**, thus which are not as yet in the man.

479⁴. Such a thing cannot **exist** in the world.

489. Such things as are in the Heavens, which **come forth** from the Sun . . .

492^e. From this habit it **comes forth**, that man scarcely knows his interiors.

494. This **comes forth** in the Spiritual World from the fact . . .

567. Natural heat which **comes forth** from the sun . . .

—³. He who believes that anything **comes forth** in the natural world without the influx of the Spiritual World, is mistaken; for what is natural does not **come forth** and subsist except from what is spiritual . . .

589. Without equilibrium in them nothing **comes forth** and subsists.

—². All **coming forth** or effect takes place in equilibrium . . .

— . Spiritual equilibrium or freedom **comes forth** and subsists between good acting . . . and evil reacting . . .

S. 115. They who maintain that . . . without the Word man can know the **existence** of God, and of Heaven and Hell . . .

W. 16. God is a Man, and thereby he is a God **coming forth**; not **coming forth** from Himself, but in Himself. He who **comes forth** in Himself is the God from whom all things are.

61². Each and all things of the vegetable kingdom . . . **come forth** from seed.

84². The Sun of the Spiritual World in its essence is

such, that spiritual heat and light can **come forth** from it; and the sun of the natural world in its essence is such, that natural heat can **come forth** from it.

342. Whether such things **come forth** from eggs . . .

— . Worms **come forth** in seeds, kernels, etc.

R. 31. Nothing exists—*datur*—which does not **come forth** thence . . .

66^e. The perfection of every form **comes forth** from various things suitably placed in their order.

99². Infestation does not **exist** in the natural world . . .

228. The spiritual state in which manifestly appear those things which **exist** in Heaven.

231². Because he does not know that all things which **come forth** in the Spiritual World are correspondences; and that all things which **come forth** in the natural world derive thence their spiritual origin.

343. As this **comes forth** below from the multiplication of evils . . .

463⁷. Are not external things for the sake of internal ones, that they may cease in them, and subsist in them, and thus **come forth** . . .

476. The Church will expire unless a new one **comes forth** . . .

478. This (evangelization) will **come forth** after the Last Judgment . . .

547^e. It is certain that the New Church . . . will **come forth** . . .

M. 5³. The delight of use derives its essence from love, and its manifestation from wisdom.

68. Love manifests itself—*se manifestat*; nay, it **comes forth** and lives, by means of these delights.

86. The preservation of the whole is nothing but the perpetual influx of Divine good and Divine truth into forms created by themselves; for thus subsistence or preservation is a perpetual **coming forth** or creation.

133^e. These things cannot but **come forth** from the Divine wisdom . . .

147. That the chastity of marriage **comes forth** by means of a total renunciation of whoredoms from religion.

320. What is natural derives its origin from what is spiritual; and in its **coming forth** is nothing but a congeries of spiritual things gathered together . . .

326². This **comes forth** on account of the difference between what is spiritual and what is natural. 328.

388. From the singulars, the universal **exists** and consists.

422. If the devil actually **exists** . . .

444⁴. The two Angels asked, How could evil **come forth**, when nothing but good had **come forth** from creation? In order for anything to **come forth**, it must have an origin . . .

I. 4. That the Spiritual World has **come forth** and subsists from its own Sun; and the natural world from its. 9.

— . Subsistence demonstrates **coming forth**; and therefore it is said that subsistence is a perpetual **coming forth** . . .

9. As perpetual subsistence is thence . . . **coming forth** is also thence; for to perpetually subsist is perpetually to **come forth** as it has **come forth**.

11. Nothing **comes forth** from an active alone, nor from a passive alone . . . (Thus) whatever in this solar world has **come forth** from the beginning, and afterwards **comes forth** every moment, is from what is spiritual through what is natural.

T. 24. A plurality of Gods . . . **arose** solely from . . .

67. In order that uses may **come forth** . . .

—^e. Love and wisdom really **come forth** . . .

346. Faith, as to its **manifestation** with man, is spiritual sight.

658³. See ESSENCE.

772. This (second) Advent of the Lord **exists** in order . . .

D. 158. Occurs. 1699. 2329. 3411. 3972. 4066. 4295. 4351. 4602. 4847³. 5175. D.Min.4609. 4648. E.897². 931. 1043². 1187. 1196².

690². Do not believe in the **existence** of Spirits.

990^e. They suppose that they know the causes of all things, and are thus persuaded of **existence**.

1389. That such things **exist** . . .

1708. On the **coming forth** and subsistence of human bodies from the Lord through the Grand Man.

2393. Why Spirits do not . . . instruct men concerning the **existence** and quality of Spirits.

3118. That natural things **come forth** from spiritual ones.

— . Acts . . . **come forth** from the thought . . .

3477^e. (The absurdity) that God **came forth** together with the world.

E. 294. 'Thou hast created all things'=that from Him is all **coming forth** and life . . . not natural **coming forth** and life, but spiritual **coming forth** and life.

295. The reason 'to create'=to **come forth**, is that those alone are said to **come forth** who have been reformed . . .

419¹. Winds **come forth** in the Spiritual World also . . . and they **come forth** to the lower parts of the earth there.

435². The good of life is the effect, in which the prior causes **come forth**; which do not **come forth** unless there is an effect in which they may **come forth** and subsist.

504. All goods derive their **existence** from celestial and spiritual love; and all evils derive their **existence** from the loves of self and of the world . . .

638¹. 'To be to him as the dev'=its spiritual **coming forth** and rebirth.

675. 'To fall'=to disappear, thus not to **exist**.

795. The **coming forth** of faith from charity. Tr.

—². Concerning the **coming forth** of charity and of faith with man, it may be said, that each **comes forth** at the same moment; for although charity produces faith . . .

797⁴. Love, in its essence is to will; and in its **manifestation** is to do.

822². Neither faith nor charity **exists—est—with** man, until they **come forth** actually; and they **come forth** actually in works.

826². The affections of good and truth . . . cannot but **come forth** in act; and when they **come forth** they are called uses. 831⁴.

832³. That these two thoughts **exist**, everyone . . . may see.

852³. The Divine Itself of the Lord, from which His Human **came forth** . . .

876². The Heavens . . . are not permanent, like the lands of our Earth; but **come forth** in a moment entirely according to the reception of Divine truth by the Angels . . . 926².

893. Nothing can **come forth** in thought, unless it is from some affection . . .

1047². It thus comes to pass that . . .

1069². Jehovah, as to His being, is Divine love; and as to His **manifesting**, is Divine good united to Divine truth.

—^e. 'The Only-begotten of the Father'=the **coming forth—exists—or** proceeding from the Divine being in Him.

1111³. One Divine by itself is not possible, but there must be a trine: this trine consists of being, **manifesting** and proceeding. Being must by all means **come forth**; and when it **comes forth** it proceeds . . . (Thus) the being of an Angel is that which is called his soul; his **manifesting** is that which is called the body; and the proceeding from both is that which is called the sphere of his life. Without the latter, an Angel neither **comes forth**, nor **exists—est**.

—⁴. The Divine called the Father is Divine being; the Divine Human called the Son is the Divine **manifesting** from that being; and the Divine called the Holy Spirit is the Divine proceeding from the Divine **manifesting** and from the Divine being. 1116³. —⁴.

1126². As Is is not Is, unless it **comes forth**, being and **manifesting**, in God, are one; for while He Is, He **comes forth**; and while He **comes forth**, He Is.

1206². One thing **comes forth** from another progressively even in the natural world; but this through causes from the Spiritual World . . .

1210². That from the Spiritual, through these forces, there **come forth** plants, and also animals; both those which appear in Heaven, and those which are in the world.

1218². They **come forth** according to the states of the Angels . . .

1226². In the Spiritual World, earths **come forth** in a moment . . . D.Love xii³.

De Verbo 6⁵. Aristotle, Cicero, and others, have written concerning the **existence** of God . . .

D. Love xix^e. To will and not to act is not possible, because it does not **come forth** . . .

xxi². In order that these faculties may **come forth** in effect and in use, they have been made of created substances and matters . . .

D. Wis. ii⁴. As natural things have **come forth** from

spiritual things—[and as they] perpetually **come forth**, that is subsist from them—they are correspondences . . .

[D. Wis.]^v. (The will and the understanding) **come forth** actually . . .

—^c. The **existence** and permanence of (the thoughts and affections) is memory; and the reproduction of them is reminiscence.

ix. **Love comes forth** in use.

xi. 7a. Therefore, when the Lord's Divine love **comes forth** with man in charity . . . His Divine wisdom **comes forth** with man in faith . . .

xii. That the Lord . . . animates all things in Heaven and the world . . . some to live, and some to be and **come forth**.

3². The presence of this Sun also **comes forth** by means of heat and light . . .

5. By animation is meant not only that they live, but also that they are, and **come forth** . . .

—². Rose gardens and greeneries which **come forth** new every morning . . .

—³. From the human race as a seminary, the . . . **Angels come forth**.

—⁴. But a full idea of the creation or of the **coming forth** of all things in their order from life . . . cannot be given . . .

Can. God iii. 2. As God is and **comes forth** in Himself, and as all things in the world are and **come forth** from Him, He is infinite.

iv. II. See CREATE.

Redeemer i. 8. **Good comes forth** by means of truth, consequently, truth is the form of good.

iii. 2. Everything which **comes forth** and goes forth from the mouth of God . . .

Trinity i. 4. The trinity of God did not **come forth** actually until . . .

x. Unless a New Church **comes into existence** . . .

Exodus. *Exodus.*

A. 7932¹. (The general subject which is treated of in Exodus.)

Exorcism. *Exorcismus.* J.(Post.)214. Coro.45.

Expand. *Expandere.*

Expanse. *Expansus.*

Expansion. *Expansio.*

A. 24. 'Let there be an **expanse** in the midst of the waters, and let it be distinguishing between the waters and the waters' (Gen.i.6) . . . The internal man is called 'the **expanse**;' the Knowledges which are in the internal man, are called 'the waters above the **expanse**;' and the scientifics of the external man, are called 'the waters under the **expanse**.' 9340³.

25. 'To **expand** the earth, and to stretch out the heavens.' Ill.

30^e. Therefore the luminaries are said to have been placed 'in the **expanse** of the heavens' (ver.14), that is, in the internal man . . .

5319². See EMBROIDER.

6385². The Knowledges of good and truth are de-

scribed by such things as belong to a ship; namely, by 'the **sails—expansionem**' (Ezek.xxvii.7).

7596. 'I will **spread out** my palms to Jehovah' (Ex. ix.29)=intercession. . . To **spread out** the palms is a matter of gesture or action which corresponds to the supplication of the heart . . .

7988⁴. 'Then shall the intelligent shine forth as the brightness of the **expanse**' (Dan.xii.3).

8043³. 'To **expand**,' and 'to stretch out'=to make or create from Divine power.

8330^e. 'To praise in the **expanse** of strength' (Ps.cl.1) =from the good of charity which is from the Lord.

9348⁴. 'To **spread** the net over him' (Ezek.xix.8)=to allure by the delights of earthly loves and by reasonings thence.

9514. 'The cherubs shall be **expanding** their wings upwards' (Ex.xxv.20)=the elevation of the truth of faith. . . For in the **expansion** of the wings upwards there is the endeavour to elevate themselves . . .

9596⁴. (Thus) may be known what is signified by 'to **expand** and to stretch out the heavens' in the following passages.

—⁵. 'To stretch out the heavens, and to **expand** the earth,' here, has a like signification to 'to stretch out and **expand** the Habitation' by means of the curtains; which is to regenerate man; and thus to create or form a new Intellectual in which there is a new Voluntary . . . —⁶, Ill.

—^c. In Gen.i. is described the regeneration of the man of the Celestial Church; and his new Voluntary and Intellectual are described by 'the **expanse**.' 'The waters under the **expanse** and above the **expanse**' are the truths of the external and of the internal man. 10238³.

H. 347. 'The **expanse** of Heaven,' from correspondence, =that Intellectual . . . which is in the light of Heaven.

567³. **Expanding** and opening (seeds).

N. 4. The ancient Heavens constitute higher **expanses**; but the New Heaven an **expanse** beneath them; for the Heavens are **expanses**, one above another. In the highest **expanses** are those who are called celestial Angels. . . In the **expanses** under them are those who are called spiritual Angels . . .

W. 303. As these prior things continually decrease in activity and **expansion** down to ultimates; it follows that when their activity and **expansion** ceases in ultimates, they become substances and matters such as are in earths.

315. The heat, light, and atmospheres of the natural world only open seeds, keep their productions in **expansion** . . .

P. 319. The heart and lungs, where there are alternate **expansions** and compressions . . .

—². The **expansions** and compressions (in the organic forms of the mind) . . .

R. 51. The stars which appear in the **expanse** there . . . 65.

260. For the Heavens are **expanses**, one above another; and each **expanse** is like an earth under the feet of these

who are there. The highest **expanse** is like the top of a mountain; the second **expanse** is beneath it, but extends itself more widely on the sides round about; and the lowest **expanse** more widely still . . . S76². E.702².

M. 11. The Heaven of those Angels at first, at a distance, appeared to them like an **expanse** in the clouds . . . T.740.

42. One morning I looked up into Heaven, and saw above me **expanse** over **expanse**; and I saw that the first **expanse** opened . . . then the second . . . and at last the third; and, from enlightenment, I thence perceived, that upon the first **expanse** were the Angels who constitute the First Heaven; upon the second **expanse** were the Angels who constitute the Second Heaven; and upon the third **expanse** were the Angels who constitute the Third Heaven.

44³. It is a most pleasant **expansion** of all things of the mind, and thence of all things of the bosom.

6S. It **expands** the inmost things of the mind, and at the same time the inmost things of the body . . .

207³. In idleness, the mind . . . is not **expanded**. . . Would not the vital **expansion** of the face shrivel up? . . . What keeps the system of the whole body in **expansion** and tension but the strain of the animus? T.694.

380⁶. Whether the centre is of the **expanse**, or the **expanse** of the centre. Ex. T.35.

—¹⁰. Concerning the centre and the **expanse** of nature and of life.

—¹¹. The **expanse** of the centre of life is called the Spiritual World, which subsists from its own Sun; and the **expanse** of nature is called the natural world, which subsists from its own sun. As spaces and times cannot be predicated of love and wisdom, but states instead of them, the **expanse** around the Sun of the angelic Heaven is not an extense, but still it is in the extense of the natural sun; and is with the living subjects there according to the receptions; and the receptions are according to the forms.

—¹³. Now, as the **expanse** originates from the centre . . .

502². They declared, that this state was a state of the **expansion** of all things of the life of their body . . .

I. 13². The delights of love and the pleasant things of wisdom **expand** minds—*animos*, and adapt them to reception; as joys and gladnesses **expand** faces . . .

16³. The atmospheric **expanse** from the sun down to the Earth (is in degrees of both kinds).

T. 20^e. They have no other notion of God, than as of the nature of the universe in its primes, thus as of its **expanse**.

376⁶. If charity and faith exist only above works, they are in an **expanse**, or in the mind, like . . .

D. 5937. High over the mountains were a number of **expanses** . . .

E. 283⁷. **Expand**. Ill. 315¹⁷. 659²⁴. 721¹⁹. 799⁵.

294¹². They are said 'to be **expanded** and extended' when truths from good are multiplied. 304¹⁸. 340²².

340²². 'The seed . . . which spreads itself towards the

west,' etc. (Gen.xxviii. 14)=Divine truth proceeding from the Lord, and received by those . . .

513¹¹. 'They that spread a net' (Is.xix.8)=those who want to procure intelligence by means of Knowledges.

600¹². 'To stretch out the curtains of the habitations' (Is.liv.2)=the increments of the Church as to the truths of doctrine.

654²¹. 'The **expansion**' and 'the sign' (Ezek.xxvii.)=manifestation; for spiritual truths are manifested by means of knowledges; because they appear by them to the sight and to the perception of the natural man.

1042⁴. 'The covering' and 'the **expansion**' (Ezek.xxvii.)=the external things of that Church.

1057³. 'To spread out' and 'to found' (Is.li.13)=to establish.

1133⁶. There are six **expanses**, (three in the Heavens, and three in the Hells). Coro.16.

J. (Post.) 126. Above these there are **expanses** . . .

5 **M. 21**. They appear as in an **expanse**, and the **expanse** as a cloud.

Expect. *Expectare.*

Expectation. *Expectatio.*

A. 880. 'He waited yet seven days' (Gen.viii.10)=the beginning of the second state of regeneration. . . The time which intervenes . . . is expressed by 'he waited.'

1123. They said that in their time . . . they expected the Lord . . . 1124.

1712². Thinking . . . that I ought to await immediate influx . . . 1911². 1937². 5660². 731S. 10299⁷. P.200^e. 321. T.356.

R. 33. 'The patient **expectation** of Jesus Christ' (Rev.i.9)=the Advent of the Lord . . .

T. 764³. That the Advent of the Lord is to be expected . . .

D. 1695^e. **Expecting** no such things.

E. 49. 'The **expectation** of Jesus Christ'=where there is the Knowledge of the Divine of the Lord in His Human. 'The **expectation** of Jesus Christ'=when that time comes when the Church Knows the Lord; and (it does so) when it acknowledges the Divine in His Human. . . The Church of which this is said, is the Church which is to come after the present one, for it is said in **expectation**.

179⁸. The Advent of the Lord is signified by 'I have waited for Jehovah; my soul waits for the Lord . . .' (Ps.cxxx.5,6).

—'. 'They that watch for the morning'=those who await the Advent of the Lord.

514¹¹. 'To wait' (Ps.civ.27)=to long for.

526¹¹. 'We wait for light, but behold darkness' (Is.lix.9)=the **expectation** of truth, but behold falsity.

701³. He who waits for influx receives nothing . . .

Expel. See DRIVE OUT.

Experience. *Experientia, Experire.*

See DISSECTION.

A. 59^e. From the **experience** of so many years . . .

319. Besides much other **experience** . . .

322. I know the contrary from a thousand . . . **experiences**.

892^e. They cannot learn so well by descriptions as by living **experiences**; therefore . . . it is allowable to adduce them.

1378^d. As visible **experience** teaches, it is believed.

1395. It has been granted to know many things (about perception) from **experience**.

1673^e. It has been granted to know from continual **experience** to the life.

1755. (Swedenborg refers to his **experience**). 1783. 1870. 1884. 1925. 1931. 1966. 1968. 1984. 2119. 2123. 2127. 2219. 2284. 2290. 2309. 2406. 2475. 2481. 2796. 2871. 2992. 4067. 4227. 4249. 4280. 4311³. 4319. 4323. 4330. 4410. 4413. 4495. 4623. 4629. 4747. 5096. 5179. 5377. 5387. 5427. 5527. 5608. 5628. 5713. 5725. 5846. 5849. 5855. 5858. 5860. 5893. 5978. 6191. 6196. 6212. 6213. 6307. 6309. 6310. 6315. 6321. 6333^e. 6469. 6474. 6478. 6845. 6954. 7122. 7137. 8495¹. H.17. 74. 184. W.202². 243. 266². M.36². D.2464. De Dom.25.

1771. Which is not dissipated, except by . . . living **experiences**.

2411². This everyone may know from his own **experience**. 4368³.

2588³. Everyone according to his own . . . **experience**.

2657². The first Rational . . . is procured by means of the **experiences** of the senses, etc.

2682². In order that they may be brought through **experience** itself into the Knowledge of the fact . . . 4224^e.

2694³. When they see their **experiences**, or are in them, they confess that the case is so, but . . . —⁴.

2718. By knowledges are meant . . . every matter of knowledge which can be imbued by **experience** . . .

3743. Although they are shown by living **experiences** in the other life . . . and are then convinced . . . they afterwards remain of the same opinion . . . 6193^e.

3981. 'I have **experienced** that Jehovah hath blessed' (Gen.xxx.27)=to know for certain that it is from the Divine.

4321. This is not to be denied, because **experience** itself dictates it.

4364^e. A man can confirm this by many **experiences** in himself, if he is once in the faith that the case is so.

6058^e. This ought to be illustrated by **experiences**. H.435.

6125. The Intellectual in man . . . consists in the mental view of subjects from such things as belong to **experience** and knowledge . . .

6386^e. Scientifics are those things which belong to the **experience** of one's self and others.

7298². Hence, the moment any truth is presented to good Spirits by manifest **experience**, something opposite is presented . . .

9440. By means of sensuous **experience** . . .

P. 217. General **experience** testifies . . .

M. 182². By the hoofs (of Pegasus) they understood the **experiences** through which comes natural intelligence.

D. 772. Natural **experience** . . . does not obstruct spiritual Knowledges.

1693. Only from the external senses or the **experience** of the external senses . . .

2544. Yet the **proof** is most certain . . .

3569^e. Therefore it is necessary for faith to be implanted otherwise than merely through knowledge and **experiences**.

4109^e. An **experience** that evil is not in me.

D.Min. 4636. Still, in course of time (the sons of the Most Ancient Church) were given to know all things of faith through instruction, **experience**, inspiration, and revelation.

E. 897^e. I speak from **experience**.

J.(Post.) 315. All theoretical matters are to be drawn and concluded from **experiences**, and are also to be confirmed by them. Unless experimental things as it were lead man's hand, he may be deluded in theoretical matters . . .

D. Wis. ii². This may be evident from **experience**, and be confirmed by reason. —³. vii. 2. 3.

Experiment. *Experimentum.*

Experimental. *Experimentalis.*

H. 353. By sciences are meant **experimental things** of various kinds; physics, astronomy, etc.

D. 1967. People (now) care little about truths, but only about **experiments** . . .

5785. One who is more celebrated in **experimental things** than anyone else in Europe . . .

J.(Post.) 315. See **EXPERIENCE**.

Expert. *Gnarus.* W.403².

Expert. *Solers.*

Expertly, Skilfully. *Solertes.*

Expertness. *Solertia.*

A. 1637. Spirits speak so skilfully in man's vernacular . . .

8378^e. Hence comes stupidity in the things of thought and judgment; and shrewdness in those of the body and the world.

10236⁷. The sensuous man is **expert** above others in ratiocinating, and in acting for the sake of gains and honours . . . H.353³.

385. Certain Spirits . . . infested me with a peculiar **expertness** . . .

M. 164. The virtues which belong to the moral wisdom of the men, are **expertness**, etc.

D. 2744. And this with such **expertness**, that . . .

5956. On **expertness** in calculating in the Spiritual World.

Expiate. *Expiare.*

Expiation. *Expiatio.*

Expiator. *Expiator.*

Expiatory. *Expiatorius.*

A. 645^e. See BITUMEN.

716³. Because it here treats of **expiation**, which is of the Lord alone.

901². If the third day and the seventh were not representative . . . of what is holy, that is of **expiation** . . .

2776². It is the general belief that . . . by His passion the Lord **expiated** all iniquities. L. 18. T. 134.

2818. They sacrificed their children, thus believing that they were **expiated**, and God propitiated.

3400. The separation of sin through good from the Lord is redemption, which is also represented by the **expiation** by the priest, when he offered the sacrifice of guilt. III.

4503¹⁰. Therefore the inquisition and **expiation** by means of a calf . . .

—^e. Why such an **expiatory** process was commanded.

4735¹¹. In like manner in the rest of the . . . **expiations**. III.

7918². 'To **expiate** with hyssop, and to become clean' (Ps. li. 7) = external purification.

9076. 'If **expiation** be set upon him' (Ex. xxi. 30) = that he may become devoid of damnation. . . For **expiations** were set upon those who did evil not from purpose or guile; and were of various kinds, and were at that time called redemptions of the soul; for by them the life was redeemed. . . As **expiation** signified deliverance from damnation, it also signified the pardoning of sins, and thence a cleansing.

9262². The whole land was (then) condemned, until it was **expiated** . . .

—⁶. The reason 'beheading' = **expiation**, is that by the slaying of various beasts, as by the sacrifices, were signified **expiations**.

9468⁹. 'The waters of separation and of **expiation**' (Num. xix. 9) = purification and withdrawal from evils and falsities by means of truths and goods from the Word.

9506. That the propitiatory = cleansing from evils and the remission of sins, is evident from the passages in the Word where propitiation or **expiation** is mentioned. III.

—⁷. The reason it also = the reception of all things of worship, is that they who are propitiated or **expiated**, that is, cleansed from evils, are alone heard . . . and not they who are in evils, that is, who are not **expiated** or propitiated. Therefore Aaron was not allowed to approach the propitiatory until he had cleansed and **expiated** himself and the people. III.

—⁴. But it is to be known, that these **expiations** were not real cleansings from evils, or remissions of sins; but that they represented them. 9990³.

9670⁵. The glorification of the Lord's Human up to the Divine good which is Jehovah, is also described . . .

by the process of **expiation** when Aaron entered into the Holy of holies within the veil. (Lev. xvi.)

9937¹¹. 'That to carry iniquities' = to **expiate**, thus to remove sins. III.

—⁸. That **expiation** is a cleansing from evils, thus removal from sins.

9938. (The gifts) were offered for **expiations**, thus for removals from sins; which are effected through love and faith to the Lord from the Lord.

9950³. The reason Aaron was then clothed in linen garments . . . called the garments of holiness, was that he was then engaged in the offices of **expiating** the temple, the people and himself from uncleannesses; and every **expiation** which was effected by washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration; and (this) is effected through the truths of faith.

9990². Therefore, from the very animals that were sacrificed, it may be evident what purification or **expiation** was represented.

10042⁵. The pardoning of sins, **expiation**, propitiation, and redemption, are nothing but purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration. Refs.

10109. 'They shall eat those things in which there is what is **expiated**' (Ex. xxix. 33) = the appropriation of good with those who are purified from evils and the falsities thence. . . 'What is **expiated**' = what is purified from evils and the falsities thence.

10127⁴. As to propitiate and to **expiate** = (purification from evils and the falsities thence,) it also involves the implantation of good and truth, and the conjunction of both by the Lord. Ex.

10175¹. By the **expiation** of everyone by silver (Ex. xxx.) is signified the ascription of all things of worship to the Lord, and nothing to one's self, that no one may have merit.

10177¹². The reason there was no oil and frankincense on these meat-offerings, was that they were given for **expiation** from evils; and so long as a man is in **expiation** he cannot receive the good of love and the truth of faith; for evils stand in the way. It is otherwise after the **expiation** or removal of them.

10208. 'Aaron shall **expiate** upon its horns' (ver. 10) = purification from evils through the truths of faith which are from the good of love. 'To **expiate**' = purification from evils.

—². The reason the altars were thus **expiated**, was that the holy things were polluted through the sins of the people . . . III.

—⁴. The reason **expiations** were made by blood upon the horns of the altars, and not upon the altars themselves, was that the horns were their extremes, and nothing of man is purified unless the extremes are purified. Ex.

10210. 'Of the blood of the **expiations** of sin' (ver. 10) = through the truths which are from the good of innocence. . . 'The **expiations** of sin' or of the sacrifice for sin through which there was **expiation**, = purification from evils and the falsities thence.

[A.10210]⁹. That all expiation was made by means of blood . . . III.

10218. 'They shall give everyone the expiation of his soul in numbering them' (ver.12)=purification or deliverance from evil through the acknowledgment and faith that all the truths and goods of faith and love, together with their ordination and disposition, are from the Lord, and nothing from man. 'To give the expiation of his soul'=to be purified or delivered from evil through the truth of faith, which, here, is to acknowledge that all truths and goods are from the Lord. 10220.

10228. 'To expiate upon your souls' (ver.15)=in order that evils may be removed. (For) 'to be expiated upon their souls'=to be purified or delivered from evils through the truth of faith. 10232.

10229. 'Thou shalt take the silver of expiations from being with the Sons of Israel' (ver.16)=the purifying truths from good which are of the Church. . . 'Expiations'=purification from evils. . . Thus 'the silver of expiations'=truth purifying.

10500. 'Perchance I shall expiate for your sin' (Ex. xxxii.30)=a possibility from the Lord's Divine power with those who have so completely turned themselves away. (For) 'to expiate'=to cause it to be no longer reflected upon, thus that their worship is nevertheless accepted and heard. That expiation also=the hearing and reception of all things of worship, see 9506.

L. 16³. The prophet . . . did not take away the iniquities, and thus expiate; but only represented . . . T.130².

M. 79⁷. Are they not murmurs from a devout heart about expiation, etc.?

T. 135². (They said) Who does not know that the Son of God . . . thus became the Expiator, etc.?

—⁴. Hear (I said), what is meant in the Word by expiation, etc.

— . It is this Human which is called the Son of God; and this it is which expiates, etc.

—⁵. Expiation means the removal of sins, into which man would rush, if he were to approach Jehovah unclothed.

E. 283¹⁴. The propitiatory=hearing and reception of all things from the good of love, and at the same time expiation.

316²³. As all expiations and purifications are effected by means of truths from good, he expiated upon the horns of the altar. III.

412²⁴. 'To expiate the faces (of Esau)' (Gen.xxxii.20) =to captivate his mind-*animus*.

475⁴. The purification of the external things of the Church, was represented by the sprinkling of the water of expiation, etc.

—¹⁴. As the waters of expiation were prepared from hyssop, it is said, 'Expiate me with hyssop, and I shall be clean.'

496³. By this was represented that all propitiation and expiation is from the Lord's Divine love.

654²⁷. Redemption is signified by 'expiation' . . .

730⁴³. These things (concerning the scape-goat) were commanded, in order that by them there might be represented expiation, that is, purification from evils and falsities.

750²⁵. As all deliverance from evils and falsities, which is expiation, is effected by means of Divine truth and a life according to it, it is said 'to expiate your souls, for it is the blood that expiateth for the soul' (Lev.xvii.11).

805³. That to be saved by the Lord, and also by the passion of His cross, and thus by the Lord, is propitiation and expiation.

1115³. 'Iniquity expiated' (Is.xl.2)=evil thus removed by the Lord.

Expire. *Exspirare.*

Expiration. *Exspiratio.*

A. 280. When (the Most Ancient Church) expired.

662. 'Everything that is in the earth shall expire' (Gen.vi.17) . . . It is their expiration or suffocation (which is meant).

800. 'All flesh creeping upon the earth expired' (Gen.vii.21)=that those who were of the last posterity of the Most Ancient Church were extinguished. 805³,Ex.

2901. After the former (Spiritual Church) had expired. . . 'Sarah,' here, = the truth Divine which had expired. 2902.

2908. When all faith, that is, charity has expired . . .

3253. 'Abraham expired and died' (Gen.xxv.8)=the end of the representation by Abraham. 'To expire, and die'=to cease or have an end.

4618. 'Isaac expired and died' (Gen.xxxv.29) = ex-suscitation in the Divine Natural.

6464. '(Jacob) expired' (Gen.xlix.33)=new life there . . . 'To expire' or die=new life.

9336². If the life of Hell with a man were suddenly destroyed, he would completely expire; and if the life of Heaven were suddenly implanted, he would also expire.

H. 590. From Hell there continually breathes forth . . . 591.

W. 172⁹. Even from sand it breathes forth.

T. 470³. From the expiration of exhalations from plants . . .

503². In a loud voice, he blew out . . .

569. All love with man breathes forth delight . . .

585⁹. Every particle of dust or powder breathes forth from its essence a subtle something . . .

600. He expires in the ruins.

D. 3296. I felt something within me like an expiration of air.

5634⁹. The love of self breathed forth with them.

E. 183⁵. 'I have gathered their breath, he expired' (Ps.eiv.29).

257². 'She who hath borne seven shall languish and breathe forth the soul' (Jer.xv.9)=that the Church to which all truths have been given will perish. 721⁷.

750¹² 'To expire' (Lam.i.19)=to exist no longer.

Explain. *Explicare.*

Explanation, Explication. *Explicatio.*

Expainer. *Explicator.*

A. 1889. Evident from the explication . . .
1904⁵. The rest of the arcana . . . cannot be unfolded and explained to the apprehension. 1914².

2395. The explications of the Word as to the internal sense . . .

3596. The reason why these things are so briefly explained . . .

3677². To explain these things to the apprehension is very difficult . . .

3982. Evident without explanation. 7294. 7302. 7312.

— The things heretofore stated are such as cannot be clearly explained to the understanding . . . 4269. 4644. 4675. 4988. 5228.

4136². Therefore, if these things were more fully explained, they could not be comprehended.

4893. If further explained, they would fall into shade.

5089. It is not allowable to explain these things more at large . . .

5378. These Spirits were such that they wanted to know and desired to explain all things; and thus to confirm themselves that the case is so. They were modest . . .

6705². For as everyone wants to appear blameless . . . he either explains or changes the laws of doctrine in his own favour. 6959².

6827. As the supreme sense transcends the human understanding, it is allowable to explain the Word as to its internal sense . . .

6963³. As the things described by leprosy are profane, it is not allowable to explain them particularly . . .

7492². With these . . . the good of love and the truth of faith are explained wrongly . . .

8868. Explained in favour of self-dominion and gain.

9025². These things arise from the former by means of explication . . .

9094. The things contained in this verse . . . can with difficulty be explained to the apprehension.

9424³. Everyone in the Church who thinks from doctrine . . . explains the things which do not coincide with it . . .

9632². As these things with most people are in shade . . . it is needless to explain them further.

H. 311^e. Not illustrated and explained by genuine doctrine from the Word . . .

R. Preface. The explainers (of the Revelation) have conjectured . . .

349⁴. Lest by an explication badly contrived they might profane . . .

E. 17. (These) explications must appear disjointed . . .

1061. The reason the Angel did not explain the vision . . . is that the explanation also constitutes the Word in the letter . . .

Explendescence. See SHINE FORTH.

Explode. *Explodere.*

Explosion. *Explosio.*

R. 386⁴. They who were in charity hooted.

566⁷. Fire and smoke issued from the Word, and an explosion took place . . . T.209². Conv. 14.

Explore. *Explorare.*

Exploration. *Exploratio.*

Explorer, Spy. *Explorator.*

A. 233. To explore the mysteries of faith by means of scientifics is as impossible . . .

448^e. Now, when they want to explore from headstrong reasoning what spirit is . . .

S71. There is no exploration with the Lord, because He knows everything.

925². Therefore, when it is pleasing to the Lord, there is no need to explore by many things the quality of a Spirit; for he can be Known at his first coming.

1085². Those who want to explore spiritual Truths from scientifics. Tr.

1151⁵. Scientifics, by means of which they want to explore spiritual things. Tr. 1163.

1195. Those who by means of reasonings want to explore spiritual and celestial things.

1475. Knowledge—*scientia*—is such, that it desires nothing more than to introduce itself into heavenly things, and explore them . . .

1640². So that there is no need that many things should be explored; his image is in every word and idea.

1909². Everyone can see what quality of life he possesses, provided he explores the quality of his end.

2242. Visitation is nothing but an exploration of the quality . . . and this exploration is expressed . . . by Jehovah's coming down and seeing.

2323³. Visitation or the exploration of their quality then precedes . . .

2329⁵. In the other life (the learned) have been examined as to what idea they had concerning the one God . . .

2714⁵. They explored the Land of Canaan . . . (See CANAAN, here.)

2982^e. He who wants to know the quality of his trust, let him explore in himself the affections, and the ends, and also the exercises of the life.

3088. Exploration by Divine good. Sig.

3110. Further exploration concerning innocence. Sig.

—². In connection with the initiation and conjunction of truth with good . . . there is the most exquisite exploration . . .

3111. Exploration concerning the good of charity. Sig.

3116. In these three verses it treats of the exploration of the truth which is to be initiated and conjoined with good . . . 3125.

—². The exploration exists with every man who is being reformed, and also with everyone who is receiving remains; but concerning this exploration man knows

nothing whatever . . . This exploration is a most exquisite balancing, lest the least of falsity should be conjoined with good, or the least of truth with evil . . .

[A.] 3204. Exploration by the Divine Natural. Sig. . . . 'To say,' here, = to explore, because he interrogated him . . .

3796². These things man is able to explore in himself, but he cannot do so in others; for the ends of everyone's affection are known to the Lord alone. Sig.

4951. They clandestinely explore minds with a purpose of doing harm . . .

5381. They who constitute the province of the kidneys, ureters, and bladder in the Grand Man are of such a genius, that they want nothing more than to explore and search out the quality of others . . .

5383. The methods by which they explore or search out the minds of others are very numerous. Examp.

5385. 'O Jehovah, examine my reins and my heart' (Ps.xxvi.2). . . 'To prove, examine, and search the reins' = to prove, explore, and search the quantity and quality of truth . . .

5424. '(Joseph) said to them, Whence come ye' = exploration.

5432. 'Ye are spies' (Gen.xlii.9) = that they are only after gain. Ex.

—³. 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.' Ex.

—⁴. That they are spies, may be sufficiently evident from the fact that they seek for nothing but blemishes in those who are in truths from good, in order to accuse and condemn . . . When once they have confirmed in themselves the doctrinal things of their own Church, are they anything but spies? for they laugh at and condemn the veriest truths if they come from any other source . . . because they have no affection of truth for its own sake, still less for the sake of life; but for the sake of gain. When such read the Word, they search it with the sole end of confirming doctrinal scientifics, for the sake of gain; and many of them search the Word in order to see the nakedness of the land . . . 5438. 5447.

5454. 'Let Pharaoh live, ye are spies' (ver.16) = it is certain that ye have truths solely for the sake of gain. 5512. 5513.

6047². The doctrinal things of the Church are first to be learned; and then exploration is to be made from the Word as to whether they are true . . .

6813. When the Spirits of Mercury come to other Societies, they explore from them what they know . . .

7273. After they have first been visited, that is, explored. Explorations take place to the intent that they themselves may apperceive that they cannot but be damned.

8390. He who makes only a universal acknowledgment that he is a sinner, and does not examine himself, that is, see his sins . . .

8394. After man has examined himself . . .

8419. 'To try,' here, = to explore.

8855. It is this which one man explores in another . . . 10153².

10381. He could dexterously explore everything of my thought . . .

10454. 'Minister' . . . here, = truth examining—*lustrans*, exploring, and apperceiving.

10736². The preacher who was with me was then explored, as to what idea he had concerning one God and three Persons . . .

—^e. In the other life an idea of thought . . . can be presented to view, and thereby everyone is explored as to the quality of his faith.

H. 313. The learned have been explored . . .

426. In the World of Spirits . . . all are explored and prepared. 481².

487^e. These things are said to the end that man may examine himself . . .

496. (Novitiates) are examined by good Spirits . . .

518. They were examined as to whether their Knowledges resided in the memory, or in the life.

525. When they were examined it was found that they believed . . .

563. They were examined by the Angels as to what quality they were inwardly . . .

574². He is examined as to the quality of his cunning . . .

590. By means of this (equilibrium) all are examined as to their quality . . .

N. 164. The man who examines himself in order to perform repentance must examine his thoughts and the intentions of his will . . . This is to examine himself.

Life 6. To examine your lives and conversations by the rule of God's commandments.

64. It is a general principle in all religion that man ought to examine himself . . . 106.

P. 101². They who do not think about the evils in themselves, that is, who do not examine themselves . . . cannot but be ignorant of what evil is, and thus love it on account of its delight . . .

121. Still, all these things do not at all purify man, unless he examines himself . . .

147. As soon as, after examination, a man acknowledges evils to be sins against God . . .

149². Few examine themselves and see their sins; and he who does not see them is in the freedom of them . . .

152. It follows that not only is the external to be examined, but also the internal. If the external alone is examined, the man sees nothing but what he has actually committed . . . Thus he explores the evils of his body, and not those of his spirit; and yet in order for anyone to be reformed, the evils of the spirit must be explored . . . and the spirit can be explored only by a man attending to his thoughts, and especially to his intentions . . . Such is the examination of the internal man, from which, essentially, is the external man examined.

278. The meaning is . . . that man must examine himself, not only his deeds, but also his thoughts, and

what he would do if he did not fear the laws and disgrace; especially what evils he regards in his spirit as allowable . . . In order that man may **examine** himself, an understanding has been given him, and this separate from the will . . .

278a. He says, I am a sinner . . . but still he does not **examine** himself, and thus does not know any evil . . .

321^r. If a man reflects upon the evils in himself, which is the same as to **examine** himself . . .

R. 79. 'And hast tried them that say they are apostles' (Rev.ii.2)=that they scrutinize those things which in the Church are called goods and truths. E.100.

153^s. The novitiate Spirit is . . . carried into various Societies . . . and is **examined** as to whether he is affected with truths . . . or falsities . . .

186. 'I will keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth' (Rev.iii.10)=that they will be protected and preserved in the day of the Last Judgment . . . They who underwent it were let into temptation, and were **examined** as to their quality.

211. 'Gold tried in the fire' (ver.18)=the good of celestial love.

224⁶. See SEARCH.

274. 'To take the Book and open it'=to **explore** the states of life of all . . .

295, Preface. The **exploration** of those upon whom the Last Judgment is about to come. Tr. 295. 302. 309. 324.

388. The **exploration** by the Lord of the state of the Church and of the life thence of those who are in His Spiritual Kingdom. Sig.

391. The **exploration** and disclosure of the state of the Church and of the life thence of those who are in faith alone. Sig. 397. 419. 464, Preface. 612, Preface.

398. 'The first Angel sounded'=**exploration** and manifestation . . . 402.

420. Spiritual Divine truth . . . **exploring** and manifesting. Sig.

477. The final **exploration** and manifestation of the state of the Church . . . Sig.

519. The **exploration** and manifestation of the state of the Church after consummation. Sig.

531^r. The Reformed have a certain deepseated . . . aversion to actual repentance, which is so great that they cannot compel themselves to **examine** themselves . . . It is as if horror invades them when they think of it.

634^s. These are they who do not **examine** themselves . . . For they say in their hearts, what is the need of examination . . .

651. **Exploration** of the quality of their works, that they were evil. Sig.

— The reason 'a winepress'=**exploration**. Ex. and Ill.

652. That **exploration** was made from the Divine truths of the Word, as to the quality of the works . . . Sig.

937^s. The delights of these evils cannot be removed by the Lord unless the man **examines** himself . . .

M. 44^t. On ascending into Heaven, all novitiates are **examined** as to the quality of their chastity. Des.

233^s. This confinner was then sent to the Angels, who **examined** him as to his quality . . .

397^e. It is an **established** fact.

524^s. Everyone is **examined** there as to what the quality of his life has been.

529^e. If a man **examines** himself once or twice a year . . .

T. 74^s. From His omnipotence and omniscience, God **examines** everyone after death . . .

160^r. We said to those who receive new-comers at the threshold, **Examine** these . . .

380^s. It can be **examined** and Known, whether . . .

449^e. It may be said that no one can explore the interiors of the mind of those with whom he is in company . . .

518^s. He was then sent to the Angel examiners . . . They reported that . . . he did not know that he had a single evil in himself, because he had never **examined** himself . . .

519^s. Such fear more than others to **examine** themselves . . .

525. The Knowledge of sin, and the **examination** of some sin in one's self, begin repentance. Gen.art.

— Unless a man **examines** the acts of his life . . .

526. What is better known . . . than that a man ought to **examine** himself . . .

527. Still, there are some who cannot **examine** themselves . . .

—². But they who know what sin is . . . and do not **examine** themselves . . .

528. That actual repentance is to **examine** one's self . . . Gen.art.

532. True repentance is to **examine** not only the acts of one's life, but also the intentions of one's will. Gen.art.

—². A man **examines** the intentions of his will, when he **examines** his thoughts . . .

533. To **explore** these two loves is very difficult. Ex.

534. They who do not **examine** themselves are like . . .

—². They who interiorly **examine** themselves are like . . .

535. They also perform repentance who do not **examine** themselves, but still desist from evils because they are sins . . . Gen.art.

539. There are two duties incumbent on man after **examination**; supplication, and confession.

—^e. Thus is he introduced into the habit of **examining** himself . . .

561^e. Lead him away from . . . self-examination.

562. Some said, Who can **examine** himself when he knows himself to be mere sin?

— Some said that whenever they intend to **examine** themselves, dread and terror seize them.

568^s. The quality of your internal man—of which you

know nothing, because you have not examined yourselves, and after examination have not repented . . .

[T.] 570³. See EXAMINE—*rimari*.

646. After he has stayed (in the other life) for some days, everyone is examined as to his quality, thus what had been his quality in the former world as to religion. When this has been done, the examiners report this to Heaven, and then he is transferred to those who are like him . . .

796⁵. I have been told by the Angel examiners . . .

D. 885. (On the examination of Souls after death.) 921. 926. 932. 2034. 2201, Gen.art.

925. All who examine Souls and Spirits, and take pleasure in so doing, belong to the provinces of the secretories. 928. 959. 991. See 1239.

986^e. There are similar explorers in general, as in each of the Societies in particular.

1132. They apply themselves to a Spirit, and constantly explore what he is thinking.

2432. Although the investigators do not find out the causes, still they believe . . .

2468. Such exploration is not permitted . . .

3462. Thus the examiners themselves might be deceived . . .

4010. To give one's self up to the investigation of such things . . .

4395. On a certain kind of explorers, who excite the filthy things of evil Spirits.

— The punishers have no need to explore others in this way; they know at once without any such exploration . . .

4652. A method by which some gentiles from Asia explore whether they are tending to Heaven or to Hell.

4756. The judges and examiners there at once perceive in what evil they are . . .

4790. He was afterwards examined . . .

5364. Others who are examined as to whether they believe truth who have not lived it . . .

5411¹. At last that vast multitude was examined. Des.

5493. On the fourth day after death he was called to judgment. (He was examined as to the members of his body.)

5735. Examined also by a turning to the loves.

5740. Many were examined . . . 5741. 5815.

5789¹. They were first examined by being turned to lower things . . .

5808. The examination lasted for hours . . .

5839^e. The explorations of their quality are numerous. They are clearly seen by the Angels by means of turnings to the quarters. 5930. Ex.

5844. He was examined as to what his quality had been in the world . . .

5864. He was a most malicious explorer. —

5991. How Spirits are explored by means of ways, and from the seats in the house.

D. Min. 4703. Such as explore . . . by means of affections inspired into the subject . . . and also by looks directed into various parts of the head . . .

4704. There is another Hell . . . where are such as explore in order the things from the eyes to the chin, and down to the navel . . .

E. 100. 'To try' = to investigate—*indagare*, and scrutinize.

215. 'To try them that dwell upon the earth' = visitation upon those who were in the former heaven . . .

242. 'Gold tried in the fire' = genuine good, thus good from the Lord.

302. Exploration from the influx of the Lord into Heaven. Sig.

556. The sensuous man is in self-confidence and faith; for he cannot weigh and examine himself, because he does not think interiorly.

614. The examination of the men of the Church, as to the quality of the understanding of the Word that still remained with them. Sig. 620.

627. The method of visitation, that is, of exploration as to what is the quality of the Church as to truth and as to good. Sig. and Ex.

630. That the external of the Word, and of the Church and of the worship thence, is not to be explored. Sig.

696². All who arrive in the Spiritual World are first examined as to the quality of the idea of God they have had . . .

889⁴. Therefore, when Spirits are examined as to their quality, the place to which their thoughts extend themselves is traced out . . . 1093².

909. Exploration by the Lord concerning the state of the Church in general. Sig.

910. Announcement after exploration or visitation. Sig. 914. 917.

Ath. 96. In the other life all are examined as to their quality in regard to their spiritual faith and life by means of an influx from Heaven concerning the Lord's Divine Human . . .

J. (Post.) 20. Unknown to him, they explore his thoughts . . .

111. A vast multitude was examined . . . This examination seemed to be sudden and instantaneous . . .

162^e. Thus are new-comers into their heavenly Societies examined by the Angels.

D. Love xvi³. Therefore, all are examined from their affection, and no one from his speech . . .

De Conj. 73. On the exploration of Spirits by means of marriage love.

C. 5. Note. Examination. 1. If it regards the actions only, it discovers little . . . 2. If it regards also the thoughts and intentions, it then discovers more. 3. But if it explores what is accounted as sin, and what is not, it then discovers [all].

Expostulate. *Expostulare.* A.8588².

Expound. *Exponere.*

Exposition. *Expositio.*

A. 1990. 'He hath declared Him' (John i.18). Can. Trin.ii.9.

2545. Cannot be expounded to the apprehension. 2574. 3993². 4027. 4129². —. 4148. 4234³. 4249. 4266².

4149². Cannot be expounded in a few words.

8717. In the internal sense, things are expounded as they are in themselves . . .

8734. Spirits can set forth more things in a minute, than . . .

B. Title. A Brief Exposition of the Doctrine of the New Church.

D. 1483. So that their interiors may not be exposed to evil Spirits . . .

3605². How the interiors of the Word are to be set forth.

Express. See under DRAW OUT-*depromere*.

Express. *Expimere.*

Expression. *Expressio.*

Expressive. *Expressivus.*

Expressible. *Expressibilis.*

See under COUNTENANCE, and VOICE-*vox*.

A. 1641. Spirits express more things in a minute, than . . . 2209. 3226. H.240.

1745. In the sense of the letter are expressed those things which . . .

2173². In the Prophets each thing is expressed in a twofold way . . . One expression relates to what is celestial or good, and the other to what is spiritual or truth. 2212. 2712. 3901. 4137². 7711. N.365, Refs. S.81. 84. E.466². 660². 775.

2183. The same thing is here expressed in other words.

4002. This sounds harsher in the sense of the letter (than) when this expression passes towards Heaven. . . Therefore the expression-*vox*-is milder than it sounds in the letter.

6943. The things which in the sense of the letter are expressed by external things . . .

—, For naked spiritual things . . . cannot be expressed in the words of human speech.

6987². There are also many things in the same ideas which can never be expressed in bodily speech.

7361². By this speech (through the Eustachian tube) they could much more fully express the feelings of the mind, and the ideas of thought . . .

8247². There are series of fibres in the lips . . . which have been created also to express the ideas of the mind-*animus*.

8920². Arcana which . . . are never expressible except by means of variations and changes of the state of the light and of the heavenly flame, by means of which angelic speech and thought are carried on.

H. 269. The Angels can express in one word what man cannot in a thousand.

T. 705. Would be vain expressions.

D. 3442. A single expression of the Word . . . can induce a whole false doctrine.

3901². Scarcely expressible by ideas like ours.

4411. The speech of the Angels is most expressive . . .

De Verbo 3². Occurs. —³. —⁴. —⁵.

4². Are expressed by a soft sound.

Expunge. *Expungere.* R.294⁷. T.4². 656.

Exquisite. *Exquisitus.*

Exquisitely. *Exquisite.*

A. 301². In the other life is most exquisitely perceived.

322. (The exquisite senses of Spirits.) 1521. 1881. 3726². 4527². 4622². —³. 5078⁴. 6054. H.170. 462.

1397. As perceptions are so exquisite . . . 1769⁴.

H. 158². The perception and sensation of good becomes by turns more exquisite.

395². Being internal and spiritual (the delight) is more pure and exquisite.

402². The marriage delight, which is a purer and more exquisite delight of touch . . .

440. All the senses . . . are then more exquisite than is possible when the body is awake.

Exsertion. *Exsertio.* A.8293². 8603². W.220. 408².

Exsuscitate. See ROUSE.

Extatic. *Extaticus.* D.4488.

Extend. *Extendere.*

Extension. *Extensio.*

Extense. *Extensus.*

A. 25. 'To stretch out the heavens.' (See EXPAND, here.) 8043³. 9596⁴. —⁵. M.380¹¹. E.294¹².

444. One who had believed that spirit is not extended; and therefore did not want to admit any word which involves what is extended . . .

—². He had supposed that spirit is only thought, devoid of everything organic, or extended.

445. The learned . . . are unwilling to admit (in relation to the soul) any word of **extense**, and of which there are **extenses**; because thought abstracted from its subject is not **extended**; but the subjects of thought, and the objects of thought, are **extended**; and the objects which are not **extended**, men—as they apprehend it—finite and make **extended**.

1520. By means of spheres **extended** and propagated outside (of Spirits) . . .

1639². Every word (of the speech of Spirits) has an idea of much **extension** . . .

1676. **Extension.** Sig. 1715.

1866. The **extension** of spiritual and celestial things. Sig.

[A.] 2723³. The **extension** of the celestial and spiritual things which are of doctrine, are signified where there is described the **extension** of the Land of Canaan, by 'from Dan and even to Beersheba.'

3708. The infinite **extension** of good. Sig. . . The infinite **extension** of truth. Sig. . . 'To break forth' = **extension**; here, infinite **extension**, because it is predicated of the Lord.

—². States of good and truth, and their **extension** . . .

4013. Therefore Moses was so often commanded to **stretch out** his rod. 7382. 7385.

4482. 'A Land broad in spaces' = the **extension** of the truth which is of doctrine.

—². 'The **stretchings out** of his wings shall be the fulness of the breadth of the Land' (Is. viii.8).

5146². See DEGREE.

5478². The truths with those who are in good, **extend** themselves into Heaven; whereas the truths with those who are not in good do not **extend** themselves into Heaven.

5658. Gravity in the natural world corresponds to good in the Spiritual World; and **extension** corresponds to truth; (for) in Heaven there exists neither gravity nor **extension**, because not space. There do indeed appear with Spirits things which have gravity and are **extended**, but they are appearances originating from the states of good and truth in a higher Heaven.

6004³. Then the thought **extends** and diffuses itself widely . . .

6040². A general idea is thus held, which **extends** itself more widely than if there is adjoined to it the idea of a person.

6147. **Extension** through the whole Natural where scientifics are. Sig.

6285. **Extension** from the inmost. Sig. . . The greater the **extension** thence is, and the better this is according to heavenly order, the more perfect is the state.

6317^c. As they have not confirmed themselves . . . against the things of the Church, their perception is more **extended** and clear.

6599^c. The capacity of understanding and perceiving is according to the **extension** (of the thought) into those Societies; that is, according to the influx thence.

6600^c. He who is in the good of charity and faith has **extension** into the Societies of Heaven, according to the degree in which he is in them . . .

6601. The rest of the Societies . . . to which the thought **extended**, were not so manifest, being further away.

—². The case with the **extension** of thought from the objects which are thought of is the same as with the objects of sight. Ex.

—^c. (Thus) the quality of a man's life is exactly according to the Societies into which his thought and affection **extend** themselves, and according to the quality and quantity of the **extension**.

6602. That the spheres of the thoughts and affections **extend** themselves around into the spheres of Societies which are remote . . .

6603. All thoughts and affections enter into, the spheres of the Societies with which they agree. Hence there exist **extensions** in every direction in freedom, like the **extensions** of rays from objects in the world . . .

6604². For the **extension** of the affections and thoughts has its limits . . .

6610. So long as a man lives, the ideas of his thought . . . are multiplied and divided, and are thus **extended** to various and new Societies; with those who are in evil, to infernal Societies, and in like manner with those who are in persuasions of falsity; but with those who are in persuasions of truth, that is, in persuasive faith, the ideas of thought are mightily contracted. But with those who are being regenerated, the thoughts and affections are continually being insinuated into new Heavenly Societies, and the **extension** increases . . .

6611. The **extension** of the sphere into these Societies is given . . . especially by means of temptations . . . He thence receives a more **extended** and elevated capacity of perceiving.

6612. (Thus) the more exteriorly a man thinks, the less **extension** he has; and the more interiorly, the greater. . . The difference is like that between the **extension** of sound and the **extension** of light.

6614^c. The abundance of the ideas contained (in the thought) is according to the **extension** into Societies.

6648^c. Each thing which belongs to wisdom is of infinite **extension**.

7281. 'In **stretching forth** My hand upon the Egyptians' (Ex. vii.5) = when they observe the Divine power in themselves.

7298^c. The truth which is thus impressed becomes persuasive truth, and is devoid of any **extension** . . . From (the introduction of truth rationally into the mind) is effected the **extension** to the spiritual sight as to that truth, even to the opposites . . .

7417. '**Stretch out thy rod**' (Ex. viii.16) = that he might show the Divine power. '**To stretch out**' = to exercise and show.

7568. '**To stretch out the hand**' (Ex. ix.22) = to advert; for by the **extension** of the hand a thing is adverted to and shown. 7572.

7673. '**Stretch out thy hand**' (Ex. x.12) = the dominion of power. (For) '**to stretch out**' is predicated of dominion. Ex. and Ill. 7678. 7710. 8183. 8200. 8222. 8305.

—⁴. It is said of Jehovah, that 'He **stretches out** the heavens;' and then also by '**to stretch out**' is signified omnipotence. Ill.

7984³. The limits and degrees of the **extension** of this measure . . .

8063. 'Boundary' = the **extension** of truth from good, for all truth has its **extension**, which **extension** is sometimes manifested by a sphere; and as it has **extension**, it has its boundaries. The sphere of the **extension** of truth is according to the quality and the quantity of the good; for good is like a flame and truth is like the light. The sphere of the **extension** in the Spiritual World is to the Societies which are round about. Wherever the sphere **extends** itself, so far there is com-

munication. According to the sphere of the **extension** in Heaven, that is, according to its quantity and quality, everyone has intelligence and wisdom, and also happiness.

8212. The **extension** thence of the Divine influx towards those who were endeavouring to inflict violence by means of falsities. . . 'To look,' when predicated of Jehovah, = the **extension** of his influx. Ex.

8214. That thence the **extensions** of falsity from evil relapsed upon them. Sig.

8794. **Extension** into Heaven no further than to the spiritual spheres of good. Sig. (For) 'to set bounds round about' = the **extension** of the sphere into Heaven to certain fixed limits, which are determined by the good of each person.

—². All the good which is given to man through regeneration has an **extension** to the Societies in Heaven: this **extension** differs with everyone in quantity and quality; as to quantity when it goes to more remote boundaries; as to quality when more to the interiors or more to the exteriors of Heaven.

—³. The communication with certain Societies was once taken away, and then so much and such a quality of life remained, as was the quantity and the quality of the **extension** into the remaining Societies. . .

— . Every Angel, Spirit, and man has a spiritual sphere, and this according to his **extension** into Societies. This **extension** is not into the Societies themselves, but into the spheres of their good.

—⁴. Farther, the **extension** of the life of those who belong to the Spiritual Church is to the angelic spheres in the Second Heaven . . . but not to the Third Heaven.

—⁵. As those who are in good have **extension** into angelic Societies according to the quality and quantity of their good; so they who are in evil have **extension** into infernal Societies according to the quality and quantity of their evil . . . His ruling love determines it; for it is this which constitutes the sphere of each person's life, and **extends** itself according to its quality and its quantity.

8802². They who are intermediate between the Celestial and the Spiritual Kingdoms . . . have that **extension** into the celestial Societies which is signified by 'they shall go up into the mountain.'

9002². Every affection . . . is of the widest **extension**, so wide indeed as to surpass all human understanding: the human understanding does not go so far as to know even the genera of its varieties . . .

9340. **Extension** from truths which are a matter of knowledge to the interior truths of faith. Sig. —³, Ex.

9534. How the case is with the **extension** and the termination of the sphere of good from the Lord which encompasses and thus protects Heaven . . .

9731. The **extension** of the Sensuous. Sig. . . This Sensuous . . . **extends** itself with man from the head down to the loins, and there ceases. It is this **extension** which was represented by the **extension** of the network even to the middle of the altar.

9961. 'They shall be from the loins down to the thighs' = the **extension** of the exterior things of marriage love . . . thus its **extension** from interiors to exteriors.

—². It is said the **extension** of marriage love from interiors to exteriors; for there is an **extension** of all things of love and of all things of faith . . . in the Heavens, because all are conjoined there according to the affinities as to truths of faith and goods of love. Such is the **extension** in each Heaven. This **extension** is also into the Heavens which are below, since all the Heavens make one; nay, they even **extend** themselves to man, so that he also makes one with the Heavens. It is this **extension** which is meant by the **extension** from higher or interior things to lower or exterior ones . . .

10675. The multiplication and **extension** of truth from good. Sig.

10784^e. From a comparison made with the **extension** of the Heaven which is around our Earth.

H. 49. All communicate through the **extension** of the sphere which proceeds from each one's life . . . This sphere **extends** itself in both length and breadth into the surrounding Societies . . . according as the affections are more interior and perfect. The Angels have intelligence and wisdom according to this **extension**. They who are in the Inmost Heaven . . . have an **extension** into the universal Heaven. 79. E.99.

—^e. All the **extension** of the affections and thoughts proceeds according to (the heavenly form). 201. 203, Des. 212^e.

85. The **extense** which exists in Heaven is not like the **extense** in the world. In the world the **extense** is determinate and thus measureable; but in Heaven the **extense** is not determinate and therefore is not measureable . . .

204. The **extension** is according to the amount of the confirmation.

266³. Spaces and times . . . take away the **extension** of the intellectual sight.

419. It has been granted to see the **extension** of the inhabited Heaven, and also of that which is uninhabited; and I saw that the **extension** of the uninhabited Heaven is so great, that it cannot be filled to eternity. J.11.

477². According to the ordination (of man's loves) he has **extension** of thought and affection there; **extension** into heavenly Societies if his reigning love consists of loves of Heaven; but into infernal Societies if it consists of loves of Hell.

513. These places (of instruction) **extend** themselves there to a great distance. 514.

J. 9⁷. There is an **extension** into Heaven of all affections of good and truth . . . and there is an **extension** into Hell of all affections of evil and falsity . . . The **extension** of the affections into the Spiritual World is almost like that of the sight into the natural world . . .

12². The **extension** is according to the increments of wisdom, thus according to the plurality of the Knowledge of truth which are implanted in the understanding, and according to the abundance of the affections of good which are implanted in the will.

W. 9. To think about God from space, is to think about the **extense** of nature.

209. This doctrine is of more ample **extension**.

[W.] 307. In their **extent** these ends are all things of the vegetable kingdom.

333. In their **extent** these uses may be described by . . .

R. 906. The **extension** of Heaven from east to west is meant by the length; and the **extension** of Heaven from south to north is meant by the breadth.

M. 220². The soul is a spiritual substance, which has not **extension**, but impletion . . .

T. 29². This would be possible if there were no substantial **extense** there; but as there is, the Angels . . . dwell more distinctly from each other than men do who have a material **extense**.

31. What is immense is predicated of . . . what is spacious in **extense**.

56. (Thus) His omnipotence proceeds and operates within the sphere of the **extension** of good, which is infinite . . . 57².

78². For God is not **extended**, but still He is everywhere in the **extense** . . .

475². The lands of the Spiritual World . . . are of spiritual origin, and are therefore not in an **extense**, but in the appearance of an **extense**.

D. 978. The **extension** of the sphere in the Spiritual World . . .

2323. The sphere of their activity does not **extend** itself far. —^e.

3470. On spirit, that it is **extended**.

—². In itself, sight is not **extended**; but the eye is **extended**; and the objects of sight are also **extended**.

3704. They have no **extension** of the understanding . . .

4399. Every affection is of much **extension**.

4845. All thought has **extension** into the Societies of another Heaven . . .

6033. Before he returned to his own Societies, into which was the **extension** of his thoughts . . .

D.Min. 4728. Of little **extension** or sphere . . .

4750. Relatives have their **extension** according to the perception that is given of opposites.

4752. He had no **extension** of his mental view . . .

E. 283³. 'He stretcheth out the heavens as a curtain' = to fulfil Heaven and those who are there with Divine truth, and thereby with intelligence.

304³¹. The **extension** of intelligence and wisdom. Sig.

388². As the sight of the body has **extension** into the natural world . . . so the sight of the spirit, which is thought from affection, has **extension** into the Spiritual World . . .

569¹³. The **extension** of the Church from one end to the other with them. Sig. . . The **extension** of truth from one end to the other, is signified by 'from sea to sea;' and the **extension** of good, by 'from mountain to mountain.'

644¹⁹. 'To stretch out' = the formation and **extension** of the Heavens in general, and the **extension** of intelligence and wisdom with everyone who receives.

724^e. The idea of person bounds the thought and its **extension** into Heaven . . .

775³. From this it is evident that when the mind is in its thought . . . and in its affection, it has **extension** into each thing of the whole body . . .

799⁵. The fructification of good and the multiplication of truth is signified by 'to enlarge,' and 'to stretch out.'

820⁷. 'To stretch forth the hands' (John xxi. 18) = not to be in freedom. Ex.

837². The wisdom of the Angels is according to the **extension** (of their thoughts and affections).

944². The proceeding heat, which is Divine good, is the Divine love in its **extension**.

1076^e. This sphere has an **extension** into the Heavens in every direction according to the quality and the quantity of the love . . . but into the Hells, if the man is evil. . . But the sphere of the Lord's love . . . has an infinite **extension**, and creates the Heavens themselves.

1092⁴. That there is such an **extension** and determination of all a man's thoughts . . . —. 1093².

1093^e. His quality is Known merely from the **extension** of his thoughts into Societies.

1174². The affections of man, from which are his thoughts, have **extension** into the Societies there all round . . .

Ath. 68. They think from the idea of an **extense** or of space; when yet the Divine itself is not to be thought of from the idea of an **extense** or of space; for thus, instead of God, the purest of nature . . . is thought of . . . The idea of an **extense** of space does not exist in the Spiritual World.

—^e. Of the proceeding Divine, from which was the universe . . . the idea of an **extense** can be held, especially in the natural world.

70. Concerning life itself there cannot be held the idea of an **extense** and of space, as concerning the receptacles of life.

—^e. From Him . . . is the whole of the life of Heaven, concerning the **extension** of which there can be no thought; but from the **extension** of the forms of life.

145. The **extension** of the Divine into the universe is what can be predicated of the proceeding Divine . . . But still the idea of **extension** falls only into the natural world, and not into the Spiritual World: in the latter, **extension**, like space and distance, is only an appearance.

191. The proceeding Divine is that which is **extended** in the universe . . . This is an **extense** in the created universe . . .

D.Love xii². As in the Spiritual World there is a communication and **extension** of all the thoughts and affections . . .

D.Wis. iii. 4². Therefore, there cannot take place an **extension** into any form except the human one; nor can the **extension** exist except by means of rays of light from wisdom through the medium of heat from love, thus by means of vivified fibres . . .

Inv. 11^e. (The Lord) is in space and in what is extended, but not by means of space and what is extended.

Exterior. *Exterior.*

See under INTERIOR.

A. 1723. That which is exterior is also lower.

1839^r. 'Outer darkness' = the more direful falsities of those who are in the Church. 7688, Ex.

2162^r. 'His arms and feet' = the exteriors of the Word, which are the sense of the letter.

2588^r. Exterior things cannot enter into interior ones . . .

2973. Exterior Knowledges. Sig. and Ex.

3417. 'A valley' = lower things, or, what is the same, exterior things.

3431. To pass to lower or exterior truths. Sig. and Ex.

3466^e. Doctrine is predicated of exterior things . . .

4013^r. The exterior goods and truths which are of the natural man. Sig.

4154. Exterior things are composite.

4394. He then regards exterior things as one does a tempestuous sea from a high hill.

4598^r. They who are only in exterior things are relatively in a mist.

5141^e. The more exterior the perception is, the more obscure it is; for exterior things are relatively general ones; for innumerable interior things appear as one in what is exterior.

5622. Exterior things are signified by those which are less noble. The reason is, that in themselves, exterior things are grosser than interior ones; for they are generals . . .

6437. As to exterior things. Sig.

—². The reason 'a Nazarite' = exterior things, is . . .

6612. The more exteriorly a man thinks, the less extension he has. Ex.

6977^e. Can be amended only as to the exteriors.

7356. Exterior goods. Sig. Exterior goods are those which are in the Natural, and are commonly called delights.

7523. The exterior good and also the exterior evil which are signified by 'beast,' is that which is of the thought, and when nothing stands in the way, of the action. Ex.

8330^r. The exterior Angels of the Spiritual Kingdom. Ex. and Sig.

8455^r. In the other life the exteriors are successively unfolded . . .

9212^r. 'A garment,' in general . . . = that which is relatively exterior.

9648. Towards the exteriors of that Heaven, where truths are in obscurity. Sig.

9666^r. The things which proceed towards the exteriors are less perfect according to the degree of the removal from the inmosts . . .

10051. The ordination of exterior things under interior and inmost ones. Sig.

10186. 'The horns of the altar' = the exterior things (of worship).

H. 491. The first state of man after death is that of his exteriors. Gen.art.

501. As the exteriors belong to the body also, they are separated after death; and the things from them which adhere to the spirit are lulled to sleep, so that they only serve as a plane for interior things . . .

506^r. They are remitted by short alternations into the state of their exteriors . . . Some are indignant that they are not allowed to be continually in the state of their exteriors . . .

S. 40^r. 'That thus the outside may be clean also' (Matt. xxiii. 26) = that thus the exteriors, which are the works and speech, are purified . . .

R. 450^r. Their exteriors are like the exteriors of those who live a Christian life . . .

Exterior man. *Exterior homo.*

See under INTERIOR MAN.

A. 1717. Chedorlaomer and the kings with him = the goods and truths of the exterior man.

—². In the same proportion the celestial things of love are insinuated into the exterior man, and correspondence is effected.

1718. These things properly constitute the external or exterior man.

1892^e. 'Her name was Hagar' = the life of the exterior or natural man. 1896. 1909, Des.

1895^r. The Rational is born from the internal man as a father, and from the exterior or natural man as a mother.

1901. Without the Rational as a medium, it cannot flow in with any truth into the exterior man.

1909. There are many affections of the exterior man . . .

1921. Whatever is born from the exterior man is attended with what is hereditary, thus also with evil.

—². From which He had command over . . . the Natural which was of the exterior man.

1952. Influx into the life of the exterior man without the Rational as a medium. Sig. 1955.

2675. The life of the exterior man is the affection of knowledges.

3913. 'A maid-servant' = the affection of the Knowledges which belong to the exterior man.

Exterminate. See EXTIRPATE.

External. *Externus.*

See INTERNAL, and under BABEL, CHALDEA, GOG, ISRAELITE, and JEW.

A. 857. So long as these external things are not mastered . . .

870^r. The external of the Church is a something inanimate, but it lives from the internal . . .

975. See CANAAN (Ham's son).

- [A.] 1062^e. See JAPHETH.
1080. **External bonds.** (See under BIND-*vincire*.)
1173. See NIMROD.
- 1680^e. These are the **externals** which are removed in the other life.
1799. That there would be only an **external** in the Lord's Kingdom. Sig.
- ³. What is doctrinal itself does not make the **external** (of the Church) . . . but it is life according to doctrinal things.
1801. That there should not be an **external** of the Church. Sig.
1802. That the **external** should not be the heir of His kingdom. Sig. . . The **external** is indeed the heir, but only through the internal, because they then act as one. Ex.
1805. From **externals** sees internals. 1807.
1815. From the mother he receives all that is **external**. 2005. 3128.
- 2162^e. That they saw only the **externals** of the Church represented in natural things. Sig.
- 2165^e. This **external** symbol is commanded because the greatest part of mankind are in **external** worship; and therefore without some **external**, there would be scarcely anything holy with them.
- 2177^e. Remain merely in the **externals** (of the Word.)
- 2219^e. Such an **external** is born with some . . . but is afterwards subjugated, yet remains in the **external**.
2468. See LOR (the man).
- ¹². They who are in such good care only for **external** things . . .
- 2632^e. As this Rational was born . . . by an **external** way, which is that of sensuous things . . .
- 2722^e. They did not worship **external** things; but by means of **external** things remembered internal ones . . .
- 3079^e. 'Vessels' = the **externals** of spiritual things.
- 3147^e. That only **external** or natural things were to be purified. Sig.
- 3305^e. 'Jacob' = those who were in the **externals** of that Church.
3480. With that nation . . . the mere **external** holiness served as a plane . . .
- ². (But) Christians . . . cannot be in a holy **external** separated from an internal.
- 3540^e. As 'skins' = **external** things . . . and as it is **external** things which cover internal ones, or natural things which cover spiritual and celestial ones . . .
- ³. The Divine things which are in **external** ones. Rep.
- 3679^e. How truth can be conjoined with good, and this . . . from such things as are **external** . . .
- 3695^e. What is **external** is relatively general . . . 4345.
3835. **External** affections. Sig. and Ex.
3855. **External** things are further from the Divine. . . and are therefore relatively inordinate . . .
3860. Spiritual conception and birth from **external** to internal. Sig. 3868. 3870. 3874.
- 3957^e. These **externals** . . . are taken away in the other life . . . because **external** things are put off together with the body; and **external** things are of no further use.
- 4172^e. This evil . . . does indeed remain, but adheres only in **externals** . . .
4208. They were only in **externals** . . .
4211. The Holy Supper is an **external** of the Church which contains an internal . . .
- 4288^e. Still, the **external** things in which they were kept could serve as a plane . . .
- 4314^e. When these **external** things are put off . . . internal things appear.
- 4459^e. Such are all who are only in **external** things. Des. 4464.
- 4489^e. They who belonged to the Most Ancient Church did not care for these **external** things . . . 54.
4493. Accession to **external** things. Sig.
- 4585^e. Progress from what is **external** to more interior things. Sig.
4700. The **external** of the Jewish religion was for the most part like the **external** of the Ancient Church . . .
- ². Those in the Christian Church who are in what is **external** without what is internal . . .
4825. Idolatry is . . . also to worship **external** things without internal ones.
- 4865^e. The Jews are in the lowest of **external** things.
4903. From the **external** alone no one can see whether it is falsity or truth.
4913. That the **external** (of the Jewish nation) was of such a character. Sig.
- 5159^e. In the **external** form.
- 5175^e. After death, a man is first kept in **externals** . . . but afterwards **externals** are taken away from him . . .
- 5224^e. **External** things occupy the whole attention . . .
- 5247^e. To call Elisha 'bald' = that the Word is as it were devoid of an **external**.
- 5554^e. Our world is in **external** things . . . 8031^e. H. 309.
- 5798^e. They who are in **externals** without an internal . . . 5998^e. 9377^e.
- 5897^e. When man is in **external** things, as when he is in worldly and corporeal things, the Angels are removed.
- 5906^e. It is from this progression . . . that the **external** is said to be the father of the internal.
- 6400^e. Their **externals** alone are in light.
- 6405^e. Thus (the Pharisee) accounted **external** things as the veriest truths.
- 6495^e. He is there not such as he had appeared in **externals**; for **externals** are taken away from him . . . 6667^e. 7032^e. 8870^e.
- 6587^e. See CHURCH at these refs. 6775.
6592. 'His bones' = that which is in the highest degree **external**, or the ultimate of the Church.

6630^e. Hence it is that man . . . became **external**, and this successively. 6631.

6692^e. The Israelites were entirely in **external things**. 6832. 6941. 6997².

6693⁴. 'Scales' (of a fish)=things which are plainly **external**, thus sensuous things . . .

7012. They who are in **externals** without an internal . . . cannot be enlightened, thus cannot be confirmed in truths . . .

8452³. When the **external** is put off . . . 8455².

8870³. (Why **external things** must be taken away in the other life, although they enable them to act well.)

9209². By this the **external** is initiated into the internal of charity . . .

9213. When an Angel or Spirit is in **external things**, he is in shade . . .

9380. No conjunction with an **external** devoid of an internal. Sig.

9391¹¹. The worship of what is **external**. Sig. and Ex.

9409⁵. As in the Christian world at this day they are . . . in **externals** devoid of an internal . . .

9424². As takes place with those who are solely in **externals** and not at the same time in internals, that is, with those who are in the loves of self and of the world, and not in love to the Lord and towards the neighbour.

9434. That Divine truth is hurtful to those who are in **externals** devoid of an internal. Sig.

9471^e. All **external things** hold internal ones together. Sig.

9615. See CURTAIN.

9824. See EPHOD.

—². The reason that which is most **external** is more holy than internal things, is that the **external** holds together all the interior things in their order, form, and connection; so that if the **external** were removed the interior things would be dissipated; for these internal things not only cease, but are together. Ex.

9825. The **external** of the Spiritual Kingdom. 9834.

9873⁴. The **external** of the Celestial Kingdom.

—⁵. 'The foundations'=the **external things** there.

—⁶. 'Polish'=what is **external**.

9917². To remove **external things** in order that internal ones may appear. Sig. and Ex.

9953. The state of the **externals** which proceed from Divine truth in the Spiritual Kingdom. Sig.

9959. 'The linen breeches'=the **external** of marriage love.

—². The **external** itself is truth, (because) internals cease in **externals**, and rest on them as their supports, and supports are truths.

10177⁵. A holy **external** devoid of an internal penetrates no further than to the first threshold of Heaven, and is there dissipated; but a holy **external** from an internal penetrates right into Heaven, according to the quality of the internal; thus it penetrates to the Lord . . .

10188². They who are in Hell are in **externals** and not in internals . . .

10393. That that people was entirely in **externals** devoid of any internal, is signified by the golden calf . . . 10397. 10407.

10400². All those are in **externals** devoid of an internal who are in the loves of self and of the world. Ex.

10411. They who are in **externals** devoid of an internal communicate with the Hells, and not with the Heavens; for the internal of man is his Heaven, and his **external** is his world . . . And when the internal is closed, the **external** is no longer ruled from Heaven, but from Hell.

10412². They who are in **externals** devoid of an internal want to be worshipped as a god . . .

10420. They who are in **externals** separated from an internal all turn themselves away from what is Divine . . . Sig. and Ex. 10422. 10429. 10533, Ex.

10429². What is meant by being in **externals** devoid of an internal. Ex. 10472.

10437. 'The Egyptians'=those who are in mere **externals**. Ex.

10481². The reason they who are in **externals** separated from an internal have no power to resist the evils and falsities which are from Hell. Sig. and Ex.

10483. All who are in Hell are in **externals** separated from what is internal, because they are in the loves of self and of the world . . .

10484. Those who are in **externals** from what is internal. Sig.

10489. What is **external** separated from what is internal is Hell with man.

10494. Lest what is true and good from Heaven should enter into the **external** when the internal is closed. Sig.

10500². When what is internal is completely closed, the internal of the Church . . . is neither denied nor acknowledged . . . and then a holy **external** can exist . . .

10506. They who are in **externals** separated from what is internal cannot receive anything from Heaven; for it is the internal which receives thence, and the **external** devoid of it receives from no other source than Hell.

10536. The quality of their **external**, that it is devoid of what is Divine. Sig.

10546. Whether you say the **external** of worship and of the Church, or Hell, it is the same. Ex.

10547. The **external** of worship, of the Church, and of the Word, in which are internal things. Sig.

10559². All who are in **externals** devoid of what is internal, if they reverence, adore, and as it were love God . . . do so for the sake of themselves . . . and if they do not obtain what they desire, they desert God. Sig.

10571. That what is Divine must be in the **external** of the Church, of worship, and of the Word. Sig.

—². The **external** which Moses represents is an **external** not so separated from what is internal, as is the **external** in which is the nation itself . . .

10575. Everything Divine of Heaven and the Church upon what is **external** separated from what is internal. Sig.

10582. What is obscure and false of faith such as

exists with those who are in externals devoid of what is internal. Sig.

[A.] 10584. That the externals of the Word, of the Church, and of worship will be seen, but not the internals. Sig.

10593. The external which encompasses man in the world is accommodated to uses in the world; it is this external which is rejected when the man dies: whereas the external which is accommodated to uses in the other life does not die. This external, together with the internal, is called the spirit. . . .

10602. To be in externals and not in what is internal is to worship external things as holy, without any acknowledgment of the Lord, and without love to God for the sake of God, but for the sake of self. . . . But as they could be in a holy external for the sake of themselves, and this could be marvellously converted into a holy external for the sake of God by means of the Spirits who were with them. . . . that nation was received.

10603. The external of the Word, of the Church, and of worship, such as it was for the sake of that nation. Sig. and Ex.

10607. Moses represents the external of the Church, of worship, and of the Word which receives Divine truth. —e. But the external which did not receive the internal was with the Israelitish nation. 10608, Sig.

10609. Mount Horeb = the external of the Church, of worship, and of the Word.

10614. What is the external which receives the internal, and what is the external which does not receive it. Ex.

10625. Reception from influx into what is external. Sig.

10626. Because such an external (as was represented by Moses) was received. Sig.

10627. Then in what is external there is a Divine internal. Sig.

10692. The apperception of those who are in the externals of the Church, of worship, and of the Word devoid of internal things. Sig.

10694. They who are only in the externals of worship and of the Word. . . . cannot endure interior things; because they. . . . are in the love of self and of the world, and hence in a lumen which is called natural lumen. But they who are in the externals, and at the same time in the internals of the Church, of worship, and of the Word, are in love towards the neighbour and in love to the Lord, and thence in the light of Heaven. Sig.

10702. The state of the external when what is internal flowed in from the Lord. Sig. and Des.

10704. Communication with those who are in externals devoid of what is internal. Sig.

H. 222. The Angels said, These are the externals (of worship) which ought to be done. . . .

312. The cause of this blindness and ignorance is that the external things, which are worldly and corporeal, had occupied and filled their minds. . . .

495. Not considering that the evil and the good lead a similar life in externals. . . .

496. Evil spirits are distinguished from the good

chiefly by this, that the evil attend eagerly to what is said about external things. . . .

534. By this was represented those who in externals live alike sincerely and justly. . . .

J. 38. In proportion as man from internal becomes external, spiritual light is darkened with him. . . .

—e. When worldly, corporeal, and earthly things are loved more than spiritual, celestial, and Divine things, in the same proportion the man is external.

P. 117. See EVIL.

174. In external things man is led and taught by the Lord to all appearance as by himself. Gen.art.

— . This is so done in man's externals, but not in internals. . . .

— . These are the externals in which man is together with the Lord. And as externals make one with internals. . . . no disposition can be made by the Lord in internals except in accordance with the disposition that is made in externals by means of the man. 181.

277. These things make the external of life even with the evil. Into this external of life every infant is born. . . . but as the child grows. . . . he comes from that external to more interior things.

R. 153. At first they are kept by turns in externals. . . .

470. They who are in the externals of the Church have not so confirmed falsities. . . .

680. The influx of truth and good from the Lord with those who are in the Church of the Reformed who are in its externals. . . . and are called laymen. Sig.

918. That in this New Church there will not be any external separated from what is internal. . . . Sig.

M. 148. The external from the internal, which the Angels called the external of the internal, is devoid of all lasciviousness. Ex.

269. (A devil wise when in externals.)

453. Many who in the world have lived in externals like others. . . . yet the Angels charge these things upon some as evils of sin, and not upon others. . . .

T. 568. After death every man. . . . is at first remitted into his externals, in which he was when in the former world, and he then believes that he is certainly going to Heaven, and he talks intelligently and acts prudently. . . . D. 5688.

719. If the will refuses the truly rational things of the understanding. . . . the man then becomes external; and therefore with those who only understand. . . . the Lord's presence is universal or external. . . .

D. 185. When man indulges in external things, he is removed from the company of the Angels.

758. That those who have excelled in cleverness, but in externals only, in the other life are stupid.

1175. On the reduction of external things into equilibrium by internal ones.

1207. On those who are honest in externals. . . .

1741. Insanities, that is, phantasies, reign with all those who constitute the externals of man; for externals are of such a character that they act against internals,

and yet they are kept in their connection and order by internals . . .

3577^s. When **external things** are removed internal things appear . . . But still **external things** are not altogether rejected; but are so disposed by the Lord that they may be subservient to interior things . . .

3849. That natures are induced through **externals**.

4324. They are sometimes remitted into **externals** . . .

4325. That in the other life **externals** are nought . . .

4482. They who are elevated into the Second and into the Third Heaven have all these **externals** with them . . .

4746^e. In the other life **externals** are by degrees put off . . .

5513. When the **external** is taken away from an evil person . . .

5548^e. In this they have an **external**, like all Spirits; but it is quiescent with them, and they do not know that they have it; it is quiescent in the same way as is the **external** of man while he sleeps. Still, this **external** is full of their internals . . .

5549. The Angels who are in the Spiritual Heaven are not in internals, but in **externals**; this **external** is also tripartite, being internal, middle, and **external**. The **external** which approaches the sensuous **external** in the world is quiescent . . .

5814. On those who are in a holy **external**.

D. Min. 4645^e. After the life of the body no one receives **external things**, but interior and internal ones.

E. 182^t. A holy **external**. **Ex.**

587¹⁸. That the **external** without the internal is not to be worshipped. **Sig.**

614². The understanding of the Word perishes as the man of the Church . . . becomes **external**; and he . . . becomes **external** as he recedes from charity . . .

670. This **external**, which exists also with the impious and evil, is what is here meant by 'a cloud.'

794³. (Thus) whatever man does from the **external** alone is unclean.

1013³. This breaks forth when the **externals** are laid aside, as takes place after death.

1061². There is no **external** which does not proceed and come forth from internals . . .

1133. 'To stand afar off' = to be in **externals**.

—². Fear is the principal cause of an evil man's coming from internals into **externals**. **Ex.** 1163, **Sig.**

1155³. Still, man is further reformed through **external** means when he had before been reformed through internal means. **Ex.**

D. Love xv. As soon as the **external** of their mind is taken away, they think, speak, and act insanely. . . But . . . they are remitted by turns into their **externals**, and thereby into their civil and moral life . . .

Can. Redemp. iii. i. As evil increases in the Church, so the man of the Church becomes **external**.

2. As the man of the Church becomes **external**, so he becomes double . . .

5 **M. I.** Rationality with satans exists only in **externals**.

External Church. *Ecclesia Externa.*

See INTERNAL CHURCH, and under JACOB.

A. 1102³. As the man Japheth, or the man of the **external Church**, does not know these things . . .

1780. The Lord's complaint concerning the **Church**, that it is only **external**. **Tr.**

1795. 'The steward of my house' = the **external Church**. . . The **external Church** is no other; for all stewardship belongs to the **external of the Church**; as the administration of rituals . . . The **external things of the Church**, without the internal, are of no account . . . Nevertheless, the **externals of the Church** are like the **externals of man** . . .

2177². These things represented . . . things of the **Spiritual Church**, and also those of the **external Church**.

2324². See LOT (the man).

3322⁵. 'Edom' = those who are in simple good, which is such good as exists with those who constitute the Lord's **external Church**.

3360. Appearances of a still lower degree . . . in which may be the men who are of the **external Church**. **Tr.**

5640. 'He said to him who was over his house' = that which is of the **external Church**.

6375. 'He binds his ass's colt to the vine' = truth in the **Natural** for the **external Church**.

6380. For they who belong to the **external Church** cannot elevate their thought higher than to the Lord's **Divine Natural**.

6789². The truth which is a matter of knowledge, which is here represented by Moses, is the truth of the **external Church**.

8977. The men of the **external Church**, who are represented by the Hebrew servants, are they who learn truth from no delight, but only 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, because they correspond to the skin.

—². Delight is instead of good in the man of the **external Church**.

—³. **Spiritual good** . . . cannot be conjoined with those who are in the **externals of the Church** . . . for they who are in the **externals of the Church** cannot be affected by the truths of faith otherwise than principally for the sake of themselves . . . **Sig.** 8981², **Ex.**

9198⁵. The vastation of the **external Church** also. **Sig.** . . 'The land' = the **external Church**.

10546. See **EXTERNAL**. 10547. 10571, etc.

10691². By those who are in an **external** in which there is an internal, who are those who are called the men of the **external Church** (this light from the interiors of the **Word**) is not perceived; but still it is present, and affects them.

External good. *Bonum externus.*

See under INTERNAL GOOD.

A. 3570⁵. By delight of the appetite . . . thus by **external good**.

9276⁶. They who are in **external goods** and truths

constitute the rest of the viscera and members in the Grand Man.

[A.] 9280. The tranquillity of peace with **external goods** and truths at the same time. Sig. . . 'An ox'= **external good**.

9465. 'Brass'=**external good** . . . **External good** is the good of the external or natural man.

9470². The **external good** of the Most Ancient Church. Sig.

9471. The **external truths** and **goods** by which they are held together. Sig.

9624. The plenary capacity of conjunction from **external good**. Sig.

External man. *Externus homo.*

See under INTERNAL MAN, LOT, and NATURAL.

A. 27^e. The **external man** himself is called 'the dry land,' and presently 'earth.'

40. See CREEP-*repere*.

47^e. Thus regeneration begins from the **external man**, and proceeds to the internal. 64.

94^e. 'Man was made a living soul'= that the **external man** also was made living.

95. It here treats of the life of the **external man**; in the two former verses, of the life of his faith . . . in this one, of the life of his love. Before, the **external man** did not want to obey and serve the internal, but continually fought against him; and therefore the **external man** was not then man. But now, when he is made celestial, the **external man** begins to serve the internal, and also becomes man; and, in fact, through the life of faith and the life of love. The life of faith prepares him, the life of love makes him man.

111. **External men** know of scarcely anything but knowledge, which they call intelligence and wisdom, and also faith; they do not even know what love is . . .

156. 'Bone of my bones, and flesh of my flesh'= the proprium of the **external man** . . .

268. 'Ground'=the **external man**. . . It is the **external man**, that is, his affection and memory, in which are implanted the seeds of good and truth . . . 990^e.

—². The Rational also belongs to the **external man**, being in itself a kind of medium between the internal and the **external man** . . .

278. 'To return to the ground from which he was taken'= that the Church would return to the **external man** such as he was before regeneration.

909^e. 'The earth,' here, =nothing else than the **external man**.

911². Spirits constitute the **external man** (of the Grand Man).

913^e. The fructification of good and the multiplication of truth take place in the **external man**; the former in his affections, the latter in his memory. The **external man** is here called 'the earth into which they spread themselves, and upon which they fructify and multiply themselves.'

933⁴. He comes into straitnesses and temptations,

until he is reduced into such a state, that the **external man** becomes compliant to the internal . . .

978. (Thus) man's thought is not of the internal, but of the **external man**.

— . See BODY.

984. 'To replenish the earth'=with the **external man**. Ex. 1016.

1460. In the **external man** there are recipient vessels, which are called those of the memory, which are formed by means of Knowledges . . . according to the influx of the internal man.

— . (Thus) with the Lord, equally as with other men, there was, in childhood, a scarcity of Knowledges in His **external man**. 1464, Sig.

1461. The **external man** can only be reduced to correspondence with the internal man by means of Knowledges. The **external man** is corporeal and sensuous, and does not receive anything celestial and spiritual unless Knowledges are implanted in it as in their ground . . . 1487.

1475^e. His **external man** also was made Divine. 1489^e.

1480. This food . . . is communicated to the **external man**, to the end that the **external man** may be adapted to the internal.

1486. All things whatever in the **external man** are mere things of service . . . to the internal man. Sig.

1488. By means of scientifics to build up the **external man** . . .

1535. In (Gen. xiii.) it treats of the **external man** with the Lord, which was to be conjoined with His internal man. The **external man** is the Human essence; the internal man is the Divine essence. The former is represented by Lot; the latter by Abram.

1536. There is here described the state of His **external man** as it was in childhood . . .

1537. That there were still many things in His **external man** which hindered conjunction. Tr.

1538. There appeared to the Lord the **external man** as he is in his beauty when conjoined with the internal man; and also as he is when not conjoined. Tr.

1539. A promise that when the **external man** was conjoined with the internal, or the Human essence with the Divine one, all power would be given to Him. Tr.

1563. The **external man** receives his life principally from the internal man, that is, from the spirit or soul . . . But this life cannot be received by the **external man** particularly or distinctly, unless his organic vessels are opened . . . These are opened through the medium of the senses by means of scientifics and Knowledges, and also by means of pleasures and delights . . . Therefore it must needs be that scientifics and Knowledges will insinuate themselves into the **external man** which cannot agree with spiritual truths; and pleasures and delights which cannot agree with celestial goods . . . and when these things are regarded as ends they draw the **external man** outwards and downwards . . . And therefore unless such things are first dispersed, the internal man cannot possibly agree with the **external man**. (Sig. by the separation of Lot from Abram.)

1564. The things with which the **external man** abounds. Sig.

— . There are two kinds of things in the **external man**; those which can agree with the **internal man**, and those which cannot. (The latter are here sig.) 1568.

1568. There are in the **external man** many things with which the **internal man** can dwell; as affections of good and the delights and pleasures thence originating . . .

—². But there are also many things in the **external man** which do not agree . . . as all things which spring from the love of self and the love of the world . . .

—³. In order to know what effects the correspondence and agreement of the **external man** with the **internal**, and what effects disagreement, it is merely necessary to reflect upon the ends which reign, or, what is the same, upon the loves which reign . . .

—⁴. The things in the **external man** which agree are from the **internal man**, that is, through the **internal man** from the Lord . . .

1573. 'The Canaanite and the Perizzite were then dwelling in the Land' = the (hereditary) evils and falsities in the **external man**.

1576^e. The things which agree are 'Abram,' even those which are in the **external man**; for these constitute one thing with the **internal man**, and belong to it.

1577³. With the **external man** everything is natural; for the **external man** himself is the same as the natural man . . .

—⁵. As in the **internal man** there are two principles, the celestial and the Spiritual . . . so in the **external man**; his Celestial is called natural good; and his Spiritual, natural truth.

1581. The evil which is in the **external man** cannot be separated in any man, except in the Lord . . . When it thus becomes quiescent, then for the first time goods flow in from the Lord, and affect the **external man** . . .

1584. The **external man** enlightened by the **internal**. Sig.

—^e. The Lord, when a child, was often in such Divine vision as to His **external man**, because He alone was to conjoin the **external man** with the **internal** . . .

1585. 'He saw all the plain of Jordan' = those goods and truths which were in the **external man**.

—². The things at the boundaries of Canaan represented the **external man**. Ill.

1587. 'Before Jehovah destroyed Sodom and Gomorrah' = the **external man** destroyed by cupidities of evil and persuasions of falsity. . . For these two things are what destroy the **external man**, and separate it from the **internal**. Ex.

1588. The Rational is the intelligence of the **external man**.

1589. There are three things which constitute the **external man**; the Rational, the Scientific, and the external Sensuous . . .

— . Nothing lives in the **external man** except affection. Ex.

—³. The good of love continually inflows through

the **internal man** into the **external man**; but if a man is in the affection of evil he perverts this good . . .

1590. The nature of the beauty of the **external man** when conjoined with the **internal** cannot be described, because it does not exist with any man, but only with the Lord . . . The three Heavens are images of the Lord's **external man** . . .

1592^e. The ugliness of the **external man** when disjoined from the **internal**, is described in these three verses. 1593.

1598^e. Regarded in himself, the **external man** is a mere instrument to serve the **internal man** . . . 1603.

1603². The Lord became life as to the **external man** also.

1607³. His Human essence or **external man** is that which is called 'the Son of Man.' See 1733².

1652. It was the goods and truths in the **external man** . . . from which the Lord in His childhood fought against evils and falsities. 1655. 1660. 1661³.

1671. 'Came Chedorlaomer' = apparent good in the **external man**.

1708. The goods in the **external man** now delivered from the yoke of slavery. Sig.

1713. All things in the **external man**, before it is delivered, are called 'servants.'

1717. That the interior man reduced all things in the **external man** into a state of agreement. Sig.

1718. It is supposed that the things of the body alone constitute the **external man** . . . but these constitute the outermost man, which is merely corporeal. The **external man** is properly constituted of the scientifics which are of the memory, and the affections which are of love with which the man is imbued; and also the sensuous things which are proper to the spirit, together with the pleasures which also belong to the spirit.

1723. See VALLEY.

1816. 'Who brought thee out of Ur of the Chaldees' = the first state of the **external man**.

2107. When He had completely expelled the evils of the **external man**. Sig.

2566. See HERD.

2994. See CORRESPOND.

3079³. See VESSEL.

3122². 'Jacob' = the Lord's **external man**.

3951². See DELIGHT-jucundum. 3952⁴.

3969². This conjunction cannot come forth until the natural or **external man** has been prepared. Ex.

3993³. The spirit, when loosed from the body, has in it all things which are of the **external man**, except the flesh and bones.

4174. So long as a man is in the **external man**, as all are at the beginning of reformation, he cannot but think so, since he thinks only from the **external man**. But when the **external man** with its concupiscences is removed . . .

4180². Divine truth can be received even by the evil, but only by their **external man**. —⁴.

[A.]4330. The Societies of Spirits and Angels to which correspond the things which are of the external man, as to a great part are from this Earth.

4887. Pledges of the conjunction of the external man, Sig.

5120^b. The truth of faith is then only in the external man.

5368^c. The Natural is the same as the external man.

7290². Things implanted in compulsion remain in the external man.

8890. 'Servant' = the Natural as to truth; and 'maid-servant,' the Natural as to good, both in the external man.

8975^e. They are merely external men. 10067^e.

9043. In order to be regenerate the external or natural man must be reduced to compliance. . . . Man is not regenerate until his external man is regenerate. And the external man is regenerated through the internal by the Lord. Refs.

9258². When the internal of man is being regenerated, the scientifics and truths of the external man are like the fibres of fruit, through which the juice is carried to the internal. . . .

9391. See BULLOCK. 9670^b. 9990. 10021. 10035.

9470. See SHE-GOAT.

9670^b. See GOAT.

9701. On the internal and external man. Gen.art. N.36.

9717². See GOOD.

9960²⁹. See FIG.

9993^e. 'A cake not turned' exists when the external man reigns over the internal.

9994. What is celestial in the external man. Sig.

10047⁴. See DIVINE GOOD.

—⁵. With the regenerate, conjunction is effected in the external man, Sig.

10135. See EVENING.

10266. The external man is first imbued with truths, and then the interior man successively.

10400. 'To make the Sons of Israel go up from the land of Egypt' = elevation from the external man to the internal.

10685^e. While man lives in the world he thinks in the external man, and not perceptibly in the internal until he comes into the other life.

P. 100. Man is to remove evils in the external man as of himself. Gen.art. 112. 114. 116. 123⁴. 233⁹.

M. 94. The love of the sex is of the external man, and is therefore common to every animal. Ex.

T. 109². The Lord . . . put on the Divine Natural, and from this He enlightens not only the internal spiritual man, but also the external natural man. Unless both these are enlightened together, the man is as it were in shade. . . .

797⁴. When anyone there commits anything to paper from the external man only . . . it is obliterated of itself.

D. 4748. (Charles xiii.) let into the state of his external man.

External sense. *Sensus externus.*

E. 435⁴. The external or spiritual natural sense.

External truth. *Verum externum.*

A. 3693⁶. That companions are not to be defrauded of external truths, which are the doctrinal things according to which they live, and also rituals. Sig.

3906. Leah = external truth. Tr.

8337. 'Aaron' = the truth of faith which proceeds mediately from the Lord, thus external truth.

8357. 'Statute' = the external truth of the Church.

8540⁴. 'Stone' = external truth.

8859. The things which follow in this chapter are the external truths which are of worship.

9276. Conjunction with those who are in the delights of external truth. Sig.

—². They who are in the delights of external truth are the outermost . . . and close the Church.

9470². The external truth of the Most Ancient Church. Sig.

9960³. 'To shave the hair and consume the beard' = to deprive of the external truths of the Church.

10199⁸. The truths which are only in the memory . . . are called relatively external truths. . . .

10252⁵. 'Myrrh' = external truth.

Extinguish. *Extinguere.*

Extinction. *Extinctio.*

A. 311^e. (The antediluvians) were all extinguished. 563.

2284². Extinguish, suffocate, or pervert good and truth.

2796^e. Occurs. 2889. 3224. —². 3693. 4054. 4104. 4290³. 4503².

4430^e. The extinction of interior truth. Sig.

4724. 'To put to death' = to extinguish.

4727. The extinction of the essential of doctrine concerning the Lord's Divine Human. Sig.

4733. 'To smite' = to extinguish.

5002^e. In Hell . . . the one wants to extinguish the other.

6534⁴. The Intellectual of truth extinguished. Sig.

6677². The life from the love of self . . . then begins to be extinguished, for it is suffocated. . . .

6948^e. They extinguish them, and thus induce thick darkness.

7039. The extinction of faith without charity. Sig.

7306^e. Falsities reject and extinguish all the light which enlightens.

7318. What is scientific of truth shall be extinguished. Sig.

7456. They thus extinguish the truths of faith which are of worship. Sig.

7491. Good and truth . . . are either rejected, extinguished, or perverted.

7492. With those with whom they are extinguished (good and truth) are denied, and evils and falsities contrary to them are affirmed.

8576. Thus the natural life is extinguished.

8902. 'Thou shalt not kill' = . . . not to extinguish faith and charity.

9026. See DIE. 9035. 9126.

9156. Occurs. 9163. 9175. 9188⁴. 9262⁴. 9264. 9548⁶. H. 398. D. 3227. D. Min. 4728.

9642⁴. To extinguish all the light of truth from the Word. Sig.

H. 344⁹. They thus extinguish all mutual love and innocence in little children . . .

W. 313. From dead animals.

R. 411. The extinction of spiritual life with many from the falsified truths of the Word. Sig.

E. 366. The falsification or extinction of truths. Sig. 720.

387. The extinction of spiritual life. Sig. 589.

388⁴. The extinction of truth and good through falsities and evils. Sig. 600¹³. 652.

658. The plenary extinction of Divine truth and Divine good. Sig.

Extirpate. *Exstirpare.*

Extirpation. *Exstirpatio.*

A. 1745². As this (hereditary from the mother) was extirpated . . .

2689⁹. (This truth) is extirpated in the other life.

3470³. Occurs. 3701³.

4057. The extirpation of the nations of Canaan.

4063³. Concupiscences are to be extirpated.

4231². That the Jewish nation was not to be extirpated. Sig.

4317⁴. When a man is being regenerated, the hereditary evil inrooted from the nearest parents is extirpated.

4500. That they extirpated the truths of doctrine of the Church with the ancients. Sig. 4502.

4906. 'To barn' is predicated of the extirpation of good.

5044⁷. The extirpation of the truth of the external and internal Church. Sig.

6024³. That evil and falsity was extirpated. Sig.

6872^e. With the Lord the prior forms which were from the maternal, were completely blotted out and extirpated.

7738. Occurs. 9258⁴.

9009. See EVIL. 9937⁴. P. 79.

9193. The casting out of the Church, and thus the extirpation of such falsities. Sig.

H. 363. The dominant love is not extirpated to eternity. 393^e.

S. 92^e. Confirmed falsity . . . cannot be extirpated.

W. 262^e. Confirmed evil and falsity cannot be extirpated after death ; it is extirpated only in the world by means of repentance.

P. 119. Then the Lord extirpates the concupiscences at the same time.

277^e. Still, evil is not extirpated, but is only removed. T. 614.

T. 756^e. Iniquity once inrooted . . . is extirpated only by regeneration . . .

623. Occurs. D. 2787.¹ E. 955³. 1164². Ath. 64. 5M. 7.

Extirpate. *Exterminare.*

Extirpation, Banishment. *Exterminatio.*

See ABOLISH, and CAST OUT.

A. 2657. 'Cast out this handmaid and her son' = that the things of the merely human Rational were to be extirpated . . . How the case stands here ; namely, that the first Rational was to be extirpated, when the Divine one succeeded it. Ex.

—^e. The Lord utterly extirpated the first Rational, so that nothing of it remained behind ; for what is merely human and what is Divine cannot be together.

4564. The evil with man, both hereditary and actual, is not so extirpated as to vanish away, or become none at all, but is only separated . . .

5206. 'The cows that were evil in look and thin in flesh devoured' = that the falsities which are not of faith and not of charity extirpated. 'To devour' = to consume ; here, to extirpate, because the truths which are in the Natural, before they have been vivified by means of the Celestial of the Spiritual, and thus regenerated, are as it were extirpated by means of falsities. 5270.

5207. As to the fact that truths are extirpated out of the Natural by the falsities in the boundaries. Ex. 5208.

5208². Afterwards these truths are as it were extirpated ; they however are not extirpated, but stored up . . . 5270², Ex. 5342², Ex.

5217. 'The thin ears swallowed up the seven fat and full ears' = that the scientific things of no use extirpated the good scientific things. . . 'To swallow up' = to extirpate. . . This also is actually the case in the Spiritual World ; truths cannot abide where there are falsities ; nor, on the other hand, falsities where there are truths ; the one exterminates the other, for they are opposites. Ex.

5280³. The truths themselves which are first insinuated, are extirpated by means of the falsities which are injected by evil Spirits, so as not to appear.

6360. 'I will divide them in Jacob' = that they are to be banished from the natural man. 'To divide' = separation and removal from what is true and good, thus banishment.

6361. 'And I will scatter them in Israel' = from the spiritual man. 'To scatter,' also = banishment.

7812. They are then banished from their society. 8372^e.

9333². 'To drive out,' when predicated of things evil and false, = removal . . . for whatever a man, from his earliest infancy, thinks, wills, speaks, and does, adds itself to his life, and constitutes it ; these things cannot be extirpated, but only removed . . .

R. 294⁷. The interior idea . . . exterminated and expunged this new adscititious idea.

M. 48². With those who are spiritual, the love of the sex is extirpated . . .

D. 623. Occurs. 1711. 1742. 2597. J.(Post.)8.

Extort. *Extorquere.*

M. 299^e. Extorted consent does not initiate the spirit . . .

D. 6110. I could not extort an answer.

Extraconjugal. *Extraconjugalis.* M.44⁶.
71. 257². 320².

Extract. See DRAW OUT—*extrahere.*

Extract. *Excerptare.* D.3338. 3417. 3444. 3935.

Extraordinary. *Extraordinarius.*

See under SINGULAR.

A. 1882. There are two kinds of visions which are extraordinary . . .

H. 442. These two states of man . . . are extraordinary . . .

D. 152. Occurs. 2021. 2951. 4797. E.850.

Extravasation. *Extravasatio.* D.2841.

Extreme. *Extremus.*

Extremity. *Extremitas.*

A. 2851¹⁰. 'A nation from the extremity of the earth' (Dent.xxviii.49)=evils and falsities.

2936. 'End' or extremity=a little. . . The extremity, here, is what is called the circuit . . .

3632. These are the extremities of order.

4060⁹. 'From the extremity of the heavens to the extremity of them' (Matt.xxiv.31)=the internal and external things of the Church. E.418⁵.

7441². 'The fly in the extremity of the rivers of Egypt' (Is.vii.18)=the falsities which are in the extremes of the natural mind . . . 7442². E.410⁶.

7643. 'The locust'=falsity in the extremes.

7645. The interiors are terminated in the ultimates or extremes.

—². Infernal Spirits, when devastated, are in the extremes of the Natural . . .

7693. Falsity in the extremes, that is, in the Sensuous of man.

—³. He thinks in the surface, that is, in the ultimates or extremes.

—^e. The Sensuous of man, or the Natural in the extremes . . .

8796. 'To touch its extremity' (Ex.xix.12)=not even to the intermediates. Ex.

9216². The extremes are the sensuous things which communicate with the world through (the senses). 9276, Refs. 9331^e, Refs.

9276². They who are in the delights of external truth are the outermost ones . . . and close the Church.

9331⁷. 'The moth'=the falsities in the extremes of man; and 'the worm'=the evils there.

9511. 'From the two extremities of the mercyseat' (Ex.xxv.18)=celestial good and spiritual good. 9512. 9513.

9606. 'Upon the edge of one curtain from the extremity in the joining' (Ex.xxvi.4)=the conjunction of the one sphere with the other. Ex. 9607.

9622. The communication of all things of that Heaven with the extremes there. Sig.

9666. 'To pass from extremity to extremity' (ver.28), when said of the bar, by which is signified power, =the powers thence derived and everywhere continued.

—². At last the things in the extremes, which are the least perfect of all.

—³. 'From extremity to extremity'=the first and the last end, thus from beginning to end. . . (Thus) 'the extremities'=all things, and everywhere. Ill.

—⁵. But when 'the extremity' only means the extreme or ultimate, it then =that which is ultimate of Heaven or the Church. Ill.

—⁶. (Thus) 'extremity' is predicated of good; and 'afar,' of truth.

9729. 'Upon its four extremities' (Ex.xxvii.4)=everywhere.

9824. The ephod was the outermost of the three garments. . . That which is outermost not only holds together the interior things, but the interior things also cease in it.

9836. 'The two extremities' (Ex.xxviii.7), or to the right and to the left, =on all sides.

9853. From the outermost things through which there is influx. Sig.

9879. The conjunction of the whole of Heaven in the extremes. Sig.

9883. 'Thou shalt place the two rings upon the two extremes of the breast-plate' (ver.23)=in the extremes . . . thus the conjunction of the sphere of the Divine good in the extremes of Heaven.

9886. 'The two extremities of the two cords thou shalt place upon the two sockets' (ver.25)=the method of conjunction with the supporting things in the extremes.

9890. 'The extremities'=the ultimates or extremes.

9917. 'Upon its fringes'=in the extremes where the Natural is.

—⁴. The extremes derive their essence from the interior things; and therefore when the interior things are unclean the extremes are also unclean, although the uncleanness may not appear to men.

9921^e. The holy things of doctrine are in the extremes; and hearing and perception are also there.

10050. See CORNER.

10208⁴. The reason was that the horns were their extremes; and nothing of man is purified unless the extremes are purified; for the extremes are the things into which the interior things flow, and the influx takes place according to the state of them; and therefore if the extremes have been perverted, the interior things therein are perverted . . .

10241⁶. The extremes of man = all things belonging to him; and the extremes are the hands and feet.

P. 200. The extremes which are in the body . . .

—, Nothing of them appears to man except what takes place in the extremes of the mind and in the extremes of the body; and how then can man claim what is Divine, merely because the few extremes appear to him as his?

220². Natural and temporary things are extremes and ultimates.

R. 424. Those are called falsities in the extremes which are in the extremes of man's life, and are called sensuous things.

M. 439. In the extremes, adulterous and conjugal caresses are perceived as alike, although in internals they are altogether unlike. Hence they are unlike in the extremes . . . The Angels distinguish in the extremes what is lascivious from what is not so . . .

T. 31⁶. At one extremity of the Spiritual World . . .

565. Such a man thinks in the extremes . . .

D. 3207. They thus undulate from one extreme to the other.

E. 239¹⁰. 'From afar,' and 'from the extremity of the earth' = those who are removed from the truths and goods of the Church. 294³. 355³². 422³. 724²⁰.

304²⁰. 'The extremities of the earth which He has removed' (Is.xxvi.15) = the falsities and evils which infest the Church, from which He has purified them.

326⁴. 'The extremity of the earth' = where that which is of the Church ceases to be.

357²⁸. 'The extremity of the earth' = the ultimates of the Church. 406⁵. 1133³.

391¹³. 'The boundary of Egypt' = the extremes; for the extremes of the natural man are sensuous things.

417⁵. By these things was represented that the extremes are preserved, because they = all things; for unless there are extremes the middle things are not preserved . . .

—⁶. Occurs. —⁷.

695¹⁶. 'Hope in extremity' (Jer.xxxi.17) = the end of the former Church, and the beginning of the New Church.

744². The health of the body depends on the state of the extremes . . .

J. (Post.) 218. In the last hours . . .

Inv. 49. The inmost, middle, and outermost . . .

Extremity. *Incitus.* H.563. C.J.49².

Extricate. *Extricare.*

A. 963. According to the degree of the cupidity of extricating themselves . . .

D. 3012. Occurs. 3044. 3089. 3092. 3851. 3870. 3895. J.(Post.)36.

Exuberate. *Exuberare.* P.112³.

Exude. *Exundare.*

A. 814. Such a stench exudes . . .

6057². Love to the Lord and charity towards the neighbour pour forth from (the Angels). 6135³. 8370².

7454³. Such a sphere exudes from the spirit of man.

8210². The falsities which pour forth from evils . . .

8630. From every Society there continually emanate, nay, pour forth, these spheres . . . M.171.

9303⁵. The sphere . . . which pours forth from him to a distance. H.591. W.293. T.410⁶. 521.

Exult. *Exultare.*

Exultation. *Exultatio.*

R. 790. 'Exult over her, O Heaven' (Rev.xviii.20) = that now the Angels of Heaven may rejoice; for exultation is joy of heart. E.1179.

812. 'To rejoice and exult' (Rev.xix.7) = joy of soul and of heart.

E. 288¹¹. Their joy from instruction in truths and illumination, is signified by 'to exult,' etc.

294¹⁴. 'Exultation' = its delight from good; and 'gladness,' its delight from truth.

376¹³. Their delights are meant by 'exultation,' etc.

481⁵. 'Drunkenness and exultation' = insanities in the highest degree.

660¹. 'Exultation' is sometimes mentioned instead of 'joy;' because 'exultation,' like 'joy,' is said of good, because of love, of the heart, and of the will. Ill.

—². In all these passages, 'exultation' = delight from the love and affection of good; and 'gladness,' pleasantness from the love and affection of truth.

730²⁸. 'The hills gird themselves with exultation' (Ps.lxv.13) = that the goods in them receive truths with joy of heart.

839. Occurs.

863¹⁴. 'They shall be brought with joy and exultation' (Ps.xlv.15) = with heavenly joy.

1218. 'To exult' = joy from the affection of good; for to exult is of the heart, thus of the good of love.

Exuviae. *Exuviae.* W.14^e. P.124. M.31^e. 192. I.11³. T.499. 569². D.4351. 4366. Coro.11.

Eye. *Oculus.*

See under SEE.

A. 183. See COAT. 4412. 4622¹.

193. 'Their eyes were opened' = they perceived that they were in evil.

206³. Such open eyes have they.

212. 'Their eyes became opened' (Gen.iii.7) = a dictate from within.

—, 'The eyes' in the Word often = the understanding, thus an inward dictate thence. Ill.

831³. They have eyes as it were of serpents . . .

1584. 'To lift up the eyes' (Gen.xiii.10) = to see; in the internal sense, to perceive; here, to be illuminated, because it is predicated of . . . the external man.

1806². The eye itself, properly speaking, is nothing but the sight of the spirit led 'out of doors.'

1880². Spirits seeing through a man's eyes. Ex. 1954². 2309. 4415². 9791. 10813². Ad.3/2046. D.2106. 2247. 3306. 3902. 3963.

[A.] 1916. Occurs. 1921, 2572.

1949³. 'Their eyes are consumed' (Jer.xiv.6)=no apprehension of what truth is.

1970. See VISION. 1972.

1977. Rays darting into the left eye.

2072. The internal sight or understanding is expressed in the Word by 'the eye.' 2148. 2271.

2148 'He lifted up his eyes' (Gen.xviii.2)=that he saw within himself.

2403. 'In their eyes' (Gen.xix.14) = before their Rational.

2576. 'Eyes'=intellectual things.

2701. 'God opened her eyes' (Gen.xxi.19)=intelligence. . . 'The eyes'=the understanding. Ill.

—². 'The left eye'=what is intellectual; 'the right eye'=its affection.

2751. In front, before the left eye. . .

2789. 'Abraham lifted up his eyes and saw' (Gen.xxii.4)=thought and mental prospect from the Divine. 'The eyes'=intelligence; and therefore 'to lift up the eyes'=to elevate the intelligence, thus to think. 2829.

2947. 'To the eyes of the sons of my people give I it thee' (Gen.xxiii.11)=as to the understanding of them all.

2973⁵. 'The light of the body is the eye. . .' (Matt.vi.22). 'The eye'=the Intellectual which is of the soul.

2975. 'To the eyes of the sons of Heth' (Gen.xxiii.18) =to their understanding.

2988. The interior affections show themselves from and in the eyes. 4407². 5165².

3198. 'To lift up the eyes'=to think; here, intention.

3202. 4083. 4086. 4339. 4746. 4988.

3438². The internal eye, that is, the understanding. . .

3477⁶. Suddenly their eyes were opened. . .

3493. See DARKNESS-*caligo*.

3529. 'To be in his eyes' (Gen.xxvii.12)=to be apprehended as to what his quality is; for 'the eye'=the apprehension of the internal sight. 3827.

3628². See ATMOSPHERE.

3679³. The eye is only an organ of the body through which the internal man sees those things which are outside the body.

3702². See ETHER.

3820. 'The eyes of Leah were weak' (Gen.xxix.17)=that the affection of external truth was such as to its understanding.

3863⁴. 'Let he see with his eyes' (Is.vi.10)=to deprive of the understanding of truth.

—⁷. 'They have eyes to see, but do not see' (Ezek.xii.2)=that they are able to understand the truths of faith, but do not want to do so.

3869⁸. They who are intellectual and are thence in faith, belong to the province of the eye.

4007². 'His eyes redder than wine' (Gen.xlix.12)=the Divine wisdom.

4050. A little star seen near the region of the left eye.

4215. The interior animus, or the mind, shines from the eyes.

4247². The memory, which is like an internal eye. . .

4301². This may be illustrated by comparison with the sight of the eye. . . When the eye sees objects, it apprehends pleasantness and delight. . . This pleasantness and delight are not of the eye, but of the animus and its affections. . .

4326². See RIGHT.

4327. The left eye=what is intellectual.

4403. On Correspondence with the eye. Gen.art. 4523.

—^e. They who are at the eyes are they who are intelligent and wise.

4407. The eye is the most noble organ of the face, and communicates more immediately with the understanding than the other sensory organs of man. It is also modified by a more subtle atmosphere than the ear; and therefore the sight penetrates to the internal sensory by a shorter and more interior way than speech. . . And hence it is that some animals, being short of understanding, have as it were two subsidiary brains within the orbits of their eyes. . .

4408. The objects of the world. . . enter through the eye. . .

4410. The sight of the left eye corresponds to the truths which are of the understanding, and the right eye to the affections of truth which also are of the understanding; thus the left eye corresponds to the truths of faith, and the right eye to the goods of faith.

4411. Each and all things which are in the eye have their correspondences in the Heavens. Ex.

4526. The correspondence of the sight of the eye is with the things which belong to the understanding; for the understanding is the internal sight. . .

4528. The eye, or rather its sight, corresponds especially to those Societies in the other life who are in paradisaical things. . .

4530^e. These. . . also belong to the provinces of the eyes.

4622⁵. They who are in the other life cannot see anything whatever in the world through the eyes of any man. The reason they could do so through mine. . . 5862^e.

—¹. I did not see with the eyes of my body those with whom I spoke in the other life, but with the eyes of my spirit; sometimes more clearly than with the eyes of my body. . .

4625^e. They perceived whatever happens in the Society in general, but not so much in particular as they who are in the province of the eye; for these latter discriminate and view the things which belong to perception.

4627². They thus perceived that these angelic Societies were from the province of the eye. D.4029.

4975. Grace is said to be 'found in the eyes,' because grace is predicated of what is intellectual.

5078⁴. This he sees with his eyes, not those which he had in the world, but those which he has there, which belong to his internal man; and from which through the eyes of the body he had before seen worldly and earthly things.

5180. The suction towards the eye was from Spirits, that towards the ear was from Genii.

5304. 'In his eyes' is said from a customary form of speaking, because the eye = the interior sight, thus understanding, perception, advertence, and many things which belong to that sight. Refs. 5305.

5313^r. It is said that 'they were full of eyes before and behind,' because 'the eyes' = intellectual things; and therefore, in a higher sense, the things which are of faith. Refs.

5484. 'To their eyes' (Gen. xlii. 24) = to apperception.

5810. 'I will set my eye upon him' (Gen. xlii. 21) = the influx then of truth from good. (For) 'to set the eye upon anyone' = to communicate the truth of faith. The eye corresponds to the intellectual sight and to the truths of faith.

5888. 'Let there not be anger in your eyes' (Gen. xlv. 5) = sadness of the spirit or of the understanding.

6008. 'To place the hand upon the eyes' (Gen. xlv. 4) = to vivify; for to place the hand upon the eyes means that the external Sensuous . . . is closed, and the internal Sensuous is opened . . .

6013^r. The eye is formed to all the nature of the ether and of light. 6057. D. 4063.

6032^r. The intellectual mind, which is man's internal eye . . . 6068^r.

6054. Seen by the eyes of the spirit . . .

6084^r. The eye is always directed to that which the most affects and delights it . . .

6136. See DIE.

6256. 'Israel's eyes were heavy' (Gen. xlviii. 10) = his obscure apperception.

6379. 'His eyes are red with wine' (Gen. xlix. 12) = that the Intellectual or internal man is nothing but good. Ex. 9052^r.

6923. Their speech fell towards my left eye, although they were on my right. The reason was that the left eye corresponds to Knowledges of things which are abstracted from material things, thus to the things which belong to intelligence; but the right eye, to the things which belong to wisdom.

7064. 'He did signs to the eyes of the people' (Ex. iv. 30) = confirmation to the apprehension. . . 'The eyes' = the things which belong to the internal sight or understanding.

7078^r. The Sun of Heaven . . . appears before the right eye . . . for the right eye corresponds not only to the intellectual sight in so far as it is illuminated by truth, but also in so far as it is illuminated by good . . .

7161^r. 'In the eyes of Pharaoh, and in the eyes of all his servants' (Ex. v. 21) = in the perception of all those who are in falsities. (For) 'the eyes' = perception. 7331.

7360. With the inhabitants of Mars the affection itself of their speech is represented in the face, and its thought in the eyes . . .

7768^r. As an injured eye cannot bear even the gentle rays of the sun.

8067. 'For a memorial between the eyes' (Ex. xiii. 9) = that it is perpetually in the understanding. 8090.

8160. 'Israel lifted up his eyes' (Ex. xiv. 10) = the Intellectual of the mind, and thought. . . 'To lift up the eyes' = mental view, perception, and thought.

8249. See SPEAK.

8361. 'In the eyes of Jehovah' = before the Lord, thus according to His precepts. . . He, also, is said to be 'in the eyes of the Lord' who is in faith in Him.

8707^r. The case is the same with the sight of the internal eye, which is the understanding; in order for it to see it must have light . . .

8792. 'Jehovah will come down to the eyes of all the people' (Ex. xix. 11) = the advent of the Lord, and enlightenment then. . . In the internal sense, 'the eye' = the understanding; and thence the sight of the eye = the perception which is of faith. Refs.

8902^r. 'The eye' = the understanding of truth. Refs. 9049^r.

8910^r. The concupiscence of evil is meant by 'the right eye offending.'

—^r. 'The eye' corresponds to faith; the left eye, to the truth of faith, and the right eye to the good of faith; in the opposite sense, to the evil which is of faith.

8995. 'In the eyes' (Ex. xxi. 8) = in the perception.

9049^r. 'An eye for an eye' . . . 'An eye' = the interior truth of faith.

9051. 'An eye for an eye' (Ex. xxi. 24) = if they injure anything in the interior Intellectual. 'An eye' = the understanding; here, interior understanding, the life of which is the life of faith.

—^r. The reason 'the eye' = the understanding, is that the eye corresponds to the understanding; for the understanding sees from the light of Heaven, and the eye from the light of the world; the things which the former eye sees are spiritual, and the field of its view is the Scientific which is in man's memory . . . —^r, Ill. —^r. That 'the eye' = the understanding, and also faith, because the latter constitutes the life of the interior understanding. Refs.

9058. 'When a man shall smite the eye of his servant' (Ex. xxi. 26) = if the internal man shall injure the truth of faith in the external man. . . 'The eye' = the interior understanding, and thence the truth of faith. 9059. 9061.

9128^r. As the eye cannot see the things which are in itself, but those which are out of itself.

9266. 'A gift blinds those who have their eyes open' (Ex. xxiii. 8) = that gains cause truths not to appear. . . 'They who have their eyes open' = those who know truths, and clearly see what is true.

9548^r. 'The eye' (Luke viii. 16) = faith, and thence intelligence.

9577. Which were seen in Heaven with the eyes of the spirit. Sig.

—^r. (The grossness of the natural eyes.) H. 76.

—^r. Hence when the light of the world is taken away from the bodily eye, the eyes of the spirit are opened . . .

9668^r. See EAST.

9684^r. The Sun opposite the right eye; the Moon opposite the left eye. 10130^r, Ex. H. 118.

[A.] 9814². (Those Angels) were seen with the **eyes** of their spirits. C.J. 34.

9818²⁴. 'The **eyes**'=the understanding of truth; and when predicated of the Lord, the Divine intelligence and wisdom. Refs.

9936. The things of wisdom and intelligence are in the province of the **eyes**.

—4. It is said 'between the **eyes**' (Deut.vi.8), because 'the **eyes**'=the intelligence and wisdom which are from love to Jehovah God; and the wisdom from that love is 'to have God continually before the **eyes**.'

10031². 'The **eyes**'=the things which belong to the internal sight, thus the truths of faith. Refs.

10061⁴. 'The right **eye**' (Zech.xi.17)=the knowledge of good applied to confirm what is false.

—5. 'The right **eye** (which offends)'=the understanding and faith of falsity from evil.

10163. See EARTH=*tellus*. 10316.

10208⁴. As when the **eye** is disordered (it sees accordingly).

10315. Thoughts which are from affections appear from the **eyes**.

10569². 'In the **eyes** of Jehovah'=the Lord's presence in the truths and goods of faith and love with men . . . and Angels . . . Ill.

—, 'Eyes' in the Word, when predicated of men who receive the Divine things of the Lord, =faith, and also a recipient understanding; for the understanding is the internal **eye**; and faith is the truth which is seen and perceived. Refs.

H. 76. Angels cannot be seen by man with the **eyes** of his body, but with the **eyes** of the spirit . . .

96². They who are in the **eyes** are in understanding.

97. Hence 'the **eyes**'=the understanding. 145. 549⁶. P. 264². R.48, Ill.

118². The reason the Lord appears before the **eyes**, is that the interiors of the mind see through the **eyes**; from the good of love, through the right **eye**; and from the good of faith, through the left **eye**.

271². The **eye** corresponds to intelligence, and intelligence is of doctrine.

333. All little children there are in the province of the **eyes**; those who are of a spiritual genius are in the province of the left **eye**; and those of a celestial genius in that of the right **eye**.

334. Such things as appear before the **eyes** are first insinuated.

453⁶. Therefore when the material of the **eye** is veiled over and deprived of its co-operation with the spiritual, Spirits appear . . .

W. H. 1². 'His **eyes** a flame of fire'=the Divine truth from the Divine good of His Divine love. R.48. S22.

W. 46. Thought from the **eye** closes the understanding, but thought from the understanding opens the **eye**.

91. The **eyes** of the Angels are of the substance of their world.

365⁶. The thoughts which are of wisdom appear in a certain light in the **eyes**.

P. 29². The **eye** corresponds to wisdom and its perceptions.

150⁶. The understanding sees in the **eye** . . . and not contrariwise.

R. 25. 'Every **eye** shall see Him' (Rev.i.7)=that all will acknowledge Him who from affection are in the understanding of Divine truth. E.37.

36. In their state of vision, the **eyes** of their spirits were opened, and the **eyes** of their bodies were closed.

48². 'The **eye**' in these passages=the understanding of truth.

—4. Hence, 'the **eye**,' when predicated of the Lord, =His Divine wisdom; and also omniscience and providence. Ill. E.68. 152, Ex. and Ill.

153¹⁰. When they had been cast out their **eyes** were opened . . .

214. 'Anoint thine **eyes** with eye-salve, that thou mayest see' (Rev.iii.18)=that the understanding may be healed, lest the genuine truths of wisdom be profaned and falsified. E.245.

240. 'Full of **eyes** before and behind' (Rev.iv.6)=the Divine wisdom therein. E.277.

246. 'They were full of **eyes** within' (ver.8)=the Divine wisdom in the Word in the natural sense from its spiritual and celestial sense. E.284.

271. 'Seven **eyes**' (Rev.v.6)=His omniscience and Divine wisdom. E.317.

363². The second class of the tribes correspond to the **eyes** together with the nostrils.

380². They look back at the Lord through the **eyes**, because . . . the **eyes** correspond to the truths from that good.

611. Presently their **eyes** are opened, and they see a way . . .

M. 42². From his **eyes** darted light sparkling with the wisdom of love.

75². After we had entered the forest, our **eyes** were opened.

155a². The wives looked into my **eyes** acutely; and I asked, Why do you do so? They said, We are able exquisitely to see what is your inclination and consequent affection . . .

191. It appears as if the allurements enter through the **eyes** as it were through doors into the mind . . .

268. The pupils of their **eyes** as it were lightened in a green plane. 5 M.2. 3.

293. The straining of my **eye**-sight affected them.

440. Not the **eye** which sees . . . but the spirit.

T. 159⁶. After this their **eyes** were opened, and they saw us near them.

346². (Correspondence of diseases of the **eye**.)

348². Like the **eye** of a fish.

371⁷. (The conjunction of the two **eyes** is not alternate, but mutual; and the same with the conjunction of light with the **eye**.)

777². In His glorified Human He cannot appear to

any man until He has first opened the eyes of his spirit . . .

D. 670. On the province of the eye.

1023. The left eye corresponds to the right side of the brain, and the right eye to the left side of it. 1027.

1075. (On the structure and substances of the eye.)

1159. The same Spirit acted into both my eyes . . .

1190. Her eyes were red, as though weak. Ex.

1352. They appear in the plane of the left eye.

1354. These come by deceit into the region of the left eye . . .

2533. These now irritate my left eye . . . 3664.

2843. They directed my eyes to filth, etc. 2852.

2888. Evil Spirits . . . with their eyes, as it were the points of thoughts . . . continually harassed me.

3097. In the corner of the right eye are they who live a paradisiacal life.

3213^e. To which corresponds the vitreous humour of the eye.

3224. Represented that garments are left in the left eye . . .

3384^e. The same women induced a weakness in the right eye. Hence it was given to know why Leah is described as weak in the eyes. 3469^e.

3404. Rays appeared to go forth from his eyes. 3541.

3483. A hand shown before the left eye.

3496^e. Those who correspond to the outer coats of the left eye. Des.

3636^e. Because the right eye represents affections.

3840. (He passed) through the exteriors of the left eye into the brain.

3866. This influx both began and was terminated about the eyes, as it were extending itself from the left eye . . .

4198. The point of a spear is vibrated before their left eye.

4537^e. Shown by a view into the eye, where is the intellectual gift.

5059. On those who injure the left eye.

5092. They do not indeed see the world through his eyes . . .

5851^e. That which enters only through the eye enters into the understanding, and places itself in the memory . . .

5920^e. He poured his persuasive into their eyes . . . J. (Post.) 26.

D. Min. 4556. The objects which only lightly strike the eye (enter the ideas) and can be recalled.

E. 37^e. The reason 'the eye' = faith. Ex.

131¹³. 'A sword upon the right eye' (Zech. xi. 17) = the destruction of the Intellectual as to truth.

140². 'To have the eyes opened,' or 'to have the eyes uncovered' (Num. xxiv. 3, 4, 15, 16) = to be enlightened as to the understanding.

152³. 'The eye,' in the Word, = the understanding of truth, or intelligence and wisdom. Ill. 274³. 357²¹.

313^o. 'The right eye' = the understanding of good; and 'the left eye,' the understanding of truth.

376³². 'The eyes closed' (Is. xxix. 10) = no understanding.

—³⁷. 'Wise in their own eyes' (Is. v. 21) = from their Own intelligence.

427. The eyes correspond to the understanding.

—⁸. 'The eyes' = the understanding. 455⁸. 484. 622⁷. 710²⁴. 750¹⁴.

433³³. 'The eyes of the glory of Jehovah' (Is. iii. 8) = the Divine truth.

504¹. The eyes especially are representative of the affection of love; for love shines from them, for they sparkle with it as with fire.

526¹³. 'The eye pure,' or 'simple' = the understanding of truth from good; 'the eye evil' = the understanding of falsity from evil.

556⁹. 'An eye for an eye' = that in proportion as anyone takes away the understanding of truth from another, it is taken away from him.

—²¹. 'His eyes red with wine' = that His Intellectual was Divine truth from Divine good.

560^e. 'The eyes,' in the Word, = the understanding of truth. 577⁷.

600⁸. 'If thy right eye offend thee' = that if evil be thought of it must be ejected from the thought.

—¹¹. 'The eyes' = understanding and faith. 1081². —³. —⁴.

617²¹. 'The eyes,' in the Word, correspond to the understanding, and thence signify it; and here it = one who is enlightened, and thus has 'his eyes opened.'

717¹³. 'Seven eyes in one stone' (Zech. iii. 9) = the Divine wisdom and intelligence which are of Divine truth, thus of the Word.

799¹⁷. 'The eyes,' in the Word, = the understanding of truth. 852.

831⁶. As the Spiritual Heavens correspond to the eyes, there are paradisiacal things there . . .

1146⁴. The rays of light convey . . . their forms and colours to the eye, which forms, being perceived in the eye, are examined by the internal sight, which is called the understanding . . .

D. Wis. 11³. The eye does not see from itself, but by means of continuity from the understanding. The understanding sees through the eye, and also moves the eye, determines it to objects, and strains its sight.

Eye (of needle). See HOLE at H. 365.

Eyelash. *Palpebra.* H. 450. T. 83^e. D. 5890. Coro. 28^e.

Eyesalve. *Collyrium.*

R. 214. See EYE.

T. 134⁵. The priests prepare an eyesalve from the Word not interiorly understood.

E. 245. By 'an eyesalve' is meant an ointment made from flour with oil.

Ezekiel. *Ezechiel.* L. 15⁵.

E. 619². By the prophet Ezekiel and by John was represented the doctrine of truth, and the Word; hence the exploration was made with them.

Ezion-Geber. *Esjon Jeber.* E. 514⁷.

Fable. *Fabula.* A. 1386. T. 112. 178².

Fabulous. *Fabulosus.* A. 4280.

S. 20². Origin of the fabulous things of the ancients. 21^e. T. 693².

Face. *Facies.*

A. 18. See DEEP-abyssus.

19^e. These Knowledges are here called 'the faces of the waters.'

32^e. Inmost things are signified by the face.

173. Two faces were as it were induced on me. . . When the Angels perceive that their faces are received, they know that the man is dead. D. 1097.

222. 'The face of Jehovah' (Gen. iii. 8) = mercy, peace, and all good. Ill. 358^e. 387. 3195^e.

355. 'His faces fell' (Gen. iv. 5) = that the interiors were changed. 358. 359.

358. With the ancients, the face = internal things, because internal things shine forth through the face. In ancient times their faces agreed exactly with their internals. . .

— . When charity shone from the face, they said that the face was elevated; but when the contrary, they said that the face fell.

386. See GROUND. 566.

387. 'To be hidden from Thy faces' (Gen. iv. 14) = to be separated from all the good of the faith of love. 398.

546^e. Their faces appeared sharp, beautiful enough.

607². They spoke . . . by innumerable changes of the expression and face . . . 1118². 4799. 7361². 8249. 10709^e.

641^e. The intellectual things of Spirits and Angels flow into the left part or the face, and the voluntary things into the right.

830². The deceitful appear to have a broad face, four or five times as broad as the faces of others. D. 2498.

949^e. Their faces are worse than that of a dead man.

950. Their faces were black. D. 3486. 3745.

951. They sometimes appear to themselves to have a shining face. 2027². 8739.

956. Their faces are like a round cake, broad.

1326². 'Faces of flames' (Is. xiii. 8) = cupidities.

1525. Spirits who belong to a certain internal province of the face.

1568. The charity which shines from the face is not of the face. . .

1762. Spirits who . . . expressed their meaning by changes induced on my face. . .

1925⁶. 'The Angel of His faces' (Is. lxiii. 9) = the Lord's mercy towards universal mankind.

1933. 'The face' = the interiors. 1999. 2327. 2434. 3527². 4066. 4835⁴. 4859^e. 4866. 5695, Ex. 8925.

1951. Occurs. 2162⁶. —⁷. 3080.

1999. 'To fall upon the face.' Ex. 2071.

2219. 'They looked to the faces of Sodom' (Gen. xviii. 16) = the state of mankind. . . 'Faces' = all the interiors of man, both evil and good; because these shine forth from the face. Here, therefore, 'faces,' being predicated of Sodom, = evil interiors which are of the love of self.

2576². When Angels are presented to view, their interiors shine forth from the face.

3301. Men who in the life of the body have been merely natural, when presented to view in the other life according to that state, appear hairy over nearly the whole face. 5247. 5571^e. 5573^e.

3527. For it is the animus which appears in the face. Ex. 3573². 4215, Ex.

3573³. The face with the Angels and with the most ancients. Des. 4326. 5695. 8370². 10177⁴. H. 414².

3587. 'To go out from the faces' (Gen. xxvii. 30) = when these things ceased; thus when the state was changed.

3631. The Societies which constitute the province of the face . . . 4800.

— . They were allowed to effigy a face in various ways by influx.

3741². From the affections of the animus, which present themselves to view in the face. . .

3804². In human faces, in which for the most part the affections effigy themselves, no two are exactly alike. 6232². 7236².

3901⁵. See EAGLE.

3934². That the face is the image of the animus. . .

4044. See AFFECTION. 4407². 4796. 4797. 5102. 7360.

4050. A face appeared to me.

4298. See PENIEL.

4299. See DELIVER.

— . 'Faces' = the interiors, thus the thoughts and affections.

4326². See CEREBELLUM. —³. D. 3868.

—². At this day there is scarcely any general involuntary sense left in the face. 4327.

4369. 'To see his faces as the faces of God' (Gen. xxxiii. 10) = affection with perception; for 'the faces' = the interiors; and 'the faces of God,' all good, which, when it flows in, gives affection with perception.

4396. 'To the faces of the city' (Gen. xxxiii. 18) = to the goods of that truth; for 'the faces' = the interiors, thus the affections of good and truth which shine forth from the face.

4403^e. The Spirits who are at the face are of diverse genius, according to correspondence with the sensories there. . .

4533. The faces of evil Spirits. 4798, Des. 5695, Ex. 9794. H. 553². D. 5669².

4791. On the correspondence of the face with the Grand Man.

4796^e. 'The Lord lift up His faces' = that from the Divine affection of love He has mercy.

4798. See CUPIDITY.
4799. The faces of the men of another world described.
 —². Whatever a man wants to hide, contracts his face . . . 8247². 8250.
- 5044². 'To cover the faces' (Ezek.xii.12)=that truth is not seen at all.
- 5102². The Angels do not see the faces of men in their material, but in their spiritual form; that is, in the form presented by the affections and consequent thoughts; these also are what cause the real face with man . . .
- 5118². The Natural is as a face . . .
- 5165². Without such an interior face, or such a plane, a man in the body cannot think at all about the things which are above sensuous things; for he sees them there as when a man sees the affections and thoughts in another's face, not attending to the face itself.
- ³. The faces of Spirits and Angels are formed from and according to the exterior Natural. Des.
- 5188². They lie there face downwards.
5248. The quality of Spirits and Angels . . . in the Rational, appears from the face and its beauty. 5319.
- 5387⁴. He had no face, but something blackly bearded instead of a face. 5566².
- ². These for a face had a direful grate of teeth. 5565. 5567². 10429. D.3507.
- ². To be devoid of a face=that there is nothing of rational life; for when no face appears, it is a sign that there is no correspondence of the interiors with the Grand Man.
5565. The face represents the interiors of man, thus his spiritual and celestial things, that is, the things which are of faith and charity.
5585. 'Ye shall not see my faces' (Gen.xliii.3)=no pity. 5816.
- ². That 'the face of Jehovah'=the Divine love, is evident from the Lord's face when He was transfigured, (which) 'shone as the sun.'
- ³. 'To make the faces shine' (Num.vi.25)=to have mercy; and 'to lift up the faces'=to give peace. Ill.
- ⁴. 'To see the faces of God' (Ps.xvii.15)=to enjoy peace and good from mercy.
- ⁶. 'To hide his faces' (Dent.xxxi.17,18)=not to have mercy.
5706. 'He lifted up portions from his faces for them' (Gen.xliii.34)=goods applied to everyone from mercy.
5717. They have a ferine face.
6037. 'After I have seen thy faces' (Gen.xlvi.30)=after the apperception of mercy.
6263. 'I did not think to see thy faces' (Gen.xlviii.11)=that he had not been in hope concerning the influx of his love.
6499. 'Joseph fell upon the faces of his father' (Gen.l.1)=the influx of the Internal into the affection of good. 'To fall upon the faces of anyone'=influx. . . And 'the face'=affection.
6848. 'Moses covered his faces' (Ex.iii.6)=that the interiors were protected.

7175. The face (of the woman of Mercury) was beautiful, but smaller than the faces of the women of our Earth.

7236². Good forms the faces of the Angels.

7476. The Spirits of Mars are represented with the face in Heaven, and the body in the World of Spirits . . .

7481. With them the face acts as one with the thought, so that the affection itself of the thought shines forth from the face.

7483. (The faces of the inhabitants of Mars are like the faces of the inhabitants of our Earth, but the lower part of the face is black, not from a beard . . .)

7599. In the opposite sense, 'the face of Jehovah'=no mercy, no peace, and no good. Ex. 9306⁴, Ill. R.939².

7648². The face of man's spirit is entirely according to that which reigns universally with him.

7666. 'Evil is with your faces' (Ex.x.10)=that in the desire there is no good. 'The faces'=the interiors as to the affections and the consequent thoughts (Refs.); and as 'the faces'=the affections, they also=the desires.

7670. 'He drove them out from the faces of Pharaoh' (ver.11)=that the will of those who infested was utterly opposed to truth Divine . . . 'The faces'=the interiors as to the affections, thus the will.

7737. 'To see his faces no more' (ver.27)=no more to enter into the animus. 'The face'=the interiors, especially as to the affections; thus 'the face'=the animus. 7738.

8022. The Angels of Jupiter came to me . . . They had an influx into the face, so that the face concurred with every particular . . . 8113.

8242. The faces of the inhabitants of Jupiter are like the faces of the men of our Earth, white, but more beautiful; sincerity and modesty shine out from them.

8243. When the Spirits of Jupiter were with me, the faces of the inhabitants of our Earth used to appear less; because the idea flowed in which those Spirits had about their own faces, that they were larger; for when they live as men they believe that after death their faces will be larger, and round in form; and therefore . . . when they become Spirits, they seem to themselves to have a larger face. The reason they believe that their faces will be larger, is that they say the face is not the body, because they speak and present their thoughts through it; and because the mind is thus as it were seen through it; hence they have an idea of the face as being the mind in form; and as they know that they will be wiser after their life in the world, they believe that the form of the mind, that is, the face, will be larger. 8379.

8244. They also believe that after death they will perceive a fire which will warm their faces. Ex.

8245. On this account they frequently wash and cleanse their faces; and also carefully preserve them from the heat of the sun . . . 8379².

8246. They said that the faces of the men of our Earth are not beautiful; and wondered that the faces of some are full of warts and pimples, and are in other respects disfigured; and said that none such appear among them.

[A.] 8247. In their Earth the **faces** of almost all are smiling and cheerful; because they have no solicitude about future things, and have no care for worldly things. . . . The reason their **faces** are prominent about the lips, is that the most of their speech is effected by the **face** . . . and also because they never dissemble . . . therefore they do not force their **faces**. 8248.

8249. The **face** was formed wholly to effigy the things which man thinks and wills; hence the **face** is called the effigy and index of the animus.

8373. (The inhabitants of Jupiter) are very willing that their **faces** should be seen, because hence their mind appears. . . .

8376. See BED.

8813¹. 'His **face** as the aspect of lightning' (Dan.x.6) = the love of truth. . . .

8867. 'Thou shalt not have other gods before My **faces**' (Ex.xx.iii.)=that truths are not to be thought about from any other source than the Lord. . . . '**Faces**,' when predicated of God, = love, mercy, peace, good; thus the Lord Himself. . . .

9049⁶. 'The **face**' = the affections. Refs.

9212¹. 'The **face**' in the Word, = the interiors, especially the affections. Refs.

—¹. 'The **face** of God,' in the Word, = good itself. Refs.

9233. (The Spirits of the moon) appeared of a **face** not unhandsome, but longer than the **faces** of all other Spirits.

9297. '**Faces**,' when predicated of Jehovah, = the Divine good of the Divine love, or mercy. And as the Divine good of the Divine love is Jehovah Himself or the Lord, 'to be seen at the **faces** of the Lord Jehovah' (Ex.xxiii.17) has a like signification to being seen by the Lord.

9306. 'Take heed of his **face**' (Ex.xxiii.21) = holy fear. . . . It is said 'take heed of his **face**,' because by the **face** are signified the interiors which are of the life, thus which are of the thought and affection, and especially which are of the faith and love. The reason is that the **face** is formed to the image of the interiors of man, to the end that those things which are of the internal man may appear in the external, thus that the things which are of the Spiritual world may appear before the sight in the natural world. . . . And therefore, in the Original Language, '**face**' is a general term which is applied to describe the affections. . . . Hence it is, that in that language, with adjunctives, it means nigh to, with, before, on account of, and also what is contrary; thus whatever is in himself, from himself, for himself, and against himself; for the **face** is the man himself, or that which is in him and appears.

—². Hence it may be known (that) 'the **face** of Jehovah' = the Divine good of the Divine love, and the Divine truth from this Divine good; for these are in Him, and are Himself. III.

—³. Hence it is that the Lord as to the Divine Human is called 'the Angel of the **faces** of Jehovah' (Is.lxiii.9). Ex.

9516. 'Their **faces**, of a man to his brother' (Ex.xxv.

20) = the conjunction of truth and good. 'The **face**' = the interiors; here, mental view and conjunction.

9517. 'To the mercy-seat shall be the **faces** of the cherubs' (id.) = the interiors constantly looking to good, thus to the Lord.

—². They who are elevated by the Lord (and the Angels) continually turn their **faces** to the Lord, because the Lord keeps them conjoined with Himself through the good of love; but they who are not elevated turn their **faces** from the Lord. 9828². 9864². 10420².

9545. 'The bread of **faces**' (Ex.xxv.30) = the Lord as to celestial good. . . . '**Faces**,' when predicated of the Lord, = everything which is from the Divine love; as innocence, peace, joy; thus Heaven itself with man and Angel. 9546. 9571.

9546. 'To My **faces** continually' (id.) = thus the Lord's presence with peace and with heavenly joy from mercy.

—¹. '**Faces**,' when predicated of man and Angel, = the interiors which are of the will and of the understanding thence, thus which are of love and of faith thence. Refs. 9936, Ex. (as to the various parts of the **face**). E.427.

9818²². 'The Angel of **faces**' = the Lord as to Divine good; for 'the **face** of Jehovah' = love, mercy, good. 9936. 10433.

9888. 'Overagainst its **faces**' (Ex.xxviii.25) = to eternity. Ex. 9935.

10019⁶. 'The light of **faces**' (Ps.xliv.3) = the Divine truth from the Divine good.

10163. See EARTH—*tellus*. 10315. 10754.

10300⁷. 'To turn the **face** to anyone,' in the internal sense, = to love.

10554. 'To speak **faces** to **faces**' (Ex.xxxiii.11) = to be conjoined; for the **faces** = the interiors, and when the interiors mutually regard each other, and see what is like, they conjoin themselves.

—³. One thing is signified by 'to speak **faces** to **faces**,' and another by 'to see Jehovah **face** to **face**.'

10567. 'My **faces** shall go' (ver.14) = that what is Divine of the Church, of worship, and of the Word will be there. 10568.

10570⁶. 'The **faces** of the ground' = wherever the Church is. —^c.

10575. 'To pass by upon his **faces**' (ver.19) = upon the external separated from what is internal in which was Moses and the nation he was over. . . .

10578. 'Thou canst not see My **faces**' (ver.20) = that the Divine interiors of the Church, of worship, and of the Word cannot appear to the Israelitish nation. 10584.

10579. For the Lord is the **face** itself of Jehovah. Ex. —³, III.

10616. 'Jehovah passed upon his **faces**' (Ex.xxxiv.6) = Divine internal things upon external ones.

10638. See DRIVE OUT.

10691. 'The sparkling of the skin of Moses' **face**' (ver.29) = the internal of the Word giving forth light in its external. 6752². 10705.

10837². From their faces (in the Sixth Earth) they see whether they agree in minds—*animis*.

H. 47. All who form one angelic Society have a face that is like in general, but is not like in particular. Ex.

— In Heaven all the interior affections appear and shine forth from the face; for the face there is their external and representative form; to have another face than that of one's own affections does not exist in Heaven. 48.

—². A face as of an Angel appeared to me, which was varied according to the affections of good and truth, such as exist with those who are in one Society. The variations lasted a long time; and I observed that the same face in general remained as a plane, and that the rest were only derivations and propagations thereof. . . D.2094. 2203.

91. See CORRESPOND.

123². The interiors make the face of an Angel and a Spirit; and in the Spiritual World. . . it is the face which determines (the quarters). 131. 143.

223. If anyone dissents, he must turn away his face.

272². As heavenly loves open the interiors to the Lord, all the Angels turn their faces to the Lord; for in the Spiritual World it is the love which turns the interiors of everyone to itself, and wherever it turns the interiors it also turns the face; for the face there acts as one with the interiors, it being their external form. 479². W.105^o. 129, Gen.art. P.326⁵.

369². Especially when they look at each other face to face . . .

457. When the spirit first enters the World of Spirits . . . he has a like face . . . But afterwards the face is changed, and becomes . . . like his ruling love . . . For the face of the spirit differs very much from the face of the body; the face of the body is from the parents; but the face of the spirit from the affection . . . I have seen some who were recently from the world, and knew them from their face and speech; but when they were seen afterwards, I did not know them. They who had been in good affections were seen with a beautiful face; but they who had been in evil affections, with a deformed face; for, regarded in itself, the spirit of man is nothing but its own affection, the external form of which is the face. The reason the faces are changed, is that in the other life it is not allowable for anyone to counterfeit affections which are not properly his own, thus neither to induce on himself faces contrary to the love in which he is. . . Hence it is that the faces of all are the forms and effigies of their affections. . . 493. P.224^o. M.273^o.

458. The faces of hypocrites are changed later than the faces of the rest . . .

459. Therefore the more interior the affection is . . . the more beautiful is the face.

479⁴. So far as anyone acts and speaks according to another's love, the latter appears . . . with a full, cheerful, living face; but so far as anyone acts and speaks contrary to his love, his face begins to be changed, to be obscured, and not to appear. 553. W.369. E.837.

486. Hence the face of one can never be exactly like that of another; for the face is the image of the animus;

and in the Spiritual World it is the image of the reigning love. W.318^o.

489^o. They who have not acted clandestinely, but have wanted all things they thought to appear openly . . . in Heaven have faces which shine; and in the face, from that light, each of their affections and thoughts appears as in form. . . While they are speaking, the face is a little obscured, but when they have done speaking, the same things which they spoke appear simultaneously in the face in full view.

552². Communication with others there takes place according to the conversion of the face . . .

S. 48. 'His face which flashed as the sun'=His Divine good.

55. Like a man whose face and hands are bare.

W. 125. The Lord sees and looks at everyone face to face . . .

135. The interiors of the face are the brains.

163. These two worlds are entirely similar in external appearance. . . But as to their internal complexion they are entirely dissimilar.

P. 95^o. He then turns his face from the devil to the Lord; and when he turns his face to the Lord, love and wisdom are given him. These enter man by the face . . .

168^o. Such appear there like faces without a head . . .

187. Not allowed to see the Divine Providence on the face.

298². Within the outward appearance . . . —⁴.

R. 53. 'His face as the sun shining in his power' (Rev.i.16)=the Divine love and the Divine wisdom, which are Himself. . . 'The face of Jehovah' or of the Lord=the Divine itself in its essence, which is the Divine love and the Divine wisdom, thus Himself. 467. E.64². 74.

363². They who constitute the face, with all its organs of sense (are meant by the tribes of Israel in Rev. vii.)

433. 'Their faces were as the faces of men' (Rev.ix. 7)=that they appeared to themselves as wise. . . Man's 'face'=wisdom and intelligence. (=the affections of truth. E.554.)

562. 'The face (of the serpent)'=cunning.

—². 'The face,' in the Word, =that which is with man interiorly, because the face is the type of his animus formed to correspondence; hence 'the face of the serpent'=anger, hatred, and cunning.

926⁴. The Angels were impelled to fall on their faces.

938. 'They shall see His face' (Rev.xxii.4)=that they will turn themselves to the Lord. . . 'To see the face of . . . the Lord' does not mean to see His face; because no one can see His face, as He is in His Divine love and Wisdom, and live . . . for to see His face, as He is in Himself, would be as if one should enter into the sun . . . But the Lord sometimes presents Himself to be seen out of His Sun. Ex. . . But by their seeing His face is not here meant to see His face in this manner, but to see the truths which are in the Word from Him; and through them to Know and acknowledge Him. Ex. 939, Ill. T.135⁴.

M. 9^o. They seemed . . . as if their **faces** were unconnected with their bodies.

33. (Origin of the harder **face** of the male.) 218.

35. That no two men have exactly the same love, may appear from the infinite variety of human **faces**; **faces** being types of loves; for that **faces** are changed and varied according to the affections of love is known . . .

42^o. (The **faces** of a husband and a wife from the Third Heaven. Des.)

55^l. Can the love of the sex stop at the **face** of a woman?

75^l. I observed as it were the unity of their souls in their **faces**.

78^l. They had **faces** as of steel . . .

241. He no longer endures to look his consort directly in the **face**.

268^o. They had round **faces**, which glistened like the scales of a shell.

316. (The doorkeeper said,) I was told that I should know (whom to admit) by their **faces** . . . All the Angels can see from the **faces** of others the delights of their hearts . . .

510^o. At a distance they seem to have white **faces** consisting only of skin . . .

514^o. They appeared to me . . . to have **faces** of chalk. D. 1248.

B. 42. There are two **faces** to this faith . . .

T. 1. As a **face** before the Work . . .

D. 528. In Jupiter etc. they speak by the **face**. 529. 530. 574. 3864^o. 3885.

533. (The **faces** of men in Jupiter. Des.) 547. 583.

3079. That such bristly, misty, fiery, and also such beautiful **faces** . . . originate from the inspection of the Angels.

3861. The general natural influx projects itself especially into the **face**, and into the region of the loins. The other parts depend more upon the will . . . but not so the **face** . . .

3863. The general natural sense first occupied the whole **face**, afterwards the left side of the **face**, and at last only the ear . . . The changes of the affections, or of celestial things, are of the right side of the **face**, (and) those of spiritual things, are of the left side of the **face** . . . It is not allowable to proceed from . . . spiritual to celestial things, and therefore the right side of the **face** is guarded by the Lord, to prevent the influx from the left side extending itself thither . . .

3865. How, at this day, the case is with influx into **faces**, which influxes are not natural . . . See 3866.

4126. On the **face** of an ape.

4150. Spirits who think about future things . . . appear with a broad **face**; but it is not a **face**, but only the broad area of a **face** . . .

4357. Hypocrites have no **face**. Des. See 5903.

4717. That the **faces** of men are altered there. 4730, Des.

— . Then, good conjoined with truth forms the **face**.

4731. That all are Known who are alike, whatever **face** they may have. . . The reason is that the whole thought of one is communicated to another, and the affection of the thought makes the **face**.

5225. He could induce on himself various different **faces** . . .

5601. (Good Spirits are instructed by changes in their **faces**, if they have not thought well.)

5925^o. (They who are in good but not in truths) appear to have **faces** covered with monstrous prominences. Hence it was evident, that the Intellectual conjoined with the Voluntary appears in the **face**.

D. Min. 4715. They who appear in the world with **faces** good and gentle . . . but inwardly think evil about all . . .

E. 280. 'The **face** of a man' (Rev. iv. 7) = the affection of truth. 282^o.

340^l. The Divine love from which the Lord flows in, is meant by 'the **faces** of Jehovah' (Num. vi.); the Divine truth with which the Lord flows in, is meant by 'Jehovah make His **faces** to shine upon thee'; and the Divine good with which He flows in, is meant by 'Jehovah lift up His **faces** upon thee.' 365^l. 412^l.

376^o. 'The **faces**' = affection. 406^o. 504^l. 688^o. 721^o.

381^o. '**Faces**' = love and faith.

412. 'The **face**,' when predicated of the Lord, = the Divine love from which is the Divine good in Heaven. Ill. 594^o. 596. 1070^o.

—^o. 'The **face** of the Lord,' in the proper sense, is the Sun of the angelic Heaven . . .

—^l. Therefore, also, 'the **face** of Jehovah' = the interior things of the Church, of the Word, and of worship. Ill.

—^o. But 'the **face**,' when predicated of man, = the animus and his affection, thus the interiors which belong to his mind. Ex. and Ill.

—^o. (Refs. to passages on the subject of the **face**.)

455^l. 'The **faces** of Jehovah' = the good of love.

463. 'To fall upon the **faces**' = humiliation of heart, because it corresponds to this humiliation. 688, Ex.

659^o. 'The **faces** of Jehovah' = the things which are revealed in the Word.

684^o. 'His **faces**' = the Divine love, and enlightenment thence.

730^o. '**Face** to **face**' = to the life, and to the acknowledgment.

811^o. 'To cover the **face** that he see not the earth' (Ezek. xii. 12) = that the truths of good are no longer seen in the Church. 1145^o.

998^l. As the Angels turn their **faces** to their consorts, they are, in the same proportion, in a state of wisdom . . .

1001^o. The **faces** of the Angels are types of their minds—*animi*.

J. (Post.) 244. The **face** of a Spirit is changed according to the changes of his affections. 5M. 1.

Facetious. *Facetus.* A.4054². M.5. D.2246.

Faculty. *Facultas.*

A. 35. Man has two **faculties**, the will and the understanding . . . 5194². 5232. 5835². 7179. 9050. 10035. N.28. S.83. Life 43. M.184. T.362. E.349². 790¹. 837¹. 1170².

116. The mind or **faculty**.

1389. A Spirit receives much more excellent **faculties** . . . The same **faculties** remain, but are much more perfect . . . 1637. 2473. 5883². D.400. 684. 2548. 4166. 4318. 4359².

1776. The vessels of little children . . . are mere **capacities** of receiving.

—e. According to the **capacity** of each person.

1853^e. The body impeded the interior exercise of his **faculties**.

1893. The rational man is not born with man, but only the **capacity** of becoming rational. 2557.

1901². Gives the **capacity** of knowing, thinking, and understanding.

1902². In consequence of hereditary evil, all man's **faculties** are in a contrary direction . . .

1982. Souls who desire to see the glory of the Lord, as to their exterior senses and **faculties** are lulled into a kind of sweet sleep; and then their interior senses and **faculties** are roused into an eminent degree of wakefulness . . .

2280². Begins to . . . have the **faculty** of reflecting . . .

2290. Little children, when they come into the other life . . . have only the **capacity** of knowing . . .

2513. Perception is nothing else than the Divine influx into the intellectual **faculty**.

2577. See RATIONAL.

2967². According to his state and **capacity**.

—e. 'Everyone according to his Own **capacity**' (Matt.xxv.15).

3226. Among the eminent **faculties** which man has in himself, although he is not aware of it, is . . .

—e. As man after death comes into these **faculties** . . .

3647. By the **faculty** which they possessed as men . . .

4105^e. 'Substance,' in the Hebrew, means the **faculties** from which these truths and goods are derived.

4151¹. All the life of man consists in the **faculty** that he can think and that he can will . . .

4198². Still they are in the **capacity** of being intelligent and wise.

4214². These can be in no enlightenment, although they have an imaginative and perceptive **faculty**. This **faculty** is twofold . . .

—e. They can reason about these things, because they are in some **capacity** of knowing them, but in no affection of doing them.

4247². Whenever the opportunity is given, it becomes an external act.

4345². The more exterior a man's **faculties** are, the more general they are . . .

4730². He would thus be deprived of his means.

5081. Born only into the **capacity** . . .

5127^e. By which he is in the **capacity** of thinking and speaking . . .

5254. The **ability** of the Celestial of the Spiritual. Sig.

5464². Every man whatever . . . is endowed with the **capacity** of understanding whether they are truths.

5527. He who is in good is in the **faculty** of clearly seeing the truths which . . . Ex.

5623. Truth in powers means in the **capacities** of receiving, thus according to the **capacities**; but the **capacities** or powers of receiving truth are entirely according to good . . . For when the Lord flows in with good, He also flows in with the **capacity**. Ex. 6148.

—e. Every man who is of a sane mind, is in the **capacity** of receiving truths; but they who turn themselves to evil extinguish this **capacity**; whereas they who turn themselves to good elevate this **capacity**.

5937². Every man possesses the **capacity** of perceiving whether a thing is so, or is not so; the **capacity** of concluding inwardly in himself . . . causes a thing to be perceived. This **capacity** can in no case exist unless there is an influx from the Spiritual World; and the gift of one man in this respect is superior to that of another . . .

6148. The Internal from the Natural acquired the **capacities** of receiving good, because they are from itself. Sig.

—e. The **capacity** is the receptibility.

6317^e. As they have not closed the interiors, they are in the **capacity** of receiving goods and truths.

6564². Thus the **capacity** of thinking and willing remains, but against truth and good. 7442². 10201². J.25².

6598^e. They who can think above sensuous things— if the things in their memories are in orderly arrangement—are in a superior **capacity** of understanding and perceiving . . .

6599^e. The **capacity** of understanding and perceiving is according to the extension thither; that is, according to the influx thence.

7032². They would seize the possessions of all.

8321². It is said in the **capacity** of receiving the truth of good and the good of truth, because no others are in this **capacity** except those who have lived the life of charity; this life gives that **capacity**. 8206^e.

8467. Reception and appropriation according to the **capacity** of each one. Sig. 8475.

8478². It does not mean the acquiring . . . of possessions for the future.

8707. It is the light which gives the **capacity** of understanding.

9192¹. See FALSITY.

9207¹. 'He who does not renounce all things that belong to him' (Luke xiv.33)=him who does not love the Lord above all things.

9399. But still they are in the **capacity** of perceiving

and understanding; and also in the **capacity** of receiving in proportion as they desist from evils.

[A.9399]³. Every man . . . is in the **capacity** of understanding truth Divine, and thence in the **capacity** of receiving it, in proportion as he desists from evils . . . E.832⁴. 874². 997².

964³. Hence good has **faculty**, but not determinate except by truth. **Determinate faculty** is actual power.

10146². With the evil, the Lord . . . is present in general, by which presence they have the **capacity** of thinking and willing; and also of receiving faith and charity; but only in the proportion that they desist from evils.

10201³. By intelligence and wisdom is not meant the **faculty** of thinking and reasoning . . . but there is meant the **faculty** of seeing and perceiving truths and goods . . . This **faculty** does not exist except with those who are in enlightenment from the Lord. 10227².

10203^e. In man there is only the **capability** that it may be done.

10227. That all, of whatever **capability** they may be, ought to ascribe all things to the Lord. Sig.

—². All have the **capacity** of understanding and being wise . . . All have not indeed an equal **capacity** of being wise, but they equally have it.

—⁷. 'Possessions and treasures' (Jer. xvii. 3) = all the truths and goods of the Church.

—¹⁷. 'The things that belong to him,' in the internal sense, are spiritual riches and wealth, which are Knowledges from the Word. . . Here, by 'the things that belong to him' are meant all things which are of his Own intelligence; and therefore 'to renounce all things that belong to him' is to attribute nothing of intelligence and wisdom to himself. 10300². 10490². E.236².

—¹⁹. As 'possessions,' 'riches,' 'wealth' . . . = the things which are of intelligence and wisdom . . .

H. 3. They are deprived of the **capacity** of thinking what is true . . .

18. They have thereby become **capacities** of receiving Heaven . . .

357. Some suppose that the rich cannot be received unless they renounce their **possessions** and become like the poor.

513. According to their **capacity** of reception.

Life 101. These two **faculties**, freedom and reason . . .

W. 23. The very **faculty** of thinking rationally . . . is not man's . . . Upon this **faculty** depends human reason . . . Man by this **faculty** either is in the light of Heaven . . . It is otherwise if the man by this **faculty** should have perverted the lower parts of his understanding; such a man indeed possesses this **faculty** . . .

30. (Therefore) man has two **faculties** of life, from one of which he has an understanding, and from the other a will. The **faculty** from which he has understanding . . . and the **faculty** from which he has will . . . The fact that a man is not justly wise, and does not love rightly, does not take away the **faculties**, but only closes them . . . If, therefore, these **faculties** were taken away, it would involve the destruction of every-

thing human . . . Hence it appears that the Divine resides with man in these two **faculties**, which are the **faculty** of being wise, and the **faculty** of loving; that is, in the ability.

116². The reciprocity considered in its **faculty** . . .

162^e. The **faculty** of thinking and willing alone remaining; the **faculty** of thinking, from rationality, and the **faculty** of willing, from freedom; which two **faculties** every man has from the Lord, nor are they ever taken away. These two **faculties** are possessed equally by devils and by Angels . . .

185². The distinction between the interior **faculties** of the mind . . . Or the distinction between the exterior **faculties**, which belong to the body . . .

240. There are two **faculties** from the Lord with man, by which he is distinguished from beasts. One **faculty** is, that he is able to understand what truth is and what good is; this is called rationality, and it is the **faculty** of his understanding. The other **faculty** is, that he is able to do what is true and good; this **faculty** is called freedom, and it is the **faculty** of his will. . . By virtue of these two **faculties** a man is a man . . . Man has these two **faculties** from the Lord, and has them continually from Him; nor are they taken away; for were they taken from him his humanity would perish. In these two **faculties** the Lord is with every man, both with the good and with the evil; they are the Lord's dwelling in the human race; hence it is that every man . . . lives to eternity. But the Lord's dwelling with man is nearer in proportion as the man by means of these **faculties** opens the higher degrees . . . P.73, Gen.art. 96².

247. The **faculty** of receiving spiritual light . . . From this **faculty** of rationality it is that man . . . is able not only to think, but also to speak from thought; and afterwards from his other **faculty**, which is called freedom . . . he is able to do those things which he thinks . . .

255. The natural degrees, without the higher degrees, possess no **faculty** of thinking . . .

—^e. This power (the sensuous man) gets from a **faculty** proper to every man, the **faculty** of being able to understand truth if he chooses; this **faculty** makes all the distinction. Still, many, by the abuse of this **faculty**, have rendered themselves lower than the beasts.

258. Every man is born into the **faculty** of understanding truths to the inmost degree.

—^e. Rationality, which is the **faculty** that is capable of elevation . . .

264. That the origin of evil is from the abuse of the **faculties** which are proper to man, and are called rationality and freedom. By rationality is meant the **faculty** of understanding truths and thereby falsities . . . and by freedom is meant the **faculty** of thinking, willing, and doing these things freely. . . Every man . . . has these two **faculties**, and they are from the Lord; and they are not taken away from him; and from them comes the appearance that man thinks, speaks, wills, and acts as from himself; and the Lord dwells in these **faculties** with every man . . . and

through these **faculties** . . . man is able to be reformed and regenerated . . . P.16. 82, Gen.art. 96².

266. That an evil man enjoys these two **faculties** equally with a good man.

—². In the **faculty** or in the power of being able to will.

267. That an evil man abuses these **faculties** to confirm evils and falsities ; and that a good man uses them to confirm goods and truths. P.286.

404². The affection of truth and the perception of truth are two **faculties** of the understanding . . .

425. That the **faculty** of understanding, which is called rationality ; and the **faculty** of acting, which is called freedom, still remain.

P. 15. Man has the **faculty** of acting, which is called freedom, and the **faculty** of understanding, which is called rationality. It is from the abuse of these **faculties** that man can seem in externals different from what he is in internals . . .

83. Man is born . . . with the **capacity** of becoming spiritual . . .

87. That by means of these two **faculties** a man can be reformed and regenerated, so far as he can be led to acknowledge that all good and truth . . . are from the Lord. 90.

88². (Thus) these two **faculties** . . . are from the Lord, and not from man.

92. That the conjunction of the Lord with man . . . is effected by means of these two **faculties**.

96. That the Lord guards these two **faculties** in man unimpaired and as sacred . . . (For) without these two **faculties** man would not have understanding and will . . . And without these two **faculties** man could not be conjoined with the Lord . . . And, further, without these two **faculties** man would not have immortality . . . *Ex. seriatim*.

98. These **faculties** are as it were implanted in man ; for his humanity itself is in them.

99. Still, they have not lost the **faculties** themselves. (From experience.) 204.

219³. It is only from the Lord that man has ability to think, speak, and reason ; for he has this ability from the two **faculties** called freedom and rationality ; and man has these **faculties** from the Lord alone. E.1141². 1148². Inv.23.

223. Man possesses the **faculty** of understanding arca of wisdom like the Angels themselves. T.589.

227⁵. Therefore (profaners) have no longer rationality in **faculty** or in power . . .

281². Man would then . . . lose his two **faculties** called freedom and rationality . . .

285. In every man, good or evil, there are two **faculties**, one of which makes the understanding, and the other the will. . . (The former) **faculty** is called rationality . . . (297) Since these two **faculties** are perpetual, and are continuous from primes to ultimates in everything man thinks and does ; and as they are not in man from himself . . . Remove these **faculties** from any particular . . . and you will not be able to think or speak it as a man.

—^e. As these **faculties** are in man from the Lord, and are not appropriated to man as his ; for what is Divine cannot be appropriated to man as his . . .

324⁸. As they are in the **faculty** of thinking and acting, they cannot die.

328⁶. The image and likeness of God . . . remain implanted in his two **faculties**, called freedom and rationality.

330⁴. From which **faculty** earth is earth.

R. 321. Spiritual life is (then) extinguished in the will, but it remains in the understanding, or rather in the **faculty** of understanding. By the latter, man is distinguished from beasts.

427. That they cannot take away from those who are not in the faith of charity the **faculty** of understanding and willing truth and good . . . Sig.

759. 'The powers of her delicacies.' (See DELICIOUS, here.) E.1104.

M. 134². (They said,) Man is born . . . **faculty** and inclination ; **faculty** to know, and inclination to love . . . —⁴.

157. That from creation there has been implanted in both sexes a **faculty** and inclination to be able and to want to be conjoined as into one.

202. Whence they have an inclination and **faculty** . . .

230². With the sole difference (between him and a beast) that he has the **faculty** of elevating his understanding . . . and also the **faculty** of elevating his will . . . 495- 498.

260^o. What is the cause of **faculty** with the Angels enduring to eternity . . . 355². —⁵.

290. When **faculty** ceases with the husband . . .

450^o. To acquire the **property** necessary to support a house and family.

T. 350^o. God, with the **faculty** of generating, is in man perpetually.

366². Still, God resides in their highest parts . . . and gives them the **faculty** of willing good and of understanding truth ; a **faculty** that every man has . . . That the evil also have this **faculty** . . . 580.

719². His universal or external presence causes man . . . to enjoy the **faculty** of knowing, understanding, and speaking . . . He also enjoys the **faculty** of willing and doing . . .

Ad. 923. There are four **faculties** ; the soul, the rational mind, the natural mind, and sensation.

D. 2464. See CHOOSE.

2674. (I replied) that it is not their life, but it is the **faculty** of being able to reason and understand . . .

2835. That there are distinct **faculties**, or lives, one within the other.

2904. Occurs. 3351. E.248². 616. 650⁴. 831⁴.

3397. Inauguration into the first plane, or first **faculty** . . .

4531. The worst infernal Spirits have the **faculty** of understanding truth. 4540.

E. 401²⁶. 'Possessions'=the Knowledges of good and truth, by which comes intelligence.

406. When the spiritual mind is closed, the light of Heaven can flow into the natural mind only through chinks, whence it has the faculty of thinking, reasoning, and speaking; and also the faculty of understanding truths; but not the faculty of loving them. Ex. See 543³.

547. The faculty of understanding truth, and perceiving good, is never destroyed with man. (From experience.) 550. 551. —^e.

644²³. The faculty of receiving good and truth is continually given to man; and also flows in, in proportion as man, from the faculty which is also given him, removes the evils which stand in the way; and the faculty itself appears as if it were of the man, although it is of the Lord.

970. That the capacity of understanding the truths of the Word was destroyed. . . Sig. Every man indeed has the capacity of understanding truths; for it is this capacity by which man is distinguished from beasts. This, too, is left with every man. . . 998³. 1144⁴. 1224².

1202². The two faculties, which are called knowledge and affection. . .

D. Love xxi². In order that (all) these faculties may come forth in effect and in use, they have been made and wonderfully organized. . .

D. Wis. vii. 3. They could take away all the faculty of thinking. . .

Conv. 9. There is nothing in man except the faculty of receiving. . .

Inv. 22. That which 'remains,' is the faculty of being able to understand truth, and of being able to will good.

Fade away. *Contabescere.* A.9323². E.403³. 584⁴. 617²⁷. 622⁷. 633³.

Faeces. See LEES.

Fail. *Deficere.*

Failure. *Defectus.*

Failing. *Deficientia.*

A. 28. The failure of Knowledges and scientifics is here treated of: 'the waters shall fail from the sea, the river shall be dried up,' etc. (Is.xix.5).

857. 'The waters were in going and failing' (Gen. viii.5)=that falsities began to disappear.

570. 'Seven years of famine'=the apparent failure and privation of truth. 'Famine'=the failure of Knowledges. Refs. . . How truth. . . afterwards fails so as to scarcely appear. . .

5323. There is a failing of the spirits. . .

5579. When truths failed. Sig.

5969. 'His heart failed, because he did not believe them' (Gen.xlv.26)=a failing of the natural life and thence of the understanding. 'His heart failed'=a failing of the life; and because it is said of Jacob. . . it =a failing of the natural life; and 'not to believe'=a failing of the understanding.

6119. 'The silver failing' (Gen.xlvii.15)=a failure of

truth. There is spiritual death when there is a failure of truth. Ex. 6122.

8347. 'They found no waters'=that truths failed. . . That they entirely failed, is signified by its being said that 'they went three days in the wilderness.'

8352². Wherefore, when these things fail, the spiritual life labours and suffers. . .

—³. How the case is with the temptation which comes forth through the failing of truth. . . If good fails, it is as if food fails; and if truth fails, it is as if drink fails.

8395. This chapter treats of a third temptation, which is caused by good failing; the lack of bread and flesh = the lack of good. 8403.

8408². 'Famine'=the lack of the Knowledges of truth and of good.

8413. That they would expire in consequence of the failure of delight and of good. Sig. . . 'Famine'=the lack of good; here, of the pleasures of good.

8554. In this chapter it treats of a fourth temptation, caused by truth failing.

8562. 'There was no water for the people to drink'=the lack of truth, and thence of refreshment.

—². This longing is kindled according to the lack of truth. . .

9052². 'Want of bread' (Amos iv.6)=the scarcity of good. E.556¹².

9323⁴. The failure of spiritual good and truth was signified by rain not being given for three years and a half during the reign of Ahab, insomuch that the bread and water failed. . . Hence it was that the devastation of good and truth was represented by the failure of bread and water.

9334. 'Lest perchance the land be desolate'=a failing then, and but little spiritual life. . . 'Desolate'=a failing and but little spiritual life; for when 'desolate' is said of the Church in man, it =the failing of truth and good, thus also the failing of spiritual life. As to there being a failing and but little spiritual life if falsities and evils were to be hastily removed, the case is this. . .

10570⁵. The failure of truth, and the consequent vastation of the Church. Sig.

H. 435. The fallacies which prevail with many on account of the want of knowledges. . .

R. 81. 'For My name's sake hast laboured, and hast not fainted' (Rev.ii.3)=the study and exertion to procure and also to teach the things of religion and its doctrine.

381. 'They shall not hunger any more or thirst any more'=that hereafter goods and truths shall not be wanting to them. 'Not to hunger'=not to have a lack of good; and 'not to thirst'=no lack of truth.

M. 230. See MARRIAGE LOVE at these refs. 249^e. 260^e.

331. The wives said, Ability does not fail while the man loves the wife from intelligence; but it does fail if he does so from insanity; intelligence consists in loving the wife alone, and with this love ability does

not fail; whereas insanity consists in not loving the wife, but the sex, and with this love ability fails.

E. 103. 'Thou hast not **fainted**'=as far as they were able.

257³. 'She that hath many children hath **failed**' (1 Sam.ii.5)=those who have truths, and from whom they will be taken away.

386¹. 'Hunger and thirst'=the **failure** of the Knowledges of good and truth.

—¹⁹. 'There is no **want** to them that fear Him' (Ps. xxxiv.9)=those who love to do the Lord's commandments.

537¹⁵. That spiritual instruction and nourishment shall **not fail**, is signified by 'neither shall his bread **fail**' (Is.li.14).

652²⁵. Their plenary **deficiency** is signified by 'they have **failed** in the streets of the city' (Lam.ii.11).

654⁴⁸. 'Then shall the waters **fail** in the sea' (Is.ix.5)=no truths in the natural man.

724¹⁹. 'Thy sons have **fainted**' (Is.li.20)=that truths are dissipated.

730³⁷. The **lack** of truth even to despair, and still the longing for it, is signified by, 'Hungry and thirsty, their soul **fainted** in them' (Ps.cvii.5).

750⁹. That the man who is in falsities of evil will endeavour to deprive him who is in truth from good, is signified by, 'the fool speaketh foolishness, to make empty the soul, and to cause it to **fail**' (Is.xxxii.6).

863¹. That the affection of truth and the understanding of truth will cease by reason of **failure**, is signified by 'In that day shall the beautiful maidens and the young men **faint** for thirst' (Amos viii.13).

Faint. *Fatiscere.*

See under FAIL.

A. 197². Growing attenuate and **faint** by its incomprehensibility . . .

2146⁶. In the other life it **fades** into what is execrable.

T. 119². When they have any **rupture** . . .

348. **Moulders** into dust . . .

D. 3811. Cannot fail to be **dissolved** into such things . . .

3913. **Decreasing** into bones . . .

Fair. *Aequus.*

See under JUSTICE.

A. 9047. According to **what is fair**. Sig.

M. 188. Acts in **equality** or unity with these two.

D.Min. 4735. On those who are in natural good, but not in the perception of what is good and fair.

Fair. *Nundina.* D.4437.

A. 3923³. '**Fairs**,' and '**tradings**' (Ezek.xxvii.19)=acquisitions of truth and good.

Faith. *Fides.*

See FAITH ALONE, GOD OF FAITH, and HISTORICAL

FAITH; and also under ACKNOWLEDGE, BELIEVE, FRUIT, GROUND, JUSTIFY, LAMP, MOON, PETER, AND REUBEN.

A. 10. The fourth state is when he is affected with love, and illuminated with **faith**.

12. The sixth state is when from **faith** and thence from love, he speaks truths and does goods.

30. The very essence and life of **faith** is the Lord alone . . .

— The progress of **faith** with those who are being created anew. . . They receive life from the Lord through **faith**; first through the **faith** of the memory, which is scientific **faith**; next through **faith** in the understanding, which is intellectual **faith**; and afterwards through **faith** in the heart, which is the **faith** of love, or saving **faith**. (These kinds of **faith** here represented.)

—³. Love and **faith** in the internal man are circumstanced as are heat and light in the external corporeal man . . .

—^e. The Lord's mercy affects . . . the understanding with truth or **faith**.

31. 'Great luminaries'=love and **faith**.

32. Afterwards, **faith** is called 'a lesser luminary' . . . and it is said of **faith** that it shall 'rule by night.'

— Scarcely any love, and therefore scarcely any **faith**. Sig.

—². The celestial Angels do not know what **faith** is, except that which is of love.

34. Love and **faith** can never be separated . . .

—². Thus they who are in love are also in **faith**. . . But the life of **faith** without love is circumstanced as is the light of the sun without heat . . . But **faith** from love is circumstanced as is the light of the sun in the time of spring . . . No **faith**, and **faith** without love, are also compared by the Lord to 'winter' . . .

35. Those who say they have **faith**, but live otherwise . . .

36. They who have separated **faith** from love, do not even know what **faith** is. When they are in the idea of **faith**, some know no otherwise than that it is mere thought; some that it is thought directed to the Lord; a few, that it is the doctrine of **faith**. But **faith** is not only the Knowledge of all things embraced in the doctrine of **faith**, and the acknowledgment of these things, but it is especially obedience to all things which it teaches . . . If a man is not in the love of the Lord and in the love of the neighbour, he is not in **faith**.

39^e. Now, when man is vivified by love and **faith** . . .

41. The things which are from the Lord have life in themselves, because they have **faith** in Him.

42. Scientifics animated by **faith** from the Lord. Sig. —². The mysteries of **faith**. So. 126. 206. 233. 298. 302. 308.

43. 'Multiplication' is predicated of the things of **faith**.

48. It is the fifth state in which man speaks from **faith**, which is of the understanding . . . 52^e.

53. **Faith** which is of the understanding is called 'His image.'

55. As the most ancients called the conjunction of . . . **faith** and love a marriage . . .

[A. 55]³. As **faith** is being conjoined with love . . .
59^e. So that he may have an undoubting **faith**.
60. Now the things of **faith** make one with those of love. Sig. 63.

64². Adam in paradise=the **faith** in the Lord of the Most Ancient Church. Sig.
—^c. 'Abraham'=saving **faith**.

77. **Faith** is signified by 'the tree of knowledge.'

81. A spiritual man acknowledges truth and good . . . from **faith**; and from this he also acts. . . A celestial man . . . acknowledges no **faith** but that which is from love; and from this he also acts. 459.

128. See BELIEVE. 231. 1608². 1812. 3394². 3865². 8240. 9239. F.10. 36. E.328⁶.

192. To scrutinize the things of **faith** in the Lord, whether they were so. Tr. 204.

198^e. Thus **faith**, that is, all wisdom and intelligence, would perish.

200. But with this man . . . that is, his descendants, the midst of the garden was **faith**.

202. (The members of the Most Ancient Church) were not allowed to think from sensuous and scientific things about anything that was of **faith** . . .

— . The more interiorly celestial of the celestial Angels do not admit of the mention of **faith** . . . and if it is mentioned by others, instead of **faith** they perceive love, with a difference 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** . . . and therefore when anything is said about **faith**, they merely reply that it is so, or that it is not so, because they perceive from the Lord. Sig. 6435, Refs. 7877². H.270². W.427².

215. For to reason about **faith** is to doubt and deny.

255. 'The seed of the woman'=**faith** in the Lord. Ex.

256. The Lord alone gives **faith**, and thus is **faith**.

306. To provide against his having power to enter into any arcanum of **faith**. Sig.

310. **Faith** or truth is of the understanding; from love or good they perceived what is of **faith** or what is of truth. . . But with the postdiluvians, and with those who live now, there is no love . . . but still there can exist **faith**, or the understanding of truth; and from **faith** or the understanding of truth they can be brought to a kind of charity . . .

325. The Most Ancient Church through love had **faith** in the Lord . . .

328. See CHARITY. 335. 336. 337^e. 365. 367. 371. 393. 436. 654. 709. 862. 1025. 1228. 1337. 1843². 2027. 2231². 2435. 2839. 2928². —⁵. 2975^e. 3122. 3207². —^c. 3242. 3267². 3324. 3353. 3416. 3427². 3447. 3451². 3463². 3488⁶. 3868. —^c. 3923. 3934. —². 3969². 3994². 3995. 4060. 4605. 4672². 4673. 4715. 4731^e. 5128⁴. 5132. 5200^e. 5351². 5639². 6256^e. 7317². 7757. 7758. 8013². 8159⁴. 8746^e. 8772². 9193^e. 9224². 9783. 9870. N.108. 109. 110. J.33. F.13. — . 15. 17. 18. —². 19. 22. 23. 25. 29. 31. —^c. 32.

43. R.32. 224⁵. 386. 655⁴. 875³. —⁷. —¹⁴. —¹⁶. B.47. 48. 50. I.20^e. T.38. 71². 142. 336². 340. 355. 358. 359. 360. 362. 365. — . 367. — . —². 368. 372. 373. 375. 376². 377². 380. 392. —². 393. 442. 450. 451. 453. 568⁴. 618. 619⁴. 647^e. 712. 722. 767. D.5945. — . D.Min.4626. E.232. 250^e. 316¹⁶. 736^e. 769. 790¹². 795. D.Wis.xi. —¹ (2nd series). 6. 7. C.94. Conv.7.

330. As it was **faith** through which charity was afterwards to be implanted . . .

337. The Most Ancient Church acknowledged no other **faith** than that which was of love to the Lord and towards the neighbour; through this love from the Lord they had **faith**, or the perception of all things which belonged to **faith**; and therefore they were unwilling to mention **faith**, lest it should be separated from love. Sig. 393. 597^e. 895. 1121.

340. See CAIN. E.427⁶.

344. What is it that is done by **faith**, or knowledge, Knowledge, and the doctrine of **faith**, but that man does as it teaches! The primary thing it teaches is charity.

353. **Faith**, too, is celestial when it is from love.

362. When men are thinking about a single article of **faith**, they make it the principal thing. (Hence heresy.)

398². They made no distinction between love which is of the will, and **faith** which is of the understanding; because love was everything, and **faith** was of love. But after **faith** was separated from love, as was the case with those who were called 'Cain,' the will had no longer any rule; but as . . . **faith** reigned in that mind instead of love, it is said that he 'dwelt towards the east of Eden;' for **faith** was distinguished, or had a mark set on it, that it might be preserved for the use of mankind.

409. Lamech, who was the sixth in order, altogether denied even **faith**.

419. It belongs to **faith** to understand not only what is true, but also what is good; the Knowledges of **faith** involve both; but to be such as **faith** teaches is celestial.

577. 'Twelve'=**faith**, or the things which are of love and of **faith** thence in one complex.

598. 'Noah' (also)=the **faith** of that Church, which was the **faith** of charity. So the Lord foresaw, that the human race could be saved through the **faith** of charity.

620^e. As love is the containant of **faith**, and **faith** is the containant of the Knowledges of **faith**.

668. **Faith** is only the form of love . . . and the **faith** is thence formed according to the quality of the love or charity.

896. 'To see'=to understand, and to have **faith**. (9165, Refs.) To know Truths, to acknowledge Truths, and to have **faith** in Truths, are three completely different things. To know is the first of regeneration, to acknowledge is the second, and to have **faith** is the third. . . Infidels can acknowledge, and when in certain states, can from zeal preach, confirm, and persuade; but none can have **faith** except the faithful. They who have **faith** know, acknowledge, and believe; they have charity; they have conscience; and therefore **faith** can

never be predicated, that is, it cannot be said of anyone that he has **faith**, unless he is of this character. Merely to know what is of **faith**, belongs to the memory without the consent of its Rational; to acknowledge what is of **faith**, is a certain Rational consenting, being induced to do so by certain causes, and for the sake of certain ends; but to have **faith** is of the conscience, that is, of the Lord operating through the conscience. . . In the other life, many who only know (and also many who only acknowledge) are in Hell . . . But they who have had **faith** are all in Heaven.

1025. By **faith** . . . is meant charity from which is **faith**; for no other **faith** exists, which is **faith**, except the **faith** of charity.

1047. When on account of the voluntary proprium of man, the **faith** of charity does not appear. Sig.

1071. 'Wine'=the **faith** (which is derived from charity), and all things which are of **faith**. . . 'He drank of the wine'=that he wanted to investigate the things that are of **faith** . . . by reasonings. Ill.

—³. For **faith** is no other than of charity; and, essentially, is charity itself . . . 2034.

1072. It is as impossible to acquire **faith** from these (reasonings) as . . .

1076². As they are devoid of charity, they do not know what **faith** is. When asked, they can only reply that it is a kind of thought; some, that it is confidence; others, that it is the Knowledges of **faith**; a few, that it is a life according to Knowledges; and scarcely any that it is the life of charity or of mutual love.

1162. **Faith** is the acknowledgment of those things which belong to **faith**; and the acknowledgment is never external but internal, and is the operation of the Lord alone through the charity with the man.

1176. They do not know that love to the Lord and love towards the neighbour are **faith** itself; and that the Knowledges which they call **faith** have no end but (the reception of these loves); and that this is the **faith** which saves.

1201. The first-born of every Church, in the internal sense, is **faith**.

1251. 'According to their languages'=according to the differences as to **faith**.

1388. A good Spirit is known not only as to the goodness, but also as to the **faith** in which he is. 1389.

1447. That heavenly things would be given to those who have **faith** in the Lord. Sig. 1608. 1986. 2027.

1577². There are two things in the internal man, love and **faith**; and these two constitute a one when **faith** is from love.

1667. **Faith** and the things of **faith** are nothing but truths. 1685.

1737². The conjunction of men with the Lord is effected through . . . the implantation of **faith** in love. Unless **faith** is implanted in love; that is, unless a man, through the things which are of **faith**, receives the life of **faith**, that is, charity, there is no conjunction.

1798. By the **faith** which is the internal of the Church is meant no other than that which is of love and charity;

that is, which is from love or charity. In a general sense, **faith** is everything doctrinal of the Church; but what is doctrinal separated from love or charity never makes the internal of the Church. . . That (the former) is the **faith** which is the internal of the Church, may be evident from this fact alone, that he who has the life of charity knows all things of **faith**.

1808^e. When there is no **faith**, that is, no charity . . .

1824^e. The Celestial Spiritual . . . is **faith** in which there is charity, or **faith** which is generated from charity. 2184⁴.

1964². They who learn Knowledges in order to be perfected in the **faith** of love—for true and real **faith** is love to the Lord and towards the neighbour—are in the use of all uses . . .

2001. When **faith** or truth is treated of . . . 'God' is mentioned.

2019. Conjunction with those who have **faith** in Him. Sig. 2034. 2085.

2020. 'Generations'=the things which are generated and born from charity, that is, all things of **faith**; or, what is the same, all those who are regenerated by the Lord, thus in whom there is the **faith** of charity.

2048. ('House'=the Celestial of **faith**; 'temple'=the truth of **faith**.)

2085. 'Seed,' here, =those who have the **faith** of love, that is, love to the Lord, thus the celestial. . . Whereas they who have the **faith** of charity, that is, charity towards the neighbour, thus the spiritual . . . are signified by 'Ishmael.'

2116². The saying that those are saved who have **faith** is true, but by '**faith**' nothing else is meant in the Word than love to the Lord and charity towards the neighbour, thus the life thence. The doctrinal things and dogmas of **faith** are not **faith**, but of **faith** . . .

2146^e. Holiness is never predicated . . . of **faith**, except in the proportion that there are love and charity in the truths of **faith**. 2343^e.

2190². In the good of charity with man are . . . all things of his **faith**.

2219². The love of the world is diametrically opposite to the spiritual things of **faith**; and the love of self, to the celestial things of love.

2225. The essential things of **faith**, being necessary to salvation, are expressed in the letter such as they are in the internal sense.

2228². Many say that man is saved by **faith**; or, as they say, if only he has **faith**; but most of them do not know what **faith** is; some suppose that it is mere thought; some, that it is the acknowledgment of something that is to be believed; others, that it is the whole doctrine of **faith** which is to be believed . . . Thus they err in the mere Knowledge of what **faith** is.

—^e. It is this heavenly life which is regarded by all those things which are called **faith**; and it is procured by all things of **faith**. Hence it may be evident what **faith** is, namely, that it is charity; for to this lead all things which are called the doctrines of **faith** . . .

2231³. **Faith** from charity is like the light in the time of spring and summer, by which all things germinate

and flourish ; (for) love and charity is celestial flame, and **faith** is the spiritual light thence.

[A.] 2235³. 'Judgment' = **faith** ; 'justice,' love. . . 'Judgment' precedes, because love comes through **faith** ; but when 'justice' precedes, it = that **faith** is from love. 2826⁹.

—³. 'I will betroth thee unto Me in **faith**' (Hos.ii. 19) . . . Both ('justice' and 'judgment') are here called '**faith**,' or fidelity.

2240². The desolation of **faith**, which is effected by falsities. Tr.

2243⁷. They do not even know that the fundamental of **faith** is love to the Lord and charity towards the neighbour.

2261². Hence, **faith** itself, in the internal sense, is nothing else than charity.

2325. 'To see' = to have **faith**. . . 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. By **faith** is meant the **faith** by which comes charity, and which is from charity, thus is charity itself ; for **faith** without charity is no **faith**.

2335. 'Evening' = the state of the Church before the last, when there begins to be no **faith**.

2342³. As the conjunction of the Lord with mankind is effected through love and charity, and the **faith** thence . . .

2343³. For the good of charity is the very ground of the seeds of **faith** . . . and therefore in proportion as a man is in . . . charity, he is in **faith**, especially in this principal of **faith**, that all salvation is from the Lord.

—⁵. That no one can have **faith** unless he is in charity, is evident from John i.12,13 ; etc.

—⁶. From these passages it is evident that love to the Lord, and charity towards the neighbour, is the life of **faith**. Ex.

2354. Here is described the first state of the vastated Church, when there begins to be no **faith**, because no charity.

2401³. They may suppose that they can easily receive **faith** (after death), when they see that the Lord rules the universal Heaven . . . but it is as far from being possible for the evil to receive **faith** . . . as Hell is from Heaven . . .

2432^e. That they are saved who are in the affection of truth, that is, who are in **faith**, provided it is the **faith** of good. Sig. 2442.

2504^e. The spiritual things of **faith** are all the truths which are from good.

2572². The good of doctrine is love and charity ; the truth of doctrine is **faith**.

2588². Those think from the affirmative who believe that they are truths because the Lord says so in the Word, thus who have **faith** in the Lord.

2588⁵. They who are in love to the Lord and charity towards the neighbour are able to . . . have **faith** in the Word ; but not they who are in the love of self and of the world . . .

2598^e. In (this gentile) there was the mercy which is of love, and in his ignorance there was innocence ; and when these are present, all things of **faith** are received as it were spontaneously.

2652². Persuasive light . . . induces a **faith** of falsity by truths, and a **faith** of truth by falsities.

2701². 'The eye' = the understanding, the Spiritual of which is **faith**. —³.

—³. They apprehended with the understanding and had **faith**, which is 'to see with the eyes.'

— . The sight of the understanding is from the light of Heaven flowing into those things which are of the light of the world ; but the sight of **faith** is from the light of Heaven.

2702^e. 'Water' = the Spiritual of **faith** ; and 'spirit,' its Celestial.

2776². It is this union (of the Divine and the Human) by which they can be saved who have the **faith** of charity in Him. 2836^e.

2831. The confirmation of an idea by many things causes . . . that **faith** can be insinuated into it.

2848. 'Seed' = the **faith** of charity, or . . . those who are in the **faith** of charity, that is, the spiritual.

2853². No others are in the **faith** of charity than they who are within the Church ; for the **faith** of charity is the truth of doctrine adjoined to the good of life.

2875. The truth of doctrine, or **faith**, is insinuated by an external way, and is carried into the memory ; and is called forth thence by the Lord in its own time and order, and is conjoined with the affection of good. This is effected in the freedom of man . . . Such is the insemination and inrooting of **faith** : whatever is effected in freedom is conjoined . . .

—^e. (Thus) the truth of doctrine or **faith** can only be received by the affection of it.

2901. The reception of **faith** with those who are of the Church. Tr. 2913³.

2905³. When there is no longer any **faith**, that is (or because there is no) charity. 2908. 2909³. 2910². 3398⁴. 3652.

2935. What is obscure of **faith**. Sig. 2945. 2946.

2943². 'A city' = **faith** ; and its 'gates,' doctrinal things ; because these introduce to **faith**.

2955. They are here said to be 'vivified' because they are in the progression of receiving **faith** ; for from **faith**, namely, from its good, they receive life, of which this is the only source.

2982². Quite different is the case with the Churches which say that **faith** is the essential of the Church . . . They say, indeed, that the veriest **faith** which saves is trust, but this trust is possible only in the good of life . . .

3121. In the proper sense, Truth signifies the same as **faith** ; in the Hebrew language, too, **faith** is expressed by such a word ; so that that which is called 'Truth' in the Old Testament is called '**faith**' in the New Testament ; and therefore it has been so often said that truth is of **faith** . . . But, in the internal sense, **faith** is nothing but charity ; and there is no **faith** except by love. Refs. . . . For all **faith** is from charity . . .

3145. Unless truth is learned from affection, thus in freedom, it is not . . . exalted towards the interiors, and there made **faith**.

3146². Such is the rooting of **faith**, or of the truth which is of **faith**, that unless it is coupled with good in the Rational, the truth of **faith** never receives any life, nor is any fruit produced thence; for that which is called the fruit of **faith** is the fruit of the good which is of love and charity through the truth which is of **faith**.

3157^e. When the truth of **faith** is received by the . . . **faith** is of charity, or as to life is charity itself.

3158². Unless the truth of **faith** . . . is received by the good of love . . . it is not **faith**.

3167². Causes . . . the truth (in the natural man) to receive the rays of light, that is, **faith**.

3187. 'Seed'=those who are in charity through **faith**, that is, the spiritual.

3236^e. In order that the spiritual man may have the truth of **faith**, or **faith**, it must come from the new understanding with which he is endowed by the Lord, and the new understanding must have its light from the new will.

3240. They who are of the Spiritual Church are in **faith**, namely, in its good and truth. . . The truth which the spiritual have is that of **faith**, so far as this is doctrine concerning charity.

—². See DOCTRINE. 3242. 3325¹¹. 3419³. 5402². 5637^e. 89So. 991S. J.3S. P.101^e. T.245.

3242. No one is admitted into the Lord's Kingdom unless he is in the good of **faith** . . . Still, they who are in the truth of **faith**, that is, who profess **faith**, and call it the essential thing . . . and yet are in the good of life . . . are in the Lord's Spiritual Kingdom.

3267². The Lord's Spiritual Kingdom in the Heavens is . . . various as to the things which are of **faith**.

3289. The struggle as to whether . . . charity which is of good or **faith** which is of truth is the prior. Tr.

3324⁴. To look from **faith**, and not from love and charity, is to look behind, and to return back.

3325⁶. '144'=those who are in the **faith** of charity.

—¹¹. The Church then recedes successively from charity, and turns aside to **faith** . . . Sig. 3773².

3343. These ideas surpass not only apprehension, but also **faith**.

3365². 'Gerar'=**faith**. 3368.

3384. The state of the Lord as to the things which are of **faith** relatively to the rational things which were to be adjoined. Sig.

3387. If truths Divine themselves were opened, they would not be received by those who are in the doctrinal things of **faith**, because they surpass all their rational apprehension, thus all their **faith**. Sig.

3398². The man who . . . cannot do otherwise than profane, is withheld as far as possible from the acknowledgment and **faith** of truth and good.

3427⁴. They who are in the mere doctrinal things of **faith**, and not in the good of life, cannot but be in persuasive **faith** . . . But in proportion as anyone is in persuasive **faith**, he is stupid; but in proportion as

anyone is in the good of life . . . he is in intelligence, that is, in **faith** from the Lord.

3451⁴. Conjunction is effected with those who . . . although they make **faith** the essential thing as to doctrine, still make charity the essential thing as to life; for with these there is confidence or trust in the Lord, which they call **faith** itself. . . Tr. 3459. 3463.

3459². Love and charity is spiritual conjunction, but not **faith**, except through love and charity.

3487^e. That **faith** in the Lord would expire, according to the degrees in which charity would cease. Sig.

3574. 'To kiss the Son'=conjunction with Him through the **faith** of love.

3834². States of **faith** are according to states of charity. Examp.

3862². When the order begins from love, everything which follows thence in genuine order appears flaming; but when the order begins from **faith**, everything . . . appears lucid . . .

3863. The universal which 'Reuben' signifies is **faith**. The reason **faith** is the first universal, is from the fact that when man is being regenerated . . . he must first learn and imbue the things which are of **faith**, that is, which are of spiritual truth . . .

—². Regarded in itself, **faith** is **faith** in the understanding and **faith** in the will; to know and to understand the truth which is of **faith** is called **faith** in the understanding; whereas to will the truth which is of **faith** is called **faith** in the will. **Faith** in the understanding is that which is signified by 'Reuben;' and **faith** in the will is that which is signified by 'Simeon.' That **faith** in the understanding, or the understanding of truth, precedes **faith** in the will, or the willing of truth, may be evident to everyone . . .

—⁴. That 'to see,' in the internal sense, = **faith** from the Lord, is evident from the fact, that the interior understanding has no other objects than the things which are of truth and good, for these are of **faith**. —⁵, III.

—⁹. 'To see God'=to believe in Him, thus to see Him by **faith**; for they who are in **faith**, from **faith** see God; for God is in **faith**; and God is that in the **faith** which is truly **faith**.

—¹². 'To see'=to have **faith**; for the Lord is seen only by **faith**; for **faith** is the eye of love; for by love through **faith** the Lord is seen; and love is the life of **faith**; and therefore it is said 'Ye shall see Me; because I live, ye shall live also.'

—¹⁴. (Thus) 'to see'=**faith** from the Lord; for no other **faith** exists, which is **faith**, except that which is from the Lord; this, also, gives man to see, that is, to believe. But **faith** from self, or from the proprium of man, is not **faith**; for this causes him to see falsities as truths, and truths as falsities; and even if he sees truths as truths, still he does not see them, because he does not believe them; for he sees himself in them, and not the Lord.

—¹⁵. The light of Heaven, being from the Lord, has with it intelligence and wisdom, consequently **faith** in Him; for **faith** in the Lord is within intelligence and wisdom; and therefore to see from that light . . . can signify nothing but **faith** in the Lord. . . It is this light

which shines in the consciences of those who have faith in Him . . .

[A.] 386^o. By **faith**, when it is distinguished from charity, is meant truth, such as is that of doctrine, or such as is contained in the confession which is called the Apostolic **Faith**; and this according to the general meaning of the word in the Church; for to have **faith** in truths is believed to be the **faith** by which there is salvation.

387^o. The state of **faith** if the will does not correspond to it. Sig.

388^o. The cardiac motions with them are according to the states of love; and the respiratory ones are according to the states of **faith**.

390^o. See **CHERUB**.

390^o. See **ACKNOWLEDGE**. 390^o. 8694^o. 8882^o. 10205. 10218. 10370. S. 58. F. 9. 11. 30. —.

—^e. The truths of **faith** which are not learned for the sake of acting . . . are not of **faith** with him who learned them, but interiorly are against **faith**.

391^o. 'The twelve tribes' = all things of **faith** and love. 392^o. 3939^o.

392^o. The holy of **faith**. Sig.

—². The reason 'God hath judged me,' and also 'hath heard my voice,' in the internal sense, is the holy of **faith**, is that **faith** which is predicated of truth corresponds to the Divine justice . . . And the reason, why, in the external sense, it = the good of life, is (that) the holy of **faith** corresponds to the good of life.

392^o. They who reason about truth from . . . the negative, destroy all things of **faith**. Sig.

—⁶. That they were in the negative as to all things of **faith**. Sig.

393^o. The works of **faith**, which from the appearance may also be called its fruits.

393^o. See **CONFIDENCE**. 435^o. 4683^o. 4690^o. 5826^o. 5963^o. 6272^o. 9241. 9242. —^e. 9243.

394^o. **Faith** as to its state of love and charity. Sig.

400^o. They have not the truth of **faith** who believe that they have **faith** from self, thus are wise from self; but they have it who believe from the Lord; for to them **faith** and wisdom is given . . .

404^o. They had depended upon the **faith** of others . . .

410^o. Therefore man is in Heaven as to his interiors, when he is in spiritual love and **faith**.

410^o. Consequently, he acknowledges all things which confirm love and charity, which are called the things of **faith** . . .

417^o. The evil which a man has confirmed . . . even to **faith** and persuasion, cannot be amended.

417^o. 'Day' = a state of **faith** or truth; and 'night,' a state of no **faith** or truth.

419^o. The gentiles who have lived in mutual charity . . . in the other life receive **faith** more easily . . . than those within the Church who have not lived in such charity.

425^o. 'Seed' = the **faith** of charity.

431^o. The inward quality of those who have only a scientific **faith**, shown.

4364^o. He can confirm this by a number of his own experiences, if he is once in the **faith** that it is so.

4368^o. 'The rock on which the Church will be built' = the **faith** of charity.

440^o. With the spiritual man, this light falls into the things which are of **faith** with him . . . but with the celestial man, into the good of love.

441^o. Hence it was evident why they who lead a life of evil, can never, from a sincere heart, have **faith** in Divine truths . . .

4581^o. 'Under every green tree' = from the **faith** of all falsities.

463^o. 'Who took their lamps' = . . . **faith** in which is charity . . .

466^o. For he who is in the works of charity, or, what is the same, in the life of **faith**, is in the capacity of receiving **faith**, if not in the body, still in the other life; but he who is not in the works of charity . . . is in no capacity whatever of receiving **faith**, neither in the body, nor in the other life . . .

467^o. Every Church which commences from **faith** is such (as to quickly turn aside) . . . It has no other director than the understanding; and the understanding no other than that which is hereditary to man . . .

—^e. For **faith** is from Him through good.

467^o. 'Joseph's brethren' = the things which are of **faith**; (for) they represent the Church which turns aside from charity to **faith**; and afterwards to **faith** separated from charity. 4721.

468^o. Those who were in **faith**, namely, in the **faith** of some charity. Sig.

469^o. The (ancients) did not know anything about **faith**, as the Christian Church does, but about Truth. Truth to them was the same as **faith** is to Christians; and in the Original Language there is the same word for both. 4765^o. 4769^o. 6180. F. 6. R. 111. E. 837^o.

—². But the Christian Church gives the name of **faith** to those doctrinal things which are the interiors of the Church, and are said to be what must be believed; for by **faith** the common people mean no other than the **faith** of creeds . . .

471^o. 'The brethren' = those who teach from **faith**.

471^o. Those are said to fall from the general truth of the Church who acknowledge **faith** as essential, but not charity.

472^o. It treats of the Church which commences from **faith**, which from the very beginning it thus separates from charity . . .

472^o. But if the Church would acknowledge the life of **faith** as a principle, it would acknowledge charity towards the neighbour and love to the Lord, and hence the works of charity and love . . .

473^o. The Church which commences from **faith** would cease to be a Church, unless this Divine truth remained in it, that the Human of the Lord is Divine. Sig.

476^o. When (those who are in the affirmative) consult scientifics, they . . . corroborate **faith** . . .

476^o. That there was no longer any **faith**. Sig. 4765^o.

4769^o. 'It cast Truth to the earth' = that it cast down

faith itself which in itself is charity ; for **faith** regards charity, because it proceeds from charity.

4793⁴. Unless man is in the affection of good, and thence in **faith** in the Lord.

4812. The sons by Tamar = the two essentials of the Church, namely, **faith** and love ; 'Pharez,' **faith** ; and 'Zarah,' love. Their birth represents that love is actually the first-born of the Church, and that **faith** is only apparently so.

4830. 'For Er his first-born' = the falsity of **faith**.

4930^e. Unless there were light from good within man, he could never see truths to acknowledgment and **faith**.

5068^e. To receive Divine truth is not only to have **faith** but also to act **faith** . . .

5130. The reception of **faith**. Sig.

— . The case with **faith** is this. He that receives it, and that has it, is continually in the remembrance of the Lord, even when he is thinking or speaking about something else . . . for the remembrance of the Lord, on the part of those who are in **faith**, reigns universally . . .

—². The sphere of **faith** from charity is the sphere which reigns in Heaven . . .

—³. The reception of **faith** is treated of, because the Sensuous, like the Rational, is re-born by **faith**, but by that **faith** into which charity flows ; for unless charity flows into **faith**, and gives it life, **faith** cannot universally reign ; since that reigns which a man loves . . .

5131³. When the **faith** of charity is the end . . . if there is correspondence, then **faith** from charity flows into the thought . . .

5134. When **faith** is received in the exterior Natural . . . correspondence is effected, and charity is received . . . Tr.

5138^e. Hence from the life it may be known what is the quality of the **faith** ; for good and evil are of the life, and truth and falsity are of the **faith**.

5168². Therefore when there is no subordination (of the exterior Natural), a man cannot have any . . . **faith**.

5169. Conjunction is effected by means of **faith**.

5199. 'Beautiful in look' = the things which are of **faith**. . . Spiritual look is **faith**. —^e, Ex.

5201. This image, being interior, appears only to those who are in **faith** from charity.

5203. 'Evil in look' = the things which are not of **faith**.

5232. Acknowledgment through **faith**, and adoration. Sig.

5432². They who are in the affection of truth for the sake of truth and of life . . . have indeed **faith** in the doctrinal things of the Church ; but still they search the Word . . . and thence have their **faith** and their conscience.

5440. That all things of **faith** are thus conjoined together. Sig.

5461. That **faith** in the will will be separated. Sig. and Ex. 5482.

5526. When there is **faith** in the will, truths become goods. Sig. and Ex.

5747³. See CONFESS.

5990^e. Destroying whatever is of **faith**.

6015². To trust to scientifics in the things of **faith**, and not to have **faith** in any spiritual truth, unless what is scientific and sensuous dictates it. Sig.

6047³. **Faith** is corroborated by scientifics.

—^e. (Thus) what is scientific is by no means to be rejected from the truths of **faith**, but they are to be conjoined ; by the prior way, however, that is, by the way from **faith** ; and not by the posterior way, that is, by the way from scientifics.

6222³. Such have **faith** in those whom they believe to be enlightened.

6344. How it is to be understood that through **faith** there is power in good, and the first power in truth. Ex. and Sig.

6383². See ZEBULON.

6548. At the beginning of regeneration, **faith** is in obscurity. Sig.

6564. The Lord continually flows in through the internal of man with good and truth ; the good gives life and its heat, which is love ; and the truth gives enlightenment and its light, which is **faith**.

6610. With those who are in . . . persuasive **faith**, the ideas of thought are exceedingly confined.

6765. Chiding, because one wanted to destroy the **faith** of another. Sig.

6767. Dost thou want to destroy my **faith** ? Sig. . . **Faith** is of the Church ; and these two things are so united, that he who destroys **faith** with anyone, destroys the Church with him ; and this is to kill him ; for he who takes away **faith**, takes away spiritual life.

6805. That He endowed the Church with **faith**. Sig.

6939. That if the Spiritual Church had not hope and **faith** they would be dragged down by falsities, evils, and profane things. Tr. 6946. 6949. 6959.

6945³. Hence it is that no **faith** can ever be implanted in those of the Spiritual Church, unless with a mighty force they are withheld by the Lord from falsities. Sig. and Ex.

6956. That they may have **faith** concerning the Lord's Divine Human. Sig.

6959². They who are of the Spiritual Church, in childhood, and afterwards in adolescence, have **faith** in the doctrinal things of their own Church ; but at that time they have **faith** from their parents and masters, and not from themselves ; and therefore if they afterwards recede from **faith**, they profane truth only slightly . . . Whereas if a man has **faith** in the doctrine of the Church and in the Word from himself, that is, by means of confirmations with himself, if he afterwards recedes . . . he profanes truth . . .

6964. Providence, what would be the quality of those of the Spiritual Church if they had **faith**. Sig.

6970. To have **faith**, here, does not mean **faith** from the signs . . . for this **faith** is concerned with worldly things ; but **faith**, that if they do not remain in truths, they will become merely sensuous and corporeal, and at

last profaners of truth. . . **Faith** in worldly things is quite different from **faith** in spiritual things. Examp.

[A.] 7082. Light in the natural world corresponds to **faith** in the Spiritual World . . . and **faith** is actually the light of man.

7216. That they did not receive from **faith** and obedience. Sig.

7231². The Spiritual Church with man begins through **faith** in knowledge and afterwards in understanding, which is represented by Reuben and his sons. Afterwards, when the Church grows with man, that **faith** passes into the will, and from the will into act; and then the man wills the truth of **faith**, and does it, because it is so commanded in the Word. This [state] of **faith** is represented by Simeon. At last the affection of charity is perceived in his will, which is new, so that he wills to do good, not as before, from **faith**, but from charity towards the neighbour . . . This . . . is represented by Levi.

7233³. As the case is so with the Spiritual Church, it is not wonderful that with most, **faith** is the essential of the Church, and not charity.

7290³. That miracles contribute nothing to **faith**. Ill.

7317. 'Pharaoh' represents those who have professed **faith**, and have also persuaded themselves that **faith** saves, and yet have lived contrary to the precepts of **faith**; in a word, who have been in persuasive **faith**, and in a life of evil. Ex. (Their state in the other life.) 7418.

—². By these are meant those who have been in miraculous **faith**, and not in the **faith** of the Church.

7490. In proportion as a man is in the loves of self and of the world . . . he does not know what **faith** is, until at last he does not know that it is anything.

7724². In order that this Scientific may become of **faith**, it must be conjoined with good, and it then passes into the internal man, and becomes **faith**.

7756⁶. That which enters by an external way is perceived . . . Hence it is, that everything of the Church is attributed to **faith**.

7770. It is the affections of truth and of good which constitute **faith**.

7778³. Everyone's **faith** is such as is his life. If, therefore, the life is damned, so is the **faith**; for when the life is evil it is the **faith** of falsity.

—⁴. This persuasive is also supposed to be **faith**, but it is not **faith**; for it is impressed from the end that it may serve as a means for securing gain, honours, and reputation. Sig.

7779³. Who does not know . . . that it is the life of **faith** which makes man spiritual . . .

7857. Every spiritual good proceeds either from **faith**, that is, through **faith**, or from love. . . He who is in the first state cannot enter into the second until he is regenerated; and he who is in the second state ought not to betake himself to the first . . . He relapses into the state of **faith** which had served to introduce him to good, and also beyond it. Sig.

—². The sacrifices = the worship of the Lord from **faith**; and the burnt-offerings . . . from love.

8034. **Faith** is an internal 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.

8038. It treats in (Ex. xiii.) concerning **faith** in the Lord . . . **Faith** in the Lord is signified by the sanctification of the first-born. 8042.

8042. When **faith** is mentioned, there is meant all the truth which is for the Spiritual Church . . . and therefore the Spiritual Church itself is meant . . .

—². When man is being regenerated, he is led by **faith** in the understanding or by doctrine, to **faith** in the will or life . . .

8043. That which is (as it were) conceived in the womb, and born from the womb, is not man as man, but is the **faith** of charity; for this constitutes the Spiritual of man . . .

8078. That **faith** merely natural is not to be ascribed to the Lord; but the truth of innocence which is therein. Sig. and Ex. 8079.

—'. The opening' = that which is first born from a regenerate man, thus **faith**.

—². **Faith** merely natural is **faith** which is insinuated by an external way, and not by an internal one; as sensuous **faith**, which exists when a man believes that it is so, because the eye has seen it and the hand has touched it. (Sig. by the Lord's words to Thomas). Also the **faith** of miracles, which exists when a man believes that it is so merely from miracles; and also the **faith** of authority, which exists when a man believes that it is so, because some one else, in whom he has **faith**, has said so. But spiritual **faith** is that which is insinuated by an internal and at the same time by an external way; insinuation by an internal way causes it to be believed, and then that which is insinuated by an external way causes it to be confirmed. The Spiritual of **faith** is the affection of charity, and thence the affection of truth for the sake of good use and for the sake of life; these cause **faith** to be spiritual. The insinuation of **faith** by an internal way is effected by the reading of the Word, and at the same time by enlightenment from the Lord, which is given according to the quality of the affection, that is, according to the end in the knowing of truth.

8080. That the truths of **faith** are not to be ascribed to the Lord, but its goods. Sig.

—³. For the Lord gives **faith** mediately by its good.

8088. That therefore the **faith** of charity which is of the new generation, is to be ascribed to the Lord. Sig.

8148². The falsities here signified by 'Pharaoh,' etc. are chiefly the falsities of those who are in persuasive **faith**, that is, who persuade themselves that the doctrinal things of the Church in which they are, are true, and yet are in a life of evil. Persuasive **faith** exists together with evil of life, but not saving **faith**; for persuasive **faith** is a persuasion that all things which are of the doctrine of the Church are truths . . . for the sake of profits . . . and reputation. 9364.

—³. Saving **faith** is given by the Lord ; but (persuasive **faith**) is from the man himself ; the former remains to eternity, the latter is dissipated in the other life : it is also dissipated in the world, if they gain nothing by it ; but so long as they gain by it they fight for it as if for Heaven itself . . . They who are in this **faith** in the world, can with difficulty be distinguished from those who are in saving **faith** ; for they speak and preach in favour of what is doctrinal with an ardour as of zeal, but it is an ardour from the fire of the love of self and of the world. . . In the other life they are vastated as to this **faith**.

8152. An endeavour to subjugate those who are in **faith** conjoined with charity. Sig.

8172. 'To stand still and see'=to have **faith**.

8240. Trust is of love through **faith** ; consequently, trust in . . . the Lord exists only with those who are in love to the Lord and towards the neighbour, because no others have **faith**.

8267. That everything of **faith** and of the glory thence is from the Divine truth which is from Him. Sig. . . For all the glory which man has is from **faith** in the Lord ; and thus the Lord is in **faith**, and therefore so is glory itself. (For) the Divine truth, from which and through which is **faith**, appears . . . as light.

8313⁴. In the other life everyone retains the principles of his **faith** which he had in the life of the body . . .

8330². The interior (Angels of the Spiritual Kingdom) are those who are in charity itself, and thence in **faith** ; but the exterior ones are those who are in **faith**, but not yet in charity : the latter do good from obedience ; the former from affection.

8360. The **faith** of the Lord's precepts. Sig.

8391. He who leads a life of **faith** performs repentance daily . . .

8479. No **faith**, and consequently no obedience. Sig.

8581. 'Rock'=**faith**, here, **faith** from the Lord, or the Lord as to **faith**, III.

—³. The reason (the power of opening and shutting Heaven and Hell) belongs to **faith**, is that **faith** is from the Lord, thus also is of the Lord, that is, the Lord Himself is in it : all power in the other life is through the truth of **faith** from good.

—^e. The **faith** which is from the Lord is from the Divine law, that is, from the Word ; for by means of this the Lord teaches what **faith** is, and also gives **faith**.

8585. **Faith** is given through truths, and, in fact, through the primary ones ; for enlightenment is effected from these . . .

8604. 'When Moses lifted up his hand'=when **faith** with those of the Spiritual Church looked to the Lord.

— . As spiritual power is **faith** . . .

8606. 'When he let down his hand'=when **faith** with them looked downwards, or from the Lord to self and the world.

— . The reason the **faith** which looks to the Lord conquers, is that the Lord then fights ; for the Lord is **faith**, because **faith** is from Him . . .

8607. They who are of the Spiritual Church cannot be in **faith** which continually looks to the Lord ; but
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are alternately in **faith** which looks to self and the world. Sig.

8628. They who have used knowledges as a means to annihilate the things which are of **faith**, have utterly destroyed their Intellectual . . .

8639. He who does not know that the Lord is the Saviour of the world, cannot have **faith** in Him . . .

8640. (Thus) the life of the regenerate man is the life of **faith**.

8708. **Faith** in act. Sig.

— . Action from the light of intelligence, thus from **faith** ; for **faith** from the Lord is in the light of intelligence. Sig.

8711. 'Truth'=**faith**.

8750². Hence there is a correspondence . . . of light in the world with **faith**, which is thence called spiritual light.

8762. They who believe . . . that the essential of worship is the life of **faith**, that is, charity towards the neighbour and love to the Lord, belong to the internal Church.

— . They belong to the external Church who do good to the neighbour and worship the Lord solely from the obedience of **faith** . . .

8764⁴. 'The eagle,' here, =**faith**.

—⁷. 'The dove'=**faith**.

8773². Love to God and love towards the neighbour . . . can exist only by means of **faith**.

8783. That there may be a permanent **faith** of truth. Sig.

8788. A veiling over of the interiors so that they may appear in the holy of **faith** . . . Sig.

— . 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.

8819. The obscurity of **faith**, such as that of those of the Spiritual Church . . . Sig.

8881. In order that truths may be of **faith** . . . they flow in from the Lord. . . When they are taken out of the memory, and through the Intellectual are insinuated into the will . . . and thence into act, they become living, and are of **faith**. This is effected by the Lord when the man desists from evils.

8904². They who find the delight of life in adulteries can no longer receive anything of **faith** . . .

8910³. The eye corresponds to **faith** ; the left eye to the truth of **faith**, and the right eye to the good of **faith** ; in the opposite sense, to the evil which is of **faith**.

8938. The state of **faith** with everyone. Sig.

8987³. The Church at this day is predicated and so called from **faith** . . . and few know what **faith** is. Most believe that **faith** is to know those things which the doctrine of the Church teaches, and to be persuaded that they are truths ; but not that it is to live according to them . . . But the learned believe that that **faith** is confidence or trust that they are saved by the Lord having suffered for them . . .

8988³. Love to the Lord and love towards the neigh-

bour is the very being of Heaven and the Church, and **faith** is the manifesting thence.

[A.] 899S. Not to those who are not from the **faith** of the Church. Sig. and Ex.

902^S. A weak state as to the **faith** of truth. Sig.

903². Passages in the Word where **faith** is mentioned, and not love. Ex.

903³. Man has his spiritual life through **faith** from the Word.

903⁹. That which has become of the **faith** of anyone, even if not true, is not to be rejected, except by a full view. If it is done sooner, the initiation of his spiritual life is extirpated. Examp. and Sig.

9050. 'Heart'=the life of love; 'soul,' the life of **faith**. . . To the will appertains love . . . to the understanding appertains **faith**. When these two lives of man are one, the things which are of **faith** are also of love, for they are loved; and, on the other hand, the things which are of love are also of **faith**, because they are believed.

—². They who are in **faith** in the Lord, and thence in charity towards the neighbour, constitute the province of the lungs.

—³. The reason **faith** appertains to the intellectual faculty, is that this is enlightened by the Lord when the man receives **faith**; hence, when he is reading the Word, he has light . . . in such things as are of **faith**.

—⁶. For **faith** without love is not **faith**, and love without **faith** is not love; for love has its quality from **faith**, and **faith** has its life from love; hence **faith** without love is dead, and **faith** with love is alive.

— In the Word where **faith** is treated of, love is also treated of.

—⁸. 'Soul,' here=the life of **faith**, and therefore **faith** itself with a man, because this constitutes his spiritual life.

9051. It is the interior understanding which is enlightened by the Lord when a man receives **faith**; for this is in the light of Heaven, and in this is the spiritual life of man . . .

9093². This is by **faith** to serve the Lord, and by love the world . . . Sig.

9127³. Let those who are sensuous remain in their own **faith**, provided they believe that . . .

9139⁹. 'A vine'=**faith** in the Lord; thus it=the Lord as to **faith**; for the Lord is **faith**, because **faith** is from Him; for **faith** is not **faith**, except that which is from Him.

9141². The fire of life is man's love, and the light of life is his **faith**. . . The love of truth and the **faith** of truth constitute the light of life with a good man and an Angel . . . and the love of falsity and the **faith** of falsity constitute the lumen of life with an evil man and a Spirit of Hell. 9637⁶.

9146. The goods of the Church are the being and soul of **faith**; for from them **faith** is **faith**, and lives.

9188². Truths once made of **faith**. . . cannot be eradicated, and the falsities which afterwards become of **faith** conjoin themselves with them.

9224. That all things of **faith** also, which are by them,

are to be ascribed to the Lord. Sig. . . All things of **faith**, which are signified by 'the first-born sons,' are those which are from the good of charity; for **faith** comes forth from this good. For truths, whether taken from the Word or the doctrine of the Church, cannot possibly become of **faith**, unless there is good in which they may be implanted. Ex. Therefore he who supposes that **faith** is **faith** with man, before he wills these truths, and from willing does them, is very much mistaken. . . Truth becomes good, or **faith** charity, in the will.

9239. On the doctrine of charity and of **faith**. Gen. art. 9363. 9443. 9585. 9701. 9796. 9974. 10167. 10318. 10386. 10519. 10591. 10714, etc.

9245. That those only are in **faith** who live according to the precepts of **faith**, the Lord teaches in John iii. 19-21. 'To come to the light'=to come to **faith** in the Lord, thus to **faith** from the Lord.

9274⁶. In the second state (of regeneration) goods . . . go forth out of Heaven through the will into the Intellectual, and there appear in the form of **faith**. It is this **faith** which is saving, because it is from the good of love, that is, through the good of love from the Lord; for this **faith** is charity in form.

9297⁴. See AFFECTION OF GOOD.

9309. Truths from good are the truths of **faith**, because **faith** is of good.

9366. (Thus) persuasive **faith** is a **faith** of the lips and not of the heart.

9367. They who are in persuasive **faith** do not know from any internal enlightenment whether it is truths or falsities which they are teaching; nay, they do not care, provided they are believed by the common people; for they are in no affection of truth for the sake of truth. They also defend **faith** alone more than others, and only make any account of the good of **faith**, which is charity, in proportion as they can make profit by it.

9368. They who are in persuasive **faith** recede from **faith** if they are deprived of honours and gains, provided their reputation is not endangered; for persuasive **faith** is not within man, but stands outside, being in the memory alone, from which it is taken out when it is being taught; and therefore this **faith** together with its truths vanishes away after death; for there then remains only that of **faith** which is within man, that is, which is rooted in good, thus which has become of the life. 10182⁵.

9369. They who are in persuasive **faith**, are meant by these passages in Matthew. III.

9411. 'They saw God'=**faith**.

9424². Then at the same time the Lord flows in with **faith**, by means of the co-operation of the new will . . .

9434². Love is like a fire . . . and **faith** is like the light from that fire . . . and also is a light which illuminates the interiors of his understanding. Hence it is evident what is the quality of the light from which is the **faith** with those who are in infernal love. That from this light comes persuasive **faith**, which in itself is not **faith**, but a persuasion that it is so for the sake of self and the world, see above.

9439. It is more easy to make a raven white than to

make those believe who have once at heart rejected **faith**. But let these things . . . be for those few who are in **faith**.

9548⁷. 'The eye,' here, = **faith** and the intelligence thence.

9680². In the middle Heaven there is conjunction with the Lord through **faith** implanted in the good of charity towards the neighbour.

9755⁸. 'A stone like a mill-stone' = the truth through which there is **faith**.

9783. The light received is **faith**. But . . . **faith** is not a lamp, and does not illuminate the mind, unless it is from charity, thus unless it is charity . . .

9818. They who are in the Celestial Kingdom do not know truths from knowledge and the **faith** thence, but from internal perception.

9828. In Heaven, love is the end of all things of the will, and **faith** is the end of all things of the thoughts.

9947. 'Thou shalt make coats' = the things which are of **faith**. . . The proceeding from the Spiritual which is from the Celestial is that which is called the **faith** of truth.

9977. For the **faith** which looks to good from self, and not from God, is not true **faith** . . .

9995². As man is ignorant of this, he attributes everything of salvation to **faith**, and scarcely anything to charity, when yet **faith** has its being from charity . . .

10033⁸. When Heaven is closed, there does indeed exist the knowledge of the truths of **faith** . . . but never **faith** which is **faith**; for the **faith** which is **faith** comes from above, that is, through Heaven from the Lord.

10035. The things which are of love are perceived as goods, and the things which are of **faith** are perceived as truths. Even falsities are of **faith**, and evils are of love, with those who are in falsities and evils.

10082. Life from the Divine is given through **faith**, the first of which is acknowledgment.

10083³. It was frequently said by the Lord, when the sick were being healed, that they should have **faith**, and that it should be unto them according to their **faith**. Ill. The reason was, that the first thing of all is to acknowledge that the Lord is the Saviour of the world . . . E.815³. Ath.16. 64. 204. 213.

10131². Without the good of innocence, there does not exist . . . **faith** which has life in it.

10143⁵. To do according to the Lord's precepts . . . is truly love and truly **faith**.

10182⁶. It pleases the Lord that man should have strength through **faith** from love, as to those things which are of his spirit . . .

10201⁵. The **faith** of everyone is as his love. Ex.

10225⁵. The third state is called the state of intelligence . . . At this time **faith** commences; for **faith** is not the **faith** of the man himself until he has confirmed that which he believes by the ideas of his Own thought. Before this, **faith** is not his, but is of another in him; for he has believed in the person and not in the thing.

10333. To represent all things of **faith** serving the good of love. Sig.

10555^e. Unless **faith** is conjoined with love . . . there is neither **faith** nor love.

10569². 'Eyes' . . . = **faith** . . . for . . . **faith** is truth which is seen and perceived.

10580. A state of **faith** in God. Sig.

—^e. That 'a rock' = **faith**, is from the appearances in the other life; they who are in **faith** dwell there upon rocks.

10582. What is obscure and false of **faith**. Sig.

—². What is scientific made persuasive, they call **faith**.

10642². The **faith** of truth and the love of good conjoin man with the Lord; and the **faith** of falsity and the love of evil conjoin man with Hell.

10645. They who are in the Lord's Spiritual Kingdom worship Him from **faith** . . .

—². Many suppose that they worship the Lord through **faith**, when they believe the things which are of the doctrine of the Church . . .

10659². The Lord inflows into the life of man, and thence into the **faith** . . .

10714. There are two things which make the life of man, love and **faith**; love the life of his will, and **faith** the life of his understanding. Hence such as is the love, and such as is the **faith**, such is the life.

10715. The love of good and the **faith** of truth thence make the life of Heaven; and the love of evil and the **faith** of falsity thence make the life of Hell.

10716. Heaven exists with everyone according to the reception of love and **faith** from the Lord.

10721. Love to the Lord and love towards the neighbour make Heaven, and also **faith**; but the latter only in proportion as it has life from those loves.

10762. The external Church exists with those who do the Lord's precepts from **faith**; for these are they who believe in the Lord.

10786. They confuse (those of the Sixth Earth) by saying that they ought to have **faith** . . . But they answered them, that they do not know what **faith** is . . . because they perceive in themselves that it is so. For they were of the Lord's Celestial Kingdom . . . D.5513³.

10787^e. They who receive truths first in the memory, then in the understanding, and at last in the will, are they who are in **faith**; for they act from **faith**, which is then called conscience.

H.1³. That at the end of the Church, when there is no longer love, and consequently no longer **faith**, the Lord will open the Word as to its internal sense. Sig.

3(o). That a Divine which is not perceivable by any idea is not receivable in **faith**. Refs.

148^e. In the Spiritual Kingdom there is . . . charity; and the light of truth thence is intelligence, which is also called **faith**.

199. The Lord is present with everyone according to the love and the **faith**.

424^e. When a man is such, the things which he thinks from the understanding are of his **faith**, and the things which he thinks from the will are of his love; and there-

fore with him, **faith** and love conjoin themselves, like the understanding and the will.

[H.] 473. For whether you say the **faith**, or the determinate thought of man, it is the same; for what a man believes, he also thinks.

474. Love makes the man, and **faith** only so far as it proceeds from love; and deeds or works proceed from both.

480^e. **Faith** is the affection of truth proceeding from heavenly love which is from the Lord. 482.

482. That **faith** does not remain if it is not from heavenly love. Gen.art. . . There is no **faith** at all, neither can any exist, with those who are in corporeal and worldly love (alone); it is only knowledge, or the persuasion that it is true because it serves their love. A number of those who supposed that they were in **faith** were brought to those who were in **faith**, and communication having been given, they perceived that they had no **faith** at all. They also afterwards confessed that merely to believe the truth and the Word is not **faith**, but to love truth from heavenly love, and to will and do it from interior affection. It was also shown, that their persuasion, which they called **faith**, was only like the light of winter . . . And therefore the light of the persuasive **faith** with them, the moment it is touched by the rays of the light of Heaven . . . becomes dense darkness. J.37. Life 49. P.170.

N. 35². It comes to the same thing whether you say truth or **faith**, because **faith** is of truth and truth is of **faith**. Refs. Life 43.

108. On **faith**. Gen.art.

110. **Faith** enters man, and becomes his, when he wills and loves that which he knows and perceives; meanwhile it is outside of him.

111. **Faith** is not **faith** with man unless it becomes spiritual; and it is not spiritual unless it becomes of love; and it becomes of love when a man loves to live truth and good . . .

112. **Faith** is the affection of truth from willing truth because it is truth; and to will truth because it is truth is the Spiritual itself of man . . . J.36.

120. (Refs. to passages on the subject of **faith**.) J.39.

J. 24. **Faith** in impossibilities has no existence; that is, **faith** in such things as a man thinks are impossibilities.

36. Mere believing is not **faith**; but to will and do that which is believed is **faith**.

—². The understanding is the receptacle of **faith**.

37. That at this day **faith** within the Church is so rare, that it can scarcely be said there is any . . .

74^e. They said that at this day interior Divine truths are revealed among that nation, and that they are received in spiritual **faith**, that is, in life and heart.

C.J. 42. In the western quarter (of that London) dwell those who profess **faith**.

46². Man ought to shun evils and do good as of himself, yet with the acknowledgment that it is from the Lord; and there is no **faith** before, and still less that thought which he calls **faith**.

L. 18². There is the **faith** of God, and there is the

faith of man; they have the **faith** of God who perform repentance; but they have the **faith** of man who do not perform repentance, and still think about imputation; and the **faith** of God is living **faith**, and the **faith** of man is dead **faith**.

Life 36. From the love of truth proceeds the perception of truth; from the perception of truth the thought of truth; and from these comes the acknowledgment of truth, which is **faith** in its own genuine sense.

42. That in so far as anyone shuns evils as sins, he has **faith**. Gen.art.

— . **Faith** and life are distinguished from each other as are thinking and doing; (thus) as are the understanding and the will.

44. As it is of **faith** to know and think, and still more to understand that it is so, it is possible for a man to believe that he has **faith**, and yet not have it. The reason he has it not, is that he is in evil of life . . .

—^e. Thus is effected the conjunction of **faith** and life . . .

45. He who does not shun evils as sins has no **faith** because he is in evil, and evil inwardly hates truth . . .

46. The **faith** of an evil man is intellectual **faith**, in which there is nothing of good from the will; thus it is dead **faith**. (Described by comparisons.)

—^e. Very different is **faith** in the understanding in which there is good from the will . . .

47. There are many things which appear to be of **faith** only. Enum. 48, Ex.

50. Hence it may be seen what is spiritual **faith**, and what is **faith** not spiritual; and that spiritual **faith** exists with those who do not commit sins . . .

52. (Thus) there does not exist with man a grain of **faith** more than there is of life . . . but **faith** and life march on with equal step.

107. If there were not reception by man, and then thought as from himself, nothing could have been said about **faith**; for **faith** is not from man.

F. Title. The Doctrine of the New Jerusalem concerning **Faith**.

1. That **faith** is the internal acknowledgment of truth. Gen.art.

— . At this day, by **faith** nothing else is meant than thought that it is so because the Church so teaches, and because it is not evident before the understanding. For it is said, Believe, and do not doubt. If you answer, I do not comprehend, it is said that therefore it is to be believed. So that modern **faith** is the **faith** of what is unknown, and may be called blind **faith**; and as it is the dictate of one person in another, it is historical **faith**.

2. Real **faith** is nothing else than the acknowledgment that it is so because it is true. For he who is in real **faith** thinks and speaks thus, This is true, and therefore I believe it; for **faith** is of truth, and truth is of **faith** . . .

4. As the Angels are in (the spiritual affection of truth) they utterly reject the dogma that the understanding is to be under obedience to **faith** . . .

6. (Thus) **faith** and Truth are one . . .

7. The reason 'faith' is mentioned by the Lord . . . was that the Jews did not believe . . . that the Lord was the Messiah . . . and when truth is not believed, **faith** is mentioned. Still, it is one thing to have **faith** and believe in the Lord, and another to have **faith** and believe in some one else.

8. **Faith** separated from Truth entered and invaded the Church together with the papal dominion, because the chief security of that religion was ignorance of truth.

9. Blind **faith** also remained afterwards with many of the Reformed, because they separated **faith** from charity . . .

12. If anyone should say . . . How can I have the internal acknowledgment of truth which is **faith**? I cannot: I will tell him how he can. Shun evils as sins, and approach the Lord, and you will have as much as you desire.

28. This storehouse (of Knowledges) is in the highest degree necessary, because without it **faith** cannot be formed; for the Knowledges of truth and good enter into **faith** and make it. If there are none, **faith** does not come forth; for a **faith** void and empty has no existence. If they are few, the **faith** is scanty and needy; if they are many, the **faith** is rich and full according to the abundance of them. 29^e.

29. It is (however) the Knowledges of genuine truth and good which make **faith**, and not at all the Knowledges of falsity; for **faith** is Truth; and falsity, being opposite to Truth, destroys **faith**.

31. The Knowledges of truth and good which precede **faith** appear to some to be of **faith**; but still they are not . . . They are only of the thought that it is so . . . And the **faith** that they are Truths, while it is not known that they are so, is a kind of persuasion remote from internal acknowledgment. The moment, however, that charity is implanted, these Knowledges become of **faith**, but no further than charity is in that **faith**.

—². He then becomes truly a man . . . of whom charity makes the life, and **faith** the form, which is beautiful according to the quality thereof; but his **faith** is then no longer called **faith**, but intelligence.

34. The Christian **faith** in a universal idea. Gen.art. R.67. B.116. T.2. 121³.

38. The modern **faith** in a universal idea. Gen.art.

W. 253³. **Faith** in its essence is Truth, and Truth is manifold.

428. (They who are in spiritual love . . . have intelligence (inscribed on their life) . . . Neither do these know what **faith** is. If **faith** is mentioned they understand Truth.

429. But they who are in spiritual natural love have neither wisdom nor intelligence inscribed on their life, but they have somewhat of **faith** from the Word, in so far as this somewhat is conjoined with charity . . .

—². But they who have confirmed themselves in **faith** in what is unknown, and at the same time have been in some affection of truth, are instructed by the Angels according to their reception of Truths, and a life according to them . . .

P. 116. Without this appearance there cannot be . . . **faith**.

131. (Thus) the **faith** induced by miracles is not **faith**, but persuasion; for there is nothing rational in it, still less anything spiritual . . . It is the same with everything a man does from this persuasive **faith** . . . For a miracle infuses **faith** by an external way, and not by an internal way; thus from the world, and not from Heaven; and the Lord enters man solely by an internal way, which is through the Word . . .

142^e. It is therefore vain to think that anyone can . . . receive any **faith** during sickness; for . . . in that **faith** there is no charity . . .

168². From interior enlightenment from the Lord, a rational man at the first hearing perceives . . . that love is the life of **faith**, or that **faith** lives from love . . . Again, that whatever a man believes from love, he also wills and does, and therefore that to have **faith** is also to do; and also that a wicked man cannot have the love of God, and thus cannot have the **faith** of God.

170. There is also another kind of enlightenment, by which it is revealed to man in what **faith** he is . . .

191^e. The internal **faith** conquers with those who acknowledge God at heart; but the external **faith** with these who do not acknowledge God at heart, however they may with the lips.

242². Charity does not exist without **faith**.

274. The **faith** that man does not live after death . . .

R. v. (The Roman Catholic doctrine of **faith**.) B.5. 23. iiiia. (The Reformed doctrine of **faith**.)

3. (Predictions from the Lord concerning Himself and His Church) for those who are in **faith** from charity, or in truths of wisdom from the good of love. Sig.

111. 'Thou hast not denied My **faith**' (Rev.ii.13)= that they acknowledge the Word, that it is Divine Truth. (=constancy in truths. E.136.)

124. 'To the Angel in the Church of Thyatira write' = to those and concerning those who are in **faith** from charity, and thence in good works; and also to those and concerning those who are in **faith** separated from charity, and thence in evil works.

129. '(I know) thy **faith**' (ver.19)=the Truth. E.155-

224². The Angels said, What is **faith** without light?

388. At this day, instead of . . . intelligence they say **faith**. 420.

401. That everything living of **faith** has perished. Sig.

417⁴. The Angel cried to the flock of sheep, Do not listen to them. They have not receded from their former **faith** . . . which **faith** is not **faith** in the Lord. Neither is **faith** a tree; but man. But do repentance, and look to the Lord, and you will have **faith**; **faith** before this is not a **faith** in which there is anything living.

—⁸. The works which (they call) the fruits of **faith**, are invisible, done within the man by the Holy Spirit, of which the man knows nothing . . .

593. 'Here is the patience and the **faith** of the saints' (Rev.xiii.10)=that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and **faith**.

638. 'The **faith** of Jesus' (Rev.xiv.12)=**faith** in the

Lord ; for these have **faith** from the Lord, which **faith** is 'the **faith** of Jesus.'

[R.] 891. 'The fearful' = those who are in no **faith**.

908. This is the reason why . . . the Church has attributed all things to **faith**, and not to love.

913°. When there is no truth of **faith**, but **faith** without truth, 'iron is mixed with clay, which do not cohere.'

937°. The Lord is present with everyone according to **faith**, and is conjoined according to love. **Faith** and the consequent presence of the Lord is given through the Knowledges of Truths from the Word . . .

949°. By **faith** in the Lord is meant trust that He saves ; and they (alone) have this trust who approach Him immediately, and shun evils as sins.

957°. There are two things in this prophetic Book to which all its contents relate. . . The second is, that no **faith** is to be acknowledged but **faith** in the Lord.

M. 24°. (The Angel priest spoke) of the union of charity and **faith** ; but he said, the union of charity and Truth ; because **faith** is Truth. B.48.

82°. That saving **faith** is to believe in Him, demonstrated.

164°. (**Faith** one of the spiritual virtues.)

415°. Frequent speech from the memory . . . introduces a kind of **faith**.

B. 13. (The *Formula Concordiæ* on the fruits of **faith**.)

41. That then the true saving **faith**, which is **faith** in one God, united to good works, is acknowledged and received. Gen.art. 43.

43. That saving **faith** is to believe in Him. III. 117°. T.3.

54. The rulers of the Church insist that the understanding is to be kept under obedience to **faith** ; nay, that a **faith** of what is unknown, which is a blind or nocturnal **faith**, is properly **faith**. This is the first paradox ; for **faith** is of truth, and truth is of **faith** ; and in order that truth may become of **faith**, it must be . . . seen. . . The paradoxes flowing forth from such a **faith** are many. Enum. (Among them are) that man, at his first reception of that **faith**, is like a statue, a stock, or a stone ; and that **faith** flows in by the mere hearing of the Word . . .

59. That the understanding is to be kept under obedience to **faith** . . .

— (How the old Church ministers juggle with **faith** and works. See under FAITH ALONE, here.)

102. That the **faith** of the New Church cannot possibly be together with the **faith** of the former Church ; and that if they are together, such a conflict and collision will take place that everything of the Church with the man will perish. Gen.art. T.647, Gen.art.

103°. (Therefore) they who have confirmed with themselves the **faith** of the old Church, cannot without danger to their spiritual life embrace the **faith** of the New Church, until they have first rejected and thus extirpated one by one all the points of their former **faith**, together with its young or eggs, that is, its dogmas.

117. The **faith** of the New Heaven and of the New Church in a particular form. T.3. De Just. p.16.

—°. The particulars of **faith** on the part of man . . . T.3.

T. 8. Such is the transformation of natural **faith** into spiritual **faith**.

11°. The **faith** of God enters into man by a prior way, which is from the soul into the higher things of the understanding ; but Knowledges concerning God enter by a posterior way . . . and there is a meeting of the influxes in the midst of the understanding ; and there natural **faith**, which is only persuasion, becomes spiritual, which is real acknowledgment . . .

57. What need is there of more than two words, omnipotence and **faith** . . . 770°.

71°. It is also a law of order, that man by his own exertion and power should procure for himself **faith** by means of truths from the Word, and yet should believe that not a grain of **faith** is from himself, but from God.

73°. The laws of order prescribed for man, are that man should acquire for himself Truths from the Word, and think of them naturally, and so far as he can, rationally, and thus procure for himself natural **faith**. The laws of order on the part of God then are, that He should approach, fill the Truths with His Divine Light, and thus fill with the Divine essence man's natural **faith**, which is only knowledge and persuasion. Thus, and not otherwise, is saving **faith** produced.

80°. Those are called satans who have confirmed with themselves falsities even to **faith**.

137°. What is that **faith** but the sepulchre of our Lord . . . again closed by the soldiers of Pilate . . .

—°. But our **faith** is, was, and will for ever be, in the Lord God the Saviour . . . thus accommodated to reception, and by means of which the Divine Spiritual is united to the Natural of man, and there results a spiritual **faith** in the Natural, whence the Natural becomes as it were transparent from the spiritual light in which our **faith** is. The Truths of which it consists, are as many as the verses in the sacred Volume ; these Truths are all like stars which manifest and form this **faith** by their light. Man takes this **faith** from the Word by means of his natural lumen, in which it is knowledge, thought, and persuasion ; but in those who believe in Him the Lord causes it to become conviction, trust, and confidence ; thus it becomes spiritual natural, and through charity living. This **faith** with us is like a queen adorned with as many precious stones as the wall of the holy Jerusalem.

177. That from the Nicene trinity and the Athanasian together, has originated a **faith** which has perverted the whole Christian Church. Gen.art.

—°. From the **faith** of every Church arises not only the whole of its worship, but also the whole of its dogma ; and therefore it may be said that such as is the **faith**, such is its doctrine. . . The **faith** is the principle, and the doctrinal things are the derivatives ; and the derivatives derive their essence from the principle . . .

—°. The **faith** of the Church concerning God is like the soul in the body, and the doctrinal things are like the members of the body . . . From this **faith** it

may be seen how the Word is understood in the Church where it is ; for a **faith** adapts and draws to itself, as it were by cords, whatever it can. If the **faith** is false, it plays the harlot with every truth there, and perverts and falsifies it . . . But if the **faith** is true, the whole Word favours it, and the God of the Word . . . pours light upon it, breathes upon it His Divine assent, and makes the man wise . . .

—¹. The modern **faith**, which in the internal form is a **faith** in three Gods . . . has extinguished the light in the Word, and has removed the Lord from the Church.

178. The **faith** of every Church is like a seed from which all its dogmas originate . . . Therefore, when the primary **faith**, which from its predominance is called saving, is known, the quality of the Church is Known. Examp.

183^e. This induces a stupid **faith** . . .

209^e. This exceeds all belief. 224¹.

245. See CHURCH.

336. On **faith**. Chapter.

— . They did not see that **faith** is not **faith** unless it is conjoined with charity, and that charity is not charity unless it is conjoined with **faith**, and thus that they make one ; and, if not, that neither of them is anything in the Church.

337. That saving **faith** is **faith** in the Lord God the Saviour Jesus Christ. Gen.art. III.

338. That the **faith** of the apostles was no other than **faith** in the Lord Jesus Christ. III.

—². It is believed in the Church that its tripersonal **faith** was meant by Paul . . . for the reason that for fourteen centuries . . . the Church has recognized no other **faith** . . . Therefore, wherever **faith** is mentioned in the New Testament, it has been believed that that **faith** is meant . . . Hence the only saving **faith** . . . has perished. . . Now since **faith**, in that saying of Paul, does not mean **faith** in God the Father, but in His Son . . . the foundation-stone of the **faith** of the present day is gone . . .

339. The reason we ought to believe, that is, have **faith** in God the Saviour Jesus Christ, is that this is **faith** in the visible God, in whom is the invisible ; and **faith** in a visible God, who is Man and at the same time God, enters into man ; for in its essence **faith** is spiritual, but in its form natural ; and therefore with man this **faith** becomes spiritual natural ; for, in order to be anything with man, what is spiritual is received in what is natural. . . But, on the other hand, merely natural **faith**, or **faith** bereaved of spiritual essence, is not **faith**, but only persuasion, or knowledge. Persuasion emulates **faith** in externals, but as in its internals there is nothing spiritual, there is nothing saving. Such is the **faith** with all who deny the Divine of the Lord's Human . . . What is **faith** devoid of that to which it is determined ? . . . In a word, **faith** in an invisible God is actually blind, because the human mind does not see its God ; and the light of this **faith**, because it is not spiritual natural, is a fatuous light . . . The naturalism reigning at this day is from this origin . . .

—³. Very different is **faith** in the Lord God the Saviour ; He being God and Man, may be both approached

and seen in thought ; **faith** in Him is not indeterminate, but has its *terminus* whence it comes, and whither it goes ; and, when once received, it remains. (By comparisons.) These things have been written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing them.

340. That the sum of **faith** is, that he who lives well, and believes rightly, will be saved by the Lord. Gen.art.

342. What is the first of **faith** in Him ? . . . The acknowledgment that He is the Son of God. III.

343. That man receives **faith** by approaching the Lord, learning Truths from the Word, and living according to them. Gen.art.

— . It is necessary first to premise the summaries of **faith**, from which may be had a general notion in the singulars of **faith**. . . For **faith** enters into each and all the parts of a system of theology, as the blood enters into the members of the body, and vivifies them . . .

344. THE BEING OF THE **FAITH** OF THE NEW CHURCH is, 1. Confidence in the Lord God the Saviour Jesus Christ. 2. Trust that he who lives well and believes rightly is saved by Him. THE ESSENCE OF THE **FAITH** OF THE NEW CHURCH is, Truth from the Word. THE MANIFESTATION OF THE **FAITH** OF THE NEW CHURCH is, 1. Spiritual sight. 2. The harmony of Truths. 3. Conviction. 4. Acknowledgment inscribed on the mind. THE STATES OF THE **FAITH** OF THE NEW CHURCH are, 1. Infant **faith** ; adolescent **faith** ; adult **faith**. 2. The **faith** of genuine truth ; and the **faith** of the appearances of truth. 3. The **faith** of memory ; the **faith** of reason ; the **faith** of light. 4. Natural **faith** ; spiritual **faith** ; celestial **faith**. 5. Living **faith** ; and miraculous **faith**. 6. Free **faith** ; and forced **faith**. THE FORM ITSELF OF THE **FAITH** OF THE NEW CHURCH IN A UNIVERSAL IDEA, AND IN A PARTICULAR IDEA, may be seen above.

345. There shall also be presented in a summary the things of merely natural **faith**, which in itself is persuasion counterfeiting **faith**, and is a persuasion of falsity, and is called heretical **faith**. Its denominations are, 1. Spurious **faith**, in which falsities are commingled with truths. 2. Harlot **faith**, from truths falsified ; and adulterous **faith**, from goods adulterated. 3. Closed up or blind **faith**, which is the **faith** of mystical things, and which are believed although it is not known whether they are truths or falsities, or whether they are above reason, or are contrary to it. 4. Wandering **faith**, which is **faith** in a number of Gods. 5. Squinting **faith**, which is **faith** in any other than the true God ; and, with Christians, in any but the Lord God the Saviour. 6. Hypocritical or Pharisaic **faith**, which is a **faith** of the lips, and not of the heart. 7. Visionary and inverted **faith**, which is the appearance of falsity as truth from ingenious confirmation.

346. Since **faith** as to its manifestation with man is spiritual sight . . . every state of **faith** may be compared to some state of the eye and its sight ; the state of the **faith** of truth, to every normal state of the eyesight, and the state of the **faith** of falsity, to every perverted state of the eyesight. (The above-named forms of merely natural **faith** compared *seriatim* to diseases of the eye.)

347. As to the formation of **faith**. . . *First*: **Faith** is

formed by man's approaching the Lord; because **faith** which is **faith**, thus which is the **faith** of salvation, is from the Lord and in the Lord. Ill. Now as **faith** is from the Lord and in the Lord, it may be said that the Lord is **faith** itself; for its life and essence are in the Lord, thus from the Lord. *Secondly*: **Faith** is formed by man's learning Truths from the Word; because, in its essence, **faith** is Truth; for all things which enter into **faith** are Truths; and therefore **faith** is nothing but a complex of Truths shining in the mind of man . . . **Faith** without Truths is like seed deprived of its inside substance . . . Whereas **faith** from Truths is like good grain . . . In a word, the essential things of **faith** are Truths . . . *Thirdly* **faith** is formed by man's living according to Truths; because spiritual life is a life according to Truths; and Truths do not actually live until they are in deeds . . .

[T.] 348. With the man in whom (the above) three things are separated . . . there is not the **faith** of salvation; but this **faith** originates when the three are conjoined; and the **faith** is such as is the conjunction. (Described by comparisons.)

—e. **Faith** without Truths is like a vine bearing wild grapes; whereas **faith** from Truths is like a vine bearing clusters of noble wine. **Faith** in the Lord devoid of Truths may be compared to a new star appearing in the expanse of Heaven, which in time grows dim; whereas **faith** in the Lord together with Truths may be compared to a fixed star which shines for ever. **Truth** is the essence of **faith**; and therefore such as the **Truth** is, such is the **faith**, which without Truths is wandering, but with them is fixed; moreover, the **faith** of Truths shines in Heaven like a star.

349. That an abundance of Truths, cohering as it were in a bundle, exalts and perfects **faith**. Gen.art.

— From the perception of **faith** which exists at this day it cannot be known that **faith** in its compass is a complex of Truths; and still less that man can contribute anything towards procuring **faith** for himself; when yet **faith** in its essence is Truth, for it is Truth in its light; and as Truth can be procured, so also can **faith** . . . Every Truth in the Word and from the Word gives light, and Truth in light is **faith** . . .

350. That the Truths of **faith** are multipliable to infinity. Ex.

351. That the disposition of the Truths of **faith** is into series, thus as it were into bundles. Ex.

352. That **faith** is perfected according to the abundance and coherence of Truths, follows . . .

— As **faith** in its essence is Truth, it follows that according to the abundance and coherence of Truths, it becomes more and more perfectly spiritual, thus less and less sensuous natural; for it is exalted into a higher region of the mind, from which it sees below it troops of confirmations of itself in the nature of the world. True **faith**, by an abundance of Truths cohering as it were in a bundle, also becomes more enlightened, perceptible, evident, and clear; it also becomes more conjoinable with the goods of charity, and consequently more alienable from evils; and successively more removed from the allurements of the eye and from the concupiscences of the flesh; and therefore more happy in itself.

Epecially does it become more powerful against evils and falsities, and consequently more and more living and saving.

353. It was said . . . that Truth shining is **faith** in essence; and therefore the beauty and grace of **faith** from that enlightenment, when its Truths are multiplied, may be compared to various forms, objects, and pictures. Enum.

—². The light and glory of **faith**, from the abundance of Truths fitting into it. (Shown by comparisons.)

— The exaltation of **faith** by the abundance of Truths. (Described by comparisons.)

— The power of **faith** from a plurality of Truths formed against falsities and evils. (Described by comparisons.)

356. That man can procure **faith** for himself. Ex.

360^o. As spiritual light is within natural light as in its receptacle . . . so is spiritual **faith** within natural **faith** . . . This being so, it is evident, that when a man is in spiritual **faith**, he is also in natural **faith**.

369^o. What is **faith** but conjunction with God by truths which are of the understanding and thence of the thought?

378. That there is a true **faith**, a spurious **faith**, and a hypocritical **faith**. Gen.art.

379. That the true **faith** is the one only **faith**; and that it is **faith** in the Lord God the Saviour Jesus Christ; and that it exists with those who believe Him to be the Son of God, the God of Heaven and earth, and one with the Father. Ex.

— **Faith** in a general sense consists of innumerable Truths, for it is the complex of them; but these innumerable Truths make as it were one body . . . Some make the arms and hands; some make the feet; interior Truths make the head, and so on. . . Of this body . . . the Lord God the Saviour is the life and soul . . .

—⁴. The reason that these three things are characteristic testimonies that men are in **faith** in the Lord . . . is that not all who approach the Lord are in **faith** in Him; for true **faith** is internal and at the same time external. They who have these three precious characteristics of **faith** are in both the internals of that **faith** and in its externals; thus it is not only a treasure in their hearts, but also a jewel in their mouths. It is otherwise with those who do not acknowledge the Lord as the God of Heaven and earth . . . These break the true **faith** to pieces . . . and then there is **faith** no longer, but only the ghost of **faith** . . . Who can deny that the true **faith** is **faith** in one God who is the God of Heaven and earth, consequently **faith** in God the Father in the Human form, thus in the Lord?

—⁵. These three marks, testimonies, and indications, that **faith** in the Lord is **faith** itself (described by comparisons).

380. That spurious **faith** is all **faith** which departs from the true and only **faith**; and that it exists with those who climb up some other way, and regard the Lord . . . as only a man. Ex.

—². In proportion therefore as **faith** departs from these three essentials of it, it is spurious.

381. That hypocritical **faith** is no **faith**. Ex.

382. That there is no **faith** with the evil. Gen.art.

383. That the evil have no **faith**, because evil is of Hell, and **faith** is of Heaven. Ex.

—². That where there is evil there is no **faith** (shown by comparisons).

384. That all those in Christendom have no **faith** who reject the Lord and the Word, although they live morally, and speak, teach, and write rationally about **faith**. Ex.

—². That they alone have **faith** who believe in the Lord, and that others have not **faith**. Ill.

484². But, my friend, shun what is evil, and do what is good, and believe in the Lord from all your heart, and in all your soul, and the Lord will love you, and will give love to do, and **faith** to believe; and then from love you will do what is good; and from **faith**, which is trust, you will believe . . .

506^e. Now we see the Divine Providence, why a conjunction of **faith** and good works has not been found which has been acknowledged by ecclesiastical society. It could not be found, because it could not exist; for there has not been **faith** in the Lord who is the Word, and consequently neither has there been **faith** in the Word.

512. Contrition which is said to precede **faith** . . .

618². **Faith** cannot exist without truths, for **faith** and truth make one thing; for the good of **faith** is like a soul, and truths make its body. To say, therefore, that a man believes or has **faith**, while he knows no truths thereof, is like dragging the soul out of the body . . . Moreover, all the truths which make the body of **faith**, emit light, and enlighten, and present the face of **faith** to view.

619². The second sphere, which takes away **faith**, is like a black cloud in winter-time . . .

643. On the imputation of **faith**. Gen.art.

647. (The **faith** of the former Church contrasted at great length with the **faith** of the New Church.)

654. That the **faith** together with that with which it conjoins itself, passes sentence. If true **faith** conjoins itself with good, sentence is passed for eternal life; but if the **faith** conjoins itself with evil, sentence is passed for eternal death. Gen.art.

655. (Thus) **faith** in the one true God causes good to be good in the internal form also; and on the other hand, **faith** in a false God causes good to be good in the external form only . . . What is **faith** in God but a looking to Him, and hence His presence, and at the same time trust that He gives aid? And what is true **faith** but this, and at the same time trust that all good is from Him, and that He makes His good to be saving?

657. That evil, and **faith** in the one true God, cannot be together . . .

677². See BAPTISM.

722¹. That **faith** in the Lord is the third means of the enjoyment of the Holy Supper. Ex. and Ill.

Ad. 914. This first conception . . . may be called intellectual **faith** . . .

D. 239. What true **faith** is, and how it affects the Heavens . . .

257. **Faith** taken up by man . . . effects nothing . . .

341. That as soon as the causes or means are unfolded . . . **faith** perishes.

—^e. Therefore, **faith** is destroyed by human philosophy . . .

413^e. Charities are the fruits of **faith**.

1291. That it is better to have **faith** without understanding by means of knowledges.

1608. As **faith** must be the sole thing in all things . . .

1627. That true **faith** can never exist . . . from Knowledge alone, or from one's own application . . .

1757. That intellectual **faith** is only a thing of the memory.

1871. There are three things which are the sum of **faith** . . .

2383. On intellectual **faith**, and on the persuasion of those things which are of **faith**.

2385. **Faith** does not exist unless in the Knowledges there is persuasion, and in the persuasions the desire of confirmatory things, and thus love. Thus **faith** is saving, because the Lord is in the **faith**, and the Lord is the **faith** which gives the **faith**. 2467.

2467^e. Have only a **faith** of the memory . . . only a scientific **faith** . . .

2474. **Faith** and works are as the soul and the body . . .

— . **Faith** exists with much variety; **faith** merely oral; **faith** held scientifically; **faith** held intellectually; **faith** attended with persuasion; **faith** attended with persuasion from love towards the neighbour . . .

2491. That true **faith** is action.

2688. That he who lives in **faith** in the Lord cannot possibly receive violence from the evil, because he is in the order of natural, spiritual, and celestial things. 3493^e. 3561.

— . The order of celestial and spiritual things is **faith** . . .

2947. On the four degrees of **faith**. 2976.

3002. On the force of a look through **faith**. 3005.

3342. The sphere of **faith** . . .

3428. On those who reject all **faith**, and believe only in life.

3533. (The common people) and little children in the other life are they who firmly, and without doubting, stand steady in the **faith** . . .

3568. That they who are not in **faith** cannot even name the Lord.

—^e. Nor could that Spirit name **faith**.

3569^e. Therefore it is necessary for **faith** to be implanted otherwise than by mere knowledge and experiences.

3603. On **faith** . . . **faith** defined. . . The Knowledges of **faith** are **faith**, because we are to have **faith** in them.

3695. They who are in the persuasion of true **faith** . . . Therefore they cannot come into the persuasion of **faith** except from the Lord. 3696.

3863^e. At this day **faith** is scientific, or of the memory . . .

[D.] 3892^c. **Faith** must be inrooted in freedom. Ex.

3903. How difficult it is for those who are not in **faith** to live the life of **faith**. Ex.

3992. That at this day there is no **faith**.

4021. On **faith** and good works.
— (Thus) saving **faith** is of love, and love is impossible without good works . . .

4023. It is true that **faith** saves, but according to the quality of the **faith**, so it saves . . .

4077. On the love of **faith**.
— Therefore, unless a man loves the neighbour, he has not **faith**.

4078. **Faith** is life . . .

4252. Man can never . . . receive **faith**, or be confirmed in **faith**, if he obtains what he desires, and knows how everything is . . .

4422. It was not fitting that any should read (my works) first, except those who are in **faith** . . .

4443. How blessed it is to have **faith** at heart that the Lord rules the universe: this is the principal of **faith**.

4650. (These Jew Spirits) did not understand what **faith** is . . .

4655. **Faith** is to think rightly and justly about every subject . . .

4724. On **faith** and love. 5973.

4727. On the **faith** of Wolff.

4758. Therefore they who have **faith** from revelation can confirm these things by many things in nature, and thus corroborate their **faith** . . . 4759.

4785. (The Moravians) call confidence in Him **faith**.

5015. On persuasive **faith** devoid of saving **faith**; how hurtful it is.

5659. They who in the world have not **faith**, have not **faith** in the other life. . . They are at once in a like **faith** to that in which they had been in the world.

5926. On **faith** . . . (Melancthon) shown that he had no more **faith** than in so far as it proceeded from his good.

5945³. **Faith** and charity come forth simultaneously. Ex.

—⁵. If they have not received spiritual **faith** . . . in the world, they can never receive it. Ex. E.242⁷. 860.

6004³. That it is the good of life which makes **faith** . . .

6011. See TRUTH.

6014. On the progressions of a certain **faith**.

6079. On the way of **faith** into the will, or from it.
—². To go from **faith** to good works is to go in inverted order. Ex. 6085.

6085^c. They liken **faith** to a tree, and its fruit to works; but this is fallacious. By the tree is meant man; by the branches and leaves **faith**; and by the fruits, good works. The man is that which produces.

6098. See ENGLAND. 6104. J.(Post.) 213. 216.
— Being convinced, he at last confessed, that unless the fourth Work, concerning **faith**, were accepted, the three former ones would fall to the ground.

E. 22^e. **Faith** is the affection of truth from good.

136. Truth is of **faith** with man in proportion as it derives from the good of love.

203. 'Philadelphia'=those of the Church who are in the **faith** of charity.

204². There is spiritual **faith**, and there is **faith** merely natural. Spiritual **faith** is all from charity, and in its essence it is charity . . . Spiritual **faith** is thence; for all that is loved is called truth when it is thought of . . . All truths in one complex are called **faith**, because they are believed.
—³. But merely natural **faith** is not the **faith** of the Church . . . but is only knowledge. Ex.

229. 'The beginning of the handiwork of God'=**faith** from Him, which, as to the appearance, is the first of the Church. Ex.

239. All who are in Heaven see truths with the understanding . . . and if anyone says to them that they must have **faith** even if they do not understand, they turn away, saying, What is this! What I understand I believe; but what I do not understand I cannot believe . . .

242⁵. The **faith** of Knowledges, before it becomes the **faith** of life, is historical **faith** . . .
—⁸. Falsities become of **faith** when evils are of life.

250⁹. The **faith** in man is the **faith** of life; but the **faith** not yet in man is the **faith** of memory and of the thought thence. The **faith** of life is meant by 'believing in God.'

256. All things of the Church relate to these four generals, (one of which is) **faith** according to life.

299. For **faith** which is **faith** entirely makes one with love; for what a man loves is of his **faith**; but what he does not love is not of his **faith**. It does indeed appear that that is **faith** which anyone thinks from memory and teaches from doctrine, but if he loves it only from a natural and not from a spiritual love, it is only the sight of the thought of the external man, which sight counterfeits **faith**. But this **faith** is not in man but behind him; because before it is implanted in the internal man and its love it is devoid of life. The **faith** which is implanted in the internal man and its love, is to believe and love truth because it is truth . . .

313¹⁴. The inmost of man is his love and the **faith** thence; and such as is the love and the **faith** thence, such is the whole man.

401³³. 'Stony places'=historical **faith**, which is the **faith** of another in one's self; for the man believes it to be true, not because he sees it in himself, but because another, in whom he has **faith**, says so.

405³⁸. The Lord spoke these things concerning saving **faith**, which **faith** makes one with charity, and is all from the Lord, and therefore the Lord calls this **faith** 'the **faith** of God' (Matt.xvii.20). —. 815¹⁰.

411²⁹. The **faith** of falsity and evil. Sig. and Ill.

427⁴. Truth is not of **faith** until it is willed and done . . . Before this, truths are mere Knowledges and knowledges, in which man has no other **faith** than as of what is heard from another, from which he can recede if he afterwards thinks otherwise; and therefore this

faith is the faith of another in himself, and not his own; yet man must have his own faith if it is to remain with him after death; and it becomes his own when he believes, sees, wills, and does it . . .

—⁵. All things whatever which man keeps in his memory . . . are not faith . . .

— . If this is called faith, it is historical faith, which is the faith of another in one's self . . .

443³. As 'Simeon'=obedience, he also=faith; for faith is faith with man when he obeys and does the commandments . . . it then enters the will, thus the man himself, and becomes faith.

445. 'Of the tribe of Issachar were sealed twelve thousand'=faith and salvation.

—². The reason faith is here signified (by 'Issachar') is that they who are in good works from obedience are in faith. . . Hence they who are in the ultimate Heaven are said to be in faith, for they believe according to their apprehension what they hear from the letter of the Word and from preachers, and do not see and perceive whether it is true; therefore their thought about the things which are to be believed is called faith; for that is properly called faith which is believed without intellectual sight and perception; whereas when that which is believed is seen and perceived, it is not called faith, but apperception and perception.

739⁶. Celestial men do not mention faith; for faith involves what is unknown, and which is to be believed although not seen.

759⁴. Blind faith is not faith, but only persuasion; and as this persuasion is from another . . . it is historical faith, which is natural and not spiritual . . . 769². 789³. 790². 832³.

—⁵. Therefore they who in the world have seen truths only from blind faith, when carried into Heaven, see nothing whatever, not even the Angels there . . .

785². He who does goods has faith; but he who does not do goods has not faith.

787⁴. They have invented degrees of the progression of faith to good works . . .

789⁴. That the love and will enter into all things of man's faith and thought; but that the faith and thought cannot enter into the love and will. Ex.

—⁹. Spiritual faith is produced from spiritual love, which is charity, as light is produced from the sun; and it does not produce that love, as light does not produce the sun; and therefore faith merely natural is produced from love merely natural, which derives its soul from the love of self . . . Hence it is evident that faith proceeding therefrom cannot produce goods, as a tree produces fruits; and that if it does produce any, they are goods from the proprium of man . . . 790¹⁴. 787⁵.

790². How spiritual faith, which is faith from charity, is acquired. Fully ex.

—¹³. For faith is nothing but to think that it is so in Truth. 795.

798³. They invert the Divine order (and say) that faith produces charity. Still, with those who confirm this conjunction in doctrine and life, this inverted order can be afterwards restored, and they then enter Heaven in its ultimates. Ex.

800². The faith of these is spiritual in proportion as they know truths from the Word, and live according to them; for faith is spiritual from the life.

802⁴. This is to annihilate faith.

—⁷. That by 'works,' and by 'doing,' in the Word, is meant faith, and to have faith. Ex.

803². How a man may know whether . . . his faith is the faith of truth. Fully ex.

—⁵. That faith and love are with man when his internal has been purified from evils in the aforesaid manner.

805. vii. It is this which is meant by . . . 'Shall he find faith in the earth' (Luke xviii.8).

— . viii. That in these there is no faith in the Lord. Ex.

808². Saving faith is to believe that the Lord is the Saviour of the world, and that He is the God of Heaven and the God of earth, and that by His coming into the world He acquired the power of saving all who receive truths from Him through the Word, and live according to them.

813. 'The faith of the saints'=the implantation of truth with those who become spiritual from the Lord. . . The reason 'faith'=the implantation of truth, is that faith with man is truth acknowledged at heart . . .

815². Passages in the Gospels where 'faith' and 'believing' are mentioned. Ex. *seriatim*.

—⁴. The 'faith' by which the sick were healed, means no faith but that which is called historical, which at that time was also miraculous faith; and therefore at that time many performed miracles by that faith. That faith was, that the Lord was omnipotent, because He could of Himself perform miracles . . . But this historical faith must by all means precede, before the same becomes saving; for the historical faith with a man becomes saving, when he learns truths from the Word and lives according to them. —³, Ex.

—⁵. There were three reasons why their faith in the Lord healed them. Ex.

— . But the faith by which spiritual diseases are healed by the Lord does not exist except through truths from the Word and a life according to them. The truths themselves and the life according to them make the quality of the faith.

—⁶. For faith presents the Divine of the Lord present . . . —⁸.

—⁷. Why He called them 'men of little faith.'

817⁵. For all faith necessarily conjoins itself with some love . . . De Conj. 75.

828². The celestial Angels do not know what either charity or faith is; but instead of charity they have the love of good, and instead of faith they have the love of truth.

831⁴. The spiritual Angels . . . therefore, do not know that faith is anything but the acknowledgment of truth . . .

832³. Hence these have spiritual faith, which in its essence is the acknowledgment of truth because it is seen by the understanding. —⁶.

837¹⁰. For example, he who sees a tree . . . in a garden, supposing some one else were to say that he should . . .

have **faith** that it is a tree . . . he would reply, What do you want me to have **faith** for, when I myself see it? Hence it is that the Angels of the Third Heaven . . . are not willing even to mention **faith**, and do not even know what it is. And also that the Angels of the Second Heaven . . . do not recognize the term **faith**. They marvel and smile when they hear anyone saying that the understanding is to be held captive under obedience to **faith**, and that **faith** is to be had in things which are not perceived and seen . . .

[E.837]¹¹. Then **faith** began to be mentioned.

—¹². So long as **faith** was conjoined with works . . . the Church was in truths, but only in a few, because they did not see them . . .

—¹³. There does not exist any truth and still less any **faith** with man, unless he wills and does . . .

839. That a man's **faith** is according to his love or life. Gen.art.

842. As works are with a man . . . so is **faith**; therefore if the works are evil, there is no **faith** of truth, but **faith** of falsity . . . But if the works are good, the **faith** is of truth . . .

846². The quality of intellectual **faith**. Ex.

893. The **faith** with these is charity . . .

895. 'The **faith** of Jesus' = the implantation of truth by the Lord, and also the acknowledgment of Him.

— Truth and **faith** in their essence are one, because **faith** must be of **faith**, and truth must be of **faith**; and therefore the ancients did not say **faith**, but truth instead; but the moderns instead of truth say **faith** . . . (Such) is the difference between the ancient and the modern **faith**; namely, between that which is seen and that which is not seen. But in reality the truth which is seen . . . is not to be called **faith**, but that which is not seen . . . It follows, that it would be better to drop the term **faith**, and to say Truth instead. Still, that which is believed and is not seen, may be called **faith**, but this **faith** is only knowledge. Whereas the moment a man becomes spiritual . . . the scientific thing which is called **faith** becomes Truth, for he then sees by light from Heaven. . . The reason Truth should be mentioned instead of **faith**, is that all intelligence and wisdom comes through truths; but by **faith**, and especially by **faith** separated, comes all ignorance in spiritual things. Therefore the Angels of the higher Heavens turn themselves away when they hear of **faith** . . .

929². Every Church is at first in . . . charity; afterwards it is in **faith** and in charity thence; and at last it is in **faith** separated from charity. When it is in charity and in **faith** thence, the Church is spiritual; when in **faith** and in charity thence, the Church is rational; but when in **faith** separated from charity, it is natural, which is no Church.

936^e. Therefore to shun evils as sins is a sign of **faith**. 948⁴.

952^e. Before Heaven confirms, there is only a **faith** of the lips . . .

988². Divine truth in the Christian Church is called **faith** . . . for **faith** involves something that is not understood . . . —³.

1016. At this day everything is called **faith**. Enum.

1049³. The **faith** of childhood is a **faith** of the memory . . . but the **faith** of the age of manhood is **faith** of the understanding . . . This **faith** can be profaned . . .

1100². They say that intellectual **faith** is not true **faith** . . .

J. (Post.) 32. Conversation with Luther concerning **faith** and love.

244^e. **Faith** which is of Knowledge conjoined with corporeal love . . . makes the man ugly . . . Therefore, in order for it to be **faith**, it must be conjoined with spiritual affection.

358. On **faith**. 359. . . This is the **faith** of the New Jerusalem.

D. Wis. xi. 1a. On wisdom and **faith**. Gen.art.

— That **faith** is nothing but Truth. Ex.

2a. That Truth . . . is called **faith** when it is known and thought. Ex.

C. 185. Some answer that they have had **faith**. But it is replied:—If you have not thought within you of evils as sins, how can you have **faith**? **faith** and evil do not conjoin themselves.

5 M. 9. They exclaimed, What is **faith** but truth? . . . If the understanding is in darkness, what in that case is **faith** but a sleep-walker? If confirmation from merely natural lumen is added to it, that **faith** becomes a bat. . . A priest shouted, What has **faith** to do with understanding? The Angels answered, What is **faith** without understanding but blind **faith**?

De Just. 64^e. The notion that good works follow **faith** as fruit does a tree, exploded.

Scia. 9. Occurs. 10. 11. 12. 13. 23. 24. 25. 26. 27. 30. 33. Can. viii. 7. ix. 4. x. 3. Inv. 40^e.

Inv. 7. How it is to be understood that **faith** enters by the hearing of the Word.

Coro. 35³. All evil is . . . born from atheistical **faith** as a mother; and all good is . . . born from saving **faith** as a mother.

Faith alone. *Fides sola.*

Faith separated. *Fides separata.*

See CAIN, CALVIN, DRAGON, GOAT, LUTHER, MELANTHON, NIMROD, and PHILISTINE.

A. 35. See FAITH. 36. 398². 1076². 2354. 2982². 3325¹¹. 3427⁴. 3451⁴. 6610. 7317. 7778⁴. 8148³. 8987³. 9050⁶. 9366. 9367. 9368. 9369. 9434². 10582². H.482. F.9. R.124. 417⁸. B.102. T.382. 506^e. etc.

341. **Faith** separated from love, which is no **faith**. Sig.

348. The works of **faith** without charity. Sig.

371. See CHARITY. 1017. 1079². 2231². 3416. 4683. 4715. W.216. R.386. 875³. —¹⁴. —¹⁶. T.367². 377. D.5881^{1/2}.

379. **Faith** without charity never conjoins; for it is no **faith**; it is mere knowledge . . . 381.

433. That it would be sacrilege to do violence to the **faith** separated meant by 'Cain.' 436. 1093².

724. Unless there is love or charity from which the **faith** comes, it is never **faith**: it is love and charity

which sanctify faith. The Lord is in love and charity; but not in **faith separated**; but in **faith separated** is the man in whom there is nothing but what is filthy; for when **faith** has been **separated** from love, it exists for the sake either of self-praise or self-gain . . .

794². He who adopts the principle that **faith alone** saves without the goods of charity can prove it from the Word. What is more pleasing than to live according to the flesh, and still be saved . . .

904². **Faith without** love and charity is a separated or disjoined affair . . .

1063. See HAM. 1076. 1079. 1093³. 1162. 4680².

1077. If a man does not live according thereto, what is **faith** but an empty affair . . . For to believe that a man can be saved however he lives, provided he has **faith**, is to say . . . that he is saved though he should pass his time in hatreds, revenges, rapine, adulteries . . .

—^e. The case is altogether different with those who have said that **faith alone** saves, but still have lived a life of charity . . .

1162. **Faith separated** from charity is no faith; and where there is no faith, there is no worship . . . or if there is any worship, it is corrupt worship . . . They hold a false opinion who call **faith** the mere knowledge of celestial and spiritual things separated from charity . . .

1163. So many nations by which are signified the Knowledges, knowledges, and rituals which are of **faith separated** from charity.

1175. The religion of those who **separate faith** from charity is of this character. Ex. and Sig.

1176. It was the chief doctrinal (of Nimrod) that **faith alone** saves . . . They who call mere Knowledges **faith**, are they who beget and institute such worship.

1178. **Faith separated** from charity is such as to persuade many. Sig.

1179. They who were in such worship called **faith separated** 'Jehovah.'

1608³. The heavenly kingdom cannot be given to those who are in **faith without** charity, that is, to those who say that they have **faith**, and yet bear hatred against the neighbour . . .

2261². Therefore no one can ever say that he can be saved by truths, or, as it is commonly expressed, by **faith alone**, unless there is good in the truths which are of faith . . . As they say that the acknowledgment of truth is the **faith** which saves, it is to be known that with those who live in things contrary to charity, acknowledgment can never exist, but only a kind of persuasion, to which is adjoined the life of the love of self or of the world . . . The worst men of all . . . can lay hold of the truths of faith, and confirm them by many things; but still, with them, truths are dead: the life of truth, thus of faith, is solely from the Lord . . . and of this they can never partake who . . . despise others . . . and bear hatred . . .

2371². It here treats of those who do not want to hear anything about good works, but only about **faith separated** from them; and this from the reasoning, that in man there is nothing but evil, and that good from him is in itself evil . . . and that no one can merit Heaven

by any good . . . It is this doctrine which flourishes in the last times . . . But it is false to conclude that anyone can have an evil life and a good faith; also that because there is nothing but evil in man, good cannot be given by the Lord . . .

—⁶. They who lead a life of evil, teaching and professing that in **faith separated** there is salvation, do not know that such good is possible; and . . . in the other life, the same persons . . . want to merit Heaven by some goods they recollect, because they then know for the first time that in **faith separated** from charity there is no salvation. Sig.

2417. See DOCTRINE. 9468⁴. N.4.

3849². Hence everyone can judge what is the **faith** which is of truth **without** the charity which is of good. 3870. 4180⁴.

3870². This **faith separated** from charity, and thence contrary to charity, is represented by Reuben lying with Bilhah . . . 6329.

— The will and affection contrary to charity of this **faith separated** from charity, are described by Simeon and Levi in these words . . . 6329. 9093³.

3957². Believes . . . that he can be saved by **faith**, however he has lived; and this if he receives **faith** at the last moment . . .

4171³. If one who lives a life of good . . . suffers himself to be persuaded . . . that he can be saved by **faith without** a life of good . . . and is afterwards careless about the life . . . he is said to be 'torn.'

4601. See REUBEN. 4761.

—². The profanation of good by **faith separated** takes place when the truth and good of the Church are acknowledged and believed, and yet men live contrary thereto; for with those who in the understanding and thence in the life separate the things which are of **faith** from those which are of charity, evil is conjoined with truth and falsity with good . . . The profanation of good by **faith separated** is represented by Cain killing his brother Abel; by Ham being cursed by his father; and by the Egyptians being submerged in the Red Sea; as also here by Reuben.

—³. It here treats of the rejection of this **faith**.

4638³. They who are in truths in which there is no good, believe that they are equally accepted . . . for they suppose that **faith alone** saves; not knowing that there is no **faith** where there is no charity. Sig. —⁹.

4663². They who vaunt the salvation of man by **faith alone** can explain these words only in this way: that the things which the Lord says about works are the fruits of **faith**; and that He has mentioned them only for the sake of the simple . . . But granting it to be according to their opinion, still it is evident that it is the fruits of faith which make a man blessed and happy after death. The fruits of faith are nothing but a life according to the precepts of faith; consequently a life according to these saves, and not **faith without** life . . .

4665. In (Gen.xxxvii.) it treats in special of those who are in **faith separated** from charity, that they are against the Divine Human of the Lord. 4689.

4683. Joseph's 'brethren' . . . here, = those who are of **faith separated** from charity. 4690.

[A.4683]². As they place nothing of salvation in the life of faith . . . but only in **faith**, and yet know manifestly from the Word, and also from their own Intellectual, that doctrine is nothing without life, or that **faith** is nothing without fruits, they make the saving power of **faith** to consist in confidence, in order that so they may get away from the fruits also. (See CONFIDENCE, here.)

4689. **Faith separated** from charity is attended with (a refusal to adore the Divine Human), because the Lord is present in charity, and in **faith** only through charity . . . What is truth without good? and what is the Intellectual without the Voluntary? thus what is **faith without charity**? or what is confidence without its essence? —², From experience.

—². See CHRISTIAN.

4692². See DIVINE HUMAN. —⁴. 4727.

4697⁸. What is doctrinal concerning **faith separated** from charity, is signified by 'the great star' . . .

4715⁴. **Faith** in which there is no charity. Sig.

—^c. Joseph is here said to have been sent from the valley of Hebron, because he was sent to those who were teaching about **faith**; for they who are in **faith** and not in charity are in lower things, because with them **faith** is only in the memory and thence in the mouth . . .

4721². That it may be known what is meant by the special things of false principles, take as an illustration some doctrinal things of the Church which acknowledges **faith alone** as a principle; namely, that man is justified by **faith alone**; that in this case all his sins are wiped away; that he is saved by **faith alone** even in the last hour of his life; that salvation consists in mere admission into Heaven from grace; that infants also are saved by **faith**; that the gentiles are not saved, because they have not **faith** . . .

—³. The Church which acknowledges **faith alone** as a principle can never know what charity is, nor even what the neighbour is, thus not what Heaven is . . .

4724⁴. They who fight for **faith alone**, and do not live the life of faith, believe the Lord's Human to be purely human, not unlike the human of another man; and therefore many of them deny the Divine of the Lord, however they may orally profess it.

4726. As Divine truth, in respect to its essentials, is rejected by those who are in **faith alone** . . . when the Word is opened as to the internal sense . . . such as are in **faith alone** reject it as vain . . .

4727². Nor can they who are in **faith alone** know what makes man new or sanctifies him . . .

4730. Preachings concerning the Lord's Divine Human have appeared and still appear as falsities to those who are in **faith alone** . . . for the things which are confirmed from the life of cupidities appear no otherwise.

—². (How men are led to adopt **faith alone**.)

— . This is why **faith alone** has been acknowledged as the essential in Churches; but the reason why it has not been acknowledged everywhere in a similar manner, is that the leaders could gain nothing by **faith alone**, but only by the preaching of works.

4731². This supreme truth, that the Human of the

Lord is Divine, is denied by those in the Church who are in **faith alone**; but as they know from the Word that the Lord has Divinity . . . they make a distinction between His Divine and His Human nature.

4736². When **faith** is believed to save **without** works, truth may indeed exist, but still it is not truth to him, because it does not regard good . . .

4741². As **faith alone** and the consequent confidence appears (like smoke) to all those who think seriously about it, (they who are in them) labour to annihilate also the appearances of truth. Sig.

4754. Those who are in simple good acknowledge the Lord's Human as Divine, and also that the works of charity must be done in order for a man to be saved; and those who are in **faith separated** from charity know this, and therefore they do not strenuously insist on it before everyone, and scarcely at all before those who are in simple good, chiefly because they dare not go against common sense . . . For if they denied such things, they who are in simple good would say that they are fools; for they know what love is and what are the works of love; but what **faith separated** from them is, they do not know; and arguments in favour of **faith** against works, and concerning a distinction between the Human and the Divine of the Lord, they would call sophisms . . . and therefore in order that they and what is from them may be accepted, they freely concede . . .

4758. The alienation (of that which is signified by Joseph) from those who are in **faith separated**. Sig.

4766^c. When **faith separated** from charity establishes this and also confirms it in life, however it may talk about the fruits of **faith**, where then is the Church?

4769³. The power from **faith separated** even to those things which are states of the light of Heaven. Sig.

4776. The cupidities of evil extinguish the veriest truth of the Church; and then a means is excogitated which is called saving, namely, **faith**; which, being separated from charity, truths themselves are defiled . . .

—². While they are at worship it appears to them that they believe . . . but as soon as they come out of that state, they do not believe at all . . . Such are all who, in both life and doctrine, are in **faith separated**.

—^c. The contrary comes to pass with those who are in **faith separated**; that is, who are in some truths, and not in charity; their loves receive such things as are in agreement with them . . . which are contrary to truths, and are such things as exist in the Hells.

4783². The dogma concerning **faith separated** may be confirmed by John iii.16; from which, and also from other passages, they conclude that **faith alone** without works is that by which eternal life is attained; and when they have persuaded themselves of this, they no longer attend to the things the Lord so often spake concerning love to Him, and concerning charity and works. Refs. . . If they are told that no one can believe in the Lord but he who is in charity, they at once flee to their interpretations; as to these; that the law has been abrogated; that they were born in sins and therefore cannot do good from themselves; and that they who *do* cannot but on that account claim merit for themselves; and they also confirm these things from

the sense of the letter of the Word, as from what is said in the parable about the Pharisee and the publican.

—³. They, too, who are in **faith separated** from charity, cannot but believe that everyone can be admitted into Heaven from grace, however he has lived; and thus that not the life but the **faith** remains with everyone after death . . . The reason they who are in **faith separated** from charity thus believe, is that they are utterly unaware of what Heaven is; and this because they do not know what charity is . . .

—⁴. They who are in **faith separated** cannot but believe that they will rise again with the body . . . The reason they who are in **faith separated** believe this, is that if they were told that the body will not rise again, they would altogether deny the resurrection; for what the internal man is they neither know nor apprehend; for no one can know what the internal man and his life after death is but he who is in charity, because this is of the internal man.

—⁵. They who are in **faith separated** cannot but believe that the works of charity consist merely in giving to the poor . . .

—⁶. They who are in **faith separated** see nothing in the Word but the things which confirm their dogmas; for they have no interior view; for they who are not in the affection of charity are in external sight only . . . Hence it is that they see falsities as truths, and truths as falsities . . .

480². Hence it may be evident what **faith** is without the life of faith.

484^e. After the Church had turned aside from charity to faith, and still more after it had **separated** faith from charity, and had made it saving without the latter and its works, their minds could no longer by means of Knowledges be elevated to heavenly things, nor by means of doctrinal things be led to life; and this to such a degree, that at last scarcely anyone believes that there is any life after death . . .

488^a. Hence it may be known what is **faith** without works.

492². From this one error (that truth is the essential of the Church, and so essential, that truth which is called **faith** can save a man **without** the good of charity), a host of others have been derived . . . as, that however a man lives, provided he has **faith**, he is saved; and also that the most wicked, provided that at the last hour they confess such things as are of **faith**, they are received into Heaven; that everyone can be received into Heaven merely from grace, whatever his life has been; and as they are in this doctrine, they at last do not know what charity is . . . and finally they do not believe in its existence, consequently, not in that of Heaven and Hell. The reason is, that **faith without** charity, or truth without good, teaches nothing; and the more it recedes from good, the more it infatuates a man; for it is good in and through which the Lord flows in . . .

500³. See CHRISTIAN CHURCH.

508⁴. It is a fallacy of sense that man is saved by **faith alone**; and that **faith** can exist with one who has not charity; and also that after death **faith** remains, and not the life.

523². As everything in universal nature has relation to good and truth; and good is represented in heat, and **faith** in light, everyone may judge what the quality of man is from **faith alone** without charity; or, what is the same thing, from only understanding truth without willing good: does it not resemble a state of winter . . . Such is the state of the man who is in **faith alone**, and not in the good of love: he is in icy cold and darkness . . .

529¹. By him who received one talent, is signified he who has **faith alone** without charity . . .

535¹. Hence also it is, that at this day they make **faith** the first and the very essential of the Church, and charity a secondary and non-essential; but they have gone far beyond the ancients in the way of error, by insisting that **faith alone** saves. . . They do indeed call charity and its works the fruits of **faith**; but who believes that the fruits conduce at all to salvation, when he believes that a man is saved by **faith** in the last hour of his life, however he may have lived before? and further, when, by what is doctrinal they separate from **faith** the works of charity, saying that **faith alone** saves without good works; or that the works which are of life conduce nothing to salvation? Oh, what a **faith**! and oh, what a church! to adore a dead **faith**, and to reject a living one! when yet **faith without** charity is like a body without a soul, (which is) removed out of sight because it stinks; and it is the same with **faith without** charity in the other life. All in Hell are those who have been in **faith**, so called, without charity. 625⁶.

582⁶. See CONFIDENCE.

627². See CHURCH. F.69.

634⁶. 'Slight as water'=that **faith alone** has not such things; namely, neither glory nor Power.

634⁸. **Faith separated** from the good of charity has filthy conjunction. Sig. For if **faith** in doctrine or understanding . . . is not initiated into good and conjoined therewith, it is either dissipated . . . or is initiated and conjoined with evil and falsity; which is the filthy conjunction here signified; for it then becomes a profane thing. . . This is manifest from those in the other life who have been in **faith alone** and in no charity,—the **faith** is there dissipated; but if it has been conjoined with evil, they receive a lot with the profane.

635³. 'Swords'=doctrinal things; here, the doctrinal things by which a combat is waged against truth and good, and by which these are extinguished, because it is done by those who are in **faith alone**, or in **faith separated** from charity, with whom there exists what is contrary. These doctrinal things enum.

703⁹. 'Behold, I slay thy first-born son'=the extinction of **faith without** charity, and the consequent devastation of truth with them.

—². It is said **faith without** charity, but by **faith** is here meant the Knowledge of such things as are of **faith**; for there does not exist **faith** where there is not charity. Ex.

708⁴. **Faith without** love is like light without heat . . .

709². They who are in the Hells, and infest those of the Spiritual Church, are for the most part from such

as have said that **faith alone** saves, and yet have lived a life contrary to faith . . . 7112. 7127.

[A.]7127². They do indeed say that the works of charity are the fruits of **faith**, but still they make no account of them, and persuade that man is saved by **faith alone**, whatever his life has been, even in the last hour of life, thus by **faith** without its fruits . . .

—^e. They who have persuaded themselves that **faith alone** saves, and yet have lived a life of evil, are in Hell, at a considerable depth towards the right and a little in front; and from there I have heard them infesting the upright with reasonings . . .

7272². For example, he who believes that **faith alone** saves, and that the works of charity contribute nothing to salvation . . . and, from these principles, lives devoid of charity . . . these evils are the evils of falsity . . .

7763. In (Ex.xi.) it treats of the damnation of **faith separated** from charity, which is signified by the first-born of Egypt being given to death at midnight.

7766. **Faith** is said to be damned when the things of faith are applied to support falsities and evils . . . for they then pass over to their side, and become confirmatory; this takes place with those who in both doctrine and life **separate faith** from charity. But with these there is no faith, but only the knowledge of the things of faith, which by them is called **faith**. This is meant by **faith** being damned. 7778.

7778³. From these things it is evident what is meant by the damnation of **faith separated** from charity; that it is the damnation of the falsified truth and adulterated good which are of faith . . .

7779². The falsified truths which are in the first place are those which are acknowledged as essentials, as these; that **faith** saves however a man has lived; and that it saves a man in the last hour of his life; and that he is then pure from sins; thus that these are wiped away in a moment, like dirt from the hands by water; and which affirm that **faith** exists without charity; and that, in respect to the salvation of man, the life effects nothing; and also that a man devil can in a moment become an Angel of light.

7950². They who are in **faith separated** from charity are in mere darkness and thick darkness concerning the truths of faith. Ex.

—^e. Hence it is that they who are in **faith separated** from charity cannot but falsify the truths of faith.

8093². The opinion concerning **faith alone** or **separated** is not new . . . but existed in the ancient Churches, and prevailed together with evil of life. It is described in the Word *passim*, but by names; first by 'Cain' . . . also by 'Ham' . . . afterwards by 'Reuben' . . . and by 'Simeon and Levi' . . . This **faith** is also described by 'the Egyptians' . . . It is also described by 'the Philistines'; and also by 'Tyre and Sidon' . . . and at last also by 'Peter' . . .

—^e. (Refs. on the subject of **faith alone**.)

8094. 'Because it was near' . . . 'Near,' when said of **faith separated**, = that it first presents itself. How it is to be understood that the opinion concerning **faith separated** or **alone** first presents itself. Ex.

8099. 'The Red Sea' = the Hell where they are who

are in **faith separated** from charity, and in a life of evil. 8345.

8125. It treats in (Ex.xiv.) of the immersion of those who are in **faith separated** from charity in Hell, where there are falsities from evils.

8137². The Hell where are they who have lived in **faith separated** from charity and in a life of evil, is encompassed as it were by the waters of a sea. Ex.

8146. 'He harnessed his chariot' = the doctrine of falsity which is of **faith separated** in general.

—². In what now follows, it treats of the gathering together of all falsities from evil with those who have been in **faith separated** from charity and in a life of evil. In what precedes it has treated of the vastation of the truths of faith with them, and at last of their reduction to such a state that they were in mere falsities from evil, thus in damnation. In this chapter it now treats of their being cast down into Hell . . .

8148. 'And he took six hundred chosen chariots' = each and all the doctrinal things of falsity which are of **faith separated**, in their order. 8332.

8152. With those with whom **faith** is **separated** from its good, both as to doctrine and as to life, the truth of faith, or **faith**, is the essential or in the first place. These are not of the Spiritual Church . . .

8210². There is now at hand the last state of the devastation of those of the Church who had been in **faith separated** from charity and in a life of evil, which is the state of their being cast into Hell . . .

8311. For example, that **faith alone** saves. In itself, this is false, especially with the evil, who thus exclude the good of charity . . . But this falsity becomes mild with those who are in the good of life; for they apply it to good, saying that **faith alone** saves, but that it is not faith unless it is attended by its fruit . . .

8313^e. But they who are in **faith without** charity are haughty, and want to be served by all . . .

8321². **Faith without** charity is hard and resistant, and rejects all the influx from the Lord.

8332^e. 'Pharaoh' and 'the Egyptians' = those who are in **faith separated** from charity, and in a life of evil. Refs. 8364.

8364. That they are to be withheld from the evils of those who are in **faith separated** and in a life of evil. Sig.

8423^e. (Thus) **faith without** love or charity can produce no fruit; but fruit must come from both conjoined.

8530^e. (Thus) the quality of truth without good, or the quality of **faith without** charity, is like that of the organic forms of the body devoid of life, etc. 9154².

8765². They who place salvation in **faith alone**, and not at the same time in the life of faith . . . believe that anyone can come into Heaven . . . however he has lived . . . If they are told that evil cannot be turned into good . . . because it is contrary to order . . . thus to God Himself . . . they reply that such things are reasonings about salvation, which they do not care for. (Thus) it is evident what blindness concerning salvation and eternal life is induced by the doctrine of **faith alone**.

8780³. For example; they who place salvation in

faith alone, when they read the Word, do not attend at all to the things which are said there about love and charity; they do not even see them . . . 10640². P. 318².

8990². They who are in **faith** and not in charity, are not free, but are servants . . . —³, Tr.

9186². Hence they are in darkness who separate . . . the truth of **faith** from the good of charity, as do they who say that man is saved by **faith alone**, or by the mere confidence which is of **faith**.

9224². There are two disputes which have infested the Church from primeval times . . . The second is, whether **faith separated** from charity saves . . .

—⁴. He would then have seen the errors which are induced by the doctrine of **faith separated** from charity. Enum.

9297². **Faith** is from the Lord . . . but not **faith separated** from charity; for this **faith** is from proprium, and is called persuasive **faith** . . .

9363. To believe the things which the Word and doctrine teach, and not to live according to them, appears as if it were **faith**, and some suppose that they are saved by it; but by this **alone** no one is saved; for it is persuasive **faith**.

9642². It is here predicted that the Church will perish by the doctrine of **faith separated** from the good of charity.

10087². As **faith without** charity does not love the Lord, but still can teach such things as are of **faith** and love . . . the Lord said three times, 'Lovest thou Me?' and 'Feed My lambs,' and 'Feed My sheep' . . .

—⁵. They who are in **faith separated** not only do not follow the Lord, but are also indignant that (those who are in the goods of charity do so). Sig.

H. 474. (Thus) **faith separated** from love is no **faith**, but only knowledge, which has no spiritual life in it.

526². The dogma of **faith alone** is the head of the rest . . .

— **Faith alone** with anyone is impossible . . .

N. 121. (Refs. to passages on the subject of **faith separated** from charity.) J. 39².

J. 69². See FORMER HEAVEN.

C. J. 44. (A gigantic image representing **faith alone** made by presbyters from England.) T. 810. D. 6007.

Life 4. There are many in the Christian Churches who teach that **faith alone** saves, and not any good of life or good work. They also add that no evil of life . . . condemns those who are justified by **faith alone**, because they are in God and in grace. But it is wonderful, that although they teach such things, still they acknowledge—and this is the effect of the general perception which is from Heaven—that they are saved who live well, and that they are condemned who live evilly . . . 7.

F. 41. The quality of **faith separated** from charity, and the quality of **faith** not separated from it (shown by a conversation of an Angel with two reformed Christians). T. 391.

42. With the one who was in **faith separated** from charity, the Angel spoke as follows: Friend, who are
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you? He replied, I am a Reformed Christian. What is your doctrine, and religion thence derived? He answered, It is **faith**. The Angel asked, What is your **faith**? He replied, My **faith** is that God the Father sent the Son to take upon Himself the damnation of the human race, and that we are saved thereby. The Angel asked further, What more do you know about salvation? He replied, Salvation is effected by that **faith alone**. Again the Angel asked, What do you know of redemption? He replied, It was accomplished by the passion of the cross, and the merit of the Son is imputed through that **faith**. Again, What do you know of regeneration? He answered, It is effected by that **faith**. What do you know about repentance and the remission of sins? He replied, They take place through that **faith**. Tell me what you know about love and charity. He replied, They are that **faith**. Tell me what you know about good works. He replied, They are that **faith**. Tell me what you think about all the precepts in the Word. He replied, They are in that **faith**. Then he said, So you do nothing? He replied, What should I do? I cannot do what is good, that is good, from myself. He said, Can you have **faith** from yourself? He replied, I cannot. He said, How, then, can you have **faith**? He replied, Into this I do not inquire, I will have **faith**. At last he said, Surely you know something more about salvation! He replied, What more, seeing that salvation is by that **faith alone**? Then the Angel said, You answer like one who sings only one note on his pipe: I hear nothing but **faith**. If you know that, and nothing else, you know nothing. Go away, and see your companions. He went, and met them in a desert where there was no grass. He asked why; and they told him that it was because those people had nothing of the Church.

44. On the quality of **faith separated** from charity. Gen. art.

— **Faith separated** from charity stated in its nakedness.

70^e. They who have confirmed themselves in **faith separated** from charity, have not any Truth.

72. Such are they who have confirmed themselves in **faith alone** in both doctrine and life; but not they who, although they have heard and believed that **faith alone** saves, have still shunned evils as sins.

W. 429^e. They who have lived in **faith separated** from charity are sent away into deserts . . .

P. 114². Yet when on the same day (as that on which they have heard the Exhortation before the Holy Supper) they hear preaching about **faith alone** . . . and that works have nothing saving in them, but **faith alone**, they return home entirely forgetful of their former confession, and with the rejection of it, in so far as they think from the preaching about **faith alone**.

—^e. If you have religion you will see that . . . **faith separated** from repentance is not **faith** . . .

115. They who are in **faith separated** from charity, and who have confirmed themselves in it from Paul's saying to the Romans . . . adore this saying like men who adore the sun. (The saying ex.)

117². Such are many who have confirmed themselves in
2 Y

faith separated from charity; who, because they believe that the law does not condemn them, pay no attention to sins; and some doubt whether there are any sins; and think that if there are, they are not sins before God, because they have been pardoned . . .

[P.] 136^s. Hence it is that man cannot be reformed by **faith alone**; but by the love of the will, which makes a faith for itself.

153^s. It is as if they had daubed **faith** over all things of the Word . . .

258^s. The doctrine of **faith alone** was permitted . . . lest they should profane the Divine of the Lord and the Holy of the Word. Ex.

—³. It is of the Divine Providence that although **faith separated** from charity has become a matter of religion, still everyone knows that that **faith** does not save, but the life of charity . . .

264^s. Does anyone of those who have confirmed themselves in **faith separated** from charity . . . want to know what the good of life is . . .

265. The reason almost all do not know (that to shun evils as sins is the Christian religion) is that **faith separated** has obliterated it; for this declares that **faith alone** saves, and not any good work or good of charity; also, that they are no longer under the yoke of the law. They who have heard such things a few times no longer think about any evil of life, nor about any good of life. Besides, every man from his nature inclines to embrace this idea; and when he has once embraced it, he thinks no more about the state of his life.

278a². They who from religion omit to search . . . are especially those who **separate** charity from **faith**; for they say to themselves, Why should I search whether there is evil or good? Why search for evil, when it does not condemn me? or why for good, when it does not save me? It is **faith alone**, thought and expressed with trust and confidence, which justifies and purifies from all sin; and when once I am justified, I am whole before God. I am indeed in evil; but God wipes this away as soon as it is done, and so it no longer appears.

279⁴. They are in this error (that the state of a man's life can be changed in a moment) who **separate** charity from **faith**, and place salvation in **faith alone**; for they suppose that the mere thought and utterance of the words of that **faith**, if it is done with trust and confidence, justify and save . . .

318⁹. There is a confirmation which is intellectual, and not at the same time voluntary . . . For example, they who confirm **faith separated** from charity, and yet live a life of charity.

R. 82². (Decline of the Church from goods of life to truths of doctrine, and at last to **faith alone**.)

90^s. Around those who are in **faith separated** from charity there is not even grass, but sand. 401.

132. 'Thou permittest the woman Jezebel' = that in the Church with them are those who **separate faith** from charity, and make it alone saving.

133. It is known that in the Reformed Christian Church **faith alone** has been accepted as the only means of salvation . . . Hence it is, that at this day the

universal doctrine of man's salvation, which is called theology, is that **faith**.

134. They who have confirmed **faith alone**, 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 . . .

136. That those who have confirmed themselves in this doctrine do not recede, although they see things contrary to it in the Word. Sig.

143. 'The depths' = the interiors of this doctrine of **faith separated** from charity, which are nothing but falsities. The depths and interiors of this doctrine are the things which are delivered in their books, and in the lectures in the colleges, and thence in their preaching. The nature of these may be seen in the things prefixed to chap.i., where their doctrinal things are adduced, in particular those concerning justification by **faith**, and concerning good works; where it may be seen stated, that only the clergy are acquainted with the secrets of that doctrine, but not the laity.

153. A Relation concerning the lot of those after death, who, in both doctrine and life, have confirmed themselves in **faith alone** even to justification. T.281.

294^s. See CHRIST.

387, Pref. It treats (in Rev.viii.) of the Church of the Reformed, as to the quality of those therein who are in **faith alone**. 388. 391. 419, Pref.

395. Spiritual love in which is celestial love, and its influx into the lower parts, where were those who were in **faith separated** from charity. Sig.

396. That after communication was opened with them, there were heard reasonings concerning **faith alone**, and confirmations in favour of it; and that the state of the Church with them was perceived to be tottering to destruction. Sig.

397. That they were prepared and qualified to explore the state of the Church, and thence of the life, of those whose religion is **faith alone**. Sig.

398. The exploration and manifestation of the quality of the state of the Church with those who are interiorly in that **faith**. Sig.

402. And with those who are exteriorly in that **faith**. Sig.

405. That those who have lived and are living this **faith** cannot be reformed, and receive life. Sig.

407. The exploration and manifestation of the Church with those whose religion is **faith alone**, as to their quality in respect to their affection for and reception of Truths from the Word. Sig.

412. The exploration and manifestation of the state of the Church with those whose religion is **faith alone**, that they are in evils of falsity and in falsities of evil. Sig.

416. The deepest lamentation over the damned state of those in the Church who, in both doctrine and life, have confirmed themselves in **faith separated** from charity. Sig.

417. Those who composed the flock of goats were

those who had confirmed themselves in the doctrine of justification by **faith alone** . . .

—². Most of them were of the clergy, who gloried in the reputation of their learning, because they knew the secrets of justification by **faith alone**. They said that they were gathered . . . as a council, because they had heard that the saying of Paul (Rom.iii.28) . . . was not rightly understood. (Many things quoted from him which show) that Paul rejected **faith without good works** equally with James (ii.17-26).

—³. To this they added that they saw in Paul that the law of the Decalogue is to be lived, and that it is fulfilled by charity . . . and thus not by **faith alone**.

—⁴. (After deliberation) they all suddenly turned to the flock of sheep, but still appeared as goats . . . I asked, What now? They said that they had concluded that **faith alone** produces the goods of charity . . . as a tree produces fruit. Then there was thunder and lightning from above; and an Angel appeared . . . who cried . . . Do not listen to them. They have not receded from their former **faith** . . . Neither is **faith** a tree, but man. . . The Angel then divided the sheep into two flocks, and said to those on the left, Join yourselves to the goats; but I tell you that a wolf will come, who will carry them off, and you with them.

—⁵. Then the left-hand flock . . . said . . . Are not **faith** and charity one, as a tree and its fruit are one? . . . Ask our priests. . . And the priests looked round to the rest; who winked . . . Then they answered that it was so, that **faith** is preserved by the fruits; but they were not willing to say that **faith** is continued into the fruits. But then one of the priests . . . on the right, arose and said, They answered you that it is so; but still to their friends, that it is not so; for they think otherwise . . . They think that every good of charity . . . which is done by a man for the sake of salvation . . . is evil . . . and, among themselves, they call the good works done by man . . . cursed, and say that they merit Hell rather than Heaven. But they of the left flock said, You speak lies against them. Do they not preach before us charity and its works, which they call the works of **faith**? He answered, You do not understand their preaching; only a clergyman . . . attends and understands. They think only of moral charity, and its civil and political goods, which they call those of **faith** . . . On which account they say unanimously, that no one is saved by any works, but by **faith alone**. Ex. (Their ideas further ex.)

—^e. The rest of the priests . . . waved their hats, and shouted, **Faith alone; faith alone**, for ever. T.506.

419. The exploration and manifestation of the state of life of those in the Church of the Reformed, who are called learned and wise from the confirmation of **faith separated** from charity, and of justification and salvation by **it alone**. Sig. 442, Des.

421. The opening of the Hell . . . where those are who have confirmed themselves in justification and salvation by **faith alone**, who are all from the Church of the Reformed; here, however, those who . . . appear as learned and erudite; (whereas) they who confirm that **faith** even to its interiors close up the higher things of their understanding, and at last so completely, that they can no longer see any spiritual truth in the light.

—². Their Hell, and their lot there. Des.

426^c. The reason they who have confirmed **faith alone** even to the arcana of justification and salvation by it, cannot take away any truth and good of **faith**, nor any affection and perception, from any but those who are not in the **faith** of charity, is that scarcely anyone except the leader who teaches and preaches them comprehends these things. The layman hears them, but they pass in at one of his ears, and out at the other . . . It may be seen from this, that **faith alone** justifying is the **faith** of the clergy, and not of the laity, except of those who live carelessly. The laity draw from these mysteries only this, that **faith alone** saves; that they cannot do good of themselves; that neither can they fulfil the law; that Christ suffered for them; besides a few more general propositions similar to these.

429. That those who are in the doctrine of **faith separated** wish that in matters of **faith** the understanding should be shut up, and the will closed, and thus that they should not have any spiritual light and life; but that it is provided by the Lord, that the understanding should not be shut up, nor the will closed, lest spiritual light and life should be extinguished with man. Sig.

430. The appearance and images of those who have confirmed in themselves **faith separated** from charity. Sig.

442. The exploration and manifestation of the state of life with those in the Church of the Reformed who are not so wise, and still place the whole of religion in **faith**, and think of that **alone** . . . and thus live as they list. Sig.

—². Their lot and vast numbers. Des.

447. The reasonings concerning **faith alone**, with which the interiors of their minds were crammed, from mere falsities of evil in abundance. Sig.

449. That it was then disclosed that the reasonings of the interiors of their minds concerning **faith alone** were imaginary and visionary, and that they themselves were insane from them. Sig.

—². Some of their reasonings. Enum.

—³. Besides, they spoke shamelessly with all license, and were lascivious in both words and actions, without the restraint of fear for any misdeed, except by pretence for the sake of the appearance of respectability. Such are the interiors of the mind, and thence the exteriors of the body, of those who make **faith alone** the whole of religion.

450^c. The reason their argumentations for **faith alone** are thus described, is that all who believe themselves to be justified, that is, absolved from sins, by means of **faith alone**, never think of repentance; and an impenitent man is in nothing but sins . . .

451. Their phantasies concerning **faith alone** as if it were in power. Sig.

456. Those in the Church of the Reformed who are not so spiritually dead from visionary reasonings, the love of self, the pride of their Own intelligence, and the concupiscences thence, as the former, and still make **faith alone** the head of their religion. Sig.

—². Their abodes. Des. . . They know nothing from

that religion, except that there is a God; that there are three Persons; that Christ suffered the cross for them; and that it is **faith alone** by which they are saved; and also by worship in the churches, and by prayers at stated times. . . There are many clergy among them, whom I have asked what they thought when they read in the Word of works, love and charity, fruits, the precepts of life, repentance; in a word, of the things to be done. They answered, that they indeed read them, and so saw them, but still did not see them, because they held their minds in **faith alone**, and thence in the idea that all those things are **faith**; and that they did not think that they are the effects of **faith**. That such ignorance and stupidity belongs to those who have once embraced **faith alone**, and have made it the whole of their religion, can scarcely be believed; although it has been given me to know it by much experience.

[R.] 457. The reason it is said of those who are here treated of, that 'they repented not,' is that they who make **faith alone** the whole of religion, say to themselves, What is the need of repentance, when sins are remitted, and we are saved by **faith alone**? What do our works effect towards this? I know that I was born in sins, and that I am a sinner. If I confess this, and pray that my faults may not be imputed to me, is not repentance then done? What need of more? And so he does not think anything about his sins, even till he does not know that they are sins; and therefore he is continually carried along by delight and pleasantness from them, in them, and into them, as a ship with a favourable wind and tide is carried on the rocks, while the helmsman and sailors are asleep.

458. He, therefore, who invokes **faith alone** as the head of his religion, or as his idol, as he does not search out any evil in himself which he calls a sin, and therefore does not want to remove it by repentance, remains in it; and (therefore) becomes a demon after death. Sig.

461. That the heresy of **faith alone** induces in the heart stupidity, shuffling, and hardness, so that they do not think anything of the precepts of the Decalogue, nor indeed of any sin that it is to be shunned because it is with the devil and against God. Sig.

463². (The Angels said) The turtles represent those of the clergy there, who altogether **separate faith** from charity and its good works, affirming in themselves that there is plainly no conjunction between them; but that the Holy Spirit . . . enters into a man and purifies his interiors . . . and that thus the inner or higher part of a man's constitution is for God, and that the outer or lower is for man; and that so nothing which the man does, either good or evil, appears before God . . . and since this is the case, man is permitted to will, think, speak, and do whatever he pleases, provided he is careful before the world. . . These are the things which the small head (of the turtles) represents, which they draw into the fore part of the body, and conceal, and also insert into the great head when they are speaking to the laity; for they do not speak to them from the small head, but from the large one, which appears in front as furnished with a human face. And they speak to them from the Word about love, charity, good works, the precepts of the Decalogue, repentance; and they quote

from the Word almost everything there is therein on these subjects. But they then insert the small head into the large one, from which they understand inwardly in themselves, that all those things are to be done not for the sake of God, Heaven, and salvation, but only for the public and the private good. But as they speak about these things from the Word . . . agreeably and elegantly, they appear to their hearers as fine men, wise above all others in the whole world. . . In your world they are little distinguished from others,—only by this, that they believe themselves to be wiser than all. . . They carry a kind of small mark with them on their garments, by which they are known to one another. . . T. 462.

464. Pref. It treats further (in Rev.x.) of the exploration and manifestation of those who are in the Churches of the Reformed, what they believe about the Lord as being the God of Heaven and earth, and as to His Human being Divine; and that this is not received there; and that it can with difficulty be received, so long as the dogma concerning justification by **faith alone** is seated in their hearts.

483. That as this is the case, they must be still further taught of what quality they are who are in **faith alone**. Sig.

484. He said that (all the books) treated of justifying **faith**: those from Sweden and Denmark profoundly; those from Germany more profoundly; those from Britain more profoundly still; and those from Holland most profoundly of all. . . T. 161.

—4. A building (seen) divided into little cells, in each of which two were sitting, who were collecting from the Word texts in favour of **faith alone**. (Their notion of **faith** in act explained and refuted.) T. 505.

—7. (A discussion as to) whether the good a man does in the state of justification by **faith**, or in the progression of it after the act, is the good of religion, or not. T. 390.

485. Pref. The state of the Church with the Reformed is still treated of (in Rev.xi.), of what quality they who are interiorly in **faith alone** are in their opposition to the two essentials of the New Church.

500. See BEAST.

—2. The reason why they who are in the internals of the doctrine of **faith alone** will fight against and reject the two essentials, is that they have confirmed in themselves the two things which are antagonistic to them: First, that God the Father is to be approached; and, Secondly, that a life according to the precepts of the Decalogue is not spiritual life, but only moral and civil life. . . All those who have impressed these dogmas deeply on their minds in the schools. . . do not afterwards recede from them. For this there are three reasons. Enum.

501. That the two essentials of the New Church are altogether rejected by those who are interiorly in the falsities of the doctrine of justification by **faith alone**. Sig. . . It is the reigning doctrine among the clergy in the whole Reformed Christian world, but . . . not in like manner with the laity.

505. When all who have been and shall be in falsities

of doctrine and thence in evils of life from **faith alone**, at the end of the Church which still is, to the beginning of the New one, have heard and shall hear of the two essentials (they will condemn them). Sig. 506.

507. The delight of the affection of the heart and soul in the Church on that account with those who were in **faith alone** as to doctrine and life. Sig.

509. That these two essentials . . . are in opposition to the two essentials received in the Reformed Church, of which the one relates to a trinity of Persons, and the other to salvation by **faith alone**, without the works of the law; and that owing to this opposition, the two essentials of the New Church . . . are held in contempt, disgust, and aversion. Sig.

514. That those who are in **faith separated** from charity heard them, but remained fixed in their falsities. Sig.

516. That in that state all those who confessed **faith alone**, and on that account made nothing of the works of charity, perished. Sig.

524. That those who are in **faith alone** and thence in evils of life became enraged, and infested those who are against their **faith**. Sig.

— Those who are in **faith alone** . . . are in evils of life, because their religion is that the law does not condemn them, provided they have **faith** that Christ has taken away its damnation.

531. A pestilential smoke rose up from the Jerusalem which is called Sodom and Egypt: I was half-dead with severe pain . . . I lay thus in my bed for three days and a half . . . Then I heard around me voices . . . How can repentance be performed without **faith**? . . . When we are saved of free grace without any merit of our own, what do we need but the **faith alone** that God the Father sent the Son to take away the damnation of the law; impute to us His merit; and thus justify us before Him . . .

—². But then a voice came forth from Heaven, saying, What is the **faith** of the impenitent but a dead **faith**? The end is come upon you . . . justified in your **faith**, you devils.

—³. I desired to know their lot in the deep . . . Then they were seen by me in a sandy bottom, where heaps of stones were piled up . . . And they cried out, Why has this come upon us? Are we not, through our **faith**, clean, pure, just, and holy? And others cried, Are we not, through our **faith**, cleansed, purified, justified, and sanctified? And others, Are we not, through our **faith**, made such that we may appear . . . before God the Father as clean, pure, just, and holy? Are we not reconciled, propitiated, expiated; and so absolved, washed, and cleansed from sins? Has not the condemnation of the law been taken away by Christ . . . Did we not believe in Christ when we believed in His merit? Have we not repented, when we confessed that we are sinners? . . . But a voice was then heard speaking to them from one side, Do you know any sin in which you are? . . . Have you on that account shunned any evil as a sin against God? And he that does not shun it is in it. Is not sin the devil? B. 114. T. 567.

—⁷. The Reformed have a certain deep-seated . . . aversion to actual repentance, which is so great that

they cannot compel themselves to examine themselves . . . Some there inquired why this is so; and they found that **faith alone** has induced such a state of impenitence, and such a heart.

532. Pref. They who believe in justification by **faith alone** (are meant in Rev. xii.) by 'the dragon.'

539. It is said that the dragon has great power, because the salvation of man by **faith alone** without the works of the law . . . captivates the mind, and then confirmations are convincing. It captivates, because when a man hears that the condemnation of the law has been taken away, and that by mere **faith** in this the Lord's merit is imputed to him, he can indulge in the pleasures of the lower mind and body, without the fear of Hell. This is the source of the power which is signified by the ten horns of the dragon. That he has had such power is very evident from the reception of that **faith** in the whole Reformed Christian world.

558. Lamentation over those who are in the externals and in the internals of the doctrine concerning **faith alone**, and in consequent evils of life, because their like have been cast down from Heaven into the World of Spirits, and are consequently in conjunction with the men of the Earth, whom from hatred against the New Church they excite to persevere in their falsities and consequent evils. Sig.

566². There came up some from the abyss, who at first appeared like locusts . . . They were those who in the world . . . had confirmed themselves in justification by **faith alone**; and they said they saw that man is justified by **faith** without the works of the law, in clear light, and also from the Word. They were asked, By what **faith**? They answered, In God the Father. After they had been examined, they were told from Heaven that they did not know even one doctrinal truth from the Word . . .

—⁴. When they came to their own in the abyss, and told them what the Angels had said . . . they prayed to the Lord . . . and ascended to the number of three hundred. And . . . they said, We were celebrated in the world because we knew and taught the mysteries of justification by **faith alone**; and, from confirmations, we not only saw the light, but also as it were a sparkling radiance; as we still do in our cells. . . We will therefore demonstrate that we have truths from the Word in great abundance. (They then enumerate them.) But they received the answer, All the things which you have advanced are in themselves true; but you have falsified them . . . That it is so we will demonstrate to the very sight. Not far from here there is a . . . table. When any paper on which a truth from the Word is written is placed upon it, the paper . . . shines like a star. Write your truths, therefore, on a paper, and let it be put on that table. They did so . . . and withdrew a little and looked at it; and behold, the paper shone like a star. Then the keeper said . . . Come nearer, and look intently at the paper. They did so, and the light suddenly disappeared; and the paper became black, as if covered with the soot of a furnace. Then the keeper said, Touch the paper . . . And when they did so, a flame burst forth, and consumed it. Seeing this, they fled away.

—⁷. But a certain person, who in the world had been a leading author on the doctrine of **faith alone**,

boldly came up, and said, When I was in the world I did not falsify the Word; I also exalted charity together with **faith**; and I taught that man, in the state of **faith**, in which he does charity and its works, is renewed, regenerated, and sanctified; and also that **faith** does not then exist in a solitary state, that is, without good works; as a tree is not without fruit. . . and I blamed those who said that good works are not necessary; and, moreover, I magnified the precepts of the Decalogue, and also repentance; and I thus applied all things of the Word in a wonderful manner to the article of **faith**, which I set forth and demonstrated to be still alone saving. . . He came up to the table. . . and touched the Word, and an explosion took place. . . by which he was thrown into a corner of the room, and lay there as if he were dead for nearly an hour. The angelic Spirits wondered at this, but they were told that that leader had exalted the goods of charity as proceeding from **faith**. . . but that still he had meant no other than political works, which are also called moral and civil ones, and which are to be done for the sake of the world and of prosperity therein; but not any works which are to be done for the sake of God and of salvation; and also that he included the unseen works of the Holy Spirit, of which man knows nothing. . .

[R.] 576. That this matter of doctrine, which is the head of the rest,—that man is justified and saved by **faith alone** without the works of the law, does not agree with the Word, where works are so often commanded. Sig.

606. (Although this doctrine varies in different countries, its head is the same everywhere, which is) That **faith**, without the works of the law, justifies and saves. B. 17.

611⁴. It was given to see more than three hundred of the clergy of the Reformed world, all learned men, because they knew how to confirm **faith alone** even to justification, and some of them further. . . Permission was given them to ascend into a Society of Heaven. . . As they ascended, they were seen at a distance as calves. . . But while they were conversing (with the Angels), a tremor seized them; then a shuddering; and at last torture as of death; and they then cast themselves down headlong; and in their fall they seemed like dead horses. Ex.

612. An exhortation to recede from the **faith separated** from charity in which is the present Church. Tr.

633. A further [revelation] from the Lord concerning those who are in **faith separated** from charity. Sig.

—e. As they who are in **faith separated** from charity stand in the way, there now follows a threatening and denunciation of damnation against those who still persevere in that **faith**.

634. There are three degrees of the reception of this doctrine (of **faith alone**). . . The first degree is to acknowledge it; the second degree is to confirm it in one's self; and the third degree is to live according to it. . . There are those who are in the first degree (only); there are those who are in the first and second, and not in the third; but they who are in the third (are here treated of). To live according to it is to make nothing of evil, by thinking that evil does not condemn, because the

works of the law do not save, but **faith alone**; also, to make nothing of good, by thinking in one's self that no one can do what is good of himself. . .

637. A perpetual state in undelightful things with those who acknowledge that **faith** and receive its doctrine, and who confirm and live according to it. Sig.

638. That the man of the Lord's Church will be explored by temptations from them. . . Sig.

675. See ENGLAND. D. 6103.

—4. Then those bishops replied. . . Is not **faith** in act, which is **faith** fully justifying and saving, the Church? And is not **faith** in state, which is **faith** proceeding and perfecting, religion? But the wise Englishman said. . . Does a man conceive **faith** in act like a stock? . . . Is not **faith** in state the continuation and progression of **faith** in act? And since according to your idea, everything saving is in **faith**, and not anything in the good of charity from man, where then is religion? The bishops then said, Friend, you speak thus, because you do not know the mysteries of justification by **faith alone**. . . The Englishman said, I know your mysteries of justification better than you do yourselves. . . Your **faith** in act. . . or, what is the same, your act of justification by **faith alone**,—does it teach the doing of any good which is of God and from God? and does it teach the shunning of any evil which is of the devil and from the devil? Absolutely nothing. . . What is your **faith** in state. . . but the same with **faith** in act? How can this be perfected, when you exclude all good done by man as of himself? (He then enumerates their arguments.) Are not these your mysteries? But in my eyes they are mere subtleties and artifices contrived in order to set aside good works. . . in order to establish your **faith alone**. . . You do not know what charity is; when yet charity is the soul, the life, and the essence of **faith**. And because charity is all this, what then is **faith** when charity is removed, but dead **faith**? and dead **faith** is nothing but a spectre. I call it a spectre, because the apostle James calls **faith** without good works not only dead, but also diabolical. Then one of those bishops. . . threw his mitre on the table, saying. . . That James, that James. Upon the mitre was a plate, on which was engraved **faith alone**. There then suddenly appeared a monster rising out of the earth. . . which took the mitre from the table, and stretched it out beneath, and put it upon his seven heads; after which, the earth opened under his feet, and he sank down into Hell. T. 389.

676. Influx from the Lord. . . 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 them from those who believe in the Lord. . . Sig. These are the things in a summary which are contained in (Rev. xvi.).

677. (Influx) into those who are in the interiors of the Church of the Reformed, and who study the doctrine of justification by **faith alone**, who are called the clergy. Sig.

678. 'A sore' = the evil originating from a life accord-

ing to this head of doctrine, that **faith alone** without the works of the law justifies and saves.

—^c. 'A sore' = evil appearing in the ultimates . . . This takes place with all who persuade themselves that **faith alone** saves, and on that account do not reflect upon any evil in themselves . . .

679. By 'having the mark of the beast,' is signified to acknowledge **faith alone**; to confirm it in one's self; and to live according to it: and by 'worshipping his image' is signified to receive the doctrine of it. By living **faith alone**, and receiving the doctrine of it, is meant to make no account of life for the sake of salvation . . . This they do especially, who know and acknowledge the interiors of this doctrine.

684^e. The reason they who are in **faith alone** falsify all the truths of the Word, is that the whole Word treats of a life according to the precepts therein, and of the Lord as being . . . the only God; and they who are in **faith alone** do not think of a life according to the precepts in the Word, nor do they approach the Lord. 687, Sig.

686^d. The reason it is from the Lord's Divine Providence that those who are in **faith alone** falsify the truths of the Word, is that if they knew them, so as to think about them interiorly, they would profane them. Ex. 688.

701, 702. That from a theology founded upon . . . the doctrine of justification by **faith alone** . . . there arise mere ratiocinations and cupidities of falsifying truths. Sig.

710. Ratiocinations, falsifications of truth, and arguments from the falsities of evil in the Church with those who are in **faith alone**, and who shuffle out of reflecting upon the evils in themselves, because they do not want to recede from them if they knew them. Sig.

835. That all (those who professed **faith alone**, and were interiorly evil; both laity and clergy) were cast, as they were, into the Hell where are the loves of falsity, and at the same time the cupidities of evil. Sig.

838. Let everyone, therefore, beware of the heresy that man is justified by **faith** without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal Genii. Sig. and Ex.

843. That the Lord altogether removed those who were in **faith alone**, and took away all their communication with the rest, lest they should inspire something of their heresy into those who were being elevated into Heaven. Sig.

875¹⁷. **Faith separated** from charity deadens all things . . . This deadening can be seen to the life in our Spiritual World; because here **faith** is light, and charity is heat . . . and where there is **faith separated** from charity there is not even grass; and where it is green, it is so from briars, thorns, and nettles. . . Not far from us there were some of the clergy, whom the angelic Spirit called justifiers and sanctifiers of men by **faith alone**, and also mystery-men. We said these same things to them, and demonstrated them so that they saw that it was so. But when we asked, Is it not so? they turned them-

selves away, and said, We did not hear. We, however, cried out to them, saying, Hear now, then. Then they put both hands over their ears, and shouted, We will not hear. B. 115. T. 385².

926. See FALSE PROPHET.

B. 12. On justification by **faith** without the works of the law. (From the *Formula Concordiæ*.)

13. On the fruits of **faith**. (From the *Formula Concordiæ*.)

21. That the leading Reformers retained all the dogmas concerning . . . justification by **faith**, etc., as they were and had been with the Roman Catholics; but that they separated charity or good works from that **faith**, and declared that they were not at the same time saving, in order that as to the very essentials of the Church, which are **faith** and charity, they might be torn asunder from the Roman Catholics. Gen.art.

23. (The Council of Trent on justifying **faith**.)

24. That nevertheless the leading Reformers adjoined good works to their **faith**, but in man as in a passive subject; whereas the Roman Catholics did so in man as in an active subject; and that still there actually is conformity between the latter and the former as to **faith**, works, and merits. Gen.art.

42. The modern **faith** is preached as the only saving **faith**, because it is a **faith** in one God, and a **faith** in the Saviour; but still this **faith** has two faces, one internal and the other external; its internal face is formed from the perception of three Gods . . .

45. That the present **faith** has separated religion from the Church; for religion consists in the acknowledgment of one God, and in the worship of Him from the **faith** of charity. Gen.art.

46. For it is declared that in good works there is no salvation, in these words: That **faith** without good works justifies; that works are not necessary to salvation; nor to **faith**, because salvation and **faith** are neither preserved nor retained by good works; consequently, that there is no bond of conjunction of **faith** with good works. If it is afterwards said, that good works follow **faith** spontaneously, as fruits from a tree, who in this case does then? nay, who thinks of them, or who is spontaneously carried to them, when he knows and believes that they contribute nothing to salvation? and further, that no one can do any good of salvation from himself? and so on. Further ex.

—^c. The leaders first laid down **faith alone** as their rule, in order that they might be severed from the Roman Catholics; and afterwards they adjoined the works of charity, lest it should be against the Holy Scripture, and so that it might appear to be religion, and thus be healed.

47. That the **faith** of the present Church cannot be conjoined with charity, and produce any fruits, which are good works. Gen.art. 49.

51. That from the **faith** of the present Church there pours forth a worship of the mouth and not of the life. Gen.art.

54. The paradoxes flowing from such a **faith** are many: as . . . that those who by grace obtain **faith**,

and believe these paradoxes, are saved by the imputation, application, and translation of His righteousness to themselves; and that man, at his first reception of that **faith**, is like a statue, a stock, or a stone; and that **faith** flows in by the mere hearing of the Word; and that **faith alone** without the works of the law, and not formed from charity, is saving; and that it operates the remission of sins without previous repentance . . .

[B.] 59. Because (these ministers of the Church) are on this account reputed wise . . . they revolve in their thoughts, and teach from their pulpits, scarcely anything else than mystical things concerning justification by **faith alone**, and concerning good works as her humble attendants. And from their learning about both, they in a wonderful manner now separate; now conjoin them . . . For example: They teach that good works are not necessary to salvation, because, if done by man, they are meritorious; and at the same time they also teach that they necessarily follow **faith** . . . They teach that **faith** without good works, as being alive, justifies; and at the same time, that **faith** without good works, as being dead, does not justify. They teach that **faith** is neither preserved nor retained by good works; and at the same time, that the latter proceed from **faith**, as fruit from a tree, light from the sun, and heat from fire. They teach that when good works are adjoined to **faith** they complete it; and at the same time that when they are conjoined together as in a marriage or in one form, they deprive **faith** of its saving essence. They teach that a Christian is not under the law; and at the same time, that he must be in the daily exercises of the law. They teach that if good works are intermixed in the business of salvation by **faith**, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but if they are not intermixed, they are profitable. They teach that God crowns His own gifts, which are good works, with rewards even of a spiritual nature; but not with salvation and eternal life, because, with these, He crowns **faith** without works. They teach that this **faith** is like a queen, who marches magnificent with good works as her servants behind her; but if the latter conjoin themselves with her in front, and kiss her, she is cast down from her throne, and is called an adulteress. And especially when they are teaching **faith** and good works at the same time, they regard merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses; one for the laity, and the other for the clergy: for the laity, that its nakedness may not appear, and for the clergy, that it may. Consider whether anyone who hears such things can draw from them anything of doctrine leading to salvation . . .

60. That the doctrine of the **faith** of the present Church ascribes to God human properties. *Ennuu.*, and *Gen.art.*

64. That from the **faith** of the present Church have been produced, and still may be produced monstrous births: as instantaneous salvation from immediate mercy; predestination: no attention of God to man's acts, but to **faith alone**; that there exists no bond between charity and **faith**; that man in conversion is like a stock . . . *Gen.art.*

67. That God pays no attention to a man's acts, but to **faith alone**, is a new heresy springing from the two former (that is, instantaneous salvation and predestination); and, what is wonderful, it has been made from **faith alone** deeply examined and unfolded, which has been done by the most sagacious ones of this age, as a third progeny brought forth by the mother wolf of predestination; but as it is insane, impious, and machiavellian, it has hitherto been kept shut up in the uterine coats . . . but the insanity and impiety of it may be seen described in R.463.

68. That there exists no bond between charity and **faith**; (shown by quotations).

—². That there actually cannot exist a bond of charity with that **faith**, has been shown; and therefore it may be said that it was provided and predestinated that the Reformers should cast out charity and good works from their **faith**; for if they had conjoined them, it would have been as if they had conjoined a leopard and a sheep . . .

69. That man in conversion is like a stock, the **faith** of the present Church acknowledges as its own offspring in these express words. (Quoted).

75^e. Hence the great affliction at this day. That this has been brought on chiefly through the doctrine of justification and imputation by means of **faith alone** . . . will be seen in what follows. 79, Ex.

79. The doctrine of justification by **faith alone** is the sole cause (of this great affliction); for it teaches **faith** as the only means of salvation; of the influx, progress, indwelling, operation, and efficacy of which, no one has ever seen any sign; and into which neither the law of the Decalogue, nor charity, nor good works, nor repentance, nor the study of a new life, enter, or touch it in any way; for it is asserted that they follow spontaneously, without being of any use to preserve **faith**, or to procure salvation. It also teaches, that this **faith** gives to those who are born again the staff of liberty, so that they are not under the law; and also that Christ covers their sins before God the Father, who forgives them as though they were not seen; and crowns them with renovation, holiness, and eternal life. These, and many other like things, are the interiors of that doctrine. The exterior things, which do not enter into them, 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. (Shown by quotations. So.) T. 518.

81. It is wonderful that the doctrine of justification by **faith alone** gets every vote in the whole Christian Reformed world, that is, it reigns there as almost the sole theological matter in the sacred order. It is this which all clerical students greedily learn and imbibe in the schools; and which they afterwards teach in the churches, and publish in books, as if they were inspired

with heavenly wisdom . . . It has been evidenced to me that the doctrine of **faith** in imputed righteousness has at this day blinded minds to such a degree, that they will not, and thence as it were cannot, see any Divine truth in the light of the sun, or in the light of the moon, but only in the light of a fire by night; and therefore I am able to predict, that if Divine truths concerning the conjunction of charity and **faith**, concerning Heaven, the Lord, and eternal happiness, were let down from Heaven set forth in silver letters, they would not be thought worth reading by the justificarians; but quite different would be the case if a paper about justification by **faith alone** were brought them from the lower regions. (Shown by a quotation.) T.181.

87. That those who have confirmed themselves in the present justifying **faith**, are meant in the Revelation by . . . the dragon, his two beasts, and by the locusts; and that this same **faith**, when confirmed, is meant there by the great city which spiritually is called Sodom and Egypt, where the two witnesses were slain; and also by the bottomless pit out of which came the locusts. Gen.art.

92. The reason why no flesh could be saved unless the days were shortened, is that the **faith** of the present Church is founded on the idea of three Gods, and with this idea no one can enter Heaven; thus not with that **faith**, because that idea is in each and all things of it; moreover, in that **faith** there is nothing of life from the works of charity. Ex.

93. I have sometimes spoken in the Spiritual World with the justifiers of men by **faith alone**; and I have said that that doctrine is erroneous, and likewise absurd; and that it induces security, blindness, sleep, and night in spiritual things; and thus death to the soul; exhorting them to desist from it. But I received for answer, Why desist? Does not the excellence of the learning of the clergy over the laity depend upon it . . . T.182.

98. The sole reason why the Christian world has fallen into a **faith**, which has put away from itself all the truths and goods of Heaven and the Church, even to the separation of them, 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. Ill.

105. That at this day the Roman Catholics know nothing of the imputation of the merit of Christ, and of justification by **faith** therein, into which their Church was formerly initiated . . . and therefore if they will recede in part from the externals of their worship, and approach immediately God the Saviour Jesus Christ, and receive the Holy Eucharist in both kinds, they can be brought into the New Jerusalem . . . more easily than the Reformed. Gen.art.

112. That the **faith** of the imputation or application of the righteousness or merit of Christ, being impossible, is an imaginary **faith**. Ex.

T. 72^d. I said, Learn the laws of Divine order, and afterwards open that **faith**, and you will see a vast waste, and in it Leviathan . . .

98. That the Divine and the Human in the Lord are united like soul and body, is indeed according to the

faith of the present Church . . . yet hardly five in a hundred know it. This is because of the doctrine of justification by **faith alone**, which most of the clergy . . . have embraced with all study . . .

110^s. Then a voice was heard from a certain dragonist: This statue represents our **faith** as a queen; and the other behind it, charity as her maid-servant.

137. A council convened of those who had been celebrated for their writings and learning concerning the present **faith**, and concerning the justification of the elect by it . . . One said, Oh, brethren, what an age! There has risen up one from the herd of the laity . . . who has pulled down our **faith** from Heaven, and cast it into the Styx . . .

185^d. Oh, what a great mystery is our holy **faith**! which is . . .

385^s. I said that by living experience it had been given me to know that solitary **faith** is like the light of winter. That for some years Spirits with **faith** of various kinds had passed by me, and that whenever those came near who had separated **faith** from charity, such coldness seized my feet, and then the loins, and at last the breast, that . . .

—^e. **Faith** without charity is dead (because) its death is from cold; from which that **faith** expires like a bird in a severe winter: first it dies as to its power to see; then as to its power to fly; and at last as to its power to breathe; and then it falls headlong from the branch into the snow, and is buried there.

503^s. They replied, In our universal theology there is not anything spiritual, which reason apprehends. Our **faith** is the only thing which is spiritual therein; but this we keep carefully shut up, to prevent anyone from looking into it; and we have taken care that no spiritual ray should go forth from it, and appear before the understanding; and besides, man does not contribute a particle to it from any will of his own . . . Respecting justification, the remission of sins, regeneration, and thence salvation, we deliver nothing spiritual; we say that **faith** operates them; but how, we have no idea. Instead of repentance, we have taken contrition; and lest this should be believed to be spiritual, we have removed it from **faith**, so that it has no contact with it.

518. In a like hypocritical worship are they who have confirmed with themselves the present **faith**, that . . .

616. Can there possibly be a blinder stupidity concerning regeneration than such as exists with those who confirm themselves in the present **faith**? which is, that **faith** is infused into a man while he is like a stock or a stone; and that then, when it has been infused, it is followed by justification . . . In order that this dogma might be still more firmly established, they have deprived man of all free-will in spiritual things . . .

626. That the **faith** of the present Church—which is said alone to justify—and imputation, make one. Gen. art. 627.

628. Therefore they have fallen . . . into this abominable thing, that God does not attend to the deeds of a man's life, but only to **faith** inscribed on the interiors of his mind.

[T.]632. That the **faith** which is imputative of the merit and righteousness of Christ the Redeemer first originated from the decrees of the Nicene council concerning the three Divine Persons from eternity; which **faith** has been received by the whole Christian world from that time to the present. Gen.art.

636. That a **faith** imputative of the merit of Christ was not known in the apostolic Church . . . and is nowhere meant in the Word. Gen.art.

644. The reason . . . they have understood the imputation of **faith** on which the righteousness and merit of Christ have been inscribed . . . is that since the time of the Nicene council, they have not wished to know of any other **faith**. Therefore this **faith** alone has had its seat in their memory, and thence in their minds, as if it were organized; and from that time it has supplied a light like that from a conflagration at night, from which that **faith** has been seen as if it were true theology itself . . . And therefore, if, when reading the Word, they were to think of any other than this imputative **faith**, that light, together with all their theology, would be extinguished; and a darkness would arise from which the whole Christian Church would vanish away. Therefore it has been left to them, like 'the stump of the roots in the earth; the tree having been cut down and destroyed; until seven times should pass' (Dan.iv.23). Who among the confirmed leaders of the Church at this day, when this **faith** is attacked, does not stop up his ears as with cotton wool, so as not to hear anything against it?

645. This **faith** compared to the disease of the eye, called *yutta serena*.

647^b. The **faith** of the former Church is, that when **faith** has been given and imputed, repentance, the remission of sins, renovation, regeneration, sanctification, and salvation, follow of themselves, without anything of man being commingled or conjoined with them.

Theorem at end of T. The bishops replied, The head of religion in Christendom is **faith alone** justifying and saving. (The electoral duke then showed them that there is inwardly concealed in that **faith** the acknowledgment of the Lord in His Human).

D. 648. (The impotence of **faith alone** to save.) 694. 1244. 1757. 2474. 4077. 4171.

3980. From the persuasion of **faith alone** there arose a sphere so general, that other Spirits supposed that they disappeared as if they were nothing . . . Such a sphere was sad; for there is nothing determined. 3981. 3982. 3988.

3988. One who has confirmed himself that **faith alone** saves, thinks nothing about love . . . Their vague idea of what this **faith** is. Des.

4021. (Conversation with a solidifian to show that saving **faith** is of love.) 4022. 4023.

4050. There are two lives—the life of persuasions, and the life of cupidities—with men who suppose that man can be saved by **faith alone**. Ex.

4052. But those who are in the life of persuasion that **faith alone** is saving, and yet live mercifully, from con-

science, . . . are saved. (Their magnificent city des.) 4231.

4053. Representations of those who are in the life of the persuasion that **faith** saves **without** works. Des.

4218. On those who say that **faith alone** saves without good works. . . I perceived a sphere of whoredom . . . It came from those who had persuaded themselves that **faith alone** is saving . . . They are under the buttocks; in quarrels and scoldings with each other . . . I asked them what they believed in saying that only **faith** is saving; this they did not know . . .

4227. A discourse with those who have believed that **faith alone** without works is saving. . . I was shown how many there are who had so believed. They are above, round the left part of the brain . . . They infested me all night, for they are tenaciously vindictive for the most part priests who are in such **faith** . . . 4228.

4230. On **faith alone** and the adulteries thence. 4235.

4261. On **faith alone** (in connection with death-bed repentance).

4653. On those who are in **faith alone**. (Their varieties and situation.)

4699. On a city where there is **faith alone**. 4926.

4924. On Heaven; and on those who are in **faith** separated.

4935. On **faith** in doctrinal things and the Word without doing.

5066. They who most infest the good there, are they who have placed the whole of religion and salvation in **faith alone** . . . Of these there is a vast number. They also believe that all the evils which they do are remitted . . .

5070. There are five kinds of Spirits who ascend upon the rocks and mountains. 1: They who believe that **faith alone** is saving, and care nothing for the life of **faith** . . . They persecute the good . . . by desiring to loosen marriages and commit whoredom. This is their delight, because marriages relate to the marriages of good and truth . . .

5228. On those who are in **faith alone**. (The Judgment on them.) 5351.

5364. (Those in **faith alone** shown experimentally that they do not believe in any Divine truths.)

5704. Such, especially, are they who have confirmed themselves concerning **faith alone**, and have not lived the life of **faith**.

5731¹. Those who were in **faith alone** (at the Last Judgment). 5732. 5741. 5758.

5804. That **faith alone** is an impossibility. E.714^a. 789⁷, Ex. J. (Post.)203.

5827. On those who are in **faith alone** and not in life; their quality in Heaven.

5828. On those who are in **faith alone**, that they become heathens of no religion.

5911. The affection of truth cannot exist from the doctrine of those who are in **faith alone** . . .

5918. They who are in doctrinal things concerning

faith alone, and still are in some good of life, have two states. Ex.

5926. (Faith alone discussed.)

5929^e. They who have been in **faith alone**, or in no doctrine . . . cast down a sphere of nefarious adultery with a maternal aunt and with a daughter-in-law. (And also with a mother. 5939.) 6096. E.237^o. De Conj. 74. 75, Ex.

5958. That **faith alone** . . . can never be conjoined with charity.

5970. On **faith separated** from charity. (In connection with the Exhortation before the Holy Supper.) 5971.

5973. If they wish, let them believe that **faith** justifies, provided . . .

5985. On **faith separated** from charity . . . They wanted to conclude that **faith** produces charity . . . This heresy answers to a quasi marriage conjunction with a hermaphrodite.

6001^e. It was thus clearly shown what **faith alone** is; that **faith alone** and saving does not exist; but that it is persuasive **faith**, or historical **faith**; nay, that it is an adultery or a conjunction with a filthy love, as with the love of self.

6002. On **faith alone** with the English. . . Many of the Anglican bishops and priests do not want to hear anything else than that **faith alone** justifies; and that **faith alone** produces good works . . . They believe that **faith alone** produces an endeavour towards good . . .

6003³. They say that those who are in the Lord do not do evil, and thence deduce that as they have been justified through **faith**, there is no evil in their life. This conclusion is false. Ex.

6023. On those who are in **faith separated**. 6044. 6046. 6048. 6050. 6060. 6065. 6098². —⁵. 6099².

6108. There was a great change in the Spiritual World: they who are in **faith alone** were for the most part gathered together . . . and an opportunity was afforded them of flowing into my brain . . . and this for 3½ days . . .

E. 9^o. As in the last time of the Church, **faith** . . . would reject the good of charity, saying that **faith alone** makes the Church and saves, Jesus said to Peter, by whom is there signified such **faith**, 'Follow thou Me' . . .

107. 'The Nicolaitans'=those who separate charity from **faith**. They who do this have no life, because . . . there is no life in **faith separated**. Ex.

210. 'The synagogue of satan'=those who are in the doctrine concerning **faith alone**, and in no charity . . . Hence it is that (such) are in no enlightenment.

211. They who are in **faith alone** and in no charity, do not know that they are in falsities . . . when yet from the false principle . . . that **faith alone** saves, falsities flow in a continuous series . . .

—³. (Refs. to passages on **faith separated**.)

212². That such a lot awaits those who are in **faith alone** and in no charity. Sig.

227. 'The Church of the Laodiceans'=those who are

in **faith alone**, thus who are in **faith separated** from charity.

—². By **faith separated** from charity is meant **faith separated** from life, (which is) outside man, because it resides merely in the memory . . .

230. 'I know thy works'=a life of **faith alone**.

231. 'Neither cold nor hot'=neither in infernal love nor in spiritual love, but between the two . . . Such are they who are in **faith alone** . . . for they live to themselves, the world, and their genius, (thus) are in infernal love; and yet by reading the Word, by preachings, by taking the Holy Supper . . . they look to Heaven. (Their state des.)

232. 'Would thou wert cold . . .'=that it is better there should be no **faith** . . . They who are in the doctrine of **faith alone** have, indeed, no **faith** . . . but they have natural **faith**, which may also be called persuasive **faith**. (This **faith** des.) Still, merely historical **faith** . . . has some conjunction with Heaven . . .

233. 'Lukewarm'=those who live from the doctrine of **faith alone**, and of justification thereby. Ex.

—². (The doctrine of **faith alone** in the Churches at this day stated.) They care nothing about evils . . . Hence in their life they do not look at all to God, but only to self and the world . . . By such thought they look to Heaven; but by their life they conjoin themselves with Hell . . .

—³. But the greater part of those who are born within the Churches where the doctrine of **faith alone** is received, do not know what **faith alone** is . . . and therefore when they hear these things . . . they think that a life according to the precepts of God . . . is meant . . . All who are saved are kept in this state . . .

—⁴. 'The lukewarm' are those who say in their hearts . . . It is enough to have **faith**; and what does it matter if I think, will, and do evil . . . But there are very few who live thus from doctrine . . . which is of the Divine Providence . . . because the lot of the lukewarm is not unlike that of profaners . . .

235². That . . . those who live from the doctrine concerning **faith alone** are separated from Knowledges from the Word. Sig. and Ex.

236². That those who are in the doctrine concerning **faith alone** (believe themselves to be in truths above others). Sig. and Ex. (Their real state shown from experience. —³.)

237⁷. When those who have embraced **faith alone** . . . read the Word, and see that the Lord teaches that a man shall be recompensed according to his deeds, etc. . . they call goods . . . the fruits of **faith**; not knowing that goods . . . are all from charity, and none from **faith alone**.

239. That those who are in the doctrine concerning **faith alone** . . . are devoid of the understanding of truth, and are devoid of the understanding and will of good. Sig. and Ex.

241. A means of the reformation of those who are in the doctrine concerning **faith alone**. Sig.

242². They said that **faith** is possible without charity, because it is prior to it. Ex. and refuted.

—⁶. There is indeed a like enlightenment with

those who have confirmed themselves in such things as are of the doctrine concerning **faith alone** . . . but it is a fatuous enlightenment . . .

[E.242]⁸. Then those who were in the doctrine concerning **faith alone** . . . could not but affirm that it was so ; but as soon as that light was taken away from them, and they were let into their own light . . . they could not see but that the sight of Knowledges is saving **faith**.

246. 'As many as I love' = all who are in the doctrine concerning **faith alone**, who are in good . . . and thence in truths . . . And while this is taking place with those who have been in the doctrine concerning **faith alone**, they cannot but be let into temptations. Sig. and Ex.

248⁴. Hence it is evident how greatly those are mistaken who say that man is justified and saved by **faith alone**, because he cannot do good from himself. 250².

250³. They teach (the good of life) when they preach from the Word . . . But as soon as they . . . look to their doctrine concerning justification by **faith alone**, they no longer believe those things, saying that all are led by God from evil to good after they have received **faith** . . . But this takes place with no one who believes in justification by **faith alone**. Ex.

—¹⁰. I foresee that those who have confirmed themselves in the doctrine concerning **faith alone** . . . will not recede from it, because they connect falsities with truths . . . by saying that the fruits of **faith** are the goods of life . . . and yet that the goods of life contribute nothing to salvation, but **faith alone**. Ex.

251. It is the greatest mistake to suppose that the Lord inflows into **faith alone** . . . In this **faith** there is no life. Ex.

365⁴. It has been found that those who have confirmed themselves (in **faith alone**) in both doctrine and life, have not a single just idea of truth . . . 720².

418⁶. That from the one principle, which is **faith alone**, there rise up many falsities conjoined with evils. Sig. 632³.

427³. The deadly heresy that **faith alone** saves whatever the life may be . . .

445³. Many of those (in the First Heaven) call **faith alone** the essential of salvation, but do not separate it from good works ; for they say that **faith** is given by the Lord because they are in good works . . .

632². They who believe that they are saved by **faith alone**, whatever their life may be, become corporeal sensuous, and are thence in falsities as to all things of the Word . . .

684¹. 'The bird of abominations' = **faith alone**.

716². Why **faith alone** has such power. Sig. and Ex.

717¹⁷. 'The king of the north' = those who are in knowledge from the Word, and not in life, thus who are in **faith alone**, so called.

736. They who place everything of the Church and of salvation in **faith alone**, cannot be in any affection of good and truth. Ex.

740. They are of this character because they make life of no account, saying that **faith alone** saves . . .

741². The arguments by which the defenders of **faith alone** seduce the world. Ennum.

752². Lamentation over those who . . . are in **faith separated** from charity . . . who become merely natural and sensuous. Sig. 753.

758². They who are in **faith separated** from charity have such hatred against those who are in charity. Sig.

759⁵. All those are such who have **separated faith** from charity . . .

763. Cunning reasonings in abundance concerning justification by **faith alone** from those who think sensuously . . . Sig. —², Ex.

769². (Thus) all who **separate faith** from charity do not know either what **faith** is or what charity is . . . Such **faith** is merely historical **faith** . . . and when it is confirmed it becomes persuasive **faith** ; but neither this **faith**, nor historical **faith**, is spiritual **faith** ; nor, consequently, saving **faith** . . .

774¹. (Arguments in favour of **faith alone** refuted at great length.)

775. (Thus) they who **separate faith** from its life, that is, from its love, cannot but falsify the Word . . .

778⁵. They who adopt **faith** exclusively as the means of salvation, and confirm this not only in doctrine, but also in life, saying in their hearts, Goods do not save me, nor do evils condemn me, because I have **faith**, blaspheme the Holy Spirit. Ex. . . But the case is otherwise with those who . . . do indeed believe **faith** to be the only means of salvation . . . and at the same time live a good life . . .

780. How those who **separate faith** from its life, which is good works, reconcile it with what does not agree with it. Ex. —¹.

781². (Fallacies in connection with **faith alone**. Ennum.)

785. (The disagreement of **faith alone** with the Word, and the methods by which its upholders have conjoined works and love with **faith**.) Sig. 786, Ex.

786². 1 : The most simple know no otherwise than that **faith alone** is to believe what is in the Word . . . 2 : The less simple do not know what **faith alone** is, but suppose that **faith** consists in believing what is to be done : few of them distinguish between believing and doing. 3 : Others do indeed suppose that **faith** produces good works, but do not think how it produces them. 4 : Others think that **faith** must necessarily precede, and that goods are produced from it as fruits from a tree. 5 : Some believe that this is effected by the co-operation of man ; some that it is without his co-operation. 6 : But as the doctrine says that **faith alone** without good works saves, some make no account of good works, saying in their hearts, that all things they do are goods in the sight of God, and that evils are not seen by God. 7 : But as deeds and works are so frequently mentioned in the Word . . . from the necessity of reconciling the Word with that dogma, they devise conjunctions of various kinds ; which, however, are such, that **faith** is kept by itself, and works by themselves ; in order that salvation may be in **faith**, and nothing of it in works. 8 : Some conjoin **faith** with the endeavour to do good with those who have arrived at the last degree of justification, but with an endeavour

which derives nothing from the Voluntary of man, but is solely from influx or inspiration . . . 9: Some conjoin **faith** with the Lord's merit, saying that this operates in all things of man's life, while he is ignorant thereof. 10: Some conjoin **faith** with moral good and with civil good, which goods are to be done for the sake of life in the world, and not for the sake of eternal life . . . and that for the sake of uses, these good works are to be taught and preached to the laity . . . 11: Many of the learned suppose that the conjunction of all things takes place in **faith alone**; namely, that in it are love to God, charity towards the neighbour, the good of life, works, the Lord's merit, and God; besides that man himself thinks, wills, and does something in relation to these things. 12: Many other methods of conjunction have been invented, and still more by the same people in the Spiritual World . . . I saw a certain person there devise more than a hundred methods of conjunction . . . but when he arrived at the end of each one, and believed that he now saw the conjunction, he was enlightened, and he found that the more interiorly he thought about the thing, the more he separated **faith** from good works, instead of conjoining them.

787⁴. How the head of that religion, that in **faith alone** there is salvation, and not in good works, has been in appearance removed . . . The learned have invented degrees of the progression of **faith** to good works, which they call the degrees of justification. (These degrees enum.) This conjunction of **faith** with good works has been invented by the learned, and has been also accepted by them; but it rarely spreads to the common people. Why.

—⁵. This conjunction of **faith** with good works, and thereby an apparent agreement with the Word, is received otherwise by those who are less learned. These know nothing about the degrees of justification, but believe that **faith alone** is the sole means of salvation; and when they see from the Word . . . that goods must be done, and that man is to be judged according to his works, they think that **faith** produces good works; for they (think) that to know what the preacher teaches, and thence to think that it is so, is **faith**; and as this precedes, they believe that **faith** produces good works, which they call the fruits of **faith**; not knowing that this **faith** is a **faith** of the memory only, which, regarded in itself, is historical **faith**, because from another . . . and that such **faith** can never produce any good fruit. Into this error most of the Christian world have fallen, in consequence of **faith alone** being received as the . . . only means of salvation.

789². I will here show that **faith alone** can never produce any good, or that no good fruit can ever exist from **faith alone**. (Ex. at great length.)

790⁵. It is thought from this storehouse (in the memory), which is called **faith** by those who separate **faith** from good works in doctrine and life.

794². The goods of the Word are chiefly destroyed by this, that they teach that **faith** without good works justifies and saves. (How they confirm this, and establish it from the Word.)

796³. The destruction of the Church is here treated of . . . which is effected by the doctrine of **faith separated**

from life. Ex. . . For the doctrine of life, which they call moral theology, is an out-of-doors doctrine, of service to the Church if one likes, but is regarded as having nothing of salvation in it, because nothing of **faith** . . .

—³. It is supposed that from the doctrine of **faith separated** a man can believe that there is a God, that there is a Heaven and a Hell . . . that the Word is Divine . . . These things the man may indeed know, think, and to some extent understand from the light of reason; but still he cannot have a **faith** in them which will remain long after death; for the **faith** of the life remains, but not the **faith separated** from the life . . . (Thus) from **faith alone** a man cannot believe even that there is a God; and how then can he believe all the rest? (And thus) the doctrine of **faith separated** destroys the Church as to all its goods and truths. That it is so has been made abundantly evident to me from such persons after death . . . The followers and defenders of **faith separated**, who have cleansed only the outside of the cup and of the platter, after a short time have rejected all the things which in the world they had said and believed to be of their **faith** . . .

797². All those entirely close Heaven against themselves who confirm with themselves, in doctrine and at the same time in life, that **faith alone** without good works justifies and saves. (The reason ex. at great length.)

798². (With those, however) who confirm with themselves that the **faith** which justifies and saves produces the goods of life, as a tree its fruits, and who confirm this doctrine in life, Heaven is not shut, but its ultimate is open. (The reason ex. at great length.)

800². Something shall now be said about those who, although they are in the Churches where **faith alone** is acknowledged, still do not falsify the Word. (Fully ex.)

802². (The spider's web of the defenders of **faith separated** from life, is this :) That **faith** has been given as the means of salvation, because man cannot do what is good from himself; and that still God operates goods with man while he is ignorant thereof; by which operation the evils done by the man who is justified by **faith** are not sins, but infirmities of nature; and that evils of purpose . . . are remitted either at once, or after some repentance of the lips; and that hence it follows, that by 'works,' and by 'doing,' in the Word, is meant **faith**, and having **faith**. (All these points refuted at great length.)

803. That this domination (over all the truths and goods of the Church) exists, is evident from the fact, that **faith alone** is the universal principle which reigns in the Churches . . .

—³. Most people at this day believe that they will come into Heaven if they have **faith**, live piously, and do goods; and yet they are not averse to evils because they are sins; and therefore they either do them, or believe them to be allowable . . . But let them know that their **faith** is not **faith**, their pieties not pieties, and their goods not goods . . .

805². That the received **faith**, which they call the only saving one, That God the Father sent His Son into the world, in order that propitiation, redemption, and salvation might be effected through the passion of His

cross, if understood according to the idea of the defenders of **faith separated** from life . . . is no **faith**. (Shown at great length.)

[E.] S12². Because the dogma concerning **faith alone** excludes all truths and rejects all goods . . .

S17⁶. This is the reason those who are in **faith separated** from charity have not any truth, except only as to speech or preaching from the Word; the idea of truth perishes the moment they think about it. S62².

S19³. (Reasonings from the natural man in favour of **faith separated**, stated in order.)

S22. The disagreement removed by invented conjunctions of works with **faith**. Sig.

—⁵. (Thus) the man who **separates faith** from works is devoid of faith, and his works are evil . . .

S32. Because all those who are in **faith separated** from life are not spiritual, but are merely natural . . .

S37¹². As soon as **faith** was **separated** from charity, the Church lapsed from truths into falsities; and at last into a **faith** which destroyed all the truths of the Church. This **faith** is the **faith** of justification and salvation through the Lord's merit with the Father; for, when this **faith alone** saves . . . what need is there of truths . . . Live and believe however you like, and only keep hold of this **faith**, and you will be saved. But let me tell you, reader, that all who live this **faith** are in natural love separated from spiritual love, which is the love of self and of the world, and thence the love of all evils, and from evils of all falsities . . .

S40³. 'The foolish virgins' = those in the Church with whom **faith** is **separated** from charity.

S44. That the doctrine of those who have **separated faith** from life . . . is insanity. Sig.

S46². They who are in **faith separated** from charity, exclude the understanding . . .

S47. The quality of **faith separated** from life from all falsities and thence all evils in the complex. Sig. and Ex.

—³. Where **faith alone** is taught, are not all evils of life permitted, in so far as the civil laws do not forbid? for **faith alone** conceals, remits, and takes them away. Ex.

—⁴. If salvation is in this **faith alone**, what need is there to know what love to the Lord is? what charity towards the neighbour? what man's life; and the goods and evils of life? what the remission of sins? what reformation and regeneration? Are not all these things **faith alone**? . . . Hence it is evident that this **faith alone** . . . like a dragon, has swallowed up all the truths and goods of the Word and thence of the Church. —⁵.

S79². The Church is devastated secondly by **faith separated** from charity, thus from the goods of life; and at last by **faith alone** . . .

SS5². In the Churches in which **faith alone** is received . . . there are many who teach **faith** conjoined with life. (This ex. at great length.) Why the defenders of that doctrine permit it.

SS7. That the imbuing and appropriation of evil are effected by **faith separated** from good works. Sig. and Ex.

SSS⁴. This (Hell) takes place chiefly with those who think from **faith alone**, and at the same time live from **faith alone** . . .

S93². The persecution of those who are in charity by those who are in **faith separated** from charity. Sig. and Ex.

S94. How little the followers of **faith alone** know what love is . . .

902⁵. How this life is destroyed by the present **faith**. Ex.

928². The Church with the Reformed has been devastated by **faith alone** . . .

932². Because the religion concerning **faith alone** has prevailed, which is **faith separated** from the goods of charity . . .

949². With the Reformed, there are falsities and evils thence; the falsities spring from the principle of the justification and salvation of man by **faith alone**; that is, by **faith without** good works . . .

990. Because they who are in **faith alone** are interiorly against the truths and goods of Heaven and the Church. Sig.

998². How the doctrine concerning **faith alone** has blunted and almost extinguished the faculty of understanding Divine truth. Sig.

100S². For the religion and doctrine of **faith separated** from good works, is the religion and doctrine of truth separated from good . . .

Ath. 61. They were permitted to write thus (in the Athanasian Creed) . . . because it was foreseen that **faith alone** would be adopted as the essential of the Church; with which it does not agree to believe in the Lord alone.

208. From these words to Peter it is evident that those who are in the doctrine concerning **faith alone** would not acknowledge the Lord's Divine Human . . .

J.(Post.) 29. They said that they hear the preachers of **faith alone** . . . and while they hear them, the preaching sounds full of wisdom . . . but as soon as they get home, they know nothing of what they have said . . .

145. A vast number of those who had vaunted **faith alone** . . .

191. On **faith alone**. Gen.art.

222. All those preachers who . . . have confirmed themselves in **faith alone** . . . are not permitted to preach . . .

C. 210². All who have believed that man is saved by **faith alone**, if they live in a Christian manner . . . do good from obedience, and not from affection.

Inv. 16. While preaching thus, they remember nothing concerning . . . their mystical **faith** . . . But let them know that the falsities which they have imbibed in the schools are clinging to them interiorly . . .

Faithful. *Fidelis.*

Faithfulness. *Fidelitas.*

Faithfully. *Fideliter.*

See TRUST—*fidere.*

A. 896. See FAITH.

1259³. 'The just nation keeping faithfulnesses' (Is. xxvi.2).

2320. The salvation of the faithful, and the damnation of the unfaithful. Tr.

2335². The faithful are judged from good, and the unfaithful from truth. Sig.

2604^e. The Africans want to be called the obedient, but not the faithful. They say that Christians can be called the faithful, because they have the doctrine of faith . . .

2760². (The Rider on the white horse) is called 'faithful,' etc. from good. W.H.1².

8408⁴. It treats here of the salvation of the faithful: the faithful are 'the pots,' being so called on account of the reception of good from the Lord . . .

9228. It treats of the salvation of the faithful . . .

H. 364. Act sincerely and faithfully . . .

Life 83. See SINCERITY. 84².

R. 102. 'Be thou faithful unto death' (Rev.ii.10)=the reception and acknowledgment of Truths even until falsities are removed. (=permanence in truths to the end. E.125.)

—, In the natural sense it means that, to the end of life, we should not go back from faithfulness.

744. See CHOOSE.

—, 'The faithful'=those who have faith in the Lord.

821. 'Faithful and true' (Rev.xix.11)=the Divine good and the Divine truth. 'Faithful'=the Divine good, because this is faithful. 'Faithful,' when men are treated of, =one who is in the Third Heaven; thus who is in celestial good.

D. Min. 4630. On the misfortunes of the faithful.

E. 27. 'He is the faithful witness' (Rev.i.5)=from Whom is all truth in Heaven . . . 228.

208⁴. 'Keeping faithfulnesses'=him who is thence in truths.

223³. 'The just nation keeping faithfulnesses'=those who are in good and thence in truths.

675⁹. Therefore it is said . . . 'Ye have been faithful over a few things' (Matt.xxv.21,23).

750. The faithful who have suffered temptations for the sake of these truths. Sig.

1074. 'The faithful' (Rev.xvii.14)=those who are in the faith of charity. . . The Angels of the First Heaven, who are in the faith of charity, are called 'faithful.'

D. Love xiii². Fidelity mentioned. D. Wis.xi.4.

Coro. 36. The elevation of the faithful to God, from whom was made a New Heaven; and the removal of the unfaithful from God, from whom was made a new Hell.

Faithful. *Fidus.*

R. 886. 'These words are true and faithful' (Rev. xxi.5)=that they are to be believed, because the Lord Himself has testified and said it.

Falker. D.5885.

Fall. *Cadere.*

Fall. *Casus.*

See FALLING.

A. 355. See FACE. 358. 1999. 6499. E.463.

1689. 'To flee, and to fall' (Gen.xiv.10)=to be conquered.

2761. See BACKWARDS. 6401.

2896². Celestial and spiritual things . . . fall into . . .

3203. See CAMEL.

3387⁵. 'To fall from heaven' (is said according to the appearance).

4096². Does not fall into the understanding. 9543.

5492^e. It falls into this when it descends.

6567. 'They fell before him' (Gen.1.18)=submission.

6876^e. The idea falls into nothing.

8831. 'And many of them fall' (Ex.xix.21)=that thus they would perish.

9086. 'To fall'=to perish. (See ASS, here.)

—, 'To fall' also=to make a slip by mistake.

10184⁶. 'To descend (from the housetop)' (Luke xvii. 31)=a relapse to the former state.

10492. 'To fall' or be slain (Ex.xxxii.28)=to be closed. . . Evils and falsities are what close the internal man . . .

H. 302². He would at once fall down dead. T.118.

534^e. See BREAK IN PIECES.

W. 5. In order that this may fall into the understanding . . .

202³. The thoughts of the Angels do not fall into natural ideas.

P. 277a. Where the tree falls, there it lies. D.2805. D.Min.4645, Ex. 4646.

R. 333. 'To fall from heaven into the earth' (Rev.vi. 13)=to disappear. (=to perish. E.402.)

339. 'To fall upon them, and hide them' (ver.16)=to protect against the influx from Heaven; and as this is done by confirmations of evil by falsity, and of falsity from evil, these are signified.

370. 'To fall upon the faces and adore' (Rev.vii.11) =humiliation of heart, and adoration thence. Ex. E.463.

408. 'There fell from heaven a great star . . .' (Rev. viii.10)=the appearance of Own intelligence . . . 409. E.517. 518, Ex.

515. 'The tenth part of the city fell' (Rev.xi.13). . . 'To fall'=to sink down into Hell. (=to disappear. E.675.)

521. 'To fall upon their faces . . .' (ver.16)=the highest adoration . . . E.688.

631. 'Babylon is fallen, is fallen . . .' (Rev.xiv.8) . . . 'To fall'=to be dispersed . . . (=to be damned and utterly destroyed. E.879.)

712. 'The cities of the nations fell' (Rev.xvi.19) . . .

'To fall'=to be destroyed. (=to be dissipated. E.1020.)

[R.] 755. See BABEL.

E. 77. 'I fell at His feet' (Rev.i.17)=adoration from humiliation.

388³. 'To fall' (Ezek.xxxix.4)=to perish.

391²⁶. 'To fall' (Ezek.vi.13)=to be damned.

E. 481. 'Neither shall the sun fall upon them . . .' (Rev.vii.16)=that they shall not have evil from concupiscences.

518. 'To fall' (when said of the stars)=to perish. 535², III.

644²⁴. This man yields in temptations, and falls into grievous falsities, which are the falsities of evil; and therefore it is said, 'great was the fall of it' (Matt. vii.27).

1004⁵. Therefore, when an Angel merely thinks of it, he falls from Heaven.

1097. 'Is fallen, is fallen' (Rev.xviii.2)=destruction and ruin, thus the Last Judgment . . . for they are then cast into Hell.

Fall. *Excidere.*

R. 83. 'Remember whence thou hast fallen' (Rev.ii.5)=remembrance of going astray. E.105.

Fall. *Ilabi.* A.1637².

Fall. *Labi.*

Fall. *Lapsus.*

A. 127. The desire of men to inquire into the mysteries of faith by means of sensuous and scientific things, was the cause not only of the fall of the Most Ancient Church, that is, of its posterity; but it is also the cause of the fall of every Church; for thence come not only falsities, but also evils of life. 205, Ex.

151. 'To build'=to build up that which is fallen.

2523. (Otherwise) the Lord would have had to come into the world immediately after the fall of the Most Ancient Church.

3167². By the fall, the natural man began to raise himself above the spiritual, and thus inverted Divine order itself . . .

S391. Of himself, man is continually falling . . .

9942³. When that Church had fallen, which was effected by means of reasonings from scientifics concerning Divine truths . . . The first state after the fall of that Church is that which is here described. 9960²⁹.

P. 241². The fall, mentioned. 275.

M. 153a. (The fall.) Des.

Ad. 922. The sole cause of men being lower than the brutes is the fall of Adam. Ex.

984. Immediately after the fall, the hinge of the intellectual mind was reversed . . .

D. 2823. On the fall of Angels from Heaven.

2923. Falls, and other misfortunes (are caused by evil Spirits).

2950. On the fall of man.

3109. When they see that a man is falling, they help in every possible way to make him fall—*cadat*—headlong.

3117⁶. In the thought of his fall . . .

3353. On . . . Adam after the fall.

E. 774¹. (They say that) by the fall of Adam, free-will, which is the freedom of doing what is good of one's self, was destroyed.

Fall away. *Desciscere.* H.327. D.2950.

Fall down. *Decidere.*

W. 25⁶. If an Angel thinks of a number of gods . . . he falls down.

116⁶. He then falls down from what is angelic.

368². Ready to fall—*deciduum.*

T. 110. I observed the place where it fell . . . I saw a certain Spirit falling down from Heaven like a thunderbolt.

135. This sentence fell down through the middle Heavens . . .

D. 2551. Occurs.

2597⁶. (The Spirits) seem to themselves . . . to fall down—*delabi*, or to fall down (from Heaven).

2831. That Angels do thus fall down when they are in phantasies confirmed by reasonings. Such falls—*lapsus*—are very numerous, and take place almost every moment . . . When they fall down, they are driven according to the phantasies . . . See 3063.

4439⁶. When they come to an angelic Society, they fall down like a weight.

E. 403³. 'All the army falls down as a leaf from the vine, and as that which falleth from the fig-tree' (Is. xxxiv.4)=a laying waste by the falsities of evil.

Fall down. *Delabi.*

A. 1380⁶. The moment their conceit is taken away, they fall down into their Hell. This is not an appearance, but a fallacy . . .

3219². They said that they had fallen down from a certain angelic Society . . . Therefore they fell down thence; not that they were cast down . . . but, being in falsity, they fell down—*deciderunt*—of their own accord.

6309². When . . . I fell down into thought about worldly things . . .

8279. Falsity from evil . . . falls down towards lower things, like a heavy body in the world.

8298. Falsity and evil are both heavy, and therefore they both fall down . . .

8878⁶. When . . . they fall down into their natural light . . . they fall—*labuntur*—into thick darkness . . .

9330². They who are in falsities from evil fall down into Hell. 9333⁶.

10284⁶. Thus, of their own accord, they fall down into Hell.

R. 399. When the sphere of the Divine . . . falls down into the Societies below . . .

420. See STAR. E.535.

M. 444⁸. I have sometimes heard goods and truths which have fallen down from Heaven into Hell . . . turned into their opposites . . . E.518².

D. 4016. Without such a Providence, they would fall to pieces every moment.

4605. I saw some one who had fallen down from a certain heavenly Society.

4902. On the fall of Spirits from the Heavens.

E. 535². That 'to fall down' or 'to fall-*cadere*' from Heaven into the earth = to perish. Ex. and III.

Fall down. *Occumbere.*

A. 3884². He would fall down dead. 4067².

Fall down. *Procidere.*

R. 251. See ELDER. 275. E.290.

818. 'I fell down before his feet to worship him ; and he said to me, See thou do it not' (Rev.xix.10)=that the Angels are not to be adored and invoked.

E. 290. 'To fall down'=humiliation, reception, and acknowledgment.

322. 'They fell down before the Lamb' (Rev.v.8)=acknowledgment from a humble heart.

1206. The reason 'to fall down'=humiliation of heart, is that a falling down-*procidencia*-upon the knees and upon the face, is a gesture which corresponds to inmost humiliation.

1228. 'I fell down before his feet to adore him'=perception from him of the Divine, to which belongs adoration ; (for) 'to fall down before the feet, and adore'=to acknowledge, to confess, and to worship the Divine.

Fall to pieces. *Dilabi.*

H. 303. When the cause is taken away . . . the effect is dissolved and falls to pieces.

W. 260. Unless the natural mind reacted . . . the interiors would relax themselves . . . and thus fall to pieces.

R. 153⁸. What they build up by day falls to pieces in the night.

T. 10. Unless it depended upon one, every divided thing would fall to pieces of itself. Examp.

679. It is this unity which effects the preservation of the whole, which would otherwise fall to pieces . . .

Fall to ruin. *Collabi.* W.157².

Fallacious. *Captiosus.* E.978².

Fallacy. *Fallacia.*

Fallacious. *Fallax.*

A. 24². Through fallacies of the senses, etc., man is led and bent by the Lord to things true and good. Sig. 50².

25. That the Lord does not break fallacies. Sig.

735. The reason temptation as to intellectual things, that is, as to the falsities which are with man, is light, is that man is in the fallacies of the senses ; and the fallacies of the senses are of such a nature that they cannot but enter ; and therefore they are easily dispelled.

For instance, they who remain in the sense of the letter of the Word, where things are said according to the apprehension of man, thus according to the fallacies of his senses, if they have faith in simplicity, because it is the Lord's Word, although they are in fallacies, they suffer themselves to be easily instructed. Examps. 1408².

1273. Can put on a fallacious state.

1376². (These Spirits) are unwilling to be persuaded that there is any appearance, or that there is any fallacy ; for they desire to live in fallacies. They thus preclude themselves from apprehending . . . truths and goods, which are utterly removed from fallacies. (See PLACE, here, and at 1380. D.4087.)

1378². Things which are contrary to the fallacies of the senses, and which are nevertheless believed. Examps.

1380². See APPEARANCE. 1408². 1911⁷. 3131⁶. 3207³. —⁴. 3857. 3901⁸. 4302². 8443. W.108. P.213⁹. 310. D.3386.

1861¹². As it so appears . . . it is so said in the Word according to the fallacies of the senses . . . 1874.

2249². See IDEA.

2524². Hence it is that to the truths of the Rational there adhere, from sensuous things, many fallacies, which cause the truths not to be truths. But still, when the Divine good inflows into them, and conceives them, they appear as truths . . .

3175³. See TRUTH.

3679³. There are very many such fallacies of the senses. Examps.

4169. This may be a fallacious truth.

4341². Truth is tempted . . . by fallacies and illusions, and by the affection thereof, which adhere to truths in the Natural. For when good flows in . . . the ideas of the natural man which are formed from the fallacies of the senses and the illusions therefrom, do not endure its approach, because they are discordant. Hence comes anxiety in the Natural, and temptation.

4342². To interior truths, fallacies and the illusions therefrom do not adhere so much as they do to sensuous ones . . .

4424². See BELIEVE.

4503⁷. See DENY.

4552. 'To be hidden under an oak'= . . . that which is fallacious and false ; because the lowest of the Natural is relatively entangled and fallacious in so far as it derives its knowledge and pleasure from the sensuous things of the body, thus from fallacies.

—². Fallacious truths are towards the exterior circumferences.

4729. See FALSITY.

4788. They who are in the truth of simple good, for the most part suffer themselves to be led away by the fallacies of the senses, thus by the scientifics which are from them.

—². Thus (internal men) are not led away by the fallacies of the senses . . . But if external men . . . consult scientifics, they suffer themselves to be easily led away by fallacies ; for they have no dictate within.

5008². See CONFIRM.

[A.] 5033^e. Before the Exterior, **fallacies** appear as realities.

5084. For sensuous things, and the things which enter into the thought immediately through sensuous things, are **fallacies**: all the **fallacies** which reign with man are from this source. It is from these that few believe the truths of faith, and that the natural man is against the spiritual . . . If, therefore, the natural man begins to have dominion . . . the things of faith are no longer believed, for **fallacies** overshadow . . . them.

—². As few know what the **fallacies** of the senses are, and few believe that they induce so great a shade . . . we may illustrate the subject by examples, showing first what are the **fallacies** of the senses which are merely natural . . . and then what are the **fallacies** of the senses in spiritual things. (Fourteen **fallacies** stated.)

5120^f. To cultivate and imbue the good of faith causes . . . **fallacies** to be accepted as truths. Sig.

5133². Unless these ideas (received through sensuous things) are enlightened by the things which are in the interior Natural, they present **fallacies**, which are called the **fallacies** of the senses. When a man is in these **fallacies**, he believes nothing but what agrees with them, and nothing but what they confirm. This is the case if there is not correspondence; and there is not this, unless the man is imbued with charity . . .

5510³. In the other life . . . it appears with what shades, or with what rays of light, they had kept the truth beset . . . With some it appears among . . . the **fallacies** of the senses . . . If the man had been in good . . . then from that good . . . the truths are illuminated, and the **fallacies** of the senses in which they are, are beautifully irradiated; and when innocence is insinuated by the Lord, these **fallacies** appear as truths.

6400. 'Biting the horse's heels' = **fallacies** from lowest nature.

— . That those who are in truth and not as yet in good are in **fallacies** from lowest nature, may be evident from the fact, that truth is not in any light, unless good is with it or in it . . .

—². What **fallacies** are. Ex.

6401. 'His rider' = those who are in **fallacies** from lowest nature; (for) 'the horse' = these **fallacies**. . . And therefore 'Dan' = those who hatch and scatter about falsities from **fallacies**.

6472². Thus does the Lord lead man according to . . . his **fallacies** and the principles thence taken; but by degrees He leads him out from them . . .

6479. See **DOUBT**.

6567². The affection itself and the reason thence derived . . . subjugate in the Natural . . . the **fallacies** which had filled the scientifics there . . .

6948². As the things in the world . . . appear otherwise than as they are, they are full of **fallacies**; and therefore when the Sensuous is in these evils only, it cannot but think against the goods and truths of faith, because it thinks from **fallacies** . . . That the man who is not elevated from the Sensuous . . . and thinks from it, thinks from **fallacies**, may be illustrated by examples. (**Fallacies** enum.)

—⁴. That **fallacies** and the falsities thence derived have dominion instead of truths. Shown.

—⁵. From this it may be evident, that, regarded in itself, and left to itself, the Sensuous of man is in **fallacies**, and in the falsities thence derived.

—^e. See **DARKNESS=caligo**.

7087. In (Gen.v.) it treats of those who . . . afterwards infested still more, by injecting **fallacies** and fictitious falsities, which those of the Spiritual Church could not dispel.

7112. Those scientifics are called the lowest which are full of the **fallacies** of the senses . . . for on account of the **fallacies** these scientifics can be turned in favour of principles of falsity and cupidities of evil. Sig. and Ex.

7236^f. See **GOOD**.

7265. The first degree of vastation is that mere **fallacies**, from which came falsities, began to reign with them. Tr. 7293. 7295.

7293. 'A serpent' = the Sensuous and Corporeal, and therefore **fallacies**; for the Sensuous and Corporeal separated from the Rational . . . is full of **fallacies**, inasmuch that it is scarcely anything but **fallacies**.

—². As 'whales' = scientifics which pervert the truths of faith, they also = reasonings from **fallacies**. whence come falsities. Ill.

—⁴. Therefore 'water-serpents' . . . = the falsities themselves from **fallacies**, from which come reasonings, and by which come perversions. Ill. 7295.

7298. As **fallacies** cause truths not to be apperceived, so dulness is induced. . . The magicians in the other life . . . know how to induce **fallacies**, and to present them in a light like the light of truth . . .

7307. That those who were infesting would be in falsities from **fallacies**. Sig.

7316. Power over the falsities which are from **fallacies**. Sig.

7318^e. See **FALSIFY**.

7320. They who are in falsities from **fallacies** . . .

7344². Truths and falsities are complete opposites; and opposites cannot be applied unless there are intermediates which conjoin; the intermediates which conjoin are the **fallacies** of the external senses.

9011³. The blamelessness of one who has (unintentionally) injured anyone . . . by scientifics from the **fallacies** of the senses. Sig.

9212. As the Sensuous abounds with **fallacies**, and as **fallacies** extinguish truths, 'to pledge the garment of thy companion' = the disappearance of truths through **fallacies** from sensuous things.

—². That the Sensuous is in **fallacies**. Refs.

9213². That the truths taken away by **fallacies** are to be restored while the man is still in the light of truth, for he can recover them then, and also disperse the falsities induced by **fallacies**; but not when he is in a state of shade from the delights of external loves, because these delights reject the truths, and the shade does not receive them; and thus the **fallacies** inhere and are appropriated. Sig.

9301^e. That these are **fallacies** (they who are in the

innocence of ignorance) do not apprehend. The truths which are of this innocence are for the most part founded upon the fallacies of the external senses, which, however, are to be dispersed as the man advances to wisdom.

9425^e. They who teach the externals of the Word without its internal . . . call that truth which favours the fallacies of the senses.

10283^g. To reason and conclude from sensuous things, is to do so from the fallacies of the senses of the body. Sig.

N. 53. (Refs. to passages on the subject of the fallacies of the senses.)

— There are fallacies of the senses in natural things, in civil things, in moral things, and in spiritual things, many in each; but here I will enumerate some in spiritual things. (Twelve fallacies of the senses in spiritual things. Enum.) D. 5823. 5824. E. 575⁴.

220^g. If he confirms with himself (the correspondence and the appearance), he is in fallacies, and is in conjunction with the Lord only as are those who are in falsities and the evils thence; for fallacies are falsities with which evils conjoin themselves.

R. 436. Argumentations from fallacies, by which they fight and prevail . . . Sig.

T. 338^g. Hence so many fallacies have crept into their doctrines . . .

605^e. This fallacy has caused confusion . . .

D. 2544. On the fallacies of the senses, that they are to be removed in matters of belief.

D. Min. 4790. On the fallacies of the senses. (Seven fallacies enum.)

E. 632. To destroy . . . by the fallacies which are called the fallacies of the senses, from which, when not cleared up, mere falsities come forth. Sig.

780^g. The cunning of deceiving by fallacies. Sig. The fallacies of the senses are here signified by 'the wolves of the evening,' because fallacies are from the sensuous man, who, in the dark, sees falsities as truths.

781. 'His feet as of a bear' = from natural things, which are fallacies. . . So far as these reasonings are from the natural man . . . they are fallacies, which are signified by 'the feet of a bear.' (These fallacies ex. and enum. —4. —5.)

941^e. As the understanding is perfected, so . . . fallacies are dispersed.

1215¹. The fallacies in all reasoning concerning spiritual, moral, and civil things, which are innumerable, originate thence; for fallacy is an inversion of order, and is the judgment of the eye and not of the mind, and is a conclusion drawn from the appearance of a thing and not from its essence: and therefore to reason from fallacies concerning the world and the coming forth of things in it, is like confirming by reasonings that thick darkness is light . . .

5 M. 1. All falsities take their rise from the fallacies of the senses.

Falling. *Caducus*.

P. 217⁴. When dignities and wealth . . . are curses, they are temporary and perishable.

T. 82. Like a falling star . . . 335. 339. 503^g.

375. That charity and faith are only mental and vain things, unless . . . 376^e.

D. 4572. Occurs.

Fallow land. *Novale*. A. 7071.

A. 9144^g. 'Break up your fallow ground' (Jer. iv. 3). 9272⁴.

9272^g. See REGENERATE.

H. 464^e. The Rational of man is like . . . fallow ground.

D. Wis. xii. 5^g. Beneath these atmospheres, in each Heaven, there are . . . fallow lands, etc.

False prophet. *Pseudopropheta*.

See under PROPHECY.

R. 567. See BEAST. 701. 834. 864.

926. I said that I was meditating about the false prophet. He then said, I will take you to the place where are those who are meant by the false prophet. He said they were the same as are meant in chapter xiii. by the beast out of the earth . . . I followed him, and . . . saw . . . leaders, who taught that nothing saves man but faith, and that works are good, but not for salvation; but that still they are to be taught from the Word, in order that the laity, especially the simple, may be held more closely in the bonds of obedience to the magistrates; and may be compelled to exercise moral charity as from religion, thus interiorly. (Their temple, and the image of their faith. Des.) B. 118. T. 187.

E. 195¹². 'False prophets in sheep's clothing, who inwardly are ravening wolves' (Matt. vii. 15) = those who teach falsities as if they were truths, and in appearance lead a moral life; but in themselves, when they are thinking from their own spirits, think about nothing but themselves and the world, and study to deprive all of truths.

624^g. By 'false prophets,' 'false Christs,' and 'false prophets-falsos prophetas' (Matt. xxiv. 11, 24) . . . are meant all those who pervert the Word, and teach falsities.

999. 'Out of the mouth of the false prophet' (Rev. xvi. 13) = the doctrine of faith separated from life, and of justification thereby, confirmed from the Word falsified. Ex.

Falsify. *Falsificare*.

Falsification. *Falsificatio*.

Falsifier. *Falsificator*.

See LEOPARD, and WHOREDOM.

A. 337. See DOCTRINE.

1285. How the doctrine began to be falsified and adulterated. Tr.

2385^g. When a false principle is confirmed by truths, they become truths falsified, because they are defiled by the essence of the principle.

3242^g. 'Midian,' in the opposite sense, = those who falsify truths. The falsifications are signified by 'the witchcrafts in their hand.'

[A. 3242]⁴. 'The spoil,' which was gold, silver, cattle, = the truths which were falsified.

—⁵. In (Judg.vi.vii.viii.) each and all things are representative of the falsification of truth, and of punishment on that account.

4818⁸. Judah's lying with his daughter-in-law involves and represents the damnation of truth falsified from evil; for 'whoredom,' in the Word, everywhere = the falsification of truth.

6385⁴. That the truths and goods of doctrinal things from the Word were falsified. Sig.

6405⁸. See AMMON.

6432⁴. That the affections of good and truth were perverted by falsifications. Sig.

6661. Doctrines from falsified truths in the Natural where there were estranged scientifics. Sig.

6978. See BLOOD. 7047. 7102⁹. 7297². 7317. 7326. 7327. 9050¹¹. 9755¹². L.18⁸. P.231². R.332. 379². 399. 404. 497. 566⁸. 653. 684. 687. 688. 730. E.391¹⁰. 556¹². 745⁶.

7295³. The second degree (of the removal and deprivation of the influx of truth and good) is described by the waters of Egypt being turned into blood, by which is signified that truths themselves were falsified.

7318. That the Scientific of truth would be extinguished by falsification. Sig.

— . What the falsification of truth is, shall be illustrated by some examples. (Nine examples given.)

—^e. There is not a single truth which cannot be falsified, and the falsification confirmed by reasonings from fallacies.

7319⁶. Profaned truth is falsity conjoined with truth; and falsified truth is falsity not conjoined but adjoined to truth, and ruling over truth.

7320. 'The Egyptians' = those who falsify truths.

7327. Falsification becomes total when falsity begins to reign, for the man then lives according to the evil innate and acquired . . . and as the truths of faith prohibit such things, he abhors them, and when he abhors truths, he rejects them . . . and if he cannot reject, he falsities them.

7332. See EVIL. 7344². 8087. 8094. 8149. 9298².

7337. That their falsifiers fashioned the like. Sig.

7342². If the affection of these loves has the dominion, it draws truth over to its own side, and so falsifies it. . . . Hence it is, that the evil, so far as they can, falsify the truths of faith.

7344. That truths cannot be applied to mere falsities, that is, cannot be falsified by mere falsities. Sig. and Ex.

7346. The end of the state after truths were falsified. Sig.

7351. That the reasonings should not be from falsified truths, but from mere falsities. Sig. The reason is, that reasonings from falsified truths are at last turned into blasphemies against truth and good; and, moreover, real truths reject falsification from themselves; for they cannot be together with falsities . . . Hence it is, that after a man has falsified truths, he at last

utterly denies them; otherwise falsities would have dominion over truths . . .

7778². The damnation of faith separated from charity is the damnation of the falsified truth and adulterated good which are of faith; for when truth has been falsified, it is no longer truth, but falsity . . .

7779. 'From the first-born of Pharaoh that is about to sit upon his throne' = the falsified truths of faith which are in the first place.

—². The falsified truths of faith which are in the first place are those which are acknowledged as essentials. Enum.

7780. 'Even to the first-born of the handmaid who is behind the mills' = the falsified truths of faith which are in the last place. Ex.

8051. 'What is leavened shall not be eaten' = that nothing falsified shall be appropriated.

8062. That which is falsified, which is signified by 'what is leavened;' and falsity, which is signified by 'leaven,' differ in this: that what is falsified is truth applied to confirm evil, and falsity is everything which is against truth.

8311. For by applications to evil, all truths whatever are falsified. Examp.

8317. See ADULTERY. F.49. P.233¹⁰. —¹¹. J.(Post.) 136.

8405⁷. This miracle represents that the falsified good of the Church becomes good by means of truth from the Word. . . . 'The wild gourds from a vine of the field' = falsification.

9230. That the falsified good of faith shall not be conjoined. Sig.

9324. See DISEASE.

10109. The truths with those who are in evil are truths falsified, which are dead.

10638². See FALSITY. 8094. M.243.

10648². The falsification of truth is effected in three ways. *First*: if a man is in evil of life, and acknowledges the truths of doctrine; for then evil is within the truths, and evil falsifies truth; for evil dissipates from truths what is celestial and Divine, and implants what is infernal; hence comes falsification. *Secondly*: if a man is first in truths as to doctrine, and afterwards accedes to the falsity of another doctrine; which takes place only with those who are in evil of life; because evil has an appetite for falsity, and eagerly seizes upon it for truth. *Thirdly*: if a man who is in evil as to life, and in falsities as to doctrine, seizes upon the truths of another doctrine, he, also, falsifies truths; because he does not acknowledge the truths for the sake of truth, but for the sake of something of gain, of honours, or of reputation. All these falsifications are in the Word called 'whoredoms' and 'harlotries;' because . . . unlawful conjunctions are meant by 'whoredoms.' III.

H. 488⁴. They who have applied Divine truths to their own loves, and have thus falsified them, love univous things, because univous things correspond to the delights of such love.

N. 21^s. (Refs. to passages on the subject of the falsification of truth.)

S. 26^e. The harlot with a dead horse signified the falsification of the Word by many at this day, by which all the understanding of truth has perished.

Life 44². If there is anything in the understanding which does not agree with the will, when the man is left to himself . . . he either casts out the truth which is in the understanding, or compels it to be one by falsification.

W. 267. See ELEVATE.

274³. If truths from the Word in the second degree are taken to it to form it, these truths are falsified from the first degree, which is the love of evil . . .

P. 298³. If man's Own intelligence then sees truth, it either turns itself away, or it falsifies the truth. Ex.

R. 136. If it is asked, How much of the Word have they falsified? . . . The answer is, that they have falsified the whole Word . . .

409. That thus all the truths of the Word were completely falsified. Sig. 410.

410². As the Jewish Church had falsified all the truths of the Word . . . 'they gave Him vinegar to drink mingled with gall.'

411. The extinction of spiritual life with many by the falsified truths of the Word. Sig.

— . The reason 'bitter' = falsified, is that the bitter of wormwood is meant; and 'wormwood' = infernal falsity.

438. The truths of the Word falsified, by which they induce a stupor. Sig.

— . 'The tail' = all its confirmations in the aggregate, which are from the Word; thus the truths of the Word falsified.

439. Cunning falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate. Sig.

— . 'Stings in their tails' = cunning falsifications of the Word; 'stings' = cunning; and 'tails,' the truths of the Word falsified.

473. If that doctrine . . . were to be received by any others . . . before the dragon is cast out, it would be rejected . . . and if it should not be rejected, still it would be falsified, nay, profaned.

481. That the acknowledgment that He alone is the God of Heaven and earth . . . is disagreeable and difficult, owing to falsifications. Sig.

—². The chief of these falsifications are . . .

540. See DIADEM. —. —². 570.

541. That by falsifications of the truths of the Word they have discarded from the Church all spiritual Knowledges of good and truth. Sig.

— . 'The tail,' where it treats of those who have confirmed heretical things by the Word, = the truths of the Word falsified.

566⁵. See FAITH ALONE. 686.

—⁸. The angelic Spirits then conversed together concerning the falsification of the Word; and they agreed in this: that to falsify the Word is to take

truths from it, and apply them to confirm falsities. Examp.

570^e. Here, the power of falsifying many truths of the Word is signified; but there, the falsification of them all; for the laity are able to do it, but do not. For they who are in falsities and in the faith of them, are against truths; and therefore when they see truths in the Word, they falsify them.

595. That they speak, teach, and write from the Word as if it were the Lord's Divine truth, and yet it is truth falsified. Sig.

610. 'His number is six hundred and sixty-six' = that the quality is this: that every truth of the Word has been falsified by them.

635. That they falsify the goods and truths of the Word, and imbue the life with them falsified. Sig.

— . 'The wine of the anger of God mingled un-mixed' = the truth of the Word falsified.

E. 162^e. Hence it is, that those who have falsified truths by applying them to the delights of the love of self and of the world, are not able afterwards to turn themselves to truths.

366. The falsification or extinction of truths. Sig.

—³. That truths would be falsified, and thereby extinguished. Sig.

520³. Thus are the truths of the Word falsified by all those who are in the conceit of their Own intelligence from the love of self.

522. Because the truths of the Word are falsified. Sig.

535. The Knowledges of truth falsified, and thus turned into falsities. Sig.

— . This Book does not treat of those who deny truths, but of those who falsify them . . .

— . The Knowledges of truth and good from the Word are falsified by those who acknowledge the Word, but apply it to favour their own loves and to favour the principles which are from their Own intelligence; for they thus turn the truths of the Word into falsities . . .

—³. The reason they who falsify the truths of the Word by interpretations to confirm evils of life, turn themselves away from Heaven and turn themselves to Hell . . .

575. Falsifications of the Word by reasonings from fallacies. Sig.

591^e. Spiritual life is extinguished by perversions of good and falsifications of truth . . .

618³. The adulteration of good, and the falsification of truth. Sig. Good is adulterated when good is called evil, and when evil is called good; and truth is falsified when 'darkness is put for light and light for darkness;' 'darkness' = falsities, and 'light,' truths.

632⁷. 'To break through the wall' = to falsify, and thus to destroy the truths which protect the Church.

654⁵⁶. See DEVASTATE.

714¹³. See DRAGON.

718. The falsification and adulteration of all the truths of the Word. Sig.

[E.] 719. How it is that the Sensuous falsifies and adulterates the truths of the Word. Ex.

— . Thus is falsified the truth that the sun does not move, but the Earth; but it is not falsified when the Rational enlightens the matter.

—². From this it is evident how innumerable things in the Word are falsified and adulterated . . .

720. For truths are extinguished and destroyed when they are falsified and adulterated. Truths falsified and adulterated are greater falsities than those from any other origin; for falsities from any other origin do not so completely extinguish and destroy truths . . .

759¹. Most things in the sense of the letter of the Word are appearances of truth, which, if confirmed as genuine truths, are falsified; and falsified truths are falsities.

768²³. 'The sons of the sorceress,' and 'the seed of the adulterer' = falsities from the falsified and adulterated Word. . . The Word is said to be falsified when its truths are perverted; and it is said to be adulterated when its goods are perverted, and also when its truths are applied to the loves of self.

778. See BLASPHEMY. —². —³. —⁹. 794. 797. 1027.

—⁴. Apparent goods and truths are those which are adulterated and falsified; and they are said to be adulterated and falsified when they are explained contrary to genuine goods and truths; for in this case Heaven removes itself . . .

797². Who and of what quality (those solidians) are who so falsify the Word as to completely close Heaven against themselves; who and of what quality they are who do not so falsify the Word as to close Heaven against themselves; and who and of what quality they are who do not falsify the Word. Ex. 798². —⁵. 800².

—⁹. If the sense of the letter is falsified to the destruction of the spiritual sense, Heaven is closed.

798. They who separate faith from good works in both doctrine and life, falsify all the quality of Divine truth, or all things of the Word. . . (For) they exclude love and charity . . . and therefore not only falsify those things of the Word where it teaches of love to God and of love towards the neighbour, but also those places where works, deeds, working, and doing are mentioned; and when these are falsified, all things of the Word are falsified; for the other things of the Word, which are called its truths, live from the things previously mentioned. . . Moreover, everywhere in the Word there is the marriage of good and truth . . . and therefore when the good is taken away, the truth which remains is falsified; and truth falsified is falsity.

815. See BEAST. — . 932. 998.

819². The Word in the letter consists of appearances of truth . . . and therefore when any falsity is confirmed by the appearances of truth which correspond to genuine truths, the Word is falsified; and the falsification of the Word can only exist through reasonings from the natural man. Sig.

—^c. Hence it is, that . . . it is reasonings from the natural man by which the Word is falsified; for the

Word cannot be falsified without reasonings from the natural man.

862. 'Those not defiled with women' = those who have not falsified the truths of the Word.

— . They who are in truths from good cannot falsify truths . . .

881². 'The wine of the anger of whoredom' = the falsification of truth: and falsified truth adulterates good.

888². How infernal and injurious it is to falsify the Word to the destruction of the Divine truth and the Divine good in the Heavens. Ex.

—⁴. These cannot do otherwise than falsify the Word to the destruction of its genuine truth.

914². The devastation of the Church as to Divine truth . . . is effected by the falsification of the Word; for when the Word is explained in favour of earthly loves, and to confirm falsities of doctrine, the Church is vasterated . . . —^c.

920. The falsification of the Word as to all spiritual truth, and the consequent damnation from there being no . . . charity. Sig. 923.

—^c. The falsification of the Word is also a production of falsity from evil; for evil falsifies . . .

966. The Divine truths of the sense of the letter of the Word are said to be falsified when they are perverted to the destruction of interior Divine truth . . .

975. Because they have falsified the truths of the Word and of doctrine from the Word. (For) 'blood' = Divine truth, and 'to shed it' = to do violence to Divine truth, which is to falsify it. 976.

976. The reason truth falsified is the falsity of evil, is that evil falsifies truth.

1019². 'To bear false witness' . . . in the inmost sense, = to falsify the truth and good of the Word . . .

1035. See DRUNK. —².

1130. See BABEL.

5 M. 3. Divine truth falsified by satans stinks in the Spiritual World like the mire of the streets.

Conv. 16. Truths do not falsify the Word, wherever it may be read . . .

Can. Trinity viii. The confirmation of a trinity of Persons . . . has falsified the whole Word.

Inv. 51. It is allowable to confirm truths by the Word, wherever we please, . . . the Word is not falsified thereby.

Falsity. *Falsitas,* Falsum.*

False. *Falsus.*

Falsely. *False.*

See under EVIL throughout.

See also EVIL OF FALSITY; and under AMALEK, BIRD, BLIND-*caecus*, BRICK, CHALDEA, CITY, FALSIFY, FERMENT, INFEST, LOCUST, PERSUADE. RAVEN, SATAN, and SWORD.

A. 18. See CUNDTY. 59. 857. 892. —². 1666².

* The occurrence of this word is distinguished throughout the article by the use of a capital F.

1668². 2889. 3696. 4623². 5725. 7519. —⁷. R. 864. D. 2323.

22. See EVENING. 7844. —⁶.

38. See DARKNESS—*tenebrae*. 1839. —⁴. —⁵. —⁶. —⁷. —⁸. —⁹. —¹⁰. —^e. 3993⁵. 4418. 4531. 5044¹², etc.

233². See BELIEVE. 1510². 2243².

589. See BEGINNING. 794. 1017². 1106. 1107. 1109. 1110. 1198^e. 1295. 1510. 1573. 1679³. 1936^e. 2051^e. 2243². 2385³. 2567¹⁰. —. 3986⁴. 4674². 4717^e. 4720². 4721. 4736^e. 5037. 5128². —³. 5207. 7272. N. 21. R. 436. D. Min. 4612. 4625.

653. The evil Spirits who excite man's reasonings bring out all his **falsities**, and endeavour to persuade him that **falsities** are truths; nay, they even turn truths into **falsities**. . . After, by means of combats, **falsities** have been separated and as it were dispersed, the man is prepared to be able to receive the truths of faith; for so long as **falsities** reign, man can never receive the truths of faith, because the principles of **falsity** stand in the way. . . The seeds of charity can never be sown in the ground in which **falsities** reign, but only where truths reign.

735. See FALLACY. 6948⁴. —⁵. 7087. 7112. 7265. 7293². —⁴. 7307. 7316. 7320. 7344². 9213². N. 220⁶. 5 M. 1.

790. 'Waters' (of the Flood) = **falsities**. Ill.

— For desolations and temptations are nothing but inundations of the **falsities** which are excited by evil Spirits.

— For all **falsity** is a kind of scientific thing, and appears as if it were rational and intellectual, because it is of the thought.

803^e. If man knew how much there is in a single principle of **falsity**, or in a single persuasion of **falsity**, he would be horrified: there is in it a kind of image of Hell. But if it comes from innocence or from ignorance, the **falsities** are easily dispersed.

845². The case is otherwise with those who have confirmed themselves in **falsities**, and have thence acquired such a life of **falsity** that they reject and spew out all truth: this life must be devastated before anything of truth and thus of good can be inseminated. And the case is worse with those who, from cupidities, have confirmed themselves in **falsities**, so that **Falsities** and cupidities have constituted one single life: these are they who sink themselves down into Hell.

865. There is here described the second state after temptation of the man who is to be regenerated. . . which state is such that **Falsities** constantly cause a disturbance. . . Therefore it is here signified by 'the raven' (which Noah sent out). **Falsities**, with the spiritual man, especially before he has been regenerated, are like dense spots of cloud. Ex.

875. The reason the truth of faith cannot take root, is that **Falsities** still abound. . . and so long as **Falsities** abound, the truths of faith cannot be inrooted, however much they may be inseminated. . . nor can the ground be fitted to receive them until the **Falsities** have been so dispersed that they do not appear. 877. Sig.

887. As to **Falsities** not being so great as before. . . in this second state, the case is this: that all the **Falsities** which a man has acquired remain, so that not one is abolished. . . But, when a man is being regenerated, there are truths which are inseminated to which the **falsities** are bent by the Lord; and so appear as if they were dispersed. This is done by means of the goods which are conferred upon him.

895. That **Falsities** were separated from the voluntary things of the man of this Church. Sig.

896. The light of the Truth² of faith which he acknowledged and had faith in, on the removal of **falsities**. Sig.

898. 'The faces of the ground' are said to be 'dried' when **Falsities** no longer appear.

988. (The dominion of the internal man) over the **Falsities** which are of reasoning. Sig. 989. Ex.

1043. See CLOUD. —³. 3221. 6609. 8197. 8814. 8816. H. 549. W. 147. R. 24². 642². E. 355¹⁸. 419²².

1047. The voluntary proprium of man. . . continually infuses what is obscure or false into his intellectual part. . . All **Falsity** is thence. . . (For) as the loves of self and of the world are so contrary to heavenly love, there cannot but continually flow from them such thing as are contrary to mutual love, all of which in the intellectual part are **Falsities**; hence comes all the obscurity and darkness therein. **Falsity** beclouds truth, just as a dark cloud does the light of the sun; and as **falsity** and truth cannot be together. . . one must retire as the other approaches.

1106. There are many who, during their abode in the world, through simplicity and ignorance have imbued **falsities** as to faith, and have had a kind of conscience according to the principles of their faith, and have not lived in hatred, revenge, and adulteries. In the other life, so long as they are in **falsity**, they cannot be admitted into the heavenly Societies; for they would contaminate them; and they are therefore kept for some time in the Lower Earth, in order that they may there put off their principles of **falsity**. The time they remain there is longer or shorter according to the nature of the **falsity**. . .

1107. There are some who eagerly desire to be devastated, and thus put off the principles of **falsity** which they had brought with them from the world, (but) no one can ever put off **false** principles in the other life, except after some delay, and by means provided by the Lord.

1188. **Falsities** of this kind exist from three origins. The first is from the fallacies of the senses, in the obscurity of an understanding which is not enlightened, and from ignorance; hence comes the **Falsity** which is 'Nineveh.' The second origin is from the same cause, but attended with a predominant lust, as that of innovation, or of being pre-eminent; and the **falsities** which originate thence are 'Rehoboth.' The third origin is that of the will, thus of cupidities, where men will not acknowledge anything to be true except what favours their cupidities; hence come the **falsities** which are called 'Calah.' All these **falsities** come forth by means of 'Asshur,' that is, reasonings concerning the truths and goods of faith. Ill. 1189.

[A.] 1190. In the former verse it treated of falsities of doctrine; but here of falsities of life . . . which are signified by 'Resen' . . . (for) Resen was built between Nineveh and Calah; that is, between falsities from reasonings, and falsity from cupidities; which produces falsity of life. It is (also) called 'a great city' from its signifying falsities of both the understanding and the will.

1191^e. Because all falsity of doctrine and of worship thence is derived into Falsity of life.

1212. There are in general two origins of Falsities; one is the cupidities of the love of self and of the world; the other is through reasonings from Knowledges and scientifics. The falsities from these sources, when they want to domineer over truths, are signified by 'Sodom, Gomorrah, Admah, and Zeboim.' That falsities and the consequent evils are the *termini* of external worship which is devoid of internal, may be evident to everyone. In such worship there is nothing but what is dead, so that whichever way the man who is in it turns himself, he falls into Falsities . . .

1295. In this verse, it treats of the third state of the Church, when falsities began to reign; and, in fact, falsities from cupidities. There are two beginnings of Falsities; one is ignorance of truth; the other is cupidities. Falsity from ignorance of truth is not so hurtful as falsity from cupidities; for the falsity of ignorance comes either from being so instructed from infancy, from being so engrossed by various matters of business that no inquiry has been made as to whether it is true, or from not having excelled in the capacity of judging concerning truth and falsity. The falsities from this source do not do much harm, provided the man has not confirmed himself by many things, and thus persuaded himself, under the incitement of some cupidity, to favour those falsities; for thus he intensifies the cloud of ignorance, and so turns it into darkness, that he cannot see truth.

—². But there is the falsity of cupidities, when the origin of the falsity is cupidity, or the love of self and of the world; as when a man seizes on some doctrinal matter, and makes profession of it, in order to captivate minds, and lead them . . .

—^e. The case is otherwise with those who have been born and educated in such worship, and are unaware that it is false; and who live in charity . . .

1321². The life of falsity is to them as light . . .

1551⁵. 'Silver,' in the opposite sense, = falsity; for they who are in falsity suppose it to be truth. III.

1666². 'This is the sea of salt' = the foul things of Falsities thence . . . Therefore 'the sea of salt' = the Falsities which break forth from cupidities; for there never exists any cupidity which does not produce Falsities; the life of cupidities may be likened to a coal fire, and Falsities to the obscure lumen thence; and as there can never be fire without lumen, so there can never be cupidity without Falsity . . .

1679². Falsity from evil is one thing, and falsity and consequent evil is another. Falsities spring either from the cupidities which are of the will, or from adopted principles which are of the understanding. The falsities

from cupidities . . . are filthy, and do not suffer themselves to be so easily extirpated, because they cohere with the very life of man . . . When he confirms in himself this life or cupidity, all the confirmatory things are falsities, and are implanted in his life. Such were the antediluvians.

—³. But falsities from adopted principles cannot be so rooted in the voluntary part of man. Such are false or heretical doctrinal things . . . Still, being falsities, they cannot but produce evils of life. Examps.

—^e. It is such falsities and the consequent evils, which are treated of in this verse.

1688. The uncleanness of Falsities and cupidities. Sig.

—'. 'Pits' = Falsities . . . from the unclean water.

1695. That (they were deprived of) the power of thinking falsity. Sig.

1832². Some (of the things in the literal sense of the Word) are falsities; which, however, are able to serve as vessels and recipients.

1834. 'A flying thing' . . . in the opposite sense, = falsity.

1860. See DARKNESS=*caligo*. —³. —^e. 3340. 3643. 6948^e. 7711. 10061². H.4SS. 584. R.110. T.209². E.239¹¹. 386¹². 410².

1861. 'A furnace of smoke' = the densest falsity.

1867. The Kenite, and the Kenizzite, and the Kadmonite' = falsities which are to be expelled from the Lord's Kingdom.

1949². He whose Rational is in truth alone . . . regards everyone as being in falsity.

2045. Whatever favours anyone's love . . . is believed to be good; and thus the Rational consents, and suggests falsities which confirm . . .

2056². Falsity conjoined with impurity of life. Sig.

2057. Those within the Church who are in falsity and at the same time in the love of self, especially profane holy things . . .

2120². 'Kingdom against kingdom' = falsities against falsities. 3353^e.

2239. See CHY. 2243². 2351. 4779². 5011. 5323^e. 10456. R 884. 885. E.400¹⁰.

2240². 'An inundating stream' = falsity (desolating faith).

2243. There are two kinds of falsity; namely, the falsity which is from evil, and the falsity which produces evil. The falsity which is from evil is all that a man thinks while he is in evil; namely, that which favours the evil. Examp. . . But the falsity which produces evil exists when a man takes up any principle from his religion, and thus believes that it is good or holy, when yet in itself it is evil. Examp. 2351, Ex.

2269². Goods can never be insinuated into falsities as their recipient vessels . . .

2280⁶. The Intellectual (of those in the good of ignorance) is not infected with principles of falsity . . . And the life of charity is attended with this: that the falsity and evil of ignorance can be easily bent to truth

and good; but not so with those who have confirmed themselves in things contrary to truth . . .

2336⁶. When there is falsity in place of truth. Sig.

2346. 'The men of the city' = those who are in falsities; and 'the men of Sodom' = those who are in evils.

2348². 'The street of Jerusalem' = the falsities which reign in the Church.

2353. See NIGHT.

—³. All the night of falsity is from evil.

2449. So that they had nothing but falsities. Sig.

2477. That they can be persuaded of falsity rather than of truth . . .

2492. With those who have filled the memory with falsities, it appears hairy . . .

2682². Persuasive light is such that it illuminates equally falsities and truths, and induces a faith of falsity by means of truths, and a faith of truth by means of falsities.

2813⁴. 'Things that offend' = falsities.

2851⁶. 'Smoke from the north' = falsity from Hell.

—⁷. 'A cry over the wine in the streets' = a state of falsity.

—⁸. 'All the gates desolate' = all the approaches occupied by falsities.

—¹². 'The door of the inner gate looking towards the north' = the place where there are interior falsities.

2863³. With those who have been in good in the world, falsities do not conjoin themselves with good, but only apply themselves; and so that they can be separated therefrom. Those which are conjoined remain; but those which are only applied are separated; and they are separated when the truths of faith are learned and imbued; for every truth of faith removes and separates falsity . . .

2913². After they had declined from charity (the Hittites) = the falsity of the Church.

2967⁴. 'Strangers' = falsities.

2986³. The reason a New Church is established . . . with the gentiles, is that they have no principles of falsity against the truths of faith . . . The principles of falsity which have been imbued from infancy, and afterwards confirmed, must be dispersed before a man can be regenerated, and become of the Church.

3108^e. The falsity which is conjoined with evil . . . closes the Rational, and makes the man irrational.

3219². As they were in falsity, they fell down thence.

3242². 'Midian,' in the opposite sense, = those who are in falsity from not having the good of life.

—⁴. 'The kings' whom they slew = falsities; and so does 'the male.'

— (Thus) each and all things here are representative of the punishment and destruction of falsity by means of truths.

3310². 'A hard way' = falsity.

3322⁵. 'The king of the north' = falsities, or those who are in falsities.

3325¹². 'The gods of Egypt' = falsities.

3330^e. When he is in charity . . . those truths which do not agree with that good, he calls falsities, and rejects.

3436². When charity and innocence 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, but are kept away therefrom as it were in the circumferences, and so can be easily expelled. But the case is otherwise with those who are not in the good of life; for with them, the falsities which by wrong interpretation they have hatched from the Word, hold the middle or centre; and truths the circumferences; and therefore it is falsities which are adjoined to the evil of their life; and truths are dissipated.

3448. See ARMY. —⁹. 3614². 4581⁸. 7898. 8138. 8275. 10225⁹. R.447². S33. E.573². —⁸. —¹³. —¹⁴. —¹⁵. 659²⁴.

—⁴. 'The combats of falsity with truth. Sig.

3463². See CONFIRM. 4768. —. 5008⁶. —^e. 5033. 5038. 5096. —². 5128². 5135⁴. 5432². 6222². 6359. 6500. 7437². 7680². 7788². 8013². 8148². 8521². 8780². 8904. 8908. 8924. 9300². 9330². 9340⁶. 9394². 9688⁵. 10124². 10227⁸. 10624². 10640². H.352^e. 513^e. S.60. 91. 92^e. 93. F.11. W.262. 267. —². 268. 350². P.87^e. 98⁵. 168⁵. 231². 318². —³. —⁵. —⁹. R.99². 224². 339. —². —^e. 411. 421. 549. 598^e. 715. M.233². —^e. 491. B.55. T.80^e. 258^e. 320. 345^e. 565. 758². 759^e. 799. E.417¹⁰.

3464^e. Persuasive faith is such that he cares nothing whether it is true or false, provided he can captivate minds.

3487. The first state of the perversion of the Church, which was that they began not to know any longer what is good and what is true, and to dispute with each other about them, from which came Falsities. Tr. 3488.

3488⁴. See ENMITY.

3584. 'They that curse' = falsities, which separate themselves from truths.

3614². See ANGER. —⁵.

—⁴. 'To make drunken' is predicated of falsity.

3701⁴. These are the lowest goods and truths . . . by which the falsities can be extirpated which he before had believed to be truths.

3708²¹. 'The north,' in the opposite sense, = the falsity from which is evil, and the falsity which is from evil. As the falsity from which is evil originates from reasonings about Divine things and against Divine things from the scientifics which are of the natural man, it is called 'the people of the north out of Egypt' . . . The falsity which is from evil, as it originates from external worship which is apparently holy, but the interiors of which are profane, is called 'the nation of the north out of Babel' . . . Both the falsity from which is evil, and the falsity which is from evil, are said from Gog . . .

—²². From the obscurity of the natural man, there originates both truth and falsity. Ex.

3863¹⁴. Faith from self . . . causes him to see falsities as truths, and truths as falsities.

3901⁷. 'An eagle,' in the opposite sense, = rational things not true, thus falsities. —⁸.

[A.] 4171². 'What is torn' = the evil which is from falsity, which is introduced by the evil.

—³. 'Torn' is predicated of the good into which falsity is insinuated; the effect of which is that the good is no longer alive.

4197. Therefore they enter into Heaven without such instruction, if in their truths there have not been falsities which must first be dispersed.

4214³. The light of Heaven . . . is reflected . . . with those who are in principles of falsity.

4245^e. If a man were to think from the goods of charity . . . he would perceive how falsities had intermingled themselves, and had put on the appearance of being truths.

4256². When truth was in the first place . . . falsities intermingled themselves. For . . . where there are falsities, there is fear when good approaches. Moreover, all who are in good begin to be afraid when falsities appear in the light from good; for they fear falsities, and want them to be extirpated; but this cannot be done if they inhere, except by Divine means; and hence it is, that they who are to be regenerated, after fear and distress, come also into temptations; for temptations are the Divine means for the removal of those falsities.

4269. In an abode where there are falsities, (singulars) are either rejected, suffocated, or perverted.

4303. That those things are not appropriated in which there are falsities. Sig.

— . When truths are distorted . . . they accede to falsities; and hence it is that by 'the sinew of what is put out,' is signified falsity.

4330⁴. When external sensuous Spirits are in their fallacies, phantasies, and hypotheses, and consequently in falsities, they have tranquillity . . .

4335². 'Youths led off to grind' = to hatch falsities by applying truths, and thus persuading.

—³. 'The first-born of Egypt' = the truths of faith separated from the good of charity; which truths become falsities.

— . 'The first-born of the maid-servant who is behind the mills' = the affection of such truth, whence come falsities.

4402^e. See God. 9283. 10399.

4434³. To conjoin one's self with falsity. Sig.

4489⁴. They who see in obscurity . . . the things which they see are mingled with the shades of night; that is, with falsities . . .

4503⁹. 'The thrust through' = those who are in falsities of doctrine.

4544. That falsities should be rejected. Sig. 4550.

4545³. Purification from falsities. Sig.

4551. Actual things are here predicated of the falsities which were to be rejected. As to the rejection of falsities even of actual things, which is here treated of . . . before, by means of regeneration . . . a man comes to good, and from good does truth, he has very many falsities mixed with truths; for he is introduced by means of the truths of faith, concerning which he had

no other ideas in his first age than those of infancy and childhood; and as these ideas come forth from the external things of the world, and from the sensuous things of the body, they must be among fallacies, and consequently among falsities: these also become actual; for a man does the things he believes. It is these falsities which are here meant; and they remain with the man until he is regenerated; that is, until he acts from good; and then good, that is, the Lord by means of good, reduces into order the truths which he had heretofore imbibed; when this is done, the falsities are separated from the truths, and are removed. The 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; and this with every man, but especially with him who is being regenerated: and even with him who is not being regenerated, the like takes place; for when he becomes an adult . . . he regards the judgments of his childhood as inane and ludicrous. . . (But) the latter for the most part regards truths as falsities, and falsities as truths.

4552². When falsities are removed in a regenerate man, they are rejected to the lowest of the Natural; and therefore, when seen by the interior sight . . . they appear further removed; for . . . falsities are rejected to the outermost circumstances. These remain with man for ever, but they are in the above order when the man suffers himself to be led by the Lord . . .

—³. 'An oak' = the lowest falsities of the Natural. —⁴, III.

4581⁷. 'Under every green tree' = from the faith of all falsities.

4599⁶. The interiors of those who are in the love of self and of the world, thus the falsities from which they combat, and by which they confirm their religiosity, are expressed, in the opposite sense, by 'towers.' . . . (Here) interior falsities are signified by 'a tower.'

4650². 'Who smote Midian in the field of Moab' = purification from falsity.

4658². To impose on falsities the appearance of truth . . .

4720². 'Dothan,' here, = the special things of false principles. 4721.

—^e. All these are the special things of false principles . . . Hence it is evident that when the general principle is false, all things savour of falsity.

4721. That they were in the special things of false principles. Sig. —². Examp.

4726. For to such, falsities appear as truths, and truths as falsities . . . 4783⁶.

4728. 'Let us cast him into one of the pits' = among falsities. . . The reason 'pits' = falsities, is that men who have been in principles of falsity, after death are kept for some time under the Lower Earth, until falsities have been removed from them, and have been as it were rejected to the sides.

4729. What goes before; namely, that they had rejected Divine truth among falsities, which was a lie from the life of cupidities. For there are three origins of falsity; one, the doctrine of the Church; the second, the fallacies of the senses; the third, the life of cupidities

ties. That which is from the doctrine of the Church takes hold only of the intellectual part of a man ; for he is persuaded from infancy that it is so, and confirmatory things afterwards corroborate it. But that which is from the fallacy of the senses, does not so much affect the intellectual part ; for they who are in falsity from the fallacy of the senses have but little mental view from the understanding, but think from lower and sensuous things. But the falsity which is from the life of cupidities springs from the will itself . . . for that which a man wills from the heart he desires : this falsity is the worst of all, because it inheres, and is not eradicated, except by a new life from the Lord. . . The things which confirm evil by the thought are what are called falsities from the life of cupidities. These falsities appear to the man as truths ; and when he has confirmed them with himself, truths appear to him as falsities . . . But if he has not confirmed these falsities with himself, the truths which his understanding had previously imbed, stand in the way, and do not allow them to be confirmed. 4770^c.

4730. 'Dreams' = preachings concerning Divine truth which, in their opinion, were false ; and that they were also seen by them as falsities, is signified by their saying, 'We shall see what will become of them.'

—². A further reason why falsities are confirmed from the life of cupidities . . .

4736. 'Cast him into that pit which is in the wilderness' = that they should meanwhile hide it among their falsities ; that is, that they should consider it to be false, but still retain it as being of advantage to the Church.

—³. This truth is not vital, because it has in it a principle of falsity ; consequently, with him in whom there is such truth, from the principle which dominates therein it is nothing but falsity . . . On the other hand, there are falsities which are received as truths, when there is good in them, especially if there is the good of innocence . . .

4757. 'They drew . . . Joseph . . . out of the pit' = aid from them, that (Divine truth) may not be among falsities. Ex.

4777. (Joseph) 'torn to pieces' = dissipated by falsities. . . . It is falsities from evils or from cupidities which are here meant.

4781. 'All (Jacob's) sons' = those who are in falsities.

4821. That thence is the falsity of the Church. Sig.

4822. The quality of the falsity of the Church. Sig. . . . It is said the quality of the falsity, because falsities differ from each other as truths do ; inasmuch that it is scarcely possible to enumerate their genera ; and each genus of falsity has its own quality, by which it is distinguished from every other. General falsities are those which reign with the depraved in every Church, and this falsity is varied with everyone in the Church according to his life : the falsity which existed in the Jewish Church, and which is here treated of, was the falsity from the evil of the love of self and the consequent love of the world.

4861. What is intermediate to the truths of the Church and to falsities. Sig.

—². Unless (external truths) are enlightened by internal ones . . . they present falsities with those who are in evil.

4868. The lust of conjunction with falsity. Sig. and Ex.

4886. (A marriage pledge) by falsity. Sig.

4891. Whether it was falsity which appeared as truth. Sig.

4895. That this cannot be disclosed by falsity. Sig.

4926^d. See BREAK—*rumpere*. —⁵. —⁶. 10545⁷. E.400¹¹.

4956^e. See BIND—*vincire*. 5037⁶. 5038. 5045. 5096. 5145⁶. 6757^e. 9341^d. R.99². E.239¹⁶, etc.

5023. Falsity persuading good that it is truth. Sig. For good natural not spiritual is easily persuaded that falsity is truth and truth falsity. 5032², Tr.

5032. The communication of falsity, that it appeared as truth. Sig.

5037. 'The prison house' = the place . . . where they are kept who are in vastation ; that is, they who have been in principles of falsity and in a life of evil from falsity, and yet in good as to the intentions. Such 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 there, are let into temptations ; for principles of falsity and the delights of life thence derived can be cast out only by means of temptations.

5044⁵. 'Asshur' = reasoning concerning Divine truths, whence come Falsities.

—⁶. 'The princes in Zoan' = falsified truths, thus falsities.

—⁷. 'The cormorant, the bittern, the owl, the raven' = kinds of falsity which come forth when the Divine truths of the Word become of no account.

—⁸. The falsities which are their primary truths, are signified by 'princes.'

5096². They who are such do not even know that they are in . . . prison ; for they are affected with their own falsity, and love it for the sake of the evil from which it comes.

5117⁷. 'To bring back the captivity of the people' = to deliver from falsities.

—¹⁰. 'Their vine being of the vine of Sodom, and of the fields of Gomorrah' = that the intellectual part was obsessed by falsities from infernal love.

5120⁸. 'A cup,' in the opposite sense, = the falsity from which is evil, and also the falsity which is from evil. Ill.

—⁸. The reason falsity from evil is signified, is that as wine inebriates and makes insane, so does falsity . . .

—¹¹. 'A cup,' in these places, = insanity from falsities and the consequent evils.

—¹². 'A cup' also = temptation, because this comes forth by means of evils fighting by means of falsities against goods and truths.

5128². (A sign of a man's being merely sensuous is this:—) if he is in principles of falsity, and does not suffer himself to be enlightened, but entirely rejects

truths, and without reason obstinately defends falsities . . . Still more sensuous are those who are in the persuasion of falsity ; for the persuasion completely closes the Rational. It is one thing to be in principles of falsity, and another to be in the persuasion of falsity. They who are in the persuasion of falsity, have some light in their Natural, but it is like the light of winter ; in the other life this light appears snowy ; but as soon as heavenly light falls upon it, it is darkened . . . This, too, is evident from them (here) ; for they cannot see any truth ; and in fact, from the darkening . . . character of their falsity, truths are of no account to them . . . To the simple, such persons sometimes appear as if they were rational ; for by means of that snowy wintry light they can, by means of reasonings, dexterously confirm falsities so that they appear as if they were truths. In such persuasion are many of the learned ; for they have confirmed falsities with themselves by logical and philosophical things, and finally by many scientific.

[A.5128]⁵. Profanation is what commingles falsities with truths, and evils with goods.

—⁶. When the Rational is subject to sensuous things, the contrary happens ; for then falsities are in the centre, and truths in the circumferences : the things which are in the centre are in a certain deceptive lumen . . .

5135⁵. 'The cloak of Shinar,' 'the shekels of silver,' and 'the tongue of gold' = species of falsity.

—⁹. 'A people great and mighty' = falsities fighting against truths.

—¹⁰. 'To run with a thief' = to alienate truth from one's self by falsity.

5149². Falsity is of a twofold origin ; namely, falsity of doctrine, and falsity of evil. The falsity of doctrine does not consume goods, for a man can be in falsity of doctrine, and yet in good . . . But the falsity of evil does consume goods ; evil itself is opposite to good ; yet by itself it does not consume goods, but by means of falsity ; for falsity attacks the truths which are of good ; for truths are as it were the out-works within which is good ; and the out-works are assaulted by means of falsity . . .

5202. 'Seven other kine coming up after them out of the river' = the falsities which are of the Natural in the boundary.

5205. That falsities stood in the boundaries where there are truths. Sig.

5206. That these falsities which are not of faith or of charity, would exterminate (the truths of the Natural). Sig.

5207. As to truths being exterminated out of the Natural by falsities in the boundaries . . . this happens at the beginning of all regeneration ; for truths . . . are not truths with him until good is adjoined to them . . . and therefore at the beginning falsities are near truths ; that is, falsities are in the boundaries where truths are ; but in proportion as good is conjoined with the truths, the falsities flee away. This, too, is actually the case in the other life ; there, the sphere of falsity applies itself to truths according to the influx of good into the truths : when but little good flows in, the sphere of

falsity is near ; when more good flows in, the sphere of falsity removes itself ; and when good is completely adjoined to truths, the sphere of falsity is completely dissipated. When the sphere of falsity is close at hand, as is the case at the beginning . . . truths are as it were exterminated ; but are meanwhile stored up in the interior, and are there filled with good, and are successively brought out thence.

5217². This, also, is the case in the Spiritual World : where there are falsities, truths cannot subsist ; and, on the other hand, where there are truths, falsities cannot subsist : the one exterminates the other ; for they are opposites : the reason is, that falsities are from Hell, and truths are from Heaven. It sometimes appears as if falsities and truths were in one subject ; but in such a case the falsities are not those which are opposite to truths, but those which are associated by applications. A subject in which there subsist at the same time truths, and falsities which are opposite, is called lukewarm ; and a subject in which falsities and truths are commingled together, is called profane.

5219⁶. Such obscurity can be enlightened in a general manner ; whereas an obscurity from falsities cannot be enlightened at all ; for falsities are so many darknesses which extinguish the light of Heaven ; and thereby produce an obscurity which cannot be enlightened until the falsities have been removed.

5268. The states of the multiplication of the falsity which infests the interior Natural. Sig.

5269. The states of the multiplication of the falsity which infests the exterior Natural. Sig.

5313¹⁶. 'A throne,' in the opposite sense, = the kingdom of falsity.

5563. (Pains and nuclei in the skull) come forth from falsities which are from cupidities ; and, what is wonderful, the genera and species of the falsities have their stated places in the skull. With those who are being reformed, such nuclei, which are indurations, are broken and are reduced to softness, and this by various means . . . For the falsities from cupidities are of such a nature that they become indurated ; for they are contrary to truths ; and as truths are determined according to the form of Heaven, they flow as it were spontaneously, freely, gently, and softly ; whereas falsities, as they tend to the contrary, have opposite determinations . . . Examps.

5566. When wandering stars appear in the other life, they signify falsities.

5700². When scientifics are in inverted order, they are disposed in the form of Hell ; and then the falsest are in the middle . . .

5826⁴. 'They who are born of the will of man' = those who are in persuasions of falsity. 9454.

5954⁷. 'Not to pollute the garments' = not to defile truths with falsities.

6000⁸. Vastations are said to take place 'in the night,' because truth is then obscured, and falsity enters.

—⁹. 'The arrow which flies by day' = the falsity which is taught openly. 9642⁶.

6023. A scientific is only a vessel, which can be filled with both truths and falsities. Examps.

6084°. But falsities and the scientifics which agree with them come directly under the sight, that is, are in the inmost, with those who are affected and delighted by the evils of the love of self and of the world.

6110°. Noon, in Hell, is the itch of Falsities.

6355. That neither does the truth of spiritual good want to know the falsities of their thought thence derived. Sig.

6401°. 'Dan' = those who hate falsities from fallacies and spread them about : their falsities are called 'horses.'

6419°. The assault on truth by falsities, and the protection of truth against falsity. Tr.

6420. Resistance by falsities. Sig.

6421. 'To shoot' = to combat from falsities.

6443°. They who are elevated into Heaven are at first in obscurity. . . for there is need of a space of time in order that the obscurity induced by falsities may be dissipated.

6534°. 'Horses,' and 'horsemen,' in the opposite sense, = a perverted understanding, and the falsities thence derived. Ill.

6639. The establishment of the Church is here treated of, and how it is continually infested by scientifics and falsities. (Sig. by the Egyptians afflicting the sons of Israel).

—°. In order that the man of the Church (newly arrived in the other life) may be purified, he is kept in such a state that he may be assaulted by . . . falsities . . . This rarely happens to a man while he lives in the body . . .

6659. The falsities which would compel them to serve. Sig.

—°. 'Princes,' here, = primary falsities.

6681. 'The king of Egypt called the midwives' = that those in falsities formed a design against those in scientific truths in the Natural.

6679. See EGYPT. 6729°. 6799. 6854. 6865. 6901. 6907. 6910. 6914. 6917. 6920. 6976. 7021. 7103. 7203. 7220. 7235. 7258. 7240. 7276. 7280. 7385. 7387. 7441°. 7442. 7465. 7505°. 7522. 7569. 7674. 7705. 7732. 8096. 8161. 8166. 8174. 9292. 9348°. E.141°. 355°. 410°. 433¹². 448¹³. 502°. 540°. 585°. 627¹². 654. —°. —°. etc.

6693. 'Every son that is born ye shall cast into the river' = that they should immerse in falsities all the truths that appear.

—°. 'The river of Egypt' = what is contrary to intelligence ; thus falsity. Ill.

6726. They who are being initiated into truth Divine are first put among falsities. Sig.

6730. 'To wash at the river' = worship from falsity.

6731. 'Her girls walked by the river's side' = the ministries of that religiosity which is from falsity.

6753. 'I drew him out of the waters' = deliverance from falsities.

6757. 'Saw their burdens' = apperception that they were being infested by falsities.

—°. How the case is with infestations by falsities, which are burdens to those who are in truths, cannot be

known by man while he is living in the world, because he is then not so infested ; for his mind then either cleaves to falsities, or shakes them off, and this without any sensible infestation. Whereas in the other life, when they who are in truths are being infested by falsities, they are held in them by evil Spirits as if they were bound, but the interiors of the mind are kept by the Lord in truths, by means of which the falsities are shaken off.

6758. Falsities cannot destroy truths.

6762. 'He hid him in the sand' = that he discarded it to where falsities are. Ex.

6765°. When a man is being regenerated, he is let into combats against falsities . . .

6772. 'Moses fled from before Pharaoh' = that (truth Divine) was separated from falsities.

6784°. It is evil which is opposite to Heaven, not falsity from ignorance ; in fact, if there is anything of innocence in the ignorance, that falsity is accepted by the Lord as truth ; for they who are in such, receive truth.

6803°. 'Groaning' = grief on account of the endeavour made by falsities to subjugate.

6851. 'I have seen the affliction of My people' = mercy towards those of the Spiritual Church after infestations by falsities.

6853. 'I know their sorrows' = foresight how much they had been immersed in falsities.

—°. For when they who are in good are immersed in falsities, they come into tortures and anxieties . . . for they love truths and are averse to falsities, and constantly think about . . . the unhappiness that would ensue, if falsities were to have dominion with them. But they who are not in good, care not whether they are in falsities or in truths . . . These are perpetually immersed in falsities. Immersion in falsities in the other life appears like one who is immersed in waves, which, according to the abundance of the falsities, rise ever higher, until at last they rise over the head ; the waves appear thinner or denser according to the quality of the falsities.

6854. It here treats of (the Spiritual Church) ; how they are infested by falsities. 7087.

—°. Before the Lord's advent . . . they were kept in the Lower Earth . . . which Earth was beset around by the Hells in which are falsities . . . 7090.

6855. That they should be elevated from the place and state in which they are being infested by falsities. Sig.

6864. The Holy proceeding from the Lord's Human, by which the infesting falsities would be dissipated. Sig. and Ex.

6907°. In the world, they who are in falsity do not openly oppose those who are in truth ; for they are restrained by external bonds . . . But they oppose themselves inwardly . . . and when they come into the other life . . . they openly oppose themselves to those who are in truths . . . and when they are admonished not to do such things, since, if they do not desist, they will be . . . thrust down into Hell, they pay not the slightest

attention, but constantly persist in the infestation ; to such a degree are they in the delight of life from falsity . . . Sig.

[A.6907]³. The glory of the world . . . kindles this light, (in which) truths appear exactly like falsities, and falsities exactly like truths . . . Hence such persons are in a strong persuasion of falsities against truths. . . But with those who are in truths from good . . . the light of Heaven is bright ; (and therefore) in it truths appear as truths, and falsities as falsities ; for when this light falls upon falsities . . . it completely extinguishes them.

6952. 'The serpent's tail'=falsity itself ; for this is the ultimate or lowest ; and he who is in falsity, and thus in the ultimate and lowest, looks altogether downwards or outwards . . .

6977. There is a total inversion of state in the Natural when it is occupied by nothing but falsities ; this rarely takes place with a man while he is living in the world ; but in the other life it is the case with all who are cast into Hell. Ex.

6978°. The defence of the falsity which is from fallacies. Sig.

—^e. 'The multitude of the pierced through'=that hence come innumerable falsities, and those who are in falsities.

7031. The media of power from the Spiritual . . . against the infesting falsities. Sig.

7097°. Lest they should abuse the truths of faith (the infesters) are deprived of them, and when they are deprived of them they seize on falsities which are completely contrary to the truths of faith, and then, by means of the falsities, they infest those who are in truths ; this is then their delight of life . . . 7317^e.

7122. 'The words of a lie,' when said by those who are in falsities, = truths ; for they who are in falsities call truths falsities . . . and falsities truths.

—². This infestation is permitted to the end that falsities may be removed, and truths insinuated ; which cannot possibly be done without infestation. Ex.

7129. The injection of falsities without diminution. Sig.

7133. That they should serve falsities so called in every state. Sig. . . It is said falsities so called, because the evil do not acknowledge the things which they speak to be falsities . . .

7136. That those who proximately received and communicated the infestations were injured by the injected falsities. Sig.

—¹. 'To be beaten'=to be injured by falsities.

7147. At this time truths are withdrawn from them, and it is permitted that mere falsities infest, and this even to despair. Ex.

7159. See PHARAOH. 7167. 7225³. 7268. 7272. 7275. 7295. 7341. 7355. 7396. 8188. 8332. 8653. 8668.

7164^e. Complaint . . . that those who are in falsities have such dominion over those who are in truths. Sig.

7168. That they . . . seemed to be injured by the injected falsities. Sig. . . (It is said) that they seemed to be injured, because they who are in infestation and in

temptation cannot be injured by the injected falsities ; for the Lord protects them.

7218. 'Hard service'=infestations by mere falsities. Ex.

—². When Spirits are in a state of evening and night, their thought is in a forced state when they are compelled to think about the falsities which are injected.

7225². When these loves have fortified themselves with falsity as with a wall.

7244^e. That the law Divine is impure with those who are in falsities. Sig. 7245.

7265. The first three degrees of vastation. Tr. *First* : that mere fallacies, whence came falsities, began to reign with them . . . *Second* : that the truths themselves with them became falsities, and falsities truths . . . *Third* : that they reasoned from falsities against the truths and goods of the Church. 7293. 7295.

7273. They thus saw that they were in falsities.

7290². At last, when the ideas derived from miracles are dissipated, there is a conjunction of falsity and truth ; thus profanation.

7297. See ENCHANT. 7298. R.462. —². —³. 892. T.324.

7306^e. They who are in falsities cannot be enlightened. Ex.

7308. 'The bank of the river'=the state of that falsity.

7313^e. Those of the Spiritual Church at this day who are being vastated as to falsities (are also here represented).

7322. Power against the falsities with the infesters. Sig. 7323.

7325. See WATER. 9050¹⁰.

7343. Search for truth which they might apply to falsities. Sig. and Ex.

7352. (Examps. of reasoning from mere falsities.)

7356. Among the more delightful things with the evil is to scatter falsities ; to confirm them . . .

7357. Reasonings from falsities in each and all things. Sig. . . They who are in Hell . . . cannot do otherwise than speak falsities. Hence when such a one speaks . . . in the World of Spirits, it is known at once that it is false. Sig.

7378. (Ex.viii.) continues to treat of the vastation of those who are in falsities . . .

7391^e. Weariness of reasoning from mere falsities. Sig. 7392.

7392. By reasonings from mere falsities they cannot do harm ; for those of the Spiritual Church laugh at mere falsities ; but they could do harm by the falsities which are from fallacies and appearances . . . Sig. 7699, Sig.

7398². After falsities are removed, they have places allotted elsewhere in the Natural ; and, with the falsities, the endeavour and the cupidity to reason. Sig. and Ex. 7408.

7443. That they could not infest those of the Spiritual Church by the falsities of malevolence. Sig. and Ex.

7448. That malevolent falsities broke forth on all sides among (the infesters). Sig.

7474³. (It is those who are in the good of faith) who are infested in the other life by those who are in falsities; for they who are in the good of charity cannot be so infested . . . In the other life these freely reject falsities . . .

—³. See INFEST.

7574. 'Hail' = such falsities as destroy the truths and goods of the Church . . . For there are very many genera and species of falsities, as there are of the evils from which they come . . .

7646. The falsities signified by 'the hail' are falsities in the exterior Natural; but the falsities signified by 'the locusts' are the falsities in its extremes: these latter falsities are those which consume the most general truths and goods . . .

7648. That falsity will reign in each and all things in the Natural . . . Sig.

7649. That from ancient time there had not been such falsity in the Church as there was then. Sig. 7686, Ex.

7853. See UNLEAVENED. 8060. 9287. 9289.

7887². When falsities flow into good, which is the case when a man lives according to them from ignorance in which there is innocence; and when the end is to do what is good; they are regarded by the Lord, and in Heaven, as not being falsities, but as resemblances of truth; and are accepted as truths, according to the quality of the innocence.

7889. That he who has falsity in good shall be damned. Sig. and Ex.

7902². As to truth purified from all falsity . . . with man there can never exist pure truth, both because falsity is continually flowing forth from the evil in which he is . . . and because truths have a connection with each other; and therefore if there is a single falsity . . . all the other truths are defiled thereby, and derive something from falsity. But truth is said to be purified from falsity, when the man can be kept by the Lord in the good of innocence . . . When a man is in this state, falsity can be removed from him and truth insinuated by the Lord. Sig.

7909. The reason falsity is to be most carefully guarded against, is that man may be in good. Falsity does not agree with good, but destroys it; for falsity is of evil, and truth is of good. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no deliverance from damnation. It is one thing to appropriate falsity, and another to adjoin it: they who adjoin it, if they are in good, reject falsity when truth appears to them; but they who appropriate falsity to themselves, retain it, and resist the truth itself when it appears. Hence it is so frequently said that what is leavened is not to be eaten.

8051. Falsity and what is falsified cannot (as such) be appropriated to anyone that is in good . . . because he thinks well concerning God, His Kingdom, and spiritual life, and consequently applies falsity so as not to be contrary to these things . . . Unless this were the case, scarcely anyone could be saved; for falsities are

more prevalent than truths. . . They who are in good are also in the love of truth, and therefore, when, in the other life, they are instructed by the Angels, they reject falsities, and accept truths; and this according to the degree of the love of truth which they had had in the world.

8063^e. That in good there is not anything false. Sig. For falsities are outside the sphere; as they begin where truths cease; whereas if they enter the sphere, they are appropriated.

8137. See DIVINE HUMAN.

8168. (In infestations and temptations) two forces are acting: one from the falsities injected by the Hells into the external man, the other from the truths insinuated by the Lord into the internal . . . The falsities have their power from the love of self and of the world which is in man . . .

8185. See DRY.

8201. 'Jehovah caused the sea to depart by a strong east wind' = a means of the dissipation of falsity. 8203. 8206.

8215. That the power of injecting falsities was taken away. Sig.

—⁵. 'The thrones cast down' = falsities.

8286. Falsities gathered into one by the presence of Heaven. Sig.

8299. The pouring round of a vast quantity of falsities. Sig.

8311. Those are in falsities and at the same time in good . . . who are in heresies and in a life of good; also all outside the Church who are in good; but the falsities with these do not condemn, unless they are such falsities as are contrary to good, and destroy the very life of good. The falsities which are not contrary to good are indeed in themselves falsities, but, relatively to the good of life to which they are not contrary, they almost put off the quality of falsity, which is effected by their application to good; for such falsities can be applied either to good or to evil; if they are applied to good, they become mild, but if to evil, they become hard; for falsities can be applied to good equally as truths can be applied to evil. Examp.

8315. They who are in the life of falsity from the love (of self). Sig.

— . For they who are in natural good . . . suffer themselves to be led to believe falsities of every kind, thus to live according to them: they are led away from truths to falsities chiefly by those things which favour their loves. These are they who are meant by 'Moab.'

8408³. A people possessed by falsities. Sig.

8540¹. 'A stone,' in the opposite sense, = falsity. Refs. 8932⁷.

8579. The Divine power by which falsities are dissipated. Sig.

8604^e. That when faith looked downwards . . . to self and the world, falsity conquered. Sig. 8607.

8764². An Intellectual from falsities . . . is not an Intellectual . . .

—^e. 'Wings,' in the opposite sense, = falsities.

8810^e. 'Smoke' = the thick darkness of falsity. Ill. 9144².

[A.] 8877. **Falsities** conjoined in a long series. Sig.

8882. 'To take the name of God in vain' = . . . to turn good into falsity ; that is, to live holily and yet not believe.

8885². This is effected by . . . new falsities . . . with the evil.

8906². The desolation of the Church when falsities break in, and destroy truths. Tr.

—³. That falsity will then possess the whole man, both his Voluntary and his Intellectual, and will thus take away all truth and good. Sig.

8946. The idea of thought concerning them thus full of falsities . . . Sig.

—^e. Mists are falsities.

9007. 'To smite' = to injure by means of falsity.

9011. (Those who unintentionally injure others by reasoning from falsity against the truth and good of faith.) Rep.

9024². A contention for falsities against truths. (and) the Lord's contention for truths against falsities. Sig.

—³.

—⁴. 'A great storm' = falsity dominating.

9049⁶. They who by falsities want to destroy the truths of faith . . . Sig.

9051². 'The right eye' = falsity of faith concerning the Lord.

9052². 'Teeth,' in the opposite sense, = falsity destroying truth. Ill.

9081. 'To strike with the horn' is said of the destruction of falsity by the power of truth ; and, in the opposite sense, of the destruction of truth by the power of falsity. Ill.

9084. 'When a man has opened a pit' = if anyone has received falsity from another. 9089.

9141². The love of falsity and the faith of falsity constitute the lumen of life with (an evil man and a Spirit of Hell).

9144⁴. See CONCUPISCENCE. —⁵. —⁶. —⁷.

—². When falsity is presented to view, it appears pointed.

9164. When a man is in truth from good . . . falsities are in the boundaries, but are not in a series with the truths, nor do they stand erect to Heaven as the truths of good do ; but they are bent downwards, and, in so far as they go forth from evil, look to Hell. But when falsity usurps the place of truth, the order is inverted . . . and the falsities of evil occupy the middle.

9166⁷. 'To make a hair black' = to say that falsity is falsity which is from themselves.

9188⁴. The origin of falsity, that it is from the evil of the love of self. Sig.

9192². They who are in falsities are often saved.

—⁷. They who are in good, and . . . are in falsities from ignorance . . . do indeed regard their falsities as truths ; but as these falsities go forth from good, they bend them to good ; and therefore there is nothing malignant in them, as there is in the falsities which are from evil. And as the falsities thence derived are mild and flexible, they are in the capacity of receiving truths

. . . These falsities may be compared to meats which are unclean to the sight, but still are savoury ; whereas falsities from evil may be compared to unclean meats, which are inwardly putrid. 9253.

9228². The destruction of falsity. Tr.

9248. 'Thou shalt not bring a report of vanity' = no hearkening to Falsities.

—². 'Vanity' = falsity of doctrine ; 'a lie' = falsity of life.

9253. That the falsities in which are they who are in ignorance of truth are not to be favoured. Sig.

9256². With such the internal man cannot be opened towards Heaven, unless the . . . affirmatives of falsity . . . are dispersed ; and they must be dispersed in the world ; and this can be done only by a total inversion of the life, thus in the course of years ; for falsities dispose themselves into series, and make a continual connection with each other, and form the natural mind itself . . . (Thus) to destroy the falsities with such, is to destroy the life itself ; and if they are to have a new life, falsities must be successively extirpated . . .

9257. See ASS.

9258. There are falsities which agree with the good of the Church, and there are falsities which do not agree with it ; the falsities which agree are those in which good lies hidden, and which thus, through good, can be bent to truths ; 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. Ex. —⁴. 10109, Refs. 10302.

9259. The falsities which do not agree with the good of the Church, are all those which are against the Lord, the good of love to Him, and the good of charity.

9272⁷. 'The breach of the people' = the falsity of doctrine from the badness of the teachers.

9286. 'The feast of unleavened things' = purification from falsities . . . For the man who is being regenerated is first purified from falsities . . . 9294², Ex.

9297⁴. The truths or falsities which had made one with the use (of their life) remain, and more are adopted . . . which complete the use.

9321. 'Thou shalt break in pieces their statues' = that the falsities of worship are to be removed.

9328. The consternation of all falsities. Sig. and Ex.

9335. 'And the wild beast of the field be multiplied upon thee' = the afflux of falsities from the delights of the love of self and of the world.

9341². See EUPHRATES.

9348². 'Pit' = falsity induced by reasonings from the fallacies of the senses to favour the delights of the loves of self and of the world.

—⁴. 'The voice of the roaring of a lion' = falsity.

9382². These loves receive and imbibe falsities like sponges.

9406⁷. See CUAU-aryilla. E. 176². —. 237⁰.

9424⁸. See GRAVEN. 10405².

—¹⁰. There is falsity in the internal form when people do not think rightly concerning truths ; for . . .

truth . . . is thought about **falsely** by all who are in evil; for . . . with those who are in evil a single truth consists of infinite **falsities**.

9425. See DOCTRINE. 10503.

9642⁶. The power of **falsity** (from faith alone) against truths. Sig.

9670⁸. The purification of truth from **falsities** in the external man. Sig.

9755⁴. See ZIIM.

—⁷. **Falsity** from scientifics. Sig. —⁸. —⁹.

9807⁸. 'Son,' in the opposite sense, = **falsity**.

9809⁷. 'Smitten kings' = the destruction of **falsities**.

—¹¹. Truth is such that **falsity** can be adjoined to it; but not **falsity** in which is evil, but in which is good . . .

9852^e. That the **falsities** may cohere, is sig. by 'casting chains of silver.'

10036. 'Its skin' = **falsity** in ultimates.

10201⁴. In proportion as a man has kindled a natural lumen by the loves of self and of the world, he rushes into **falsities** . . .

10456. Suspense of combat between **falsity** and truth, and no decision. Sig.

10582. See CLEAVE-*findere*. E.410³. —⁶.

10638³. To see from self is to see **falsities** instead of truths; and if they see truths they falsify them by principles or loves from self . . . Hence come **falsities** of evil.

10648. The **falsities** which are not from evil are indeed **falsities** in the external form, but not in the internal; for **falsities** exist with those who are in the good of life, but there is good within them, which causes the evil of the **falsity** to be removed; and thus before the Angels this **falsity** does not appear as **falsity**, but as a kind of truth . . .

H. 352. They who do not see truth from truth . . . can believe **falsity** equally as truth . . .

— . In this light, **falsities** can shine like truths . . .

377. (Thus) they who are in **falsities** are not in marriage love; and not at all they who are in **falsities** from evil . . .

464⁴. They seize on all **falsities** which are cried up as truths by those who call themselves learned . . .

—⁵. For truths cannot be seen from **falsities**, but **falsities** can be seen from truths.

479⁵. Evil love wills to be nourished by **falsities**. . . When they came to their own, they seized with much pleasure the **falsities** agreeing with their love.

482². At last they are insane from **falsities**. Therefore . . . all truths are taken away . . . and in their stead they are imbued with every **falsity** which agrees with the evil of their life . . . P.17².

575. 'The gnashing of teeth,' is the continual disputing and combat of **falsities** with each other . . . E. 556¹⁸.

—^e. All **falsities** there make a grating noise.

589. See EQUILIBRIUM.

N. 18^e. But **falsity** not of evil can be conjoined with good.

21. (Refs. to passages on the subject of **falsity**.) 171.

S. 15². That those who are in **falsities** from ignorance, and do not suffer themselves to be seduced by the evil, will approach the Lord . . . Sig.

F. 29. Knowledges of **falsity** (do not at all make faith); for . . . **Falsity**, being opposite to truth, destroys faith: nor can charity come forth where there are mere **Falsities** . . .

71. For they who are in **falsities** see no otherwise than that **falsities** are truths . . .

W. 188². The Angels . . . see . . . that men multiply **Falsities** upon **Falsities** . . .

420^e. All the defilement of a man is effected through **falsities** opposite to truths of wisdom.

P. 17². But if his life has been of the love of good, all the **falsity** he had gathered in the world . . . but which he did not confirm, is removed.

144. For as truths open the understanding, so do **falsities** close it; they close it above, and open it below . . .

318². As all **falsity** shines in the natural man from its appearances and fallacies; and truth shines only in the spiritual man; it is evident that **falsity** can be confirmed better than truth. Ex.

—⁵. All **falsity** is in darkness.

R. 52. The dispersion of **falsities** through the Word and through doctrine thence, by the Lord. Sig. 827; Sig. E.73.

91. They who are in goods as to life, but in **falsities** as to doctrine. Sig. 97. 181. E.120.

95. That they are in **falsities**, and thence not in goods. Sig. 97; Ex.

98. That those who are in goods as to life, and in **falsities** as to doctrine (must be infested by evils and assaulted by **falsities**; but should not despair). Sig. 100; Sig. 101; Sig.

101³. For **falsities** can never be taken away from a man who is unwilling . . .

102. The reception of Truths, until **falsities** have been removed and as it were abolished. Sig.

112. When all truth has been extinguished by **falsities** in the Church. Sig.

139. That all truths from the Word with them are turned into **falsities**. Sig.

153². They are explored as to whether they are affected with . . . **falsities** . . .

—⁹. As all who have confirmed themselves in **falsities** of faith, cannot do works of good use . . .

183. That those who are in **falsities** as to doctrine, provided they are not in **falsities** from evil, will receive the truths of the New Church. Sig.

379. All who have fought against evils, and have believed in the Lord . . . are withdrawn from the **falsities** of their religion . . .

399. **Falsity** from infernal love destroying good and truth, and falsifying the Word. Sig.

409^e. Temptations are inundations of **falsities**.

[R.] 410. The infernal falsity from which comes their own intelligence, and by which all the truths of the Word have been falsified. Sig. 681.

421. For conceit glues falsities together . . .

425. The power of persuading that their falsities are truths. Sig.

459. That thus they are in worship from mere falsities. Sig.

483. For no falsity is abolished until it is disclosed.

547². For the truths which are received and implanted before falsities have been removed, are not permanent . . .

548. The falsities of the former Church fighting against the truths of the New Church. Sig.

592. That he who destroys the soul of another through falsities, is destroyed and perishes through falsities. Sig.

599. Attestations that their falsities are truths of Heaven . . . Sig.

625. If falsity (proceeds from good) it is apparent falsity; and this is regarded by the Lord as like truth . . . For there is falsity from evil, and also falsity from good; and both may appear alike in the external form; but yet they are utterly unlike; because that which is within constitutes its essence, and produces its quality.

714. Direful and atrocious falsities by which all the truth of the Word . . . has been destroyed. Sig.

940. That in the New Jerusalem there will not be any falsity of faith. Sig.

M. 242. Thus with the married partner who is in falsities of religion, cold ensues . . .

243. That the fourth of the internal causes (of cold) is Falsity of religion. The reason is, that Falsity in spiritual things either takes away religion, or defiles it: it takes it away with those with whom genuine Truths have been falsified; and it defiles it with those with whom there exist Falsities, but no genuine Truths, which, therefore, could not be falsified: with the latter there may exist goods with which, by means of applications, those falsities can be conjoined by the Lord; for these falsities are like various discordant tones, which, by skillful adductions and insinuations, are drawn into harmony . . .

B. 96. See DOGMA.

T. 42². There are others who are not . . . able to perceive truth, but only falsity; because they are in delusive light, in which falsity appears as truth . . .

209². If anyone who is in falsities looks at the Word . . . thick darkness rises before his eyes . . . and if he touches the Word, there is an explosion . . . If something from the Word is written on paper by anyone who is in falsities, and the paper is thrown up towards Heaven . . . there comes a like explosion . . . (Thus) they who are in falsities of doctrine have no communication with Heaven by means of the Word . . .

254. Heresies themselves do not condemn men, but confirmations of the Falsities which are in the heresies . . .

258. Therefore, when a man is in falsities, and applies the sense of the letter to them, falsities are therein;

and when falsities enter, truths are dissipated; which takes place in the way from man to Heaven.

—². It is the same with the reading of the Word by a man who is in falsities, and who applies to his falsities some things of the sense of the letter; it is then rejected on the way to Heaven . . . For when falsity touches truth, it is like the point of a needle touching . . . the eye . . .

320. They who teach false and heretical things . . . and yet read the Word, and are able to know from it what is false and what is true; and also they who confirm falsities of religion by fallacies . . . may be compared to impostors . . .

321. Thou shalt not answer false witness against thy neighbour. Gen.art. E.1019². 1020.

581. From the received faith of the present Church . . . have sprung phalanxes of horrible Falsities . . .

754. A Church is consummated . . . especially by such things as cause falsity to appear as truth; (for) then . . . spiritual good exists no longer . . .

Ad. 938. Their opposites are called lies and Falsities . . .

D. 1024. Falsities harden such shells.

1994. (Three general causes) of truth being turned into falsity. Enmm.

2597. The reason (they fall from Heaven) is that they are in some falsity. 2823. 2825.

2787. Falsities . . . deeply impressed . . . can scarcely be extirpated in the other life . . .

2909. Therefore, let men beware of . . . Falsities . . .

3128. If he simulates, he is at once charged with Falsity.

3592. There are indefinite contrary objects which induce Falsities . . .

3910. They who are in Falsities are amendable there, provided they have had conscience . . .

3934. They openly write and publish Falsities, which they all know to be Falsities . . .

4114^{1e}. Therefore it is good for a man not to be persuaded of falsities.

4149. Fixed Truths and Falsities are found in fixed places on the left side of the head. . . Where there is falsity, that part of the head is indurated, and is pained and tortured when looked at or explored by angelic Spirits.

4195. When such a sphere reigns, the falsest things appear as true.

4202^e. When (this sphere is diminished, and vanishes,) the Falsity is diminished.

4287. That innumerable Societies conspire to a single principle of falsity . . .

—^e. Hence it is evident what harm there is when a man or Spirit is in falsity.

4959. They have no power, because they have (only) falsities.

5451. Falsity of doctrine is not falsity when there is good in it.

5597. See CELESTIAL.
5672. Nor can those be enlightened who have confirmed themselves in **falsities** of doctrine. Ex.
5751. See URINE.
6033. (When all his **falsities** were taken away, he was stupid.)
6037. That **falsities** have no power against truths.
6039. On the impossibility of thinking truths where there are **falsities**. J.(Post.)36, Ex. 44.
- 6044². He grieved intensely, wanting to receive truths, and thus reject **falsities**; but could not; because while **falsities** and the evils thence are in the mind, truths cannot enter . . .
- E. 107. The things which man apprehends from himself . . . are **falsities** . . .
- 131². **Falsities** cannot be cast out except by combats from these truths. Sig.
- ³. They who are in **falsities** there, cannot endure truth. Sig.
- ¹⁷. That those who believe **falsities** will perish by **falsities**. Sig.
138. When he comes into spiritual temptation, he is among those Spirits who are in **falsities** . . . 164.
166. See SON.
177. The total dispersion of **falsities**. Sig.
- 235². From false principles nothing but **falsities** follow . . . 237⁸.
- 236². To know and think **falsities** is not to be intelligent and wise . . .
- 237⁵. The **falsity** which is assumed as a principle, and to which the Word . . . is applied to make it appear as truth. Sig.
- ⁸. That **falsities** follow thence in a continuous series . . . Truths destroyed are **falsities**, and such **falsities** as smell evilly.
- 242⁸. **Falsities** become of faith when evils are of life.
- 375¹¹. Weapons were anointed because they signified truths fighting against **falsities**, and truths from good are what prevail against them . . .
- 386¹³. Therefore where there . . . are **falsities**, there is no good.
- ²⁵. With those who are in this charity, **falsities** are dispersed . . .
- ²⁶. For they who are in **falsities** stand without . . .
- 401⁹. They who are in the light of the moon there, are in many **falsities** . . . But their **falsities** . . . are **falsities** in which there is no evil; and are therefore accepted by the Lord as if they were truths. 625².
- 403⁵. As the **falsities** in the Church are chiefly falsified truths . . .
- 406¹⁵. That truths and goods shall be given to those who are in **falsities**; but not in **falsities** of evil. Sig.
- 443². Most of those (in the First Heaven) are in **falsities** from ignorance; which **falsities**, however, are accepted by the Lord as truths, because they have the good of life as the end. 450. 455, Sig.
452. In the other life they undergo temptations, by

- which the **falsities** of their religion are dispersed . . . 474. 475, Sig.
- ². (Refs. to passages on the subject of those who are in **falsities** from ignorance, but still in the good of life.)
474. **Falsities**, being opposite to truths . . . must first be removed . . .
- ². They who will come into Heaven are devastated as to **falsities**.
478. They who are in **falsities** from ignorance, and still in the good of life according to their religion, cannot be saved until the **falsities** with them have been removed . . . And therefore, when they emerge from the temptations, the **falsities** still remain, although they have been removed by means of truths . . . Hence it is that unless those who have been in **falsities** from ignorance in the world were constantly kept in truths by the Lord, they would relapse into **falsities**. Sig.
- 511². When truths conjoin themselves with affections merely natural, they are . . . **falsities**; for affection merely natural falsifies them.
- 518³⁹. See TEMPT.
- 526¹⁵. The **falsities** of ignorance distinguished from the **falsities** of evil.
- 535⁶. The **falsities** of the simple in the Church who believe in the Lord and live well—because from these **falsities** they regard good—are applied by the Lord to good, and are turned towards Heaven.
- 538². **Falsities** exhaled from the Hells continually press on man . . . For it is the same whether you say the Hells, or **falsities** from them.
587. 'Idols'=the **falsities** of doctrine, of religion, and of worship, which are from Own intelligence.
- . Confirmations of **Falsities** are effected by . . .
- ¹⁰. The reason nothing but **falsity** comes, is . . .
- 588². It follows that **falsities** have no light.
- 714¹⁰. From this origin are all . . . the **Falsities** in the Christian world.
- 727²². For when the proprium is consulted, it answers **falsity**.
- 763². For they who are in **falsities** . . . are not spiritual, but . . . sensuous . . .
776. **Falsities** spring from evils, like impure waters from an impure fountain . . .
- ². In certain places there, there are continual combats of those who are in **falsities** . . . and it has been seen, that the evil conquered by **falsities** . . . (For) **falsities** have power over those who are in **falsities** . . . But they have no power over those who are in truths; (except over those who are in truths without good). 783².
- 798². In the ultimates of Heaven are they who are in **falsities** from doctrine and religion, but still in the good of life; their **falsities** are appearances of truth from the sense of the letter, which all have life as their end.
812. That those who imbue others with **falsities**, are imbued with **falsities** from Hell. Sig.
- 817⁸. Truths which do not live, are turned into **falsities** . . .

[E.] 824. Propound any **falsity** . . . and take away the use of reason . . . and you will see it as truth . . .

825². Such cannot do otherwise than think **falsities** . . . 862^e.

862. Good opens the spiritual mind . . . and **falsities** are rejected.

866. That they are averse to think and persuade **falsities**. Sig.

867². They who are in the spiritual affection of truth may indeed receive **falsities**, but not with full consent . . . and are easily led to reject them . . .

—³. **Falsities** do not injure such, because there is no evil in them: **falsities** from evil are the very **falsities** which are from Hell . . .

889². That dense **falsity** presses on them, and flows forth from them . . . (For) man is his own truth or **falsity**, not only as to the thoughts from his will, but also as to his universal body . . .

—⁵. These **falsities** sometimes appear to the sight as smoke from conflagrations; sometimes as black clouds; sometimes as black and fetid waters; sometimes as foul smells.

950². (For) the **falsities** which inundated the Church could only be dispersed by genuine truth opened in the Word . . .

1007². With those who are in **falsities** as to doctrine, but in goods as to life, there is no conjunction of evil and **falsity**.

1035². There is no spiritual drunkenness from **falsities** which are not from evil; for these **falsities** do not pervert and destroy spiritual truths . . . **Falsities** not from evil may be compared to waters which are not pure . . . But **falsities** from evil may be compared to wine or strong drink which induces drunkenness.

1130. For he who is in the love of evil is also in the love of **falsity**; for **falsity** confirms evil.

J. (Post.)209. How much principles of **falsity** injure, and avert the mind from things to be done.

5 M. 1. The cupidity within flows into the rationality of the merely Natural, and darkens its light, so that they see nothing but **falsities** in the place of truths.

Conv. 15. A false principle in spiritual things **falsities** all things. It **falsities** all things of the Word . . . without man knowing it, while he is reading the Word. . . This **falsity** is not manifested, except when it is set in the middle of the view of the thought.

Can. Redemption i. 11. From a single **falsity** there flow forth **falsities** in a continuous series, until there is no truth left.

Inv. 16. All theologians, when preaching, know nothing of the **falsities** of their religion . . . But let them know that the **falsities** which they have imbibed in the schools are clinging to them interiorly; and that the other things are simply between their lips; and therefore these **falsities** ought by all means to be rooted out.

51. If **Falsities** are confirmed from the Word, they do not ascend into Heaven, but are rejected, and are dispersed on the way with a loud report.

Abom. 28. **Falsities** have to be rooted out before truths are implanted.

Coro. xl. The **falsities** which have desolated the Christian Church. Enum.

Falsity of Evil. *Falsum mali.*

Falsity from Evil. *Falsum ex malo.*

A. 1574. 'The Perizzite' = **falsity from evil**. Ill.

1867. 'The Gergashite and the Jebusite' = **falsities from evils**.

2240⁸. 'Vine of Sodom' = **falsity from evil**.

2243. See **FALSITY**. 3708²¹. 4729. 5120⁶. 5149². 9164. 9192⁷. 10638³. E. 406¹⁵. 526¹⁵. 867³. 1035².

2351. **Falsity from evil** raging against good. Sig.

—². The **falsity from evil** that is within the Church, is especially the **falsity** which favours evils of life. Examp.

2444². 'Gomorrh' = the **falsity** which is from the evil of the love of self . . .

3448². The power of **falsity from evil**. Sig.

4317. The **falsity** which is from hereditary evil. Sig.

4770. 'They dipped the coat in the blood' = that they defiled with **falsities from evils**.

4818. The affection of evil from the **falsity of evil**. Sig.

—³. Evil from the **falsity of evil**. Def.

4832. 'Er . . . evil in the eyes of Jehovah' = that he was in the **falsity of evil**.

5536³. 'Evil wild beasts' = **falsities from evils** . . . destroying the Church.

5954⁹. Truths defiled by **falsities from evil**. Sig.

6000. 'Night' = **falsity from evil**; for they who are in **falsity from evil** are in the obscurity of night.

6377¹⁰. 'Wine,' in the opposite sense, = **falsity from evil**. Ill. 8481^e.

6385⁵. 'The king of the north' = **falsities from evil**.

6784. See **EGYPT**. 7576. 7732. 7980. 8154. 8161. etc.

6907². The light of the world sparkles with those who are in **falsity from evil** . . .

7293³. 'The water as a flood' which the dragon cast out = **falsities from evil**, and the reasonings thence derived . . .

7378⁸. The fifth degree (of vastation) is, that they were in **falsities from evils**, by which all truth was destroyed: these are signified by 'the baneful flying things.' 7442. —². Ex.

7553. 'Hail' = **falsities from evil** destroying the truths and goods of faith. 7574. 7577.

7577². They then seize on **falsities** which agree with the evils of their cupidities; for **falsities** which agree with the cupidities of evil exist interiorly with those who live evilly . . . In the other life, when externals are taken away . . . the **falsities** break forth, both those which they had thought in the world, and those which they had not manifestly thought; for they burst forth

from the evils which had been of their life; for the **falsities** are nothing but evils reasoning, and supporting themselves.

764³. 'The locusts'=falsity from evil in the extremes.

7711. See DARKNESS - *caligo*. 7712. 8197². 8211. H. 553^e. 586.

7738. There is now described the state of the infesters in mere **falsity from evil** . . . The more the infernals are in **falsities from evil**, the more they are averse to truth . . . Sig.

7852^e. 'A graven image'=the **falsity of evil**.

8125^e. **Falsities from evils** are signified by the waters which overwhelmed the Egyptians. 8223.

8137². The **falsities from evils** of those who had been of the Spiritual Church . . . appear as waters; but the **falsities from evils** of those who had been of the Celestial Church, as mists.

8138. See PHARAOH. 8159.

8146². See FAITH ALONE.

8183. The dominion of power where there is the Hell of **falsity from evil**. Sig.

8184. 'To divide the Red Sea'=to dissipate the **falsities from evil** which are in that Hell.

8187. An endeavour to inflict violence by an influx of **falsity from evil**. Sig.

8194. Protection lest the **falsity of evil** should flow into the will. Sig.

8197. The condensation of **falsity from evil** on the one hand. Sig.

8214. The return of the **falsities from evil** upon themselves. Sig. 8334.

8226. The reounding of **falsities from evil** to them from the presence of the Lord. Sig.

8232. Casting into Hell is nothing but a being crowded upon by the mere **falsities which are from evil** in which they had been in the world . . . 8334.

8279. **Falsity from evil** is of such a nature, that it falls down like a heavy body . . .

—². 'Abysses'=the Hells relatively to **falsities from evils**.

8288. That mere **Falsities from the evil** of the cupidities of the love of self could not possibly emerge. Sig. and Ex.

8311. 'The people heard'=all who are in **falsity from evil** everywhere.

8313². 'A people from the land of the north'=those who are in **falsities from evil**.

8315^e. The word for 'mighty ones,' here, is predicated of those who are in truth from good; and, in the opposite sense, of those who are in **falsity from evil**.

8343. For, by evil of life, men become forms of **falsities from evil**.

8481. The **falsity of evil** which is in good from proprium, is compared to 'a worm,' because . . . it gnaws, and thus torments.

8540⁴. 'A stone of lead'=**falsity of evil** closing up.

8555. See AMALEK. 8593, etc.

8616. A diminution of power with those who are in **falsity from interior evil**. Sig.

8624. The Lord's continual war and protection against those who are in the **falsity of interior evil**. Sig.

8711. 'Gain,' in general, = all **falsity from evil** which perverts the judgments of the mind.

8725^e. Good is not conjoined with truths, until those truths have been purified from the **falsities which are from evil**.

8814^e. In the other life, they who are in **falsities from evil** are encompassed with a cloud dense and black according to the quality and quantity of the **Falsities**.

8876. Prolification of the **falsity from evil** thence. Sig.

9012. The **falsity** by which evil is affirmed . . .

9024². 'The sides of the earth'=where **falsities from evil** break forth.

9025. 'To smite with the fist of wickedness'=with full force by **falsities from evil**.

9052³. 'Lions'=**falsities from evil** in their power.

9125. The taking away of good or truth through **falsity from evil** . . . Sig.

—³. 'Hell'=**falsity from evil**, because it reigns there.

9127⁵. 'Blood' . . . =truth Divine destroyed through **falsities from evil**. III.

9132^e. What is done from both (will and understanding), is done from the **falsity which is from evil** . . .

9141³. 'A river of sulphur'=**falsities from the evils** of the loves of self and of the world.

—⁴. Truths of doctrine from the Word, by which there is protection from the **falsities of evil**. Sig.

9144³. **Falsity of evil** in the Intellectual is like smoke . . .

9188. 'A witch'=those with whom anything of the Church is conjoined with the **falsities of the evil** of the love of self. Ex.

9192. The worship of **falsities from evil**. Sig.

—⁶. **Falsities from evil** are evils in form . . .

9331².

9193. The extirpation of **falsities from evil**. Sig.

9258⁴. **Falsities** in which there is evil are like 'the trees which bear evil fruit, which are to be rooted up and east into the fire.'

9261. 'Keep thee far from the word of a lie'=aversion for **falsity from evil**.

9298. See FERMENT. 9992².

9304. His Providence and protection from the **falsities of evil**. Sig.

9308. Turning away from Him through **falsities from evil**. Sig.

9313. See ENEMY - *inimicus*. 9330. E. 316¹. etc.

9317. That **falsities from evil** are not to be worshipped. Sig.

— . **Falsities of evil** are worshipped, when worship

is performed according to doctrine which is forged from falsified truths and adulterated goods.

[A.] 9327³. It follows that **falsity from evil** has no power at all. 10182⁵. II. 539.

9330². In the other life, they who are in **falsities from evil** at first fight against those who are in truths from good. . . The latter are thus confirmed against falsities; and they who are in **falsities from evil** are confirmed in falsities, and thus devastate themselves; for, there, falsities are removed from those who are in good; and truths are removed from those who are in **falsities from evil**; and thus they who are in truths from good are elevated into Heaven, and they who are in **falsities from evil** sink down into Hell. . . Sig.

9331. 'I will send the hornet before thee' = the dread of those who are in **falsities of evil**.

9332. The flight of **falsities from evils**. Sig.

9348⁴. 'A lioness' = **falsity from evil** perverting the truths of the Church.

—'. 'The pit in which he was taken by the nations' = the **falsity of evil**.

9391¹⁴. 'King and princes,' and also 'silver and gold' = **falsities from evil**; for the things which are from proprium are evil, and consequently false, although outwardly they appear to be truths, because they have been taken from the sense of the letter of the Word.

9468⁵. They who apply the external sense of the Word to confirm **falsities** from the evils of the love of self and of the world. Sig.

9552². See BITTERN.

9583⁹. The fiery smoke is **falsity from evils of concupiscences**.

9642⁵. 'The terror by night' = **falsities of evil** from Hell.

10109. The **falsities** with those who are in evil are **falsities of evil**.

10194⁹. Around those who are in **falsities from evil** there appear marshes, privies, and many monstrosities.

10199⁹. (With such) Hell flows in with **falsities from evil**. . .

10284. Study from proprium is nothing but **falsity from evil**. . .

—². Hence, they who love evil, think **falsity from the evil of the love**. . .

10302. 'Holy' = devoid of **falsity of evil**.

—'. It is said **falsity of evil**, because there exists **falsity** without evil. . .

10464. 'To grind to powder' = the infernal **falsity** thence.

10488. Truth from good fighting against **falsity from evil**. Sig.

10623. 'Son's sons' = **falsities from evils** in a long series.

10624². See EVIL.

10643. 'Thou shalt break their statues' = that the **falsities of evil** are to be dissipated.

10648. 'To commit whoredom after the gods of the nations' = to be conjoined with **falsities of evil**.

10650. The enticement, reception, and appropriation of **falsity from evil**. Sig.

H. 151⁹. (In Hell) they who are in **falsities of evil** dwell from their south to their north.

538. (I have perceived) the sphere of the **falsity from evil** flowing forth from Hell. Des.

570⁶. 'The smoke' therefrom = **falsity from evil**.

P. 318⁹. **Falsity** not of evil can be conjoined with good, but not **falsity of evil**; for **falsity** not of evil is **falsity** in the understanding and not in the will; and **falsity of evil** is **falsity** in the understanding from evil in the will.

R. 26. That even those in **falsities (from evil)** will see the Lord. Sig. E. 38.

308. 'A great sword' = the destruction of truth through **falsities of evil**.

379. That they have purified their (general truths) from **falsities of evil** by means of truths. Sig.

382. That henceforward they will not have concupiscences to . . . **falsity of evil**. Sig.

—'. Evil confirmed in the understanding is **falsity of evil**; hence the **falsity of evil** is evil in its form.

413. **Falsities from evils** exist with those who do not account evils to be sins; and still more with those who, by reasonings from the natural man, and above all from the Word, confirm with themselves that evils are not sins: the confirmations themselves are **falsities from evils**; and are called **falsities of evil**.

422. **Falsities of the concupiscences of the natural man** springing from their evil loves. Sig.

447. See FAITH ALONE.

654. 'For 1600 furlongs' = mere **falsities of evil**.

924. 'A lie,' here, = **falsities of evil**, which in themselves are evils; thus **falsities** confirming evil, which are the same as the evils confirmed.

E. 237⁶. See THORN.

—'. Because truths cannot be together with **falsities of evil**. . . and therefore, when **falsities from evil** reign, communication with Heaven is taken away. . .

257⁷. 'The seven unclean Spirits' = all **falsities of evil**. . .

512. That when the love of self occupies the natural man, it turns everything scientific therein into **falsity of evil**. Sig.

519. 'The name of the star is wormwood' = truth mixed with **falsity of evil**. 520², Ex.

573. **Falsities of evil**. . . innumerable, conspiring against the truths of good. Sig.

645. That truths with them are turned into **falsities from evil**. Sig.

716³. The reason **falsities from evil** have power, which is signified by the ten horns of the dragon, is that **falsities from evil** have power over those who are in **falsities from evil**. . . And these **falsities from evil** can be expelled from a man only little by little. . . for they constitute his life; and as the state of man is such at the end of the Church, the **falsities of evil** have

power; although they have no power whatever against truth from good. By His Divine truth, the Lord could at once cast out the falsities of evil which are with man, but this would at once cast the man into Hell . . .

734. 'War in Heaven'=combat of falsity against truth, and of truth against falsity . . . Falsity, here, means falsity from evil, and truth means truth from good.

— All those are in falsity of evil who have thought nothing about Heaven and the Lord in their life, but only about themselves and the world. Ex.

920². The production of falsity from evil. Ex. —⁴. 922. Sig.

976. That from this they are in falsities of evil. Sig. —. The reason falsified truth is falsity of evil, is that evil falsifies truth.

996. In proportion as he can see truth, falsities of evil do not stand in the way . . .

— But falsities from evil do not enter . . . in the first age of man . . .

Fame. See REPUTATION—*fama*.

Familiar. *Familiaris*.

Familiarity. *Familiaritas*.

A. 1637². The language which is familiar to Spirits.

1641. With all the familiarity of friendship . . .

1649. It has become familiar. 1788. D.2957. 3040.

1664^e. The way of writing customary in those times.

1880². After it became familiar, they ceased to wonder.

3469². Until it had become so familiar to them . . .

7398. The things which have become familiar . . . 7935².

H. 97. It is familiar to man to say . . . D.3465.

322. In familiar discourse . . .

338. A way familiar in the other life.

M. 274. (Used in the sense of property.) 282^e.

286. His wife knows his private life.

290. The fear of domestic ruin.

291. Rivalries now familiar.

299. The private and personal affairs of her suitor.

319. Domestic affairs.

341³. This customary thing in the world . . .

T. 796². He began to speak to me more familiarly.

D. 1761. Which are familiar in the World of Spirits. 2047.

2500. They make familiars for themselves by flattery . . .

2681^e. Kings, with whom there is no familiarity.

2787. That this was familiar to all . . .

3382. The things which were familiar at that time.

3521. This is the case with everything familiar.

3577. Occurs.

3605. When one chamber had become familiar to me . . .

3821. This deed is familiar to them.

4220. This idea remains, and becomes familiar . . .

4221. They are familiar, so that he does not know he has them.

4222. When this often recurs, it becomes familiar . . .

4486. From customary simulations . . .

4731. Friendships and familiarities there, are not procured by company, but by likenesses of minds.

D. Min. 4810. The familiarity of intercourse . . .

J. (Post.) 270. The English genius does not admit others into familiarity.

Familiar. *Tritus*. T.338².

Family. *Familia*.

A. 313^e. Thus one family . . . may be distinguished from another.

470. Distinguished into houses, families and nations. . . . A family was composed of houses fewer or more, of which one dwelt not far from another, but still not together. 1159³.

917. 'According to their families' (Gen.viii.19)=pairs. . . All things were now so reduced to order . . . as to represent families. With a regenerate man, goods and truths . . . have a mutual regard for each other . . . like families from one stock . . . 9079. 9807. 9841^e.

1159. 'According to their families' (Gen.x.19)=according to the probity of each.

—². The reason 'families' = probity, and also charity and love, is that all things of charity and love are circumstanced in the Heavens as are consanguinities and affinities, thus as are families. 3612.

1216. 'According to their families' (ver.20)=according to their morals—*mores*.

1251. 'According to their families' (ver.31)=according to their differences as to charity.

1254. 'These are the families of the sons of Noah' (ver.32)=the worships of the Ancient Church in particular. . . No families can be meant but those of spiritual and celestial things.

1261. 'Families'=goods, when predicated of nations; and truths, when of peoples. Ill.

1358. Cities, then, were families; and a number of families were a nation.

1424. 'In thee shall all the families of the ground be blessed' (Gen.xii.3)=that all goods and truths are from the Lord. . . 'Families' have a like signification to 'nations' and 'peoples' . . .

1758. Each Society or family of Spirits . . .

2943. In the Ancient Church . . . cities were cohabitants of separate families; the family of a single parent constituted a city. Examps. 4478.

—². They had it from the most ancients that nations and families represented the heavenly Societies, thus the things of love and charity.

3020. All things in man are as one house, that is, one family . . . 3129.

3154³. 'To my family' (Gen.xxiv.38)=the truth which is from the Divine.

[A.] 3665⁴. Knowledges are circumstanced as are nations, **families**, and houses . . .

3709. 'In thee shall all the **families** of the ground be blessed' (Gen.xxviii.13)=that all the truths of good of doctrine shall be conjoined with good. . . '**Families**' =goods, and also truths of good.

4317⁴. Each **family** has some peculiar evil or good by which it is distinguished from other **families** . . . D.2426.

5598². In Heaven . . . the varieties are disposed by the Lord so as to have relation to **families**, in which are brothers, sisters, etc.

6690. The scientifics in the natural mind . . . are circumstanced not unlike **families** . . .

7833. Each **family** within a tribe=a special good ; thus the good of one in special as distinguished from the good of another.

7836². The consociations of the sons of Israel according to tribes, **families**, and houses, represented the Societies in Heaven. Ex. —².

7916. 'According to your **families**' (Ex.xii.21)= according to the good of each truth. '**Families**,' when said of the sons of Israel, by whom is represented the Spiritual Church, = the goods of truth. . . (For) '**families**' are the things which descend from good through truth, and are the goods of truth.

8380. (The inhabitants of Jupiter) care little for worldly things ; for **families** dwell together.

8542. If (such wrong opinions) have crept into any **family**, that **family** is taken away from the midst of them . . . by privation of their breathing . . .

8954. There are no cities (in Saturn), but they live distinguished into **families** . . . thus a man and wife with their children . . .

9358. See EARTH-tellus. 10813. 10836.

10814. See DOMINION.

T. 377². The generation of spiritual **families** . . .

D. 2463. Certain from the **families** of Spirits . . .

E. 340²¹. 'The **families** of the earth'=truths. 355²³. 555¹⁰.

988⁶. There was such a correspondence of the **families** on earth with the Societies in the Heavens.

Famine, Hunger. *Fames.*

Hungry. *Famelicus.*

A. 1327⁶. '**Famine**,' etc. (Jer.xxix.18)=penalties of profanation.

1458². 'To draw out the soul to the **hungry**' (Is. lviii.10)=the goods of charity in general. (=one who longs to be instructed in the truths of faith. 9050⁷.)

1460. 'There was a **famine** in the Land' (Gen.xii.10) =a scarcity of Knowledges. —²,III. 1464. 3316⁴. 3353⁹. 3364. 3708⁷.

—². '**Famine**' relates to vastation as to celestial things. 2799⁷. 2851⁶.

—³. 'The **hungry** soul' (1's.evii.9)=those who long for Knowledges. (=a longing for good. 2930⁴.)

2075⁴. 'A **famine** in the city' (2 Kings xxv.3)=that nothing of faith was left.

4017⁶. '**Hunger**'=the appetite, longing, and thus the affection of imbuing good. Ex.

4844⁵. Some (of those who are being instructed by the Lord in truths and led to good) are called 'the **hungry**.'

—¹². A **famine** in the Land because there was no rain (1 Kings xvii.)=the vastation of truth in the Church.

5192. 'The seven years of **famine**' (Gen.xli.) are of the following state, when there is nothing of good in scientifics, except what is from the Divine Celestial of the Spiritual . . .

5270. 'Shall be seven years of **famine**' (ver.27)=the apparent failure and privation of truth.

5277. 'There shall arise seven years of **famine** after them' (ver.30)=the following states, when there is a failure of truth. 5279.

5281. 'A **famine**'=a failure of the Knowledges of good, thus a failure of truth. 5300.

5342. The seven years of **famine**, and the support then from the collections of food=a state of regeneration by means of truths adjoined to good which were stored up in the interiors.

—³. This takes place in the state which is signified by 'the seven years of **famine**.'

5349. See DESOLATE. 5360. —^e. 5362. 5369. 5372. 5376. —². 5415. 5576. 6110. 6144.

5462. 'Carry provision for the **famine** of your houses' (Gen.xlii.19)=that in the desolation of truth in which they were, they were at liberty to take counsel for themselves. . . '**Famine**'=failure of Knowledges, and desolation. —^e. 5536².

5576. **Famine** in the Spiritual World is not **famine** for food . . . but is **famine** for such food as nourishes their minds . . .

5579. When this food has ceased in use, **hunger** again ensues. In the Spiritual World, this **hunger**, which is want of spiritual things, is the evening. . . They come into this evening, or spiritual **hunger**, in order that they may long for truths and goods ; for when these are hungered for—*esuriantur*, they yield better nourishment, as material food does to a **hungry** person.

5893. '**Famine**' (Gen.xlv.6)=a failure of good. 6079.

6078. When this spiritual food is wanting to Angels, they are in . . . **hunger**.

6110. '**Famine**'=a failure of good and of Knowledges. Refs.

6111. '**Famine**'=desolation.

6829². In temptation, man is in **hunger** for good, and thirst for truth. 8352².

7102². In the Word are mentioned four kinds of vastations and punishments . . . '**Famine**'=the vastation of good and the punishment of evil. —³,III.

8408³. 'A **famine**' (2 Kings iv.38)=a failure of the Knowledges of truth and good.

8413. 'To kill this whole congregation with **hunger**' (Ex.xvi.3)=that they would expire from the failure of delight and of good. . . '**Famine**,' here,=a failure of the good of pleasures.

9198⁵. 'A great **famine** over all the Land' (Luke iv. 25)=the vastation of the external Church; for 'a **famine**'=the failure and desolation of truth and good. Refs.

9412⁵. 'Not a **famine** of bread, nor a thirst for water, but of hearing the words of Jehovah' (Amos viii.11)=scarcity and failure of the Knowledges of good and truth.

10219⁵. 'The seven years of **famine**' (2 Sam.xxiv.13) . . . By '**famine**' is signified a failure and scarcity of the goods and truths which are of faith and love; for these are signified by the bread, food, wheat, barley, oil, and wine which fail while the **famine** lasts.

R. 323. '**Famine**' (Rev.vi.8)=evils of life.

—². '**Famine**'=the deprivation and rejection of the Knowledges of truth and good which originate from evils of life. It also=ignorance of the Knowledges of truth and good which originates from their failure in the Church. And it also=a longing to know and understand them. Ill. E.386, Ill.

—⁴. '**Famine**,' when mentioned in the Word,=the destruction of spiritual life by means of evils. E.386⁷. Ill.

765. '**Famine**' (Rev.xviii.8)=the deprivation of the understanding of all truth. (=when there is mere evil and falsity. E.1125.)

E. 131⁹. '**Famine** within the city' (Jer.xiv.18)=the failure of all truth in doctrine.

—¹⁰. '**Famine**'=a failure of the Knowledges of truth and good. 315⁶. 734²⁴.

175¹². '**Famine** and pestilence'=a failure and consumption of truths.

223⁵. 'Those who are **hungry** and **thirsty**'=those who long to know good and truth. 257². 295¹¹. 730²⁵. —²⁷.

388²⁰. '**Famine**'=the deprivation of the good of love . . . through falsity.

540⁵. '**Famine**'=the deprivation and failure of truth.

652²⁵. '**Famine**'=the deprivation, failure, ignorance, and at the same time desire of Knowledges. 654¹⁰. —⁶⁶.

750¹⁰. '**One who is hungry**'=one who longs for good. —¹¹.

811⁹. 'Such as are for the **famine**, to the **famine**' (Jer.xv.2)=that those who reject truths perish through falsities.

817⁹. 'I will kill thy root with **famine**, and it shall kill thy remnant' (Is.xiv.30)=that all truths, from their primes to their ultimates, will perish through falsities.

Fan. *Ventilabrum.* T.176. 258.

E. 374¹⁴. 'A fan' (Matt.iii.12)=separation.

Fanatic. *Fanaticus.* A.9424². T.58^e. 628.

J.(Post.)295^e.

Fanaticism. *Fanaticismus.* T.94.

Fane. *Fanum.* R.926². M.78². —⁴. T.338^e. J.(Post.)282. 5M.14.

Far. *Procul.*

See under AFAR.

D. 2382. They who are **far off** hear and perceive more exquisitely what is thought and spoken than they who are near.

Far be it. *Absit.*

A. 2255. 'Far be it from thee'=the Lord's horror. 2257.

Far off, To be. *Elongare.*

Removal to a distance. *Elongatio.*

A. 2685. 'To be **far off**' (Gen.xxi.16)=to be absent.

7457. That they would quite **remove** themselves. Sig.

7461. 'Not to go **far away**' (Ex.viii.28)=not to be far off.

9261. 'Thou shalt set thyself **far away**' (Ex.xxiii.7) =aversion.

— This is from the **removals to a distance** which appear in the Spiritual World . . .

10546. 'By **removing far** from the camp' (Ex.xxxiii. 7)=remote from those externals . . .

D. 3606. *Elongata.* E.1024.

Farrago. *Farrago.* A.927².

Fascinate. *Fascinare.*

Fascination. *Fascinatio.*

Fascinator. *Fascinator.*

Witchcraft. *Fascinium.*

A. 4227^e. (The art of fascinating there.) D.1822. 3090. 4828. E.1107.

P. 130. It **fascinates** the external of thought.

R. 439². Can **fascinate** the understanding . . . E.715². 462². This was spiritual **witchcraft**. Des.

D. 3137. They were interior magicians, **fascinator**s . . . 3719^e. They can thus **fascinate** men. 3723.

5306. They **fascinate** a holy external before the eyes.

D.Min. 4753. This is **fascination**, or the taking away of the power of another.

4754. Their **fascination** consists in this . . .

4759. They attack all they meet with their **witchcrafts** . . .

E. 544. Not by any persuasive **fascination**.

556. This speech **fascinates** and infatuates the minds of others . . .

590². See ENCHANT.

J.(Post.) 26. See PERSUADE.

De Conj. 93. The women **fascinate** the men, and the men the women, by diabolical arts.

Coro. 33. As if it were to **fascinate** their souls. Sig.

45. The Hells of the Ancient Church . . . exercise their arts . . . by means of **witchcrafts**, etc.

Fashion. *Fabricare.*

Fabric. *Fabrica.*

Fashioner. *Fabricator.*

W. 417^e. The fabric of the lungs.

D. 6071. He so fashioned the Societies . . .

E. 587⁷. 'To fashion the iron with the tongs' (Is. xlv.12)=to hatch falsities.

—⁸. 'The fashioner of a lie' (Hab.ii.18)=him who hatches falsity.

Fast. *Jejunare, Jejunium.*

Fasting. *Jejunus.*

Fasting. *Jejunatio.*

A. 429³. They could fast for many days . . .

4779^e. Jejunium, occurs.

9050⁷. 'A fasting soul' (Is.xxix.8)=a longing to learn the goods . . . of faith.

9182¹⁰. 'They will fast when the bridegroom is taken away from them' (Matt.ix.15)=that they are in an unhappy state when good is no longer conjoined with truths.

E. 375²⁴. 'To fast'=to mourn; because they fasted when they mourned.

730¹¹. 'Fasting' (Matt.iv.2)=affliction, such as exists in the combats of temptations.

750¹⁰. 'A fasting soul'=no understanding of good.

1189². 'To fast'=to mourn on account of the failure of truth and good.

Fasting. *Inedia.* D.6081.

Fat. *Adeps.*

A. 100r⁴. 'Fat' (Lev.iii.17)=celestial life.

394¹². 'Fat of the kidneys of wheat' (Deut.xxxii.14)=the Celestial of love and charity; and as 'fat,' or 'fat-pinguedo,'=what is celestial . . .

399³. 'The fat of lambs' (id.)=the charity of innocence.

4581¹¹. 'They did eat the fat of the sacrifices' (ver.38)=they destroyed the good of worship.

9299. 'The fat of My feast shall not pass the night even to the morning' (Ex.xxiii.18)=the good of worship not from proprium, but from the Lord always new.

—, 'Fat,' or 'fat-pinguedo'=the good of love. Refs.

10029. 'Thou shalt take all the fat' (Ex.xxix.13)=good accommodated.

10032. 'The two kidneys and the fat upon them' (id.)=the interior truth of the external man, and the good thereof.

10033. The reason all the fat was to be burned upon the altar . . . was that it=Divine good.

—⁴. That 'fat,' or 'fat-pinguedo'=Divine good. Ill.

—⁵. Therefore the Israelitish people were utterly forbidden to eat fat and blood. 10040.

10070. 'Thou shalt take the fat from the ram' (ver.22)=good in the Heavens.

10072. 'The fat covering the intestines' (id.)=good in ultimates.

E. 167⁶. 'Fat'=the good of love. 365²⁶. 374¹².

329⁹. As the fat in the sacrifices=the Divine good . . . they were forbidden to eat it. Ex. 617²⁵. 1159⁴.

357². 'The fat of the mighty' (2 Sam.i.22)=evils overcome and dissipated.

374¹¹. 'Fat'=celestial good.

617²⁴. 'Fat'=interior goods.

619¹⁰. 'The fat of wheat'=the delight of spiritual good.

730¹⁰. These were partly represented by the fats which were sacrificed from the bullock and from the second goat.

1159². 'To satisfy the soul with fat and fat-pinguedo' (Ps.lxiii.5)=to be filled with the good of love and the joy thence derived.

Fat. *Pingue.**

Fat. *Pinguis.*

Fatness, or Fat. *Pinguedo.*

Fat, To make. *Pinguefacere.*

A. 353. 'Their fat' (Gen.iv.4)=the Celestial itself, which is of the Lord.

—, All these (celestial things) were represented by the fats in the sacrifices. Enum.

—, Therefore the Jewish people were forbidden to eat any fat from beasts.

—². That 'fatness'=celestial things, and the goods of charity. Ill.

—, 'Fatness is not meant, but celestial spiritual good.

—, 'Fatness' (Ps.xxxvi.8)=the Celestial which is of love.

—, 'My soul shall be satisfied with fat and fatness' (Ps.lxiii.5)=what is celestial.

—, Hence the firstfruits of the earth were called 'fatness.'

415. The goods of love, of which 'a fat (pasture)' is predicated (Ezek.xxxiv.14). —².

2184. See BUTTER, MILK, and OIL, here.

2341². 'Fat things,' and 'marrowy ones'=goods.

3579. 'God give thee . . . of the fatnesses of the earth' (Gen.xxvii.28)=from the Divine good.

3600. 'Of the fatnesses of the earth shall be thy dwelling' (ver.39)=life from Divine good.

3941². See FAT-*adeps.* 9299. 10033⁴. E.1159².

5200. 'Fat in flesh' (Gen.xli.2)=which are of charity. 'Fat,' or 'fatness'=what is celestial, and is predicated of the good which is of love and charity.

5213. 'Fat and good' (ver.5)=into which the things of faith and charity can be applied. 'Fat,' when predicated of the scientific signified by 'the ears of corn,'=things receptive of the good of faith . . .

5943. 'Ye shall eat the fat* of the land' (Gen.xlv.18)=the appropriation of good there.

—, 'Fat'*=what is celestial, or good . . . not only the fat* which is in an animal, but also the fat* from

any other source ; as butter, oil : and the things which derive anything from fat* = good in proportion as they derive from it ; as milk, honey, gum.

—². That 'fatness' was a representative of celestial good, thus of the love which is from the Lord, is evident from the burnt-offerings and sacrifices, in that all the fat was burnt upon the altar ; and that there was from it an odour of rest to Jehovah ; and also from the fact that the sons of Israel were forbidden to eat fat. —³, Ill.

—⁵. The fat and its being burnt = the veriest Divine Celestial itself, which is the good of love from the Lord. Ill.

—⁷. 'Fatnesses' = the goods of love and of charity.

—¹⁰. As 'fatness' = good, it is adjoined to such things as are not fat in themselves, but which = goods ; thus 'fat'* and good are as it were the same thing. Ill.

6409. 'His bread fat' (Gen. xlix. 20) = delight from good. 'Fat' = delight ; for 'fatness' = what is celestial, or the good of love ; but when 'fat'* is mentioned and is joined to 'bread,' which = the good of love, then 'fat'* = the delight which is of that love. E. 438⁴.

7729⁷. 'To eat the flesh of the fat'* (Zech. xi. 16) = to turn good into evil.

9391⁵. See FATTED.

9780⁸. To make fat the head with oil' (Ps. xxiii. 5) = to endow with celestial good.

P. 231⁶. The Jews forbidden to eat fat and blood (Lev. iii. 17 ; vii. 23, 25) = lest they should profane holy things ; for 'fat' = Divine good ; and 'blood,' Divine truth.

R. 782. 'Things fat and splendid' (Rev. xviii. 14) = celestial and spiritual affections of good and truth. (= goods and truths, and happy and magnificent things. E. 1159.)

—³. That 'fat things' = celestial goods and their affections and delights of affections. Ill.

952². Fat in mind.

E. 252⁷. 'A feast of fat things' = the appropriation and communication of goods.

324¹⁷. 'To bring burnt-offerings of fat things' = worship from the good of celestial love.

376⁸. 'Fatnesses of the earth' = the celestial things which are of the good of love.

—³¹. 'The head of the valley of the fat ones' (Is. xxviii. 1) = the intelligence of the natural man.

439⁶. See EGYPT. 627¹³. 654²¹.

483¹⁰. 'Fatness' (Ps. xxxvi. 8) = the good of love.

617¹⁰. 'To be delighted in fatness' (Is. lv. 2) = to be delighted from good. (= to be in happiness and blessedness. 1159².)

644¹². 'Fat and wealthy' (Is. xxx. 23) = full of the good of love and of the truths thence derived.

1159². The reason 'fat things' = goods and the happinesses thence, is that the fatness is the best of the flesh ; and because it is like oil, which = the good of love. Ill.

—³. 'A feast of fat things, of fat things full of

marrow' = good both natural and spiritual with joy of heart.

—⁴. 'Fats,'* in the opposite sense, = those who nauseate good, and who despise and reject it very much. Ill.

Fate. *Fatum.*

A. 6487. Spirits who impressed on themselves something of fate or absolute necessity . . . But they were shown that . . . it is not from necessity. Examp.

S478⁶. Such refer all things to fate . . .

M. 229⁶. It is said as from fate . . . and it is meant from the Divine Providence . . . 316⁶.

T. 798⁸. (Calvin said) Everyone else is written down for his . . . fate.

D. Min. 4692. On Providence, and on fate.

Father. *Pater.*

A. 160. 'To leave father and mother' (Gen. ii. 24) = to leave the internal man ; for it is the internal man which conceives and bears the external.

423. (Jabal and Jubal were called 'fathers,' as originators.)

1412. 'From the house of thy father' (Gen. xii. 1) = such interior things (as affections and scientifics).

1414. See HEREDITARY. 1438. 1444.

— That which a man derives from his father, remains to eternity. 1444².

1448. The Lord's first worship of His Father, from the Celestial of love. 1454.

1475². How the Lord was instructed by His Father according to all order. Tr.

1573³. The hereditary evil from the father is interior and remains to eternity ; for it can never be eradicated. Such the Lord had not, because He was born from Jehovah the Father . . .

1815. Whatever the Lord received from the Father was Jehovah in Him . . .

— Man receives from his father all that is internal : the soul itself, or life, is from the father . . . In a word, the interior man, or spirit itself, is from the father ; but the exterior man, or body itself, is from the mother : as everyone may apprehend from the fact, that the soul itself is implanted by the father . . . and whatever is added afterwards is from the mother. 4963².

1853. 'Thou shalt come to thy fathers in peace' (Gen. xv. 15) = that nothing of goods and truths shall be injured . . . 'Fathers,' here, = the same as daughters and sons together ; (that is,) goods and truths.

— 'To come to their fathers' = to pass from the life of the body into the life of the spirit. 3255.

1893. The internal man with the Lord was Jehovah Himself, for He was conceived from Jehovah ; and therefore He so often mentioned His 'Father' . . .

1921². In proportion as human offspring recede from the likeness of their father, they recede from the father . . . Hence it is that the love of a father towards his children is diminished according to their advance in age. It was otherwise with the Lord . . .

[A.] 2004. 'Thou shalt be for a **father** of a multitude of nations' (Gen.xvii.4)=the union of the Human essence with the Divine one. . . '**Father**'=from Himself; that is, from the Lord. 2005, Ex. 2011.

—³. It is this reciprocal union which the Lord means when He attributes to the **Father** what belongs to Himself, and to Himself what belongs to the **Father**. Ill. 2025⁴, Ex. 2026.

—⁵. Hence it is evident that the Lord was not another than the **Father**, although He spoke of the **Father** as of another; and this by reason of the reciprocal union which was to be effected. Shown.

—^e. (Thus) in Heaven they know no other **Father** than the Lord; because the **Father** is in Him . . . and when they see Him, they see the **Father**. 2293. 2305. 7089.

2005. The soul is from the **father** . . . The Lord's internal was from the **Father**, thus was the **Father** Himself. Hence He says that the **Father** is in Him; that 'I am in the **Father**, and the **Father** in Me; he that seeth Me, seeth the **Father**;' that 'I and the **Father** are one' . . .

2329⁴. See DIVINE ITSELF. 2447⁶. 3736. —. 4207. 4235. 5110². 9818⁶. 10052². 10067². —⁵. 10823⁶. R.222². T.82^e. E.1069². De. Dom. 70.

2465². 'Our **father** is old' (Gen.xix.31)=that it is no longer known what good is.

2554^e. Unless it had been said that they should adore the **Father**, although there is no access to Him except through the Son . . . it would not have been received.

2557. 'She is the daughter of my **father**, but not . . . of my mother' (Gen.xx.12)=that the Rational is conceived from celestial good as a **father**, but not from spiritual truth as a mother. Ex.

2586. All the conception of doctrine is from good as a **father**, but it is born through truth as from a mother.

2649². He thus became one with the **Father**.

2663^e. '**Father**, Son, and Holy Spirit,' in the internal sense, are not three Gods, but one.

2803. See DIVINE GOOD. —³. 3246². 3704. 4644^e. 8724. 10047². 10196². E.254³. Ath.156.

— . The reason 'the Son'=Divine truth, and 'the **Father**' Divine good, is that the union of the Divine essence with the Human one, and of the Human one with the Divine one, is the marriage of Divine good with truth, and of truth with good . . . Good itself is 'the **Father**,' and truth itself is 'the Son;' but as there is a Divine marriage of good and truth, and of truth and good, the **Father** is in the Son, and the Son in the **Father**. Ill.

—⁴. Hence the Lord so often said that He went to the **Father** . . . Ill.

3036^e. 'The house of my **father**' (Gen.xxiv.7)=the maternal Hereditary as to evil.

3061. The communication of the Divine Itself which is the **Father** with the Divine Human which is the Son, Sig. 3285, Sig.

3128. Internal good is called 'the **father's** house' . . . All good and truth is born through the influx of internal good as a **father**, into external good as a mother.

3154³. 'Thou shalt go unto my **father's** house' (Gen.xxiv.38)=good which is from the Divine.

3255. **Fathers**, with them, =goods.

3299. Whatever is born derives its being from the **father**, and its manifesting from the mother . . . The Natural as to good is conceived from rational good as a **father**; and as to truth, is conceived from rational truth as a mother. 3677.

3441. The conjunction of man with the Divine Itself which is called 'the **Father**,' is through the Divine Human which is called 'the Son;' thus through the Lord . . .

3518. Every man receives domestic good from his **father** and from his mother, which goods are distinct from each other; that which he receives from the **father** is interior; and that from the mother is exterior. With the Lord, these goods were perfectly distinct, for the good which He had from the **Father** was Divine, but that from the mother was contaminated with hereditary evil. That good in the Natural which the Lord had from the **Father** was His proprium . . .

—². (So) the good which a man receives from the Lord as a new **Father** is interior . . .

3528. 'Perhaps my **father** will feel me' (Gen.xxvii.12) =the inmost degree of perception. . . '**Father**'=good; here, Divine.

3599². The natural good of the Lord's infancy, which was Divine from the **Father**, but human from the mother . . .

3670. 'Abraham'=the Divine called 'the **Father**.' 3673.

3690². When being regenerated, they receive another **Father** . . .

3703. The reason '**father**'=good, is that it is good from which are each and all things . . . Ill.

—². (Thus) good is as a **father**, and truth is as a mother; and therefore '**father**'=good; and 'mother,' truth; and, in fact, the good and truth from which come lower or derived goods and truths . . . Ill.

—⁷. In all these passages, '**father** and mother'=good and truth; and, in the supreme sense, the Lord as to Divine good and Divine truth.

— . To be 'called **father** on earth' is not forbidden, but to acknowledge at heart any other **father** than the Lord.

—⁸. The like is involved by what the Lord said to (him) who said, 'Suffer me to go and bury my **father**' (Matt.viii.21). For a **father** on earth relatively to the **Father** in Heaven . . . is as a dead to a living one.

—¹¹. 'My **father** and my mother have forsaken me' (Ps.xxvii.10)= . . . when man observes that of himself he cannot do anything good or know anything true.

—¹². 'Instead of thy **fathers** shall be thy sons' (Ps.xlv.16)=that Divine truths shall be as Divine goods.

—¹³. '**Fathers**,' here, (Deut.x.15)=the Ancient and Most Ancient Churches, which are so called from the love of good and truth in which they were . . .

—¹⁹. (Thus) '**father**,' in the genuine sense, =good; and in the supreme sense, the Lord.

—²⁰. 'Father,' in the opposite sense, =evil; and 'mother,' falsity. Ill. 6306³.

3704⁵. As priests represented the Lord as to Divine good, they were called 'fathers.' Ill.

—⁸. That the Lord is one with the Father. Ill.

—⁹. 'The Father,' here, =Divine good; and 'the Son,' Divine truth; both in the Lord. (3705³). From the Divine good, which is 'the Father,' nothing can . . . go forth but . . . Divine truth, which is 'the Son.'

—⁹. 'The Father sending Him' =that He proceeds from the Father.

—¹¹. They who are in Divine good are they who love; hence it is said that 'he shall be loved by the Father' . . .

3705³. 'The Father having given' =that it was from the Divine good which was His, thus from His Own. —^e.

3736. 'I shall return in peace to the house of my father' (Gen.xxviii.21)=even to perfect union. 'The father's house,' when predicated of the Lord, =the Divine itself in which the Lord was from His very conception; and 'to return to that house' =to the Divine good itself, which is called 'the Father.'

—¹¹. That 'He came forth from the Father' =that the Divine Itself assumed the Human; that 'He came into the world' =that He was as a man; and that 'He went to the Father' =that He united the Human essence to the Divine essence. Ill.

3794. 'Which was her father's' (Gen.xxix.9)=from good as to origin. 3803.

3857⁶. The disciples could not but think that . . . God the Father was supreme in His kingdom, and the Son next to Him.

3863¹¹. 'No one having seen the Father but He who is with the Father' (John vi.46)=that Divine good can be acknowledged only by Divine truth. . . Hence the internal sense is, that no one can have celestial good unless he acknowledges the Lord.

3952². (Thus) the Divine marriage itself of the Lord is not between good Divine and truth Divine in His Divine Human, but between the good of the Divine Human and the Divine Itself; that is, between the Son and the Father; for the good of the Divine Human is what is called 'the Son of God,' and the Divine Itself, 'the Father.' 3960².

3960. See DIVINE HUMAN. 6849⁵. 10267². 10738⁴. L.29. —². 32⁶. —⁷. 34². 35. P.262⁴. —⁷. R.613. 618². —^e. T.73³. 98. —². 112⁴. 154⁶. 538². D.5244². etc.

4069. 'Return to the Land of thy fathers' (Gen.xxxi.3) =that now He should betake Himself nearer to good Divine.

4075. 'The God of my father hath been with me' (ver.5)=that all things which He had were from the Divine.

4077. 'Father,' here Laban, =mediate good. 4111. 4159.

4121. Goods and truths acknowledge no Father but the Lord.

4145. See DESIRE—*desiderare*.

4180. 'The God of my father,' when predicated of the Lord, =the Divine as to good.

4207. 'The God of their father' (ver.53)=from the supreme Divine. . . For 'father' =good; and the Lord's Father, or 'the Father' when mentioned by the Lord, =the Divine good which is in Him. The Divine good is the supreme Divine . . .

4317⁴. The hereditary evil from the father is interior . . . and cannot be easily eradicated. 4644².

4334². 'But My father only' (Matt.xxiv.36)=that the Lord alone knows the state of the Church as to good and truth in special . . .

4447. The good of the Church is the father; and the truth thence derived is the son: hence 'father' =good; and 'son,' truth. 4973⁷.

4674. 'Joseph brought to their father their evil report' . . . 'Father,' here, =the good of the Ancient Church. 4680. —^e.

4844⁶. The Lord is called their Father, because He leads them like a father; and this through truth into good . . .

5041. See BE. 10738⁵.

5117³. See ANCIENT CHURCH. 6304. 6428. 6846.

5147⁶. 'To do the will of the Father, and to perfect His work' (John iv.34)=the Divine good in act . . .

5353. 'All the house of my father' (Gen.xli.51)=the removal of hereditary evils.

5506. 'To Jacob their father' (Gen.xlii.29)=the good of natural truth.

5581. See CHURCH.

5616. 'Israel their father said to them' (Gen.xliii.11) =perception from spiritual good. . . He is called 'their father,' because the truths which his sons represent are from this good as a father. 5680.

5680. 'Thy servant our father hath peace' (ver.28) =that it is well with the good *a quo*.

5689³. That which gives essence is as a father . . . and that which gives clothing is as a mother . . .

5902. 'He hath set me for a father to Pharaoh' (Gen. xlv.8) = . . . that from him, as from good, is the Natural.

5906. 'Go up to my father' (ver.9) =to spiritual good (6084. 6102. 6499. 6514.) . . . How spiritual good is the father of the Celestial Internal. Ex.

5998. Each of the fathers of the Israelitish nation worshipped his own god. Ill.

6041. '(Joseph said) to his father's house' (Gen.xlvi. 31) =the perception of the goods there.

6050. 'Both we, and also our fathers' (ver.34) =that it was so from the first goods.

—¹¹. In many places, 'fathers' do not mean Abraham, Isaac, and Jacob, but those who were of the Ancient Church who were in good. 6075, Ill. 6182.

6138². 'Whoever loveth father and mother more than Me, is not worthy of Me' (Matt.x.37) =the things which are proper to man from heredity.

6197⁶. No one in Hell acknowledges the Lord . . . but they are not unwilling to hear of the Father the Creator of the universe.

[A.] 6492. My father appeared to me in a dream. I said that after a son has become his own master, he ought not to acknowledge his father as his father, as before : for the reason he is to be acknowledged during education is that he is then in the place of the Lord . . . But when he becomes his own master . . . the Lord is his Father . . . D.2821.

6674³. See *ASK-peterc.*

6690. The things of the mind were called a house ; the good reigning therein, the father ; the truth adjoined to that good, the mother . . .

6716². The inmost of life of every man, called the soul, is from the father ; but that which clothes that inmost, called the body, is from the mother : the inmost of life, which is from the father, continually inflows and operates into the external which is from the mother, and endeavours to make it like itself, even in the womb . . . (So with the Lord.)

6756². As (spiritual relationships) derive their origin from one Father, the Lord . . . they who come into Heaven acknowledge no longer any brother, nor even mother and father, except from good and truth . . .

6806. The Lord Knows all in the universe, but not as a Father His sons, except those who are in the good of love and charity.

6876. 'The God of your fathers'=the Divine of the Ancient Church. 6884. 6957. 7649. 8055. 8270. 8652.

6993². The reason 'the Father, Son, and Holy Spirit' were spoken of, was that they might acknowledge the Lord, and also the Divine in Him . . .

7499. The Divine truth proceeds from the Divine good as a Son from a Father. When the Lord was in the world, He made His Human Divine truth, and then called the Divine good, which is Jehovah, His 'Father' . . . 8573². 8705³. 8724.

7833. 'House of fathers' (Ex.xii.3)=the good of one family distinct from the good of another.

8055. 'Fathers' (Ex.xiii.11)=those who are in good and truth.

8328. 'The Father in the Heavens'=the Divine in Heaven, thus the good from which Heaven is. Regarded in itself, the Divine is above the Heavens ; but the Divine in the Heavens is the good which is in the truth that proceeds from the Divine. This is meant by 'the Father in the Heavens.' Ill. 9950².

8652. 'Father'=the Church as to good.

8876. 'Visiting the iniquity of the fathers upon the sons'=the proliferation of falsity from evil thence.

—². In the proximate sense (these words mean) that evil increases with the fathers, and is thus transmitted hereditarily into the children . . . But in the spiritual sense 'fathers'=evils. 8908².

8897. 'Honour thy father and thy mother'=love for good and truth : in the supreme sense, for the Lord and His Kingdom. . . The reason the Lord in the supreme sense is 'the Father,' is that He gives new life to man . . .

9015. 'He that smiteth his father and his mother' (Ex.xxi.15) is to blaspheme the Lord and His Kingdom . . . In the relative sense, it is to blaspheme the good and truth of the Church.

9021. 'He that curseth his father and his mother' (ver.17)=the complete denial of the Lord and His Kingdom by those who are of the Church ; and thus the profanation of the good and truth of the Church.

9185. 'If her father refuse to give her to him' (Ex. xxii.16)=if interior good does not admit conjunction . . . 'Father'=interior good, because from interior good as a father and from interior truth as a mother are conceived and born exterior truths and goods, called 'sons and daughters.' 9199.

9960³. 'To uncover their father's nakednesses' (Ezek. xxii.10)=to reveal these evils from the Hereditary and from the Voluntary.

9971. The invisible God is called the Father.

10053². 'The Father'=the Divine Itself which was in Him ; and 'the Son'=the Divine Human.

10490². 'Father'=the evil which is from the proprium of man.

10623. 'Visiting the iniquity of the fathers upon the sons, and upon the sons' sons' (Ex.xxxiv.7)=the rejection and damnation of evils and of the falsities thence in a long series.

—². For good is the father of truth, and evil is the father of falsity.

10736². He had thought only of the Father . . .

10814. He who is the father of the nation rules ; under him the fathers of families ; and under these the fathers of each house . . . The father of the nation acts from a more interior love . . .

10819. As the Father is in the Lord, and the Father and the Lord are one . . . it is evident that the Lord is God. Ill. 10822.

10822. See TRINITY. L.46².

H. 3. They who have acknowledged the Father alone, and have confirmed themselves in such a faith, are outside of Heaven . . . 6.

4. All infants . . . are initiated into the acknowledgment and faith that the Lord is their Father . . .

382. 'Mother and father'=the truth conjoined with good which procreates.

427. I saw a father speaking to six sons . . .

N. 83². Everyone has interior evils from the father, and exterior ones from the mother. Ref.

J. 9². 'The Father' and 'the Lord' (John xiv.23)= Heaven.

L. 20. That He 'was sent by the Father' means that He was conceived by Jehovah the Father. Ill.

32². In these passages, and in all others where 'the Father' is mentioned, is meant the Divine which was in the Lord from conception . . .

35². When in the state of humiliation, He prayed to the Father as another than Himself ; but in the state of glorification, He spoke to the Father as to Himself. Ill.

S. 67. In the commandment 'Honour thy father and thy mother,' a man by 'father and mother' understands his father and mother on earth, and all who are in the place of father and mother . . . But a spiritual Angel by 'father' understands the Lord, and by 'mother' the

Church . . . And a celestial Angel by 'father' understands the Lord's Divine love, and by 'mother' His Divine wisdom. (Compare E.1083³.)

W. 6. See CONCEIVE.

269. Man derives evil from his father, from whom he has his soul . . . For the seed, which is from the father, is the first receptacle of life; but such a receptacle as it had been with the father; for it is in the form of his love . . .

P. 122. If a man looks to God the Father only, he cannot be purified; nor if he looks to the Father for the sake of the Son. 231⁶.

262⁴. As He was conceived from God the Father . . . are not the Father and Himself one, as the soul and body are one?

—⁵. The Divine Itself *a quo* is what is called 'the Father'; the Divine Human is what is called 'the Son'; and the proceeding Divine is what is called 'the Holy Spirit.' T.172³. E.183¹³.

277³. The soul of everyone is from the father, and it is only clothed with a body from the mother. (Shown by the case of black children of a black father and a white mother; and *vice versa*.) M.206, Gen.art. T.92.

— The seed is the first form of the love in which the father is; it is the form of his reigning love, with its nearest derivations . . . Hence, as a child grows . . . he comes . . . at last to his father's reigning love . . .

330. As every man is formed by the Lord in the womb in the image of God according to the likeness of God . . . it follows that the Lord is the heavenly Father of all men . . . and therefore He says, 'Call no man your father upon the earth, for One is your Father who is in the Heavens' (Matt.xxiii.9); which means that He alone is the Father as to life, and that the earthly father is the father only as to the covering of life, which is the body; and therefore in Heaven no other Father is mentioned than the Lord.

R. 21. 'To God and His Father' (Rev.i.6)=thus images of His Divine wisdom, and of His Divine love. (=the Divine truth, and the Divine good. E.32.)

150. 'As I have received from My Father' (Rev.ii.27) =that they will have this from the Lord, who acquired all power over the Hells, while He was in the world, from the Divine which was in Himself. E.178.

170. 'I will confess his name before the Father, and before His Angels' (Rev.iii.5)=that those will be received who are in Divine good and in Divine truths from the Lord; thus who have the life of Heaven in them. . . 'The Father'=Divine good . . . from the Lord. E.200.

— In the (Gospels) 'the Father' is very often mentioned by the Lord, and everywhere is meant Jehovah, from whom and in whom He was, and who was in Him. . . The Lord spoke of 'the Father,' because by 'father,' in the spiritual sense, is signified good; and by 'God the Father,' the Divine good of the Divine love. The Angels never understand anything else by 'the Father' when that name is read in the Word; nor can they understand anything else, because no one in the Heavens knows anyone as his father, from whom they are said to be born, and whose sons and heirs they are called, but the Lord. (M.250^e.) This is meant by the Lord's words in Matt.xxiii.9. (Thus) 'to confess his

name before the Father'=that they will be received among those who are in Divine good from Him. E.200.

222. 'As I sit with the Father in His throne' (ver. 21)=as He and the Father are one, and are Heaven. . . For the union of the Lord with the Father, that is, with His own Divine in Himself, had for its end that man might be conjoined with the Divine which is called the Father in the Lord; because it is impossible for man to be conjoined with the Divine of the Father immediately, but mediately through His Divine Human. Sig.

—³. It is otherwise with the Divine of the Father. This is not adjoined, but united, to the Lord's Human, as the soul is to its body. Sig.

484². (The notion that God the Father had fallen from grace towards mankind, refuted.)

—³. It is presumption to climb up to God the Father. . .

500. The two things which are antagonistic to (the two essentials of the New Church): *First*, that not the Lord, but God the Father is to be approached.

504². From this it is evident why the men of the Church approach God the Father immediately.

566. (The futility of praying to God the Father, shown by experiment.) T.162.

613. 'Having His Father's name written in their foreheads' (Rev.xiv.1)=the acknowledgment of the Divine and of the Divine Human of the Lord from love and faith with them. 'The name of the Father'=the Lord as to the Divine *a quo* which is called 'the Father,' and at the same time as to the Divine Human which is called 'the Son;' because they are one Person, united like soul and body. Therefore, in Heaven, by God the Father is meant no other than the Lord; and, in the New Heaven, the Lord is also called the Father. The reason the name of the Father is here said to be in their foreheads, is also that the Divine good of the Lord's Divine love is meant by 'the Father' . . .

743². Hence His Human is the Human of God the Father. . .

839⁵. They answered, The words (of the Lord's prayer) are clear, that we must pray to God the Father. . .

—⁶. (The Angels said) We in Heaven read that Prayer daily . . . and we do not think of God the Father, because He is invisible; but we think of Him in His Divine Human . . . and thus to us the Lord is the Father in Heaven. Ill. T.112⁶.

— His Divine Human is 'the name of the Father.' And 'the Kingdom of the Father comes,' when the Lord is immediately approached, and not at all when God the Father is immediately approached.

962⁵. Only when the Lord as to the Divine Human is approached . . . can the Divine which is called 'the Father' be approached. Ill.

M. 118. That the Lord is called 'Father,' and the Church, 'mother.' Ill.

194². 'The father and mother' whom a man is to leave=his proprium of will and proprium of understanding, (which are) to love himself and his own wisdom.

206. A father returns in likeness; if not in his sons, in his grandsons and great-grandsons.

284. The love of children, with the mother, is as the

heart there; and the love towards them, with the **father**, is as the lungs there.

[M.] 393. That this sphere affects . . . the mothers; and the . . . **fathers** from them.

407. **Fathers** who regarded little children with hatred; but who loved them to excess the moment they were made to believe that they were their own.)

T. 82^e. Therefore the Lord so often called Jehovah God His '**Father**,' and Jehovah God called Him His '**Son**.'

97. That by these acts the Lord united Himself to the **Father**, and the **Father** united Himself to Him. Gen. art. 105. 110⁴.

98. That the **Father** and the **Son**; that is, the Divine and the Human, are united in the Lord like soul and body . . . 110.

103. After death every man lays aside the Natural which he took from his mother, and retains the Spiritual which he had from the **father**, together with a certain limbus from the purest things of nature around it . . .

—². As a man's soul is the man himself . . . it is evident whence it is that the mind, animus, disposition, inclination, and affection of the **father's** love dwell in offspring after offspring . . . Hence many families, and even nations, are recognized from their first **father** . . . For in the seed . . . there is a graft or offset from the **father's** soul . . . which may be made either to the likeness of the **father**, or to the likeness of the mother, the **father's** image still remaining within it, which constantly endeavours to put itself forth . . . The reason the image of the **father** is in its fulness in the seed, is that the soul is spiritual . . .

105. Hence the Lord prayed to the **Father** . . . 110³, Ex.

112⁴. What then is the **Father** but the **Son**, and what the **Son** but the **Father**? Sig.

—⁴. That the Divine of the **Father** is of the Human of the **Son**, and the Human of the **Son** of the Divine of the **Father**. Sig.

—⁵. (Thus) the Divine of the **Father** is the soul of the **Son**, and the Human of the **Son** is the body of the **Father**. Whence is the soul of a son but from the **father**? and whence is his body, but from the mother? It is said the Divine of the **Father**, and the **Father** Himself is meant . . .

135⁴. God the **Father** can never be approached, nor can He approach any man . . .

153. That the Lord operates from Himself from the **Father**, and not the reverse. Gen.art.

159². Spirits maintaining that God the **Father**, because He is invisible, is to be approached. (Their arguments.)

166. That the **Father**, the **Son**, and the Holy Spirit are the three essentials of one God, which make one, as the soul, body, and operation with man. Gen.art. 167.

305. 'Honour thy **father** and thy mother . . .' Gen. art.

306. In the spiritual sense, 'to honour the **father** and the mother' = to reverence and love God and the Church. Ex.

307. In the celestial sense, by '**Father**' is meant our Lord Jesus Christ; and by '**mother**,' the communion of saints . . .

308. Hence the Lord created the sun, to be in the natural world as a **father**, the earth being as a mother. For the sun is as a common **father**, and the earth as a common mother . . .

337. Therefore they who approach Him, also approach the **Father** at the same time. 538^e.

370. That there cannot be conjunction with God the **Father**, but with the Lord, and through Him with God the **Father**. Gen.art.

379. See FATH.

—⁴. God the **Father** in a Human form . . .

536². They first approach three gods; afterwards, the **Father** only; and at last no one.

538. That man is 'not to climb up some other way' = not to God the **Father**, because He is invisible . . .

700². In the New Church, God the **Father**, **Son**, and Holy Spirit are acknowledged as one . . .

D. 408. (Lot of those who acknowledge only God the **Father**.) 575.

3790^e. A bed in which lay my **father** and I.

4182. My **father** was often absent from home, and always returned in a state of delight . . .

4191. I dreamed that my **father** fell into the water . . . The Word with me was represented by my **father** when in life.

4340. 'The **Father**' = good; 'the **Son**,' truth; and 'the Holy Spirit,' the good and truth proceeding from Him.

4713. They acknowledge one God, but only the **Father** . . . The only idea they have of the **Father** is as of a universal infinite . . .

4847². In three successive essentials, which are the **Father**, the **Son**, and the Holy Spirit . . .

4876. In their prayers they make supplication to the **Father** . . . and speak to the **Father**, although they know that no one can come to the **Father** except through the Lord . . . and that the **Father** does not hear anyone except mediately through the Lord . . . 5378.

4880. An old man . . . whom some believe to be God the **Father**.

5934^e. They said that the **Father** has all Power . . . not acknowledging the Divine of the Lord except in so far as He receives from the **Father** . . . It was shown that they acknowledged nature for the **Father**.

5941¹. That they who acknowledge the **Father** only, and pass by the Lord, are determined to the loves of the body and the world.

5976. That all the evil are against the Lord . . . but are not against the **Father**. 5988^e.

6025⁴. They believe that the **Father** is the only God . . . and they see the **Father** on high; but they receive answers from a certain Spirit . . . who says he is God the **Father**.

6096. 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.

D. Min. 4793. One who had impressed on himself . . . to imitate my **father**.

E. 32. Therefore, when the Lord mentioned 'the **Father**,' He meant His own Divine in Himself. Ill.

114. They pray to the **Father** . . . when yet no man or Angel can ever approach the **Father** . . . for He is the invisible Divine, with Whom no one can be conjoined in faith and love . . . Ill.

—². (Thus) the Lord is rejected by those in the Church who approach the **Father** immediately . . .

151. They who have thought only of the **Father** . . . make a god for themselves of nature in its least parts . . .

175⁹. '**Fathers**' = goods; 'sons' = the truths thence.

200². The reason '**Father**,' when mentioned by the Lord, means the Divine good which is in the Lord and from the Lord, is that the Lord called His '**Father**' the Divine which was in Himself from conception, and which was the being of His life . . . Ill.

—³. As the Lord is one with the **Father**, He says . . .

—⁴. One reason among many why the Lord so often mentioned 'the **Father**' as another, is that by 'the **Father**' in the internal sense is meant the Divine good . . . Therefore 'the **Father**' is mentioned in order that the Lord's Divine good may be perceived by the Angels . . .

— That '**father**' = good. Refs.

— That '**father**' = the Church as to good, thus the good of the Church; and 'mother,' the Church as to truth, thus the truth of the Church. Refs.

254. 'I sit with My **Father** in His throne' = the Divine good united to the Divine truth in Heaven . . .

—². Why the Lord spoke of His conjunction with men as of His conjunction with the **Father**.

—³. The heat which proceeds from Him as a Sun is the Divine good; this is meant by 'the **Father** in the Heavens.' Ill. 297.

—⁴. That the Divine good is meant by 'the **Father**.' Ill. 267². 295³. 419³. 907².

297. 'The **Father** judgeth no man' . . . 'The **Father**' = the Lord as to Divine good . . .

—². The Divine which the Lord called 'the **Father**' was His own Divine . . . 309².

328³. There is the **Father**; for the **Father** is in Him and He in the **Father** . . . Therefore they who pray to the **Father** . . . turn aside from the way . . .

349⁷. 'The **Father**,' here means the Divine Itself of the Lord which assumed the Human; for this Divine was in Him from conception; and because He was conceived from it, He called it 'the **Father**.'

372⁵. '**Father** and mother' = the Church as to good and truth.

375³. '**Father**' = the Lord; and 'mother' His Kingdom.

403¹⁴. '**Fathers**' = those who were of the Ancient Church. 504²⁵.

411¹⁴. 'The **Father** in the Heavens' = the Divine in the Lord.

422¹⁵. Before the Lord's advent, the Divine proceeded from His Divine which He called 'the **Father**' . . .

433¹⁵. 'The land which I have caused your **fathers** to inherit' (Jer. iii. 18) = the Church which is in Knowledge and in the light of truth.

—³². '**Father**' (John viii. 44) = both those who are from Hell and those of that generation who had lived before, even from the earliest times. 589².

444⁹. '**Father** and mother' = the Israelitish Church. . . . The Church is called '**father**' from good, and 'mother' from truth. 624¹⁹.

449³. The reigning affection with man is from his **father** . . . but with the Lord, the affection or soul from the **Father** was the Divine Itself, which is the Divine good of the Divine love.

504³¹. 'The **father** against the son, and the son against the **father**' (Luke xii. 53) = evil against truth, and truth against evil. (Compare 532¹¹.)

555¹⁶. 'To bewail her **father** and mother a month of days' = that the evils and falsities of her religion are to be buried in oblivion.

—¹⁷. '**Fathers**' = those who are in the goods of the Church; here, those who are in evils. 617²⁹.

600⁵. Therefore they are called 'the blessed of My **Father**.' '**Father**' = the Divine good, from which are all things of Heaven. —².

631. 'Call no man your **father**' . . . Because '**father**' means the Lord, who creates and generates us anew . . . and therefore when a man is in a spiritual idea, he must think of the Lord alone as His **Father** and Master. It is otherwise when he is in a natural idea.

644²³. 'The **Father** in the Heavens' = the proceeding Divine; for all who receive it are called 'the sons of their **Father**;' that is, of the Lord.

659¹⁷. 'Gathered to their **fathers**,' etc. = to those who are like themselves.

710²⁶. 'To leave **father** and mother . . . ' = to leave that evil and falsity which a man has from his religion, and which defiles his understanding; thus from his **father** and mother.

714¹². All who constitute the dragon adore God the **Father** . . .

724⁴. The procreating goods and truths . . . which are in the spiritual man, are as **father** and mother . . .

—³. The love of self and the consequent love of the world are 'their **father** and mother' (which they are to 'hate').

—⁶. 'The **father** shall be divided against the son, and the son against the **father**' = that evil will fight against truth, and truth against evil: 'the **father**,' here, = the evil which is proper to man.

—²⁹. 'The **fathers** shall eat up the sons, and the sons the **fathers**' (Ezek. v. 10) = that evils will destroy truths, and falsities goods.

725⁹. Occurs.

746¹³. As '**father**' = good, and 'the **Father** in the Heavens' = the Divine good . . . for the sake of the spiritual sense in all things of the Word, it is said, that they were not to call their **father** on earth **Father** . . .

In the natural sense they may be called **fathers**, but representatively, namely . . . that the **fathers** of the world are indeed good, and lead their children to good; but not from themselves, but from the Lord. Hence it follows, that although they are called . . . **fathers**, still they are not . . . **fathers**, but the Lord alone.

[E.] 805¹. It is never granted to any man of the Church to approach God the **Father** immediately . . .

—¹⁰. Sight directed to the **Father** conjoins no one.

Sig.

—¹². They who look to the **Father**, even if they acknowledge the Divine of the Lord, do not approach the latter . . .

807². The writings of the **fathers**.

852². 'The **Father**' means the Lord as to the Divine Itself, which was His soul from the **Father**; 'the Son' means the Divine Human; and 'the Holy Spirit' means the proceeding Divine . . .

—³. That when the Lord mentioned 'the **Father**' He meant the Divine in Himself, thus Himself. (Thus) when the Lord mentioned the **Father** and Himself as two, He meant Himself by both; for the soul and the body are one . . . That the Divine which is called 'the **Father**' was the Divine Itself of the Lord, from which His Human came forth, and from which it was made Divine. III.

—⁵. 'The **Father**,' here, means the Divine in the Lord, which was His life, as is the soul of the **father** in every man . . . consequently, the **Father** and the Son are one . . . as the soul and the body.

—⁷. Here the Lord speaks of His **Father** as if He were another . . . Yet, lest they should believe that the **Father** and He are two, He says, 'the **Father** and I are one;' and lest they should believe that they are one only by love, He adds, 'that ye may Know and believe that the **Father** is in Me, and I in the **Father**,' (Thus) by 'the **Father**,' the Lord meant Himself, or the Divine in Himself from conception; and by the Son whom the **Father** sent, He meant His Human; for this was sent into the world by being conceived from God the **Father**, and born from a virgin.

—⁹. As the **Father** and He were one, and the Lord's Divine Human was from the Divine in Himself, all things of the **Father** were His, which is meant by the **Father** having given all things into His hands . . . By 'going out from the **Father**,' and 'returning to the **Father**,' is meant to be conceived and thus to come forth from Himself, and to be united to Himself, as the soul to the body.

—¹⁰. It is here manifestly said that 'the **Father** and He are one;' and that the union is like the union of the soul and the body; thus that it is such a union, that he who sees Him sees the **Father**. . . And as the union was of this character, and no one can approach a man's soul, but the man himself, He says that they were to go to Him, and were to ask the **Father** in His name . . .

—¹¹. As the **Father** and He were one, He says, 'All things which the **Father** hath are Mine' . . . just as all things of the soul are of the man.

899^e. 'To ascend to his **Father**' (John xx. 17) = the

union of His Human with His Divine, when the human from the mother had been fully rejected.

911¹. 'The **father** of the family—*paterfamilias*' = the Lord as to truth from good; '**father**,' Himself as to good; and 'of the family,' Himself as to truths.

966². '**Father**,' in the celestial sense, or the Heavenly **Father**, = the Lord.

— That '**Father**' = the Lord as to Divine good. Refs.

995². They have not marriage love who approach the **Father** as a Person by Himself . . .

1025³. The Divine Itself from eternity is meant by 'the **Father**;' the Divine Human born in time is meant by 'the Son of God;' and the Divine which proceeds from both is meant by 'the Holy Spirit.'

1071^e. When He 'went to the **Father**,' that is, when He became one with the **Father** . . .

1104³. Every man is rational from the soul which is from the **father**.

De Dom. 21. The affection itself which is of love is from the **father**; which, also, is the very life or soul of man; but the clothing is from the mother.

27. They who acknowledge the **Father** as separate and as the only one, worship nature.

52. For the sake of the internal sense, He named Divine good 'the **Father**.'

66. Those within the Church who . . . acknowledge . . . only the Divine of the **Father** cannot be saved . . .

Ath. 4. 'The **Father**' = the Divine Itself; 'the Son,' the Divine Human; and 'the Holy Spirit' the proceeding Divine.

18. The **Father** and the Son are the Lord alone. He is so called because He was in the world in a state of union.

30². What does it matter, therefore, whether I think that the Divine of the Lord assumed (the Human), or that the Divine of the **Father** did so . . . 141.

—³. Was the Lord not from the **Father** (as well as from the mother)? Are not life and the first of life from the **father**, and its additions from the mother? To believe that the Lord was perfect Man from the mother alone, is entirely contrary to all order . . . Is not the image of the **father** in his children as much as that of the mother? The love itself or dominant affection of a **father** comes forth clearly in grandchildren and in families. In a word, there must be a **father** and a mother, for man to be a perfect man.

40. The **Father** never hears you . . . and by this faith no one is saved. They pass the Lord by and pray to the **Father**, which is altogether contrary to the Lord's commandment . . .

49. (Hence) the Lord so often said that the **Father** in Him doeth the works; but in other places, that He Himself doeth them.

66. (The papists) are accepted because they rarely worship the **Father**, or separate the Lord from the **Father** . . .

67. Hence they go to the **Father** . . . by which their thoughts ascend above the Lord . . .

75. There was a trial made, to see what kind of an idea they have when they are . . . asking the **Father** . . . They think of the **Father**, and of the **Son** as a common man . . . and wholly separate the **Son** from the **Father**, and place **Him** below . . . Quite contrary to the doctrine of Athanasius, that the **Divine** and the **Human** are one **Person**; thus that the **Human** also is with the **Father**, and one with the **Father** . . .

82. Many who think of **God the Father** have an indeterminate idea, and easily acknowledge nature as **God**; (therefore) in the other life, it is granted them to see some one on high . . . who calls himself **God the Father** . . .

85. The **Divine** which the **Lord** called 'the **Father**' . . . He thus spake from His **Human** . . .

94. When they are thinking of **God the Father**, it is some **Spirit** . . . that makes answer, and flows into their thoughts.

106. He put on a **Human** from the **Father**. 162.

109. Worshipping the **Father** only, induces a severe pain in the arm and shoulder-blade.

117. See **ETERNITY**.

118. That the **Lord** is the **Father**, III. The **Father** can be in no other **Human** than that which is from **Himself**.

121. The **Lord** means His own **Divine** by 'the **Father**,' this, therefore, assumed the **Human**; and therefore it is as His **soul** in the **body**; for 'the **Father**' cannot be understood to have been a first **Person**; because so there would have been two **Fathers**.

152. They who look to the **Father**, turn in various directions . . .

160. They who separate from the **Lord** the **Divine** which is called the **Father**, and set the **Divine** of the **Father** outside the **Human** of the **Lord**, should be called **Philippians**, from **Philip** . . .

167. **Mohammedans** . . . have acknowledged the **Father** alone . . . **Socinians** do the same . . . Many others tacitly acknowledge the **Father** only . . . The greater part are there found to worship the **Father** only, or the **Holy Spirit**, and not the **Lord**.

175. The reason the **Lord** so often mentioned 'the **Father**,' was that before His advent the **Lord** was **Himself** what is called 'the **Father**' . . . But afterwards the **Lord** became the **Father** as to the **Divine Human** also.

176. **Good** proceeding is called by the **Lord** 'the **Father** in the **Heavens**' . . .

195. When it is said that **God the Father** assumed the **Human**, it is perceived . . . as too exalted . . . Yet it is according to the faith . . . that the **Lord's Divine** is quite equal to the **Divine** of the **Father** . . .

196. That the **Lord's Divine** is what He calls 'the **Father**' . . .

201. The **Hells** bitterly hate the **Lord**; not so the **Father** . . .

205. The reason the **Lord** so often said that the works which He does He does from the **Father**, was that they might believe in His **Divine** **Itself**, or that His **Human** was **Divine** . . .

215. Every man is called from his **father** . . . because the life of every man is from his **father**; and only the clothing is supplied in the mother . . . Why, therefore, is the **Lord** called the son of **Mary**, when it is known that His **Father** was His **Divine**?

216. What a man has from the **father** is the love itself, because this is the very life of man, and the body lives from it; thus the very life of a man is from his **father**, and nothing of life is from his mother. As, therefore, the very life was **Divine**, or **Divine Love**, and the body is only obedience, it clearly follows that the **Lord** as **Man**, is **God**.

220. The affection of every man, into which he is born, is from the **father**, because it is his **soul** . . . With the **Lord** alone there was good affection from birth, because His **soul** from the **Father** was the **Divine** **Itself** . . .

D. Wis. iii. 2. These first receptacles, which are the initiations of man, are from the **father**; but their formation to the full is from the mother. **Ex**.

Can. Redeemer ix. 2. Hence the image of the **father** is implanted in the **body**, at first obscurely, but afterwards more and more evidently, as the child applies himself to the studies and offices of his **father**.

10. The reason why in this state He prayed to the **Father**, was that He was then as it were absent from **Him**.

Holy Spirit i. 7. As the **Father** is the **soul** and life of the **Son**; and the **Son** is the **human body** of the **Father**; and the **Holy Spirit** is the preceding **Divine**; it follows that they are consubstantial . . .

Trinity ii. 9. He who knows the intercourse of the **soul** and **body**, may comprehend . . . that the **Father** and He are one; that all things of the **Father** are His, and all His the **Father's**; that all things of the **Father** come to **Him**; that the **Father** has given all things into the hand of the **Son**; that as the **Father** works, so the **Son** works; that he who sees and knows the **Son** also sees and knows the **Father**; that they who are one in the **Son**, are one in the **Father**; that no one has seen the **Father** except the **Son**, who is in the bosom of the **Father**, and who has declared **Him**; that the **Father** is in the **Son**, and the **Son** in the **Father**; that no one comes to the **Father** except through the **Son**; that as the **Father** has life in **Himself**, so has He given to the **Son** to have life in **Himself**; and that in **Jesus Christ** dwells all the fulness of the **Divinity** bodily. 'The **Son**,' here, means the **Human** of the **Father**. iv. 6.

v. 3. (The doctrine of the **Apostles**'), **Nicene**, and **Athanasian** creeds concerning the **Father**, the **Son**, and the **Holy Spirit**, compared together.)

Cor. liv. For the sake of conjunction with the **Lord**, and, through **Him**, with **God the Father**.

35³. All good is conceived from the **Lord** as a **Father**; and is born from saving faith in **Him** as a mother.

Inv. 42. If, therefore, anyone approaches the **Father** immediately, the **Lord** as it were stands at one side; and hence is unable to grant . . . redemption . . .

Father-in-law. *Socer*.

A. 4843³. 'The daughter-in-law against her father-

in-law' (Micah vii.6)=the affection of falsity against good.

[A.] 4857. 'Thy father-in-law goeth up to Timnath to shear his flock' (Gen. xxxviii. 13)=that the Jewish Church wanted to take counsel for itself. . . Judah is here called 'father-in-law,' because there was something of communication with the Church which was representative of spiritual and celestial things, and which, here, is the daughter-in-law.

6827. 'Moses was feeding the flock of Jethro his father-in-law' (Ex.iii.1). . . 'Father-in-law'=the good from which as a father comes forth that good which is conjoined with truth. 7015.

8643. When the son-in-law represents truth, the father-in-law represents good in a higher degree, for he is the father of his wife.

8644. 'The father-in-law of Moses' (Ex.xviii.1)= (the Divine good) from which comes the good that is conjoined with truth Divine. . . The reason 'a father-in-law'=the good from which comes the good that is conjoined with truth, is that a wife=good when a man =truth. 8668. 8688. 8724. 8731.

Fatherland. See COUNTRY.

Fatherless. See under ORPHAN.

Fatigue. *Fatigare, Fatigatio.*

A. 1884^c. No fatigue is perceived. H.441.

4182. 'Misery and weariness of the palms' (Gen. xxxi.42)=temptations.

6621^e. They utterly fatigued me. D.3361.

E. 3861. 'Until he has no strength,' and 'until he is fatigued' (Is. xlv. 12)=until nothing of good and nothing of truth remains.

Fatted. *Saginaris, Saginatus.*

A. 9391^b. 'Calves out of the midst of the fatted ones' (Amos vi.4)=the goods of exterior innocence. . . 'Fatted,' and 'fat'=the good of interior love. As also in Mal. iv. 2.

—⁶. 'The fatted calf' (Luke iii. 20)=general goods.

E. 279^b. 'Fatted,' and 'fat'=good.

650^r. 'Fatlings of Bashan' (Ezek. xxxix. 18)=goods of the natural man from a spiritual origin.

780^e. 'The fatling,' or ox (Is. xi. 6)=the affection of the natural man.

Fatuous. See under FOOL.

Fauces. *Fauces.* D.2653. 4359. 4573^c. Can. Redemption vii. 9.

Fault. *Culpa.*

Culpable. *Culpabilis.*

A. 1032^e. It is not their fault. H. 318. 342^b.

4171. Evil with that good not by its fault. Sig.

— . What a man receives from others without his own fault, is what is signified by 'what is torn;' but what he receives from himself, thus by his own fault, is signified by 'a carcass.'

4172. See EVIL. 10225^c. P. 289^e. 294^e. —⁴.

5382. See KIDNEY.

5650. To present him in fault. Sig.

5764. That the rest shall be at their own disposal, because not joined in the fault. Sig.

— . It was a custom when one sinned to make his companions also guilty of the fault. . . Which is a law derived from Hell . . .

9069. 'Guiltless'=that he is without fault.

9171. If there is injury not of fault. Sig.

9262^b. That such a crime is without fault; because from ignorance in which there is innocence. Rep.

H. 329^e. A man himself is in fault if he goes to Hell; but little children can as yet be in no fault.

P. 327. That man himself is in fault, if he is not saved. Gen.art.

M. 490. Thus he cannot know anything whatever of the blame of sin.

T. 1541. If evil acted through man, he would not be . . . culpable . . .

D. 3688^e. On him they throw the blame.

4326. All who were in fault were found out; but those who were not in fault, although in the midst of punishment, were unaffected by it.

Fault. *Vitium.*

Faulty, Corrupt. *Vitosus.*

Vitiate. *Vitiare.*

A. 4225. Correspond to . . . blemishes and diseases . . .

4227^b. Correspond to corruptions of the purer blood . . . which the corruptions enter without order . . .

4657. They observe the faults and blemishes of others . . .

4674. 'Evil report'=blemishes and faults . . .

5719. They relate to corruptions of the blood . . .

5726. Hence comes the first and inmost vitiation of the blood . . .

M. 252. The first cause of lawful separation is vitiation of mind. Def.

253. The second cause . . . is vitiation of body. Def.

299^e. By which, marriage love is vitiated in its first heat.

405^e. They shut their eyes to their faults.

T. 300^e. Convitium. —

D. 1696^e. The penalty evolves itself from the fault . . . 2913.

2157^b. The faultiness received by inheritance . . .

2458. See DRANK.

3547. Little children (there), are faulty . . .

4592. The intemperance of various vices . . .

D. Min. 4590. Occurs. 4676. 4804. E. 1062^e.

Favour. *Favere, Favor.*

Approval. *Faventia.*

A. 1079^e. Hate all who do not favour them. 2045^c. 2057^c. 4225. 5721. H. 220. 290^a.

2425⁴. Acknowledge as neighbour only those who favour and serve them. 5028^e.

2434^e. Whatever favours this good he calls true; and whatever does not favour it he calls false . . .

4459⁵. If he loves others, it is because they favour him. 6667.

5164^e. Are angry if the Divine does not favour them. 9348^f. R.692².

5695^e. Never willed well to the neighbour, except in so far as he favoured them.

5807^e. The moment one does not favour the other, there is disjunction.

6201^e. Not to live for others, except in so far as they favour him and his pleasures.

6705^e. Everyone explains the laws of doctrine in his own favour.

6959². If he explains it in his own favour . . . he profanes truth.

7280^e. Desire . . . to destroy those who do not favour them; for in proportion as anyone loves himself, he hates those who do not favour him. 7370.

7332. Apply the things of intelligence in favour of evil.

8694³. It is a kind of consent and approval from within . . . When there is approval, the mind is at rest . . .

8868. Are explained in favour of his own dominion . . .

9253. See FALSITY.

9298³. If truths are falsified to favour evil . . .

9425^e. They call that truth which favours the fallacies of the senses, and that good which favours concupiscences.

9434³. In enmities against all who do not favour them . . . H.587².

10187². Apply in favour of their cupidities.

10367². Truths are what favour these goods.

H. 563. They wished to act according to favour . . .

W. 411. Love calls all those things its goods which favour it . . .

P. 278a⁴. On those who favour sins . . .

M. 287. They are for the sake of various favours . . .

290. If favour does not cease with the wife . . .

— . If she perseveres in chaste favour towards him . . .

300². These pledges are first favours . . .

489. As the understanding afterwards either favours or does not favour them.

— . In proportion as the understanding favours evils, the man appropriates them . . . Favour is consent . . .

D. 3431. Occurs. 4887.

Fear. *Timere, Timor.*

Fearful. *Timidus.*

Timidity. *Timiditas.*

See under BIND-vincire.

A. 50. Then the Angels inspire horror and fear of evils and falsities.

390^e. (The evil) have more fear in them than anybody, because no one protects them. D.2400.

986. 'Your fear and your terror' (Gen.ix.2)=the dominion of the internal man; 'fear' relates to evils, and 'terror' to falsities. . . For when the internal man has dominion, the man has fear of evils, and terror of falsities . . . But the internal man does not fear evils, and is not terrified at falsities, but the external; and therefore it is here said 'Your fear and your terror shall be upon every beast of the earth' . . . This fear and this terror appear to be the man's; but the case is . . . that when evil Spirits tempt man to do anything evil, or to speak anything false . . . they are at once in a certain infernal fear and terror; and it is this fear and terror which are perceived in the man in relation to those things which are against conscience . . .

—³. That 'fear' is predicated of evils, and 'terror' of falsities. (Ex. under EVIL, here.)

2215. 'Sarah . . . was afraid' (Gen.xviii.15). Ex.

2395². They who are in no love are kept in fear . . .

2462. 'He feared to dwell in Zoar' (Gen.xix.30)=that from the affection of truth he could no longer look to good. . . For in this case there is fear of every truth . . .

2543. 'The men feared exceedingly' (Gen.xx.8)=even to their being averse. . . Fear involves many things . . . In worldly things, the loss of life, reputation, honour, and gain; but in heavenly things, the loss of good and truth, and of the life thence; and as it involves these things, it involves also aversion for those things which endeavour to destroy these heavenly things . . .

2553. 'There is no fear of God in this place' (Gen.xx.11)=that they had no regard for spiritual truth.

2694. 'Fear not, because God hath heard the voice of the boy' (Gen.xxi.17)=the hope of aid. 'Not to fear'=not to despair; for when fear is taken away there is hope.

2826. 'Now I know that thou fearest God' (Gen.xxii.12)=glorification from love Divine. . . 'The fear of God,' here, =love Divine.

—². i. 'The fear of God,' in general, =worship. III.

—³. ii. 'The fear of God'=worship from fear, when it treats of the regenerate. III.

— . For they who are in merely external worship are led by fear to the observance of the law; but they do not come into internal worship or into holy fear, unless they are in the good of life . . .

—⁴. iii. 'To fear God or Jehovah'=worship from the good of faith, where it treats of the spiritual regenerate. III.

—⁵. 'Fear,' here, =holy fear, such as exists with those who, by means of the truth of faith, are being initiated into the good of love.

—⁷. iv. 'To fear God or Jehovah'=worship from the good of love, where it treats of the celestial regenerate. III.

— . 'Fear,' here, =the good of Divine love.

—⁸. 'The spirit of knowledge and of the fear of Jehovah' (Is.xi.2)=the Divine love of truth: 'His quick sent in the fear of Jehovah'=the Divine love of good.

[A.2826.] 'The fear of Jehovah clean' (Ps. xix. 9) = love. —¹³. (Thus) 'the fear of God' = worship either from fear, from the good of faith, or from the good of love. But the more fear there is in worship, the less faith there is, and still less love; and, on the other hand, the more faith there is in worship, and still more the more love there is, the less fear there is. There is indeed fear in all worship; but under a different appearance and condition it is holy fear; but holy fear is not so much fear of Hell and damnation, but is aversion to doing or thinking anything against the Lord and against the neighbour; thus it is an aversion to doing or thinking anything contrary to the good of love and the truth of faith; and this aversion is the boundary of holy faith and holy love on the one hand.

—¹⁴. And as there is no fear of Hell and damnation with those who are in the good of faith, and still less with those who are in the good of love . . . therefore, v. 'To fear' = also to disbelieve, or not to have faith and love. III. As in, 'Fear not, O Israel' . . . 'Fear not, little flock' . . . 'Fear not, only believe' . . . 'Why are ye so fearful?'

3519⁴. A state of no fear of evil (in His Kingdom). Tr.

3718. 'He feared' (Gen. xxviii. 17) = a holy alteration.

— Fear, in general, is twofold; fear in what is not holy, and fear in what is holy; fear in what is not holy is that in which the evil are, and fear in what is holy is that in which the good are. The latter fear is called holy fear, belonging to admiration for the Divine, and also to love. Love without holy fear is an insipid affair, or like food in which there is no salt . . . but love with fear is like salted meat which does not taste of the salt. The fear of love is lest the Lord should be injured in any way, or the neighbour; thus lest good and truth should be . . . but this fear is various, being unlike in one person to what it is in another. In general, in proportion to the love of good and truth . . . so is the fear lest they should be injured; but still in the same proportion it does not appear as fear. But in proportion as there is less of the love of good and truth . . . so is there less fear on their account; and in the same proportion it does not appear as love, but as fear; and hence these have fear of Hell. And where there is no love of good and truth, there is no holy fear; but only fear of the loss of honour, gain, reputation on their account, and also of punishments and death; which fear is external, and chiefly affects the body and the natural man and its thoughts; whereas holy fear chiefly affects the spirit or internal man and its conscience.

3816². Those not yet . . . fully regenerated . . . do what is good . . . from the fear of Hell.

3928². Those who fear nothing of evil, because in truths and goods. Sig.

4180. Divine truth is accompanied with fear, dread, and terror, with those who are not in good; but not Divine good.

—⁴. These are the things which cause fear, dread, and terror in living creatures; and by this comparison it may in some measure be comprehended how the ease is with the fear, dread, and terror that exist with the evil; namely, that these are not from Divine good,

but from Divine truth; and that they exist when they do not receive Divine good, and yet do receive Divine truth.

4249. 'Jacob feared exceedingly . . .' (Gen. xxxii. 7) = the state when it is being changed; (for) fear and distress are the first of temptations; and precede while the state is being inverted.

— Hence come the fear and distress which precede spiritual temptation . . . —².

4256². Where falsities are, there is fear when good approaches.

4293². Above all others (the Jews) fear loss . . . and are timid.

4352². See CONFIDENCE. 9242.

4459². Think and do what is true and good . . . on account of the fear of the law and of the loss of life.

4942. The Spirits are kept in such fear (of robbers) . . . because, with some, fear is a means of amendment.

4951². They can strike fear . . .

5002². (Fears operate in Hell.) 7788². D.4660.

5066. If they had seen the Lord, they would have done these things . . . from fear . . . for the sake of self. Sig.

5323. Holy fear, and the consequent humiliation . . . have gestures corresponding to them . . .

5459. 'I fear God' (Gen. xlii. 18) = from the Divine. . . 'To fear,' in the supreme sense . . . does not signify fear, but love. 'The fear of God' in the Word *passion* = love to God; for love to God . . . becomes fear with those who are in (merely) external worship; and becomes holy fear with those who are in spiritual worship; but becomes love in which there is holy reverence with those who are in celestial worship. In the Lord, however, there was not fear, but love. (Thus) 'I fear God.' when predicated of the Lord, = the Divine love, thus the Divine.

5501. See HEART.

5534. 'They were afraid' (ver. 35) = what is holy. (For) when things happen of the Divine Providence . . . the holy which then flows in induces something of fear, with holy reverence.

5566. (Robber Spirits excite fear.)

5647. 'The men feared' (Gen. xliii. 18) = a drawing back . . . Fear arises from various causes . . . There is likewise a fear of being brought into slavery . . . This is here treated of. Ex.

5660². There is nothing of the love of the world, consequently, nothing of . . . fear.

5662. 'Fear not' (ver. 23) = let them not despair . . . For fear originates from various causes, and therefore signifies various things. 8171. 8924.

5990². Unless restrained by fear of the loss of honour, gain, etc.

6071². This truth: that all worship of God must begin from holy fear . . . according to the Lord's words, 'Rather fear Him who can destroy both soul and body in Hell.' When, at first, from fear, they dare not do evil, love with good is successively insinuated . . .

—⁷. Add to this, that they who are in evil, and they also who are in (mere) external worship . . . ought by all means to be in fear of God . . . for they can do what is good from fear of God, but never from love.

6207². The more they fear the loss . . .

6569. 'Joseph said unto them, **Fear not**' (Gen.1.19)=recreation by the Internal. . . (For) '**Fear not**'=that they should not be solicitous.

6655^e. They fear that anything they think and will should appear . . .

6678. 'The midwives feared God' (Ex.i.17)=that scientific truths, being from the Divine, were protected. (For) 'to fear God'=to protect or keep what the Divine has commanded; for they who fear God keep the commandments. But as all holy fear, and the consequent obedience and keeping of the commandments, are from the Divine . . . by 'they feared God' is signified that they were kept or protected by the Divine.

6769. 'Moses feared . . .' (Ex.ii.14)=that being among estranged scientifics he was not safe.

6804⁸. Conjunction through love is signified by 'I will give My fear in their heart, that they shall not depart from Me' (Jer.xxxii.40).

6849. 'He feared to look upon God' (Ex.iii.6)=lest they should be injured by the presence of the Divine Itself.

6914. The fear felt by those who are in falsities, of those who are of the Spiritual Church, on account of the plagues. Sig. 7964, Ex.

6977^e. This (amendment) is effected through fear of penalties . . .

6997². This is said that they may learn to fear God . . . for fear must precede love, that in the love there may be holy fear; for when fear is insinuated into love, it becomes holy from the holy of the love, and then it is not fear of the Lord's being angry . . . but lest they should act against good itself, because this would torture the conscience.

7280. That (the infesters) should have fear of the Divine. Sig. (7315. 7695.) . . . This fear is the only means which restrains the infernals . . . Fear is indeed the common bond of both the upright and the evil; but with the upright it is internal fear, which is on account of salvation . . . and therefore lest they should do anything contrary to conscience . . . they have consequently fear lest they should do anything contrary to what is just and fair . . . but this becomes a holy fear in proportion as it is conjoined with the affection of charity, and still more as it is conjoined with love to the Lord. The fear then becomes such as that of little children towards parents whom they love; and then in proportion as they are in the good of love, it does not appear as fear; but in proportion as they are not in good, it does so appear, and becomes anxiety. Such is 'the fear of God' so frequently mentioned in the Word.

—². But with those who are evil, there is not any internal fear . . . for they have utterly rejected such fear in the world by their life, and also by principles of falsity which favoured their life: but instead of internal fear they have external fear, that is, lest they should

be deprived of honours, gain, reputation . . . lest they should be punished according to law, and lest they should be bereaved of their life. They who are in evil have fear of these while they are in the world. When they come into the other life, as they cannot be restrained . . . by internal fear . . . they are by external fear, which is impressed on them by punishments. From these they have the fear of doing evil; and at last they have fear of the Divine, but external fear, which is devoid of any will to desist from doing evil from an affection of good . . .

7364^e. (Most) do what is good from fear of the law, of loss . . .

7437^e. So far as he is in the fear of the loss of reputation . . .

7463. When this takes place, the evil are in fear, and consequently in humiliation . . .

7562. 'He that feared the word of Jehovah among the servants of Pharaoh' (Ex.ix.20)=those things in the natural mind which were of the Lord. Ex.

7564. Truths and goods not of the Lord, are what man does in a state of . . . fear.

7640². Such is the humiliation of fear. Ex.

7772. Respect from fear. Sig. For the evil in Hell have no respect for the Divine but that of fear. 7788.

8162. 'Fear,' when predicated of temptation, (as in Ex.xiv.10)=horror. Ex.

8171. Spiritual fear is the fear of damnation.

8239. 'The people feared Jehovah' (ver. 31)=adoration.

8293. These fears cause them to abstain from evils in externals . . .

8381. They feel a natural fear of horses. Ex.

8392. (Repentance, in all states of fear, is of no avail.)

8455. He is then in peace, for he fears nothing.

8710. 'Men . . . fearing God' (Ex.xviii.21)=those who are in good from the Divine; for 'the fear of God'=worship from the good of faith and from the good of love.

8925. 'That His fear may be before your faces, and ye sin not' (Ex.xx.17)=a holy fear thence of the Divine, and the consequent preservation of spiritual life.

—². As to the holy fear which is signified by 'the fear of God' . . . this fear is love, but such love as little children have towards their parents, parents towards their children, and married partners towards each other, who fear to do anything which displeases, thus which in any way injures the love. Such a fear is insinuated into the love during regeneration; and as this fear is in agreement with love, and can be in it and actually is in or united to it, it is called holy fear, and is the fear of sinning, or acting contrary to the commandments, thus against the Lord. But this fear differs with everyone, according to the quality and quantity of the love. Refs.

9242. For what is from fear is not from the heart.

9306. Holy fear. Sig.

9348². See DREAD. E.696²⁴. —²⁵.

10694. 'They feared' (Ex.xxxiv.30)=not to endure.

H. 543². All in the Hells are ruled by fears; some by those implanted from the world; but as these fears are not sufficient, and gradually recede, they are ruled by fears of penalties. . . . The fear of penalty is the only means of restraining the violence and fury of those in the Hells. . . . 509². 581.

N. 164. He must examine his thoughts. . . to see what he would do. . . if he did not fear the laws and loss of reputation. . . .

J. 69². They do not fear God, but men.

P. 136^e. See COMPEL. E.1150⁴.

139. That no one is reformed in a state of fear. Gen. art. 282. E.1155². Ex.

— . Because fear takes away freedom and reason. . . . For love opens the interiors of the mind, but fear closes them. . . . Fear can never invade the internal of thought; this is always in freedom. . . . but it can invade the external of thought; and when it does so, the internal of thought is closed; and (then) the man cannot be reformed. —⁵. Ex. —⁶. —⁸.

—³. The fear which invades the external of thought and closes the internal, is chiefly the fear of the loss of honour or gain; but the fear of civil penalties and of external ecclesiastical penalties, does not close it, because. . . .

—⁴. The fear of infernal penalties does indeed invade the external of thought, but only (temporarily).

140. It is otherwise with those who in a free state had feared God before. By fearing God is meant the fear of offending Him. . . . and this is not of fear, but of love. . . . Without this fear, love is insipid and superficial; of the thought only. . . .

282. The Lord could heal. . . . by various fears, but. . . .

283. By these three the Lord heals the love of man's will; and indeed first by fears. . . .

R. 56. 'Fear not' (Rev.i.17) = resurrection, and adoration. . . . A holy fear, which is sometimes conjoined with a holy tremor of the interiors of the mind, and sometimes with horripilation, supervenes, when life from the Lord enters in place of one's own life. . . . In this holy fear was Daniel. etc. Ill. (=recreation. E.80.)

164^e. That which is from fear does not remain.

511. 'Great fear fell upon those who saw them' (Rev. xi.11) = commotion of the lower mind and consternation at Divine truths. (=anxiety. E.667.)

— . 'Fear' = various things, according to the subject it affects.

527. 'To fear the name of the Lord' (ver.18) = to love those things which are the Lord's. . . . The reason 'to fear' = to love, is that everyone who loves, also fears to do evil to him whom he loves. Genuine love does not exist without this fear. Consequently, he who loves the Lord, fears to do evil. . . . 628. 665.

—². That 'to fear God' = to love those things which are of God, by doing them, and not wanting to do those things which are contrary to Him. Ill.

628. 'Saying with a great voice, fear God' (Rev.xiv. 7) = a warning not to do evils, because this is contrary

to the Lord. (=to revere and worship the Lord. E.874.)

809. 'All who fear Him' (Rev.xix.5) = those who are in the goods of love.

884. That the Lord will take away from them. . . . all fear of damnation, of evils and falsities from Hell, and of temptations therefrom. Sig.

891. 'The fearful' (Rev.xxi.8) = those who are in no faith. Ill.

M. 153². Abstain from fear of the civil law. . . .

267². It is granted to them in the Spiritual World to think from fear of the loss of reputation. . . .

292. They said they had contracted a terrible fear of their wives. . . .

—³. From innate timidity. . . .

368. Jealousy. . . . is a horrible fear of the loss of that love.

371. In all love there are fear and grief; fear lest it should perish. . . .

Ad. 3/707. This fear (of God) is described from experience in myself.

D. 764. Fear is predicated of Truth, for Truth is what is feared.

1153. At the slightest danger they are the most fearful. . . .

1883. (Punishment of those who rule by fear.)

2899. That fear effects nothing. From experience. 2919.

2972. They strike with fear wherever they go.

3141. Those devoid of fear, reverence, or shame. 4546. 4629⁹. 4633. 5465.

3149. That fear is of shame, and also of reverence.

— . (One who was devoid of all fear of danger would have become the most filthy excrement, unless he had felt intense fear of the loss of reputation.) 3150.

3174. What is the fear of love.

4314. On a state of fear. (Some infernals, when in a state of fear do not know but that they are good.)

4756^e. At last they dare not do it any more, not from conscience, but from fear. Des.

4946. He had much power to strike with fear and horror. . . .

6110⁵⁵. Fear of a wife, and fear for a wife. Def.

D. Min. 4751. On fear and the consequent misfortunes. Fear is attended with this: that it disperses itself into the souls of those who are near and who are conjoined by some affection, and then those who want to inflict evil are at once at hand. . . . This is the source of many misfortunes. . . .

E. 121. 'Fear not' (Rev.ii.10) = that they should not grieve; because it is said of those who will suffer persecutions.

193⁵. From fear of Hell; and whatever man does from fear does not remain with him.

282⁶. 'Fear and trembling' = this straitness.

325⁴. Merely from fear of the law. . . .

340¹³. 'They who fear Jehovah' = those who love to do His commandments; and therefore it is said, 'Blessed is he who fears Jehovah, who walks in His ways' (Ps.cxxviii.1). 386¹⁸. —¹⁹.

411⁹. 'The fear of God' is said of truth.

444¹². 'Fear,' which is predicated even of Him, = love. 677⁸. See TREMOR.

696³. 'To fear God' = to worship. —⁴, Ex. —⁶, Ex. —⁴. This fear, with respect, is in all love, and in all friendship, (and without it) they are like food without salt.

—⁶. 'To fear' = worship through truths: (for) 'to fear' is of the understanding. . . Divine truth makes fear. . . Hence there is the fear of God in proportion as a man is in the good of love; and dread and terror vanish, and become holy fear, with reverence, in proportion as a man is in the good of love and in truths thence. Hence it follows, that fear in worship is various with everyone, according to the state of his life; and also that the sanctity together with reverence which is in fear with those who are in good, is also various according to the reception of good in the will, and according to the reception of truth in the understanding. . . Ill.

—¹². 'To fear Jehovah' = to think reverently and holily about God. Ill. —²², Ill.

—²¹. 'The fear of Jehovah' = worship in which there is holiness through truths. Ill.

—²³. 'Fear Him who is able to destroy both soul and body in Hell.' 'To fear,' here, = to have fear lest they should die spiritually, thus natural fear, which is fearfulness—*formido*—and dread; but spiritual fear is holy fear, which is in all spiritual love variously, according to the quality and the quantity of the love. The spiritual man is in this fear; he knows that the Lord does not do evil to anyone. . . therefore his fear is holy fear, lest by evil of life and falsity of doctrine, he should turn away that Divine love in Himself, and thus injure it. . . But natural fear is fearfulness, dread, and terror of dangers, of penalties, and thus of Hell: which fear is in all corporeal love, also variously, according to the quality and the quantity of the love. A natural man, who has this fear, knows no otherwise than that the Lord does evil to the evil. . . In this fear were most of the Israelites, because they were natural men. Ill.

—⁶. Lest the spiritual man should be in such fear as the natural man, it is said, 'fear not.' Ill.

—⁶. Moreover, 'fear,' 'terror,' 'consternation,' and the like, = various commotions of the lower mind, and changes of state of the mind.

734¹³. 'The fearful and soft in heart were to return home' (Deut.xx.8) = those who were not yet in the truths and goods of the Church, and thereby in confidence in the Lord; for these fear the evil, and also cause others to fear them.

790⁷. He who does not shun adultery from that holy fear, but from fear for his reputation. . .

942. 'Who does not fear Thee, O Lord' (Rev.xv.4) = the worship of the Lord from the good of love. . . Good fears the Lord, and truths glorify Him.

1133. 'From fear of her torment' (Rev.xviii.10) = fearfulness on account of infernal penalties.

—². The principal cause of an evil man coming from internals into externals is fear. . .

1171. Fear causes a man to be as it were absent from them, when he sees such persons being punished. Sig.

Feast. *Convivium, Convivari.*

A. 2187. These feasts took place in the holy place. . . and signified the communication, conjunction and appropriation of celestial goods. . .

2341. 'He made them a feast' (Gen.xix.3) = dwelling together. 'Feasts,' mentioned in the Word, = dwelling together. Ill. 3456.

—². 'A feast of fat things' = dwelling with the Lord in good and truth.

—³. The feasts from the sanctified things. . . represented the dwelling together of the Lord with man in the holy things of love represented by the sacrifices. The like was afterwards represented by the Holy Supper, which, in the Primitive Church, was called a feast.

—⁶. Feasts take place among a number who are together in love and charity. . .

2371⁴. 'Dinner,' 'supper,' 'feast' = the good of charity, in which is the dwelling together of the Lord with man.

2648. 'Abraham made a great feast' (Gen.xxi.8) = dwelling together and union. . . It = union also, because it treats of the Lord. 2649.

3596⁶. Feasts with the ancients were nothing else.

3832. 'He made a feast' (Gen.xxix.22) = initiation. (For) 'a feast' = appropriation and conjunction: here, initiation, because this precedes conjunction. . . The feasts of ancient times. . . signified initiation into mutual love. . . The nuptial feasts signified initiation into marriage love; and the holy feasts, initiation into spiritual and celestial love; and this because to feast, or eat and drink, signified appropriation and conjunction. Ill.

3833. See EVENING.

4211. See EAT UP.

—⁶. That there might be represented the heavenly feast; that is, conjunction through the good of love and of charity. This is signified by the Holy Supper, which succeeded in place of the sacrifices and of the feasts from the sanctified things.

5161. 'He made a feast for all his servants' (Gen.xl.20) = initiation and conjunction with the exterior Natural. 'A feast' = initiation to conjunction.

—². Feasts formerly took place for various reasons; and there was signified by them initiation into mutual love, and thus conjunction. They also took place on birthdays; and there was then represented by them birth anew or regeneration, which is the conjunction of the interiors with the exteriors in a man through love, consequently the conjunction of Heaven with the world in him. . .

5698. Eatings and feasts = conjunction; in special, initiation to conjunction. Refs.

5943⁷. 'A feast of fat things; a feast of lees' (Is.xv.6). . . 'A feast' = Heaven and conjunction there with the Angels through love and charity. Refs.

[A.] 6791. By 'to eat' is here meant the eating which in the Word is called 'a feast.' Eatings or feasts took place with the ancients within the Church for the sake of conjunction and of confirmation in good. Refs.

7779⁷. When they made ready calves in their feasts of charity . . .

7996². In general, feasts, both dinners and suppers, took place in ancient times within the Church, in order that they might be consociated and conjoined as to love, and that they might instruct each other in the things of love and faith . . . Such, at that time, were the delights attending meals; and they were the end for the sake of which the dinners and suppers were held. Both mind and body were thus unanimously and correspondently nourished. From this they had health and long life; also intelligence and wisdom; and also communication with Heaven; with some, open communication with Angels. But as in course of time all internal things vanish, and pass into external things, so did the ends of feasts and meals, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions; that is, gains, honours, and pleasures. Hence there is nourishment of the body; but none of the mind.

9412. Eatings, feasts, dinners, and suppers were instituted among the ancients, in order that they might be consociated by such things as are of wisdom and intelligence. (Refs.) Hence 'feasts,' 'dinners,' and 'suppers,' in the Word, = consociations as to faith and love. III.

M. 6⁵. In Heaven . . . there are feasts.

T. 433. In the Primitive Church . . . there were dinners and suppers . . . which were called feasts, being instituted that they might be glad from the heart together, and be conjoined with one another. (See DINNER, here.)

727. The feasts in the Ancient Churches were feasts of charity, in like manner as in the Primitive Christian Church; in which they strengthened one another to abide in the worship of the Lord from a sincere heart.

D. 3357. The Lord . . . likened Heaven to feasts, because they made heavenly joy to consist in feasts.

E. 252⁷. 'A feast of fat things' = the appropriation and communication of goods; and 'a feast of lees' or of the best wine, = the appropriation of truths. 1159².

481³. 'Their feasts' (Jcr.li.39) = adulterations of good and truth. (Compare 601¹¹.)

C. 189. (Feasts, etc. as a recreation.)

Feast. *Daps.* P.254⁴. M.6⁵. J.(Post.) 58.

Feast. *Epulari, Epulum.*

Feasting. *Epulatio.*

H. 359. (Man is allowed to feast, etc.)

M. 3³. Feastings with Abraham, Isaac, and Jacob. 6. 256. *Epulus.* E.617².

D. Wis. xi.4. He is withheld from the delight of mere feasting . . .

Feast, To make a. *Feriarum.*

A. 7884. 'To make a feast' (Ex.xii.14) = the worship of the Lord. 7882.

9286. 'Three times ye shall make a feast to Me in the year' (Ex.xxiii.14) = permanent worship of the Lord and thanksgiving on account of deliverance from damnation. 'To make a feast' or to hold a feast-*festum agere*, = the worship of the Lord from a glad mind on account of deliverance from damnation.

9296. Occurs. —⁴.

Feast. *Festum.*

Festal. *Festalis.*

A. 414^e. Therefore the feast of tabernacles was instituted. 3312^e. 4391^e. 10545². R.585^e. E.724¹⁶.

2352³. Therefore the feast of seven Sabbaths was on the fiftieth day.

6537^e. The feast of tabernacles = holy worship, thus worship from good and truth.

7093. 'And hold a feast to Me in the wilderness' (Ex.v.1) = that from a glad mind they may worship the Lord in the obscurity of faith in which they are. 'To hold a feast' = worship from a glad mind . . . because the feast was to be held at 'a way of three days' from Egypt, thus in a state of no infestation by falsities: that is, in a state of freedom . . . Moreover the feasts which were instituted among that people, which were three in the year, are said to have been instituted in memory of deliverance from slavery in Egypt; that is, in a spiritual sense, in memory of deliverance from infestation by falsities by the advent of the Lord into the world. III. 7882.

7664. 'Because it is a feast of Jehovah to us' (Ex.x.9) = the worship of the Lord in each and all things.

7893. The reason no work was to be done on the feasts and Sabbaths . . .

—^e. But afterwards the same feasts were retained for the sake of heavenly life on those occasions, and for the sake of doctrine, that they might then learn what faith and charity are.

8050. 'On the seventh day a feast to Jehovah' (Ex.xiii.6) = the holy worship of the Lord.

8633. They have no feast-*festos*-days.

9286. See FEAST-*feriarum*.

—^e. The feast of uncleaned things = purification from falsities; the feast of harvest, the implantation of truth in good; and the feast of ingathering, the implantation of the good thence derived . . . 9287. 9294. —². 9295. 9296. —⁴. —⁵. 10670. 10671.

—². Therefore the three feasts in the year also = worship of the Lord and thanksgiving on account of regeneration. 9294².

9294⁴. These three feasts are also called the feast of the passover, the feast of weeks, and the feast of tabernacles. III.

—^e. Like things to those represented by these three feasts, are represented by . . .

—⁵. As by this second feast, which is called the feast of the first-fruits of works, and also the feast of weeks . . .

—⁶. As by the third feast, which was called the feast of the ingathering of the fruits of the earth, and of the ingathering from the threshing-floor and the wine-press; and also the feast of tabernacles . . .

—^e. (Thus) the three feasts were instituted on account of the bringing forth of the human race, who are willing to receive new life from the Lord, out of Hell, and their introduction into Heaven; and this by the Lord through His advent into the world.

9299. 'Feast'=worship.

10037^d. 'The dung of feasts' (Mal.ii.3)=the defilement of the holy things of worship.

10160^o. Afterwards was instituted the feast of tents . . .

10412. 'A feast of Jehovah to-morrow' (Ex.xxxiii.5) . . . 'A feast'=the worship of the Church as to celebration; for on feast days a celebration took place.

10655. 'Thou shalt keep the feast of unleavened things' (Ex.xxxiv.18)=worship of the Lord and thanksgiving on account of deliverance from evil and falsities of evil.

—². As to this feast, it properly=the glorification of the Lord's Human, thus the remembrance thereof, and thanksgiving on that account . . .

P. 254². The Lord has provided that in every religion . . . a festival is to be observed.

M. 3^e. (Heaven supposed to be a continuous festival.)

D. 1909. On Spirits who were celebrating a feast of tabernacles.

E. 109^e. The feast of tabernacles=the implantation of the good of celestial love, or of love.

391¹⁸. 'To bind the feast to the horns of the altar' (Ps.cxviii.27)=to conjoin together all things of worship. . . . 'Feast,' and 'altar'=worship.

403⁵. 'Feast'=worship. 433¹¹. 601^e. 706²¹. 863².

458^d. As the feast of tabernacles=the implantation of good through truths . . .

504²⁰. That they had completely destroyed all things of Divine worship, is signified by their having 'burnt all the festal places of God' (Ps.lxxiv.8).

725⁵. The three feasts=the whole of regeneration, from first to last . . .

911¹⁸. As such things are signified by 'harvest,' there were two feasts instituted among the Israelites; one called 'the feast of weeks,' which was that of the first-fruits of the harvest; and the other 'the feast of tabernacles,' which was that of the ingathering of the fruits of the earth; and of which the former=the implantation of truth in good, and the latter, the production of good, thus regeneration: but the feast of unleavened things, or of the Passover, which preceded them,=deliverance from falsities of evil, which is the first of regeneration.

1153. Therefore they were glad in the feasts . . .

Feather. *Penna.*

A. 8764^e. 'With great wings and long feathers' (Ezek.xvii.7)=the truths of faith. (=an abundance of knowledges of truth and good. E.281².)

D. 2248². When I press my pen.

5008. A knife for pens.

E. 283^d. 'Feathers with yellow of gold' (Ps.lxviii.13) =spiritual good from which are these truths.

Feather. *Pluma.*

A. 4018. Stick like a feather to a wall.

7761^e. Like feathers in the wind.

D. 2295^e. I represented feathers in their hands.

3680. I saw something feathered—*plumatum*.

4748^e. Occurs. 6110⁶⁹. E.281².

Feculent. See LEES.

Feeble. *Laxilis.* D.4265.

Feed. See SHEPHERD.

Feed. *Alere.*

R. 547. 'To feed' (Rev.xii.6)=to provide that it may grow; for thus the Church is fed. 562. E.732. 761.

S37. That infernal Genii are as it were fed on their concupiscences of evil. Sig.

Feed. *Compascere.* D.154.

Feed. *Vesci.* A.6078. S956.

Feel. *Palpare.*

A. 3528. 'Perhaps my father will feel me' (Gen.xxvii.12)=the inmost degree of perception. 'To feel at,' and thus to feel—*scutire*=the inmost and the whole of perception . . . because everything sensitive relates to the sense of touch . . . 3559. 3562.

E. 781¹⁸. Occurs. 5M.7. A.7712.

Feel. *Sentire.*

A. 194^e. Unless they saw and felt . . .

322^e. Even when they lived in the body, it was the spirit which felt . . . 447^e.

1881^e. The Spirits said . . . that they feel much better and more excellently than men.

5078^d. See SENSE.

5119^e. From no other source is the faculty of feeling . . .

5779^e. It is the internal which feels through the external . . . Therefore the internal inflows into the external, in order that it may feel . . .

7111². A Spirit or man feels no otherwise . . .

7122^e. Temptation is felt no otherwise than as if it were in him.

7319. Each is perceived from its opposite.

7442². Then the affection of truth is felt by him . . .

8452. Goods . . . are called delights because they are felt. —³.

10188². That they do not feel the influx.

10219. Cannot perceive, that is, feel in himself, before he begins to love it to be so.

H. 400². They feel Hell rather than Heaven.

433. Everything which . . . feels in the body, is of the spirit . . .

- [H.] 435. Beasts **feel** like men. Ex.
 462. (The Angels) **feel** far more exquisitely . . .
 N. 507. The body does not **feel** . . .
 W. 115. He perceives and **feels** it as his own.
 238. Communication by correspondences is not **felt**.
 262. He **feels** delight in evils of all kinds . . .
 P. 175. That man should not perceive and **feel** anything of the operation of the Divine Providence . . .
 —². Nor is **sensible** of it from the sight of the eye.
 304. The general delight in Hell is **felt** as . . .
 314. The cuticle does not **feel** of itself . . .
 336. How the eye, ear, nose, tongue, and skin **feel**.
 R. 908. Good is only **felt** . . . and rarely does anyone . . . attend to the things he **feels** . . . Therefore all he **feels** with delight he calls good ; and he **feels** evil with delight . . .
 M. 168. Love reaches no farther than to what it **feels** . . . (For) the things which are of heat are **felt**.
 173. She thence perceives, sees, and **feels** his affections.
 475². Spiritual love is not **felt** from itself, but through natural love ; and it is **felt** as delight in which there is bliss from Heaven ; whereas natural love, by itself, is **felt** only as delight.
 T. 105. Because he does not **feel** the . . . operation of God.
 362². It has been provided . . . that man should **feel** in himself as his own the things which flow in from without. 461⁴. 473. 504⁵.
 410². A spiritual sphere . . . which is **felt** in various ways.
 568. When he **feels** that he is still alive.
 571. He then **feels** the good of charity, and perceives the truth of faith.
-
- D. 4202. I could perceive no otherwise than that falsity was truth, and evil good . . .
 E. 152². It is the interior life of man which . . . **feels** through the organs of the body . . .
 1147². I am more alive than they, because I **feel** the influx of good and truth . . .

Feign. *Fingere.*

Figment. *Figmentum.*

Fictitious, Invented. *Fictitius.*

Feigner. *Finga.*

A. 565. 'Every **figment** of the thoughts of his heart.' D. 3353.

586. 'The **figment** of the thoughts of the heart' (Gen. vi. 5) = no perception of good and truth. . . This deadly persuasion is here signified by 'the **figment** of the thoughts of the heart.' But 'the **figment** of the heart,' without the expression 'thoughts,' = the evil of the love of self, or of cupidities. III.

—². That is 'a **figment**,' which a man **invents** for himself, and of which he persuades himself. III.

—³. 'The **image-maker-factor**' = him who persuades himself. III.

—⁴. In general, 'a **figment**' is that which a man **invents** from his heart or will, and from his thought or persuasion.

928. 'The **figment** of the heart of man is evil from his childhood' (Gen. viii. 22) = that the Voluntary of man is altogether evil.

1195. They thence **invent** a worship for themselves.

1198. They thus **invent** doctrinal things for themselves.

1298². Artificial and thus **fictitious** things of worship ; that is, which are from proprium, or from the **figment** of the thought and of the heart of man. Sig.

1304. That they **invented** a doctrine and a worship. Sig. 1313.

2329. External confession . . . may exist in **feigned** humiliation, and in **feigned** affection of good . . .

2576². 'Webs' = **fictitious** or **invented** truths.

4327. Hence a **counterfeit**, simulated, lying . . . principle reigns inwardly.

7046. For man **feigns** what is honest ; he **feigns** what is just . . .

8942. 'A tool' = truth **invented** ; thus from proprium.

9085. If a man has **invented** (what is false). Sig.

R. 454. **Fictitious** zeal.

T. 568⁴. He is then like cunning **feigners**, who **feign** acts like human ones.

D. 1622. Spirits relate things very **fictitious-ficta**.

3865. Influxes . . . **fictitious**, and thus simulated . . .

4214. Representatives **fictitious-ficta** ; and not **fictitious-ficta**. 4215.

E. 540⁵. A doctrine . . . from falsified truths and **figments**.

923⁵. The adulteration of the Word by **figments** . . .

1019². Confirming by fallacies, appearances, **figments** . . .

Fellow-citizen. *Concivis.* H. 390. 557. 564. T. 406.

Fellow-servant. *Conservus.* R. 818. 946.

Female. *Foemella.*

A. 4005². The male = truth ; and the female, good.

H. 108. Their queen (bee) lays eggs.

E. 725⁵. Occurs. 863².

Female, Woman. *Foemina.*

Female, Feminine. *Foemininus.*

See MALE and MASCULINE.

A. 475. 'Male and female' (Gen. v. 2) = the marriage between faith and love. 476.

476. 'A female' = the will, or the things of the will ; thus which are of love . . . and therefore 'a female' = the Church.

553. (Agod ones of the female sex in Heaven.)

568². The female sex is such, and so formed, that will or cupidity reigns more than understanding ; such

is all the disposition of their fibres; such is their nature.

669. 'Male' = truth; 'female,' good. 725. 749. E.294¹⁵. 725². —³.

944. **Women**, who from a low condition have become rich . . .

956^e. Malignant women from the province of the bladder.

1470. 'Thou art a **woman** beautiful in look' (Gen.xii. 11)=that truth from a celestial origin is delightful.

1480. See EGYPT.

1484. '**Woman**' = truth; here, (Gen.xii.15) the truth which is in knowledges, with the delights of which the Lord was captivated in His childhood.

1515. The stinking sphere of a certain **female** . . .

2130². Eight Societies of the **female** sex . . .

2302. Societies of Angels which have the care of little children, and which are chiefly of the **female** sex . . . H.332.

2468². Like (attractive) **women** who are inwardly diseased. 4802^e.

3974. 'Give me my **women**' (Gen.xxx.26)=that the affections of truth were his. '**Women**,' or *women-mulieres*=affections of truth. 4270. 4357.

4046². Spirits of the exterior plate of the dura mater . . . were heard by me as of the **female** sex. Des.

4104. '**Women**'=affections of truth, of Knowledges, and of knowledges.

4161. 'The way of **women**' (Gen.xxxi.35)=unclean-ness.

4200. '**Women**' = affections of truth which is not genuine; thus affections which are not of the Church . . .

4227². They said that they could conceive many designs from the **women**, because they are quicker and more skilful in seeing such things . . . D.1821.

4510. 'Their **women**' (Gen.xxxiv.29)=charity. (For '**women**,' '*women-mulieres*,' and '*wives*'=affections of truth and affections of good; affections of truth when their married partner is mentioned, and he is called '*husband*,' affections of good when their married partner is not mentioned, and when a man-*vir*-is mentioned. Refs.)

4627². They who constitute the province of the internal nostrils are of the **female** sex; their perspicacity of perception . . .

5570. Many, chiefly **women**, who have made everything to consist in things becoming. Des. D.1226.

7175. (A **woman** of the planet Mercurij.) Des.

8994². They who are in the affection of truth and good, and who . . . are '*maid servants*,' or '**women**,' are not affected with knowledge, but with truths and goods themselves when they hear and perceive them with others: such an affection is general with good **women**. . . Hence it is that those who are in spiritual perception love **women** who are affected with truths, but do not love **women** who are in knowledges; for it is according to Divine order that men should be in knowledges, but **women** only in affections; and thus that

they should not love themselves from knowledges, but men, whence comes the marriage principle. This is why the ancients said that **women** should be silent in the Church; and on this account knowledges and Knowledges are represented by men, and affections by **women** . . . This is the case in the Spiritual Kingdom; but . . . with those who are in the Celestial Kingdom the husbands are in affection, and the wives in the Knowledges of good and truth; and hence is the marriage principle with them.

9790. (**Women** of various Earths.) Des. 9792. 10163. 10754. D.3262.

H. 414. (Old **women** renewing their youth and beauty in Heaven.)

W. 361. Hence some can think and speak well, but cannot write well; this is common with the **female** sex.

M. 6². **Women** there. 44. D.4250.

44². Perhaps you have seen some **women**.

— . See MAX *vir*. 50. 55². 197.

55¹. Can love stop at the face of a **woman**!

—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; for a **woman** was created and born to become a love of the understanding of man. . . Hence two **women** by their concupiscences sometimes combat like two prize-fighters.

—⁷. They do not admit the influx of love from the body of any other **woman**.

— . As the beauty of a **woman**, from an implanted inclination, at the same time enters into the mind . . .

56². What has wisdom to do with a **woman**? Ex.

—³. The cause of beauty in the **female** sex. (Fully ex. under BEAUTY, here.) 381^e.

61^e. The good of truth . . . is in the **woman**, and is the feminine principle itself.

91. The **woman** is born to be voluntary from the Intellectual of the man; or, what is the same, to be the love of the man's wisdom; because she was formed through his wisdom. (This fully shown from the **woman's** affection, application, manners, and form.)

122^e. As the **female** was created through the truth of the male, and is formed into its love more and more after marriage, it follows that she also receives the truth of the husband into herself, and conjoins it with her own good.

160. **Women** are born loves . . . and men are receptions. 161. (Shown by experiment.)

165. **Women** are not in this light, which is the reason **women** do not speak from that wisdom . . . but only listen.

168. The feminine principle consists in perceiving from love . . . and love reaches no further than to what it feels: when it reaches further, it is in consequence of conjunction with the understanding of the man . . .

—^e. Nor is the moral wisdom of the man possible with **women**, so far as it partakes of his rational wisdom.

169. Affection does not separate itself from the thoughts with **women**, as it does with men.

[M.] 188. That . . . with **women** there is an elevation of the mind into superior heat ; and the **woman** feels the deliciousnesses of her heat in the man's light. Ex. 189.

—². By the heat into which **women** are elevated, is meant marriage love ; because spiritual heat . . . in its essence is love, and with **women** it is love conjoining itself with the intelligence and wisdom in men . . .

—². The elevation into higher heat with **women** is elevation into a marriage love more chaste and pure, and constantly to the marriage principle, which from creation is hidden in their inmost principles.

—³. Into like regions is the mind elevated as it is opened ; with men by wisdom, and with **women** by love truly conjugal.

193. See WIFE.

—². (Thus) the **woman** was created out of the man by a transcription of his own proper wisdom, which is to be created from natural truth ; and the love thereof was transferred from the man into the **woman** . . .

194. The **woman's** being created while the man slept. Ex.

199^e. We are not females, but wives. . . The men said, If you are not females, you are women-*mulieres*. They replied, In the first states of marriage we were women-*mulieres* ; but now we are wives.

218. (The intelligence of **women** contrasted with that of men.) Gen.art.

—². How from their very birth the *genius* of men differs from that of **women** . . .

—³. (Thus) the man is born understanding, and the **woman** love . . .

—⁴. What would be the quality of man's understanding without conjunction with feminine love . . .

220^b. How is the feminine principle propagated from a man's soul ?

223. That the marriage sphere is received by the female sex, and through it is transferred into the male sex. 393.

—². Marriage love exists solely with the female sex . . .

—³. The female form is the voluntary form . . .

—². It is from the transfer of this sphere from the female sex into the male sex that the mind is inflamed from mere thought about the sex . . .

274. The similitude of the internal affections is not seen in the **woman** ; for by a native gift she withdraws them into the secret recesses of her mind.

291. Implanted by artful **women** before marriage.

292². The **woman** acts from the will, and the will can persist.

296. The reason choice does not belong to the **woman**, is that she is born to be love ; and also because . . . with **women** there is the love of one of the sex . . . Nevertheless, **women** have the right of choosing one of their suitors. . . **Women** are born for love, and therefore do not possess the clear-sightedness of this light ; consequently, their determinations to marriage would exist merely from the inclinations of their love. If they

know how to discriminate between one man and another, still their love is carried away to appearances.

—². Almost all **women** . . . will reject polygamical marriages ; from which it follows that **women** have the love of one of the sex, thus marriage love.

298. That a **woman** ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents.

325. See WIDOW.

330. See BEAUTY. —³. —⁴.

331². We **women** are born into the love of the intelligence of men . . .

393. That the sphere of the love of little children chiefly affects the female sex . . . and the male sex from them.

—². Upon the marriage love into which **women** are born is inscribed the love of little children . . .

409. In every **woman** marriage love is implanted from creation, and together with it the love of procreating, which . . . from **women** is introduced into men.

460². Marriage love with **women** acts as one with their virginity . . .

T. 80. A satan ascended with his **woman** . . .

D. 592. On the punishments of **women** who lead a delicate and lazy life. 1746. A.944.

878. See CHAMBER-conclude.

1061. The female sex belongs to the classes of celestial things.

2025. See CUPIDITY.

3307. On a (bad) **woman**.

3670². A common idea which greatly attracts the eyes is that of **women** . . .

3713. See SIREN. 4594.

3852^e. When they perceive that paradisaical things exist in the other life, girls and **women** are more allured to the Knowledges of faith than in any other way . . .

3856. They represented . . . those who care nothing for natural . . . but only for spiritual things . . . by a beautiful naked **woman** . . .

3899. (Females, who, having been lascivious girls, nauseate marriage ; and if they contract it have no pleasure in it, marriage love being destroyed with them ; they rarely have offspring, and if they do they do not love them, many of them being the most filthy prostitutes of all.)

3952^e. The **woman** was not a Spirit, but was the representation of a **woman**.

4092. He nauseated the whole female sex.

4424. On a female Spirit who supposed herself to be completely in the body.

4438. One beautiful appearance may arise from a number of lascivious **women** together.

4470. They had as their Subject a filthy **woman** overhead.

4530. See SARAH HESSELIA.

4697. Women who have not paid attention to Knowledges of truth and good . . .

4745². She was obsessed by diabolical women, who had subjugated their own husbands . . .

4940. Women can enunciate with affection . . . but not teach. But such are rarely interiorly devout. Examp.

5466. Lasciviousness with women so appears there.
5467- 5477.

— The women treated them cruelly.

5479. The hinder gulf was for women.

5936. On women who preach. . . They lose the feminine nature . . . and become material . . .

5981. Women who are obsessed act as if they were insane : this was seen in one woman . . .

6106⁴. In a separate chamber (in Hell) are those who had been women . . .

6110. A woman becomes the affection of truth when she wills to marry.

—⁶⁷. Evil Spirits cannot endure the idea and consequent spiritual sphere of what is feminine . . .

D. Min. 4675. Societies of the female sex.

4751. Timid Spirits of the female sex.

E. 555⁴. 'A woman shall compass a man' (Jer. xxxi. 22) = that a new Church will be established in which truth will be conjoined with its own affection. . . 'A woman' = the Church as to the affection of truth.

—¹¹. 'Women' = those who are in good from the affection of truth. . . Here, (Matt. xxiv. 41) 'women' = those also who are in evils from the affection of falsity : because it is said that 'one shall be taken and the other left.'

—¹⁵. 'A woman not conjoined with a man' (Num. xxxi. 18) = the Church as to affection towards truth, or as to conjunction with truth.

983³. The woman was created to be the affection of good . . .

1004². As one man cannot be intimately united to two women.

1120². The woman is born to be the affection of love. Thus a woman is born to be good . . . and a man to be truth. 1121. D. Wis. iii. 3².

De Conj. 9. See ADULTERY.

10. (On lascivious women, who appear as great mice.) 55.

58. On the Dutch women.

Fence, Hedge. *Sepes.*

A. 1664³. Occurs.

E. 632⁷. 'To remove the hedge' (Is. v. 5) = to falsify and thus destroy the truths which protect the Church. The hedge round the vineyard has a similar signification to the wall round Jerusalem.

734²⁰. Its 'hedge' (Ezek. xiii. 5) = that which defends from a breaking in of falsity, and thus amends.

922⁷. 'The hedge' (Matt. xxi. 33) = protection from the falsities of evil which are from Hell.

Fenced. See under FORTIFY.

Ferine. See under WILD BEAST.

Ferment. *Fermentare.*

Ferment, Leaven. *Fermentum.*

Fermented, Leavened. *Fermentatus.*

Fermentation. *Fermentatio.*

See UNLEAVENED.

A. 1001⁵. That what is celestial . . . is not to be mixed with what is proper to man, which is profane, was represented by their not sacrificing or slaying the blood of the sacrifice upon 'what is leavened' (Ex. xliii. 18 ; xxxiv. 25). 'What is leavened' = what is corrupt and filthy.

1327². Such persons could not be but a kind of ferment in the Church.

2342. 'Leaven' = evil and falsity, by which celestial and spiritual things are rendered impure and profane. III.

7853. 'Leaven' = falsity.

7887. 'Even the first day ye shall make leaven to cease from your houses' (Ex. xii. 15) = that no falsity whatever must be in good. 7906.

7888. 'Everyone that eateth what is leavened' (id.) = him who appropriates to himself falsity.

7906. That 'leaven' = falsity. III.

— In (Matt. xvi. 6, 12) 'leaven' manifestly = false doctrine.

—². As to what further relates to what is fermented and unfermented, it is to be known that 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 the truth has conquered, the falsity falls down like lees, and the truth comes forth purified ; like wine, which, after fermentation, becomes clear, the lees falling down to the bottom. This fermentation, or combat, takes place especially when the state with a man is being changed ; namely, when he begins to act from the good which is of charity ; and not, as before, from the truth which is of faith ; for when a man acts from the truth of faith the state is not yet purified ; but it is purified when he acts from the good which is of charity ; because he then acts from the will, but before, only from the understanding.

—³. Spiritual combats or temptations are fermentations in the spiritual sense ; for falsities then want to conjoin themselves with truths ; but the truths reject them, and at last cast them down as it were to the bottom, and thus defecate. In this sense is to be understood what the Lord teaches concerning leaven in Matthew : 'The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened' (xliii. 33). 'Meal' = the truth from which comes good. Also in Hosea : 'They are all adulterers, as an oven heated by the baker, he ceaseth to be a raiser from kneading the dough even to the fermentation thereof' (vii. 4). Because . . . such combats as are signified by fermentations take place with man in the state which precedes newness of life, it was appointed, that when the new meat-offering at the

feast of first-fruits, the wave bread, was brought, it was to be baked **leavened**; and that it was the first-fruits to Jehovah (Lev. xxiii. 16, 17).

[A.] 7907. 'Everyone that eateth **what is leavened**' (Ex. xii. 19)=him who adjoins falsity to his good.

7909. 'Ye shall eat nothing **leavened**' (ver. 20)=that every care is to be taken lest what is false should be appropriated. . . It is one thing to appropriate falsity, and another to adjoin it: they who adjoin it, if they are in good, reject falsity when truth appears to them; but they who appropriate falsity to themselves, retain it, and resist the truth itself when it appears. Hence it is that it is so frequently said, that **what is leavened** is not to be eaten.

7966. See DOUGH. D. 5202. J. (Post. 140).

7979. 'Because it was not **leavened**' (Ex. xii. 39)=because in the truth from good there was nothing of falsity.

8051. 'What is **leavened** shall not be eaten' (Ex. xiii. 3)=that nothing falsified shall be appropriated. . . '**Leaven**'=falsity; and therefore '**what is leavened**'=what is falsified. 8058^e. E. 329¹².

8061. 'What is **leavened** shall not be seen by thee' (ver. 7)=that what is falsified shall not be at all admitted. 8062.

8062. See FALSIFY.

9295². The '**leavened** bread' which was then offered (Lev. xxiii. 17)=good then not as yet fully purified.

9298. Thou shalt not sacrifice upon **what is leavened** the blood of my sacrifice' (Ex. xxiii. 18)=that the worship of the Lord from the truths of the Church must not be commingled with falsities of evil. . . '**What is leavened**'=what is falsified, and falsity from evil. Refs.

9992². The reason '**leaven**'=falsity from evil, is that this falsity defiles good and also truth; and also because it excites a combat; for on the approach of this falsity to good, heat is excited; and on its approach to truth, a collision takes place. Hence a meat-offering from unleavened bread was prescribed in the burnt-offerings and sacrifices. III. . . The reason why he was to be cut off from Israel who ate **what was leavened** on the feast of the passover, was that that feast=deliverance from damnation; and, in special, deliverance from the falsities of evil with those who suffer themselves to be regenerated. . . Hence that feast is called 'the feast of unleavened things.'

10137¹². The reason there were to be no **leaven** and honey in the meat-offering, was that **leaven**, in the spiritual sense, is falsity from evil; and 'honey,' external delight thus commingled with the delight of the love of the world, by means of which celestial goods and truths **ferment**, and so are dissipated.

C. J. 58^e. Guarded from the Babylonish **leaven**.

P. 25. See PURIFY.

— Spiritual **fermentations** take place in many ways both in the Heavens and on earth. . . For there are evils, and, simultaneously, falsities, which, on being let into Societies, act in a similar way to **ferments** which are put into meal and must, by which heterogeneous things are separated, and homogeneous ones are con-

joined, and pureness and clearness are the result. It is these which are meant by the Lord's words (in Matt. xiii. 33; Luke xiii. 21). E. 677².

284. This combat (between good and evil) if grievous, is called temptation; but if not grievous, it takes place as wine or strong drink **ferments**. If good then conquers, evil with its falsity is removed to the sides, comparatively as the lees fall to the bottom of the vessel; and the good is like generous wine after **fermentation**, and like clear strong drink: whereas if evil conquers, then the good with its truth is removed to the sides, and becomes turbid and foul, like unfermented wine and unfermented strong drink. A comparison is made with a **ferment**, because '**leaven**' in the Word=the falsity of evil, as in Hos. vii. 4; Luke xii. 1.

D. 1054^e. The evil Spirits are like a **ferment**, which excites evils into commotion. . .

1218. After they have become Angels. . . there are still many natural defilements, which rebel, and as it were **ferment**. . .

2132. There appeared in Heaven as it were a certain **ferment**, when evil Spirits were permitted to insinuate themselves. . .

3224^e. Things not obedient. . . are called forth, and are adjoined to the natural things of the Angels; and hence arises a **fermentation**. . .

5222. The Lord compares the Kingdom of God to **leaven**. . . (This is) presented and seen in the other life. As to the **leaven**, an evil Spirit is sent into the Societies which are upon the mountains, rocks, or hills, who inspires lusts. The consequence is, that the whole multitude as it were **ferments**. Some of them act as one with him; some do not so act; some dissent. Those who act as one with him turn their faces in that direction; those who do not act as one turn their faces away. Then all those who have turned their faces to him are gathered into one company, and are cast out. . . into Hell.

5838. The purifications took place in various ways; especially by means of the presence of evils, thus by means of a kind of **fermentation**; from which it appeared who were in the delight of that evil; and then they were separated from the others, and cast down. . . 6020^e.

E. 512². The love of self is a merely corporeal love, which springs from the boiling up and **fermentation** of the obsolete parts. . .

540⁴. '**Fermentation**' (Hos. vii. 4)=separation; here, that there is no separation, because it is said 'he ceases from kneading the dough to **fermentation**.' The like is signified by Ephraim being 'a cake not turned'. . .

619¹⁷. '**Leaven**' (Lev. ii. 11)=the falsity of the natural man; and '**honey**'=the delight of. . . his evil, which is also like a **ferment** when it is mixed with such things as signify holy interior things, because natural delight derives all it possesses from the delights of the loves of self and of the world. . .

Docu. 245. L. Its effect is like that of **fermentation** in the preparation of wine, by which it is cleared of impurities.

Ferocious. *Ferox.* A.5393. D.4634.
Ferocity. *Ferocia, Ferocitas.* A.1690^e. T.309.
Ferocious. *Trux, Truculentus.* M.79². 264⁴.
 T.568⁵.

Fersen. D.6029.

Fertility. *Fertilitas.*

A. 2584. 'They brought forth' = fertility.
 8416. Produces fertility of the earth. H.289^e.

Festival. See FEAST—*festum.*

Festivity. *Festivitas.*

A. 9296⁶. Festivity and joy on account of good having been implanted. Sig.

10416. Festivity of their interiors. Sig.
 —. All festivity and gladness is from the delights of the loves in which the man is . . . All festivity has consent interiorly in it; for if anything dissents and opposes, the festivity perishes. Interior festivity exists in man's freedom; and all freedom is from love to which there is nothing contrary.

M. 3. The festivities of Heaven. 17.
 309. Weddings are to be celebrated with festivity. Ex.

D. 6100³³. There are festivities when marriages take place, but with a difference in the Societies.

Fetter. *Pedica.* A.1757. 9348². Coro.33².

Fever. *Febris.*

Feverish. *Febrilis.*

A. 5715. See DISEASE. D.4590.
 5716. Spirits who infuse colds, like those of *ague-bris gelidae.* D.4572.

8364⁴. 'A burning fever' (Lev.xxvi.16) = the cupidity of evil.

H. 572. Like those who are seized with ague . . .

C. J. 62. In this Hell . . . they have a delirium like that of those in a malignant fever . . .

M. 263. His face was full of pustules like those of a burning fever.

T. 184. Of those sick with fever—*fabricantium.*

D. 4571. On those who induce fevers and the like.
 —. There are intermediate Spirits . . . directly beneath the spinal marrow; and when . . . that Hell is somewhat opened, they infuse a feverish heat. (From experience.) This heat is purely corporeal, yet is from a vital origin; but it is separated from the interior vital heat; and . . . with men who are in fevers, such Spirits are present; for the sick man summons those who infuse the heat; such Spirits rush where their sphere is. . . The moment such Spirits are driven away, the fever ceases; but as everything takes place according to order . . . the fevers of many have stated alternations . . . Medical aids are also mediate causes . . .

Few. *Paucus.*

Fewness. *Paucitas.*

A. 468. The Church decreases, and at last remains
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with a few. The few with whom it remained at the time of the Flood are called 'Noah.' Ex. 788. 1126.

946. Perchance few will believe . . . 1886, Pref.
 1238². This first Ancient Church . . . was not among a few . . .

1984. Few are able to believe that . . . 2310.

2094². Few believe in the Lord . . . 2343.

2117. Few know what the Last Judgment is. 2119.

2590². See CHRISTIAN. 3489^e. D.4401.

2682³. Few are regenerated at this day. (See BELIEVE, here.) 3761. 3787. 3995². 4366². 5280².

2694². Few at this day are reformed.

2727. Few at this day know what genuine marriage love is . . . because few are in it. 2732.

2870. Few know what freedom is . . .

2960^e. Few arrive at this (angelic) state in the bodily life . . .

3596. Few are in this light, because few are regenerated.

3787. Nevertheless, instruction thence for a few. Sig.

3898^e. See CHOOSE, ELECT.

4151⁴. Few, nay, extremely few, believe (that life flows in).

4245. At this day there are few who are being regenerated, and still fewer who reflect.

4274². Few know what temptation is, because at this day few undergo any temptation. —^e. 7090^e.

4319. Few believe this.

4330. See EARTH—*tellus.*

4459⁶. As few at this day know . . . 6392.

4518. See MORTAL.

4805. Supposed that Heaven was from those few.

5006². Because few want to know . . .

—⁴. Few believe that they will live after death.

5354. What it is to be born anew is known to few, because few know what good and evil are . . .

6587². Those in the internal of the Church are few . . .

7364². There are few who do not want to domineer and possess all things of others; for there are few who do what is just and fair for the sake of what is just and fair . . .

7439². Few of the Israelites are in Heaven.

8472^e. 'The numerous and the few' (Ex.xvi.17) = the difference of power. 8474.

8717^e. To these He gives to be glad with a few things.

9186³. Of those who are enlightened concerning truths, there are few who are in the doctrine and at the same time in the life of truth.

9439^e. Let these things be . . . for those few who are in faith.

9441². The Angels have a like idea of the relative fewness of mankind . . .

J. 27^e. The things described (in the Heaven and Hell) are very few—*perpauca.*

S. 104. See CHURCH.

P. 250⁴. As they are so few who are loves of God . . .
—⁵. Sig.

R. 546. The New Church at first among a few. Sig.
E. 730. 732.

547. The reason it is of the Divine Providence that
the Church should at first be among a few, is . . .

561. The protection of that Church while it is still
among a few. Sig.

T. 535². Inquiry was made in the Spiritual World as
to who could (desist from evil because it is sin), and
there were found as few as there are doves in a wide
desert.

—^c. All will assent to this . . . but few will practise
it.

D. 2611. On the interior delights of certain Spirits
who are content with a few things.

5745. As those (who had lived well) were few . . .

E. 817². On account of the fewness of those who are
in truths from good. Sig.

Fibre. *Fibra.*

Fibrous. *Fibrosus.*

Fibril. *Fibrilla.*

A. 545^e. Joy . . . diffusing itself through the inmost
fibres, and thence into the congregated fibres . . . so
that the fibre is as it were nothing but joy and delight
. . . H. 413².

568². Such is the disposition of the fibres (of the
female sex) . . . Such is the disposition of the fibres (of
the male sex).

607². In the lips at the present day there are innumera-
ble series of muscular fibres which are not free . . . (But
were then.)

2487. The exterior memory is . . . formed . . . in the
substances which are the beginnings of the fibres.

3347. All these (organs) are woven out of vessels and
fibres, in fact, from vessels and fibres within vessels and
fibres, from which originate the ducts and lesser
forms . . .

—². They compared the faculty of thinking to that
which the viscera possess of acting according to the
form of the fibres, saying that this faculty does not
belong to the fibres, but to the life in the fibres . . .

3470². Into this good are insinuated the truths of
faith, which are like new fibres in a man's heart,
through which new fibres new juice is introduced, until
there is a new heart . . . Genuine good is as it were the
. . . juice in the fibres.

3570⁴. Truths are like the fibres in the body, for truths
are formed from good.

3579. Almost as the life builds up the fibres in man,
and disposes them into forms according to uses . . .

3982. The fruits ripen by means of other fibres, and
at last by the fibres of genuine juice.

4040. See BRAIN. 4051. 4325. 4326^e. 5189^e. 9914.
H. 212. W. 316². 365. 367. 400. 412². P. 180^e. 279^e.
T. 60^e. D. 830. 1027. 1035. 1730. 1733. 1734. 1738.
1970. 3471. 3607. 3861. 5781. D. Min. 4714. E. 776².

4052. See BEGINNING.

4149². Truths may be compared to the fibres which
compose some organ of the body; the organ is accord-
ing to the form of the fibres, and so, consequently, is
its operation . . .

4326². See CEREBELLUM. —³. 8593. D. 3868.

4926. Truths are nothing but goods formed, or the
forms of good; for, relatively to good, truths are as the
viscera and fibres in the body are to uses.

5189². The isthmus in the brain . . . through which
the fibres pass . . .

—^c. Ends are represented by the beginnings from
which the fibres originate . . . The thoughts thence
derived are represented by the fibres from these begin-
nings; and the actions thence derived are represented
by the nerves which are from the fibres.

5435^e. Truth then becomes good . . . for they together
constitute as it were one body, the soul of which is
good, and the truths in this good are as it were the
spiritual fibres which form the body. Therefore by the
fibres are signified the inmost forms which proceed from
good; and by the nerves are signified truths. Refs.

5951². With those who live according to them, truths
appeared like fibres from the brain, full of spirit, and
soft.

5954². Truths clothe good almost as the . . . fibres do
the (animal) spirit. 8530.

6622. See ACTION.

8247. The cheerfulness and smiles in the faces of
those who are not good is only in the external skin, and
not in the fibres from within.

—^c. The series of fibres round about the lips are
manifold, complicated, and interwoven, having been
created not only for chewing the food and for speech by
words, but also to express the ideas of the animus.

8603². Interior things do not cohere with exterior
ones by continuity, but . . . are conjoined by means of
exertions like fibres, through which there are communi-
cations. Ex.

—³. The communication of the interiors with the
exteriors is effected in a wonderful way by as it were
fibrous passages over . . .

9144². As a fibre contracts and closes when touched
with the point of a needle . . . 10492².

9154². So far as truths have good in them, and also
around them, they live. (So) with a fibre or a vessel
in a living animal; so far as a fibre has spirit in it, and
a vessel, blood, they live; and in the same way so far
as a blood-vessel has around it fibres containing spirit.
. . . Truth without good is like a fibre without spirit,
and like a vein or artery without blood.

—^c. (So) the (animal) spirit receives its determina-
tions, and thus its form, by means of the fibres; and in
like manner the blood by means of the vessels.

9258². (The uses and correspondence of the fibres in
fruit. See FRUIT, here.)

9394⁵. (The arrangement and correspondence of the
fibres in a muscle. See MUSCLE, here.)

9670. See MEDULLA OBLONGATA.

H. 95. The lungs reign in the body by means of the nervous and motor fibres.

212. How incomprehensible the form of Heaven is, is evident . . . from the nervous fibres, by means of which each and all things are joined together. The nature of these fibres, and how they 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, when yet each and all things of the will and understanding flow into acts according to them in the most distinct manner. How, again, they interweave themselves in the body, is evident from the various plexuses . . . and from the knots which are called ganglions, into which a number of fibres enter from every province, and therein mingle themselves together; and, having been otherwise conjoined, go forth to their functions; and this again and again . . . D.2561. 2562. 5779.

—². Whatever a man thinks, goes through the fibres from their beginnings to their ends; this is the source of the senses.

405^o. As the uses of every vessel and fibre in each member, organ, and viscus . . .

U. 52^o. See BEAUTY.

S. 66. From the food, when it is made into chyle . . . the nervous fibres draw their juice; and the substances which are the origins of the fibres, their animal spirit. E.1084³.

W. 190. Every muscle . . . consists of least fibres; and these put together in fascicles present larger fibres, which are called motor fibres . . . It is the same with the nerves; in them from least fibres larger fibres are formed, which appear as filaments . . . It is the same with the . . . organs and viscera, (which) are compositions of fibres and vessels variously put together by means of the like (discrete) degrees.

192. The motor fibres of the muscles, —least, larger, and largest, are homogeneous.

207. The motor fibres in every muscle, the fibres in every nerve, and also the fibres and little vessels in every viscus and organ, are in simultaneous order.

215. The man is unconscious that a thousand motor fibres concur to every motion; and that to the thousand motor fibres thousands of things of thought and affection correspond, and excite the motor fibres . . .

219. The living forces in man are the things which interiorly constitute his body; in all of which there are motor fibres woven together in various ways.

260. If the membrane investing the motor fibres of a muscle did not react against the forces of these fibres in action . . .

277. The acts appear simple . . . yet in internals . . . there are the forces of the motor fibres of the whole body in concurrence. D.2668.

304. Things progress from their prime to their ultimates . . . So the fibres pass from their first forms until at last they become tendons; also the fibres which accompany the vessels pass from their first forms until they become cartilages and bones . . . As there is such a progression of the fibres and vessels in man from primes to ultimates, there is a like progression of their

states: their states are sensations, thoughts, and affections.

316¹. The fibres going forth from these forms or substances (in the brain) are comparatively like the atmospheres from the spiritual Sun, which are containants of heat and light.

365⁷. Where the fibres are in their beginnings and primes, there the life is in its beginnings and primes.

366. The medullary substance consists of innumerable quasi fibres. Now as the glands (of the cortical substance) are the heads of the fibrils, they are also their beginnings; for the fibres begin from them, and then proceed, and successively confasciate into nerves . . .

—². (Thus) the beginnings of life are in the same place as the beginnings of the fibres . . . and the fibres cannot proceed from themselves, but from those beginnings.

—³. The multitude of the glands may be compared to that of the stars . . . and the fibrils coming out of them may be compared to that of the rays going forth from the stars, and which carry their heat and light to the earth. The multitude of these glands may also be compared to that of the angelic Societies . . . and the multitude of the fibrils going out from the glands may be compared to the spiritual truths and goods which in like manner flow down as rays from the heavenly Societies.

370. The very forms of the members, organs, and viscera of man, as to their contecture itself, are from fibres which originate in their beginnings in the brains; but they are fixed by such substances and matters as there are in earths . . . This is effected by means of the blood.

P. 38. There excite unclean things, which titillate the fibres.

296. All the fibres and vessels (in the infernal human form) are inverted.

M. 328. Than a nerve can enter into one of the fibres of which it is composed, or a fibre into one of the fibrils of which it is composed.

I. 11². The Spiritual is within the Natural as a fibre is within a muscle.

16². Discrete degrees are like the . . . compositions of . . . some nerve from its fibres, and of any fibre from its fibrils.

T. 60². The sheath of every muscle enters into its several moving fibres, and clothes them from itself.

147². Every nerve consists of fibres, and every fibre of fibrils; every muscle of little bundles of fibres, and these of moving fibres. 351³.

258². If the fibril of a nerve is touched by the point of a needle, (it) instantly coils itself into a spiral, and withdraws within itself.

D. 242. In the most minute human fibres there is nothing solid . . .

530. On this (Earth), where the fibres are contracted . . .

1075. Every member and viscus is such that in each and all things there are fibres proper thereto, which spring from the blood-vessels . . .

[D.] 1734. As the **fibres** originate from their organic beginnings, so do spiritual things from celestial. Moreover, as in the fetus . . . the **fibres** are as it were not sanguineous, so is it with Genii.

1808. On those who constitute spurious spirits, and obstruct the interiors of the vessels and **fibres**.

1941. When anything injurious touches the **fibrils** . . . the **fibres** at once compress themselves, and put on such a form and quality that they cannot be injured . . .

2250°. The softer or more fluid a man is, the more perfect; as is evident from the **fibres**, which in infants are very soft, but in old men are becoming hard; moreover, in the inmost **fibres** there is nothing but what is fluid, because spiritual.

2479. One of the smallest **fibrils** . . . knows as it were the state of the universal body . . .

2782. We spoke about the influx of the things of the mind into the **fibres** of the body, saying that there is no thought in the beginnings in the head unless there is a certain correspondence of the purer **fibres** in the universal body . . .

3036°. Into all (the provinces of the body) there is a wonderful general influx through the coverings, and a most particular one through the purest **fibres**.

3459. See ANIMAL SPIRIT. 5575.

3607. That the celestial gyres are never intelligible . . . was shown by the flowings of the **fibres** in our bodies, which it is impossible to trace. Des.

—^e. The **fibres** represent spiritual things; the beginnings of the **fibres**, which are in the cortical substance, represent celestial things, in which there are forms still more indefinite.

4000. This was like saying that the innumerable applications of the lungs to the several muscles and their **fibres** . . . and also that the muscles and motive **fibres** themselves, flow into the ideas of the thought and will, and not the ideas of the thought and will into the **fibres** of the muscles, or the applications of the lungs; when yet to a single compound action there are disposed innumerable applications of the lungs according to ideas, and innumerable **fibres** of the muscles by the will alone, and this with such diversity, that one **fibre** seems to act quite differently from another.

4013. To know how (thought and will flow into actions) is to want to know how the case is with the **fibres** in their beginnings; also how they are in the brain, where they are like a jelly; and then finally how they are in their inextricable flowings into the muscles . . .

5575. The spiritual Angels correspond to the lungs . . . also to the various **fibres**, and to the blood and animal spirits.

5779°. In the cerebrum, cerebellum, medulla oblongata, and spinal marrow, there are cortical substances from which the **fibres** flow forth . . .

5780. How the case is in the ultimate Heaven, may be clearly seen from the series of **fibres** in the body (as distinguished from those in the brains). Des.

5781. How the case is in the Lower Earth . . . There

are both good and evil Spirits there, but as it were in strata, in order that the evil may be ruled by the good. This is like what exists in the corporeal system, where **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. 4568. Antony of Padua had an influx into the muscular **fibres** of the tongue.

E. 775°. Folly, insanity, and the knowledge of falsities . . . reside in the head, and are there in their beginnings, which is evident from the fact that there are the origins of all the **fibres** . . . for therein are substances infinite in number, which appear like spherules, and are called by anatomists the cortical and cineritious substance. From these proceed **fibrils**, of which the first are invisible. (Continued under BRAIN.)

D. Love xix°. From these cortical and cineritious substances, by **fibres**, as by rays, the will descends into . . . the face and body.

—^e. Thus the will . . . acts in ultimates, by means of the **fibres** and nerves, which in themselves are nothing but perpetual endeavours continued from their beginnings in the brains down to their ultimates in the bodily things, where the endeavours become acts.

D. Wis. ii. (These three degrees of forms) are original in the brains, and are there the beginnings and heads of the **fibres**, through which their endeavours and forces flow down to all things of the body . . .

—³. From these primitive forms are brought forth **fibres** to the sensory organs of the face . . . and to the motory organs of the body . . . and in like manner to all the organized viscera . . . The whole of these, both the former and the latter, are mere contextures of **fibres** and nerves which flow forth from the two brains and the spinal marrow; the blood-vessels themselves . . . are also from **fibres** originating in the same source. . . Round about the cerebrum, also within it, and in the cerebellum, and in the spinal marrow, there are spherules—as it were molecules—called the cortical and cineritious substances and glands; and all the **fibres** whatever in the brains, and all the nerves derived from them in the body, come forth and proceed from these spherules or substances: the latter are the initial forms, from which are brought forth and produced all things of the body from head to foot. —. v°. Inv. 14.

iii. 2°. As there is a continuity of the receptacles from the brains through the **fibres** into all things of the body, it is evident that there is a continuity of the reception of life into them . . .

3°. The union itself (of love and wisdom) stands forth to sight in the **fibres** extended backwards and forwards, yet interwoven together in the midst . . .

4. In the recess . . . there was no **fibre**.

—². See EXTEND.

—¹. **Fibres** vivified are rays (of light from wisdom) formed.

vii. 2°. What is spiritual accompanies . . . every **fibre** of the heart and lungs.

4. There is not a **fibril** . . . in which the human of the spirit is not together with the human of the body.

x. 4. The arteries are constricted by means of **fibres** actuated from the brain.

—². (The connection of the lungs with the **fibres**. Ex.)

C. 191. Every single **fibre** . . . derives its own delights.

Field. *Ager*.

See HUSBANDMAN, and WILD-*agrestis*.

A. 90. 'Ground,' and '**field**' (Gen.ii.5,6) = the external man when he is becoming celestial.

246^e. '**Field**' is a term which is applied to the Church, or to a regenerate man.

368. '**Field**' = doctrine, thus whatever belongs to the doctrine concerning faith and charity. Ill. 382².

— . Doctrine is called '**a field**' from the seed.

—^e. As '**a field**' = doctrine, whoever receives any seed of faith is called '**a field**;' whether man, the Church, or the world.

2240⁸. '**Fields**' are predicated of goods and evils. Ill.

2454². 'The **field**' = the Church, being so called from the seed which it receives; thus those are '**in the field**' (Luke xvii.31) = those who are in the good of doctrine.

—⁴. 'He who is in the **field**' (Matt. xxiv.18) = those who are in the Spiritual Church.

2936. 'At the end of the **field**' (Gen.xxiii.9) = where there is little of the Church. '**A field**' = the Church; and also doctrine which is of the Church. 2946. 2954. 2969.

2971. 'The **field** and the cave which is in it' (ver.17) = as to the good and truth of faith. '**A field**' = the Church, and also the good itself which is of the Church. What is celestial, that is, the good which is of love to the Lord and of charity towards the neighbour, is compared to ground, and also to a **field** . . . because what is celestial, or good, is what receives the truths of faith, which are compared to seeds.

2980. '**A field**' = the good of faith.

3196. 'Isaac went out to meditate in the **field**' (Gen. xxiv.63) = a state of the Rational in good. . . '**A field**' = doctrine and the things which belong to doctrine, thus the things which are of the Church as to good. This was the origin of the ancient saying 'to meditate in the **field**,' signifying to think in good . . .

3310. '**A man of the field**' (Gen.xxv.27) = the good of life from doctrinal things. —³, Ex.

— . See EARTH-*terra*.

— . As the Church is not the Church from doctrinal things, except in so far as they have the good of life as the end; or, what is the same thing, unless the doctrinal things are conjoined with the good of life; therefore, by '**a field**' is principally signified the good of life.

—². That '**a field**' = the good of life, in which are implanted the things which are of faith, that is, the spiritual truths which are of the Church (is evident from the parable of the sower). It here treats of four kinds of ground in the **field**, that is, in the Church . . . and it is evident that the '**good earth**' is the good of charity; for it is the good in man which receives the Word.

3317. 'Esau came from the **field**' (ver.29) = the study of the good of life. . . 'To come from the **field**' = the study of good; for 'to meditate in the **field**' = to think in good.

3500. 'Go into the **field**' (Gen.xxvii.3) = where there is good ground. '**A field**' = the good of the Church; and also the good of doctrine. Refs. 3508.

3577. 'As the smell of a **field**' (ver.27) = as from good ground from which comes truth. 'The smell of a **field**' = the perception of truth from good, like the exhalation from the harvest in a **field**. '**A field**' = good ground.

3652⁷. 'He who is in the **field**, let him not turn back to take his garment' = that those who are in the good of truth must not betake themselves from the good to the doctrine of truth. '**A field**,' in the Word, = that state of man as to good.

3653^e. 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 . . . The third class . . . are in special signified by 'He who is in the **field** let him not turn back to take his garment.'

3766. 'In a **field**' (Gen.xxix.2) = for Churches. '**A field**' = the Church as to good.

— . The Church is signified by '**land**,' '**ground**,' and '**field**,' but with a difference. The reason '**a field**' = the Church, is that, like a **field**, the Church receives the seeds of good and truth. . . Hence whatever was in a **field** also, signified that which belongs to the Church; as a harvest, standing corn, wheat, barley, etc. 3941. —³. 5295.

3928^e. Those who fear nothing of evil, because they are in truths and goods, which is to be '**in the heights of the field**' (Judg.v.18).

3942. 'Mandrakes in the **field**' (Gen.xxx.14) = the things of marriage love in the truth and good of charity and love. . . '**Field**' = the Church; thus the truth of faith and the good of charity, because these make the Church. Refs.

3949. 'Jacob came from the **field** in the evening' (ver.16) = the good of truth in a state of good, but in obscurity. . . '**Field**' = the Church as to good, thus good.

4073. '**A field**' = the things which are of good, and where good is.

4241. See EDOM.

4334⁸. 'Then shall two be in the **field**, the one shall be taken, and the other left' (Matt.xxiv.40) = those within the Church who are in good, and those within the Church who are in evil; that those who are in good will be saved, and those who are in evil condemned. 'The **field**' = the Church as to good. Refs.

4397. 'He bought a portion of a **field**' (Gen.xxxiii.19) = the appropriation of good from that truth. . . '**A field**' = the Church as to good, thus good. Refs.

4440. 'His sons were with his substance in the **field**' (Gen.xxxiv.5) = that his descendants were in their own religiosity. . . '**A field**' = the Church. . . For such a kind of Church is to be called a religiosity. 4443.

4503^e. '**A field**' = the Church. 4686. 6454. 6458. 6549. 7557. 7559. 7571. 7581. 7647. 8902⁶. —¹⁶. 9141⁴. 9277³. 9295⁵. 9325⁵.

[A.] 4507. 'A field' = the Church as to good, thus the good of the Church. 4717. 6432^b. 9139. 9142. 9146. 9230. 9262⁵. 9294.

4981^c. 'The field' (Gen. xxxix. 5) = the truth which is of doctrine. 4982.

4982. When the celestial man is treated of . . . 'field' = spiritual good . . . which is the good of charity towards the neighbour: but when the spiritual man is treated of . . . 'field' = the Spiritual with him, which is the truth of faith.

5886⁴. 'A field' (Matt. xiii. 44) = good.

6143. 'The Egyptians sold everyone his field' (Gen. xlvii. 20) = the renunciation and subjection of all things which are of service to the Church. . . 'A field' = the doctrine which is of the Church; and, in a general sense, the Church.

6158. 'For seed of the field' (ver. 24) = for the nourishment of the mind. . . 'Field,' in a general sense, = the Church; and, in particular, the Church with man, thus the man in whom is the Church, that is, who receives truth and good: when he is called 'a field' it is his mind which is meant . . .

6461. 'A field' = the Church, thus the man of the Church, for he is a Church.

6670. 'In all service in the field' (Ex. i. 14) = the intention of subjugation against the things of the Church.

7407^c. 'The fields' (Ex. viii. 10) = things still more general, thus still more exterior; for the fields are outside the houses and the courts.

7502. The reason 'field' = the Church, is that the seeds which are put into a field = the truths of faith: and also because the produce of a field, as wheat, barley, etc. = the goods of charity and the truths of faith; thus such things as are of the Church.

7565. 'Left . . . in the field' (Ex. ix. 21) = not stored up and reserved.

8505. 'This day ye shall not find it in the field' (Ex. xvi. 25) = that no longer is there acquired good through truth. . . 'The field' = man; here, the mind of man in which is implanted good through truth; for man is called 'a field' from the fact that he receives the truths of faith . . . and produces goods.

9139^b. This signification of a field and a vineyard originates in the representatives of the Spiritual World: for fields full of wheat and barley appear before Spirits when the Angels in Heaven above them are discoursing about a congregation who are in good . . .

9141. 'And shall desolate in the field of another' (Ex. xxii. 4) = the consumption of cohering goods. . . 'In the field of another' = cohering goods; for 'a field' = the Church; and the things which are in the field are goods; thus the things which are in the field of another = the near goods which cohere . . .

9228^c. 'Woods from the field' (Ezek. xxxix. 10) = the interior goods of the Church.

9230. 'Ye shall not eat flesh torn to pieces in a field' (ver. 30) = that the good of the Church, or the good of faith, falsified, must not be appropriated or conjoined.

9262^d. 'One who is pierced in the land lying in a

field' (Deut. xxi. 1) = truth and good extinguished in the Church where good is.

9272. The reason is, that all things belonging to a field . . . = such things as are of the Church in general, and of the man of the Church in particular, who is a man regenerated through truth of faith and good of charity by the Lord: hence it is that 'field' and 'ground' = those in the Church who receive the truths and goods of faith, as a field does seeds . . . These are real correspondences; for when the Angels are discoursing about the regeneration of man by the Lord through the truths of faith and the goods of charity, in the World of Spirits below there appear fields, crops, fallow lands, and also harvests; and this because they correspond. He who knows this, may also know that such things in this world have been created according to correspondences . . . From this it is evident whence it is that the things which belong to a field, that is, which are sown in a field and reaped from a field, signify such things as are of the Church in general and in particular. 10669^b.

9295^b. The field, in which the harvest is, in a wide sense, = the whole human race, that is, the whole world; in a sense less wide, the Church; in a narrower sense, the man of the Church; and in a still narrower sense, the good which is in the man of the Church, for this receives the truths of faith, as a field does the seed. . . 'The field is the world.'

9296. 'In thy gathering thy works from the field' (Ex. xxiii. 16) = the enjoyment and use of all things which are implanted in good.

9372^b. It is said 'wild-agriste-honey,' because 'a field' = the Church.

9406^d. 'In the fields of the wood' (Ps. cxxxii. 6) = in the natural or literal sense of the Word. Refs.

9594^d. 'The fields of the wood' = the goods of the Church among the gentiles.

10137^b. (Thus) 'a field' = the Church as to the reception of truth; and 'land,' the Church as to the reception of good.

10770. Fields white for the harvest (seen in the Fifth Earth).

H. 489^b. As it were fields and harvests (are there presented to the view of those who have loved Divine truths and the Word from interior affection).

R. 315. 'A field' = the Church as to good and the truth thence derived.

T. 336^c. Comparison with the preparation of a field.

350^c. 'A field' = doctrine.

701. Comparison with a field in which treasure is hidden.

D. 2701. I dreamed of a field. (See EUPHRATES, here.)

E. 131^a. 'A field' = the Church. —¹⁶. 388¹². —¹⁹. 417⁵. 555¹¹. 587¹⁵. 638²¹. 701³⁰. 721³⁰. 810². 1100⁴.

163^b. 'Two in the field' = those in the Church who apply truths and goods to themselves.

223¹⁷. 'To buy fields with silver' (Jer. xxxii. 44) = to

acquire for themselves the good of the Church by means of truths.

281². 'A field of sowing' (Ezek. xvii. 5) = the good from which (truth) grows.

326¹. 'A field' = the good of the Church.

372⁴. 'The trees of the field' = the Church as to the Knowledges of truth.

374¹⁵. 'The good seed which the man sowed in the field' = the truths of the Church which are from good; 'the field' = the Church where they are.

375³⁰. 'A field' = the Church, from the reception of truth; and 'the earth' = the Church from the perception of good.

—³⁷. Fields correspond to all things of the Church.

388³. 'A vineyard' = the Church as to truth; and 'a field,' the Church as to good. 730³.

—^e. 'A field' = the Church, from sowing, and from the reception of the seeds.

411²⁸. 'Fields' = all the goods and truths of the Church.

426³. 'A field' (Matt. xiii. 24) means the Spiritual World and the Church, where there are both the good and the evil. — (=the Church where the Word is. 911³.)

439⁴. 'The heights of a field' (Judg. v. 18) = the interior things of the Church, from which there is combat. 447⁴.

483⁷. 'The wild beasts of the fields' = the nations who are in the good of life.

650³⁰. 'Fields' = doctrinal things from the Word.

—⁴⁹. 'Fields' = the Church as to the implantation of the truth of doctrine.

684²⁷. 'The fields of the forest' = the Natural of the Word.

721¹². 'The field' (Micah iv. 10) = where there are truths and goods in abundance.

863^e. 'A field' = the Church where truth is first implanted, afterwards grows, and at last becomes of doctrine.

911⁶. 'The field is the world' = the Church everywhere.

Coro. 27^e. The Church is described by . . . 'a field,' from its produce, by which man is nourished.

Field. *Campus, Campestris.*

A. 1884. When walking through the fields—*campestris*.

4301^e. The field of these objects is the memory. 8516². 9035^e. 9394³.

5393². They rejoice at sight of a (bloody battle) field.

9394. Like fields of grass, flowers . . .

10770. There appeared grassy fields with flowers . . .

H. 488. It is undelightful to them to dwell in the open fields.

—². They prefer sandy places to fields—*campestribus* . . .

S. 96b^e. He is in a sandy plain, where there is no grass.

M. 75². A round field seen, where lambs were feeding.

T. 78. The Angel led me into a green field.

353. Comparison with a flowery field. 361².

693⁶. Which we called the Elysian Fields.

721^e. Beyond the first gate there is a plain . . .

Ad. 957. The field of the understanding in the first man was not so spacious . . .

2972. The field of the World of Spirits.

4010. Occurs. 6044. D. Min. 4655. —. J. (Post.) 12. 18. 224. D. Love xvii.

Fierce. *Sævus.*

Fierce, To be. *Sævire.*

Fierceness. *Sævitia.*

A. 6667. 'With rigour' = unmercifulness. 6671.

7272. Although they have lived in hatreds, revenges, rapine, in fierceness, etc.

7370. Such at last love to be fierce with the neighbour. 9434².

9348⁷. The delight of fierceness; nay, of cruelty . . .

10618². All evil has in itself enmity, hatred, revenge, and fierceness . . .

H. 220. They are fierce against those who do not favour them. 481³. 508². 573².

290². Inwardly they blaze with . . . fiercenesses, etc. 380^e. 553. D. 5645^e.

573. So great is the cupidity of being fierce against them.

574². After the infestations they begin to rage against him with penalties.

587². Their greatest delight is to exercise fierceness. 595^e.

T. 405³. The evils of those who are in the love of dominion from the love of self are . . . fierceness, cruelty, etc.

E. 401¹². 'The day of Jehovah, cruel . . .' (Is. xiii. 9).

Fifteen. *Quindecim.*

Fifteenth. *Quintus decimus.*

A. 798. 'Fifteen cubits and upwards did the waters prevail' (Gen. vii. 20) = that there was nothing left. . . 'Fifteen' = so little that there is scarcely anything; (for) 'five' = a little; and as fifteen is composed of five . . . and ten, which = remains, it regards remains, which with those people were scarcely anything. 813.

4617^e. The number 180 has its signification from twelve and fifteen . . .

8400. 'On the fifteenth day of the second month' (Ex. xvi. 1) . . . 'Fifteenth' = what is new; because 'fourteen,' or two weeks, = a whole period . . . 'Fifteen' has a like signification to 'eight' . . .

9296⁷. 'The fifteenth day of the seventh month' (Lev. xxiii. 39) = the end of the former state and the beginning of a new one.

9760. 'The hangings of the wing, of fifteen cubits' (Ex. xxvii. 14) = truths in light as much as is sufficient.

E. 374¹³. 'Fifteen' (Hos. iii. 2) = a little.

Fifty. *Quinquaginta, Quinquageni.*

Fiftieth. *Quinquagesimus.*

A. 2141. Those with whom there are truths, and these full of goods, are signified by 'fifty' (Gen. xviii. 23-26).

2252. 'Perchance there are fifty righteous in the midst of the city'=that truths may be full of goods. 'Fifty'=what is full. 2261.

—³. The reason 'fifty'=what is full, is that it follows seven times seven . . . so that it is their impletion . . . and therefore the feast of seven sabbaths was on the fiftieth day, and the Jubilee in the fiftieth year (Lev. xxiii. 15; xxv. 8, 10), from which it is evident that 'fifty'=what is full in relation to the sabbaths. Moreover, wherever 'fifty' is mentioned in the Word, it =what is full; as, the Levites being numbered . . . up to fifty years (Num. iv. 23, 35, 39, 43, 47; viii. 24, 25)=a full or last state of discharging the ministry. . . 'Fifty of silver' (Deut. xxii. 28, 29)=a full fine and full restitution. . . 'Fifty shekels of silver' (2 Sam. xxiv. 24)=a full price, and a full purchase. . . 'Fifty men running before him' (2 Sam. xv. 1; 1 Kings i. 5)=full excellence and greatness. . . 'Write fifty' (Luke xvi. 5, 6)=a full release. . . 'He came to . . . draw fifty from the winepress, there was twenty' (Hag. ii. 16)=that instead of being full there was not much.

8714. 'Princes of fifties' (Ex. xviii. 21)=primary intermediates. . . 'Fifties'=intermediates, namely, between those truths from good which are in the second degree and those which are in the third. . . The reason 'fifties'=intermediates, is that by 'fifty' is signified both much and somewhat. Refs. Hence, when 'fifty' is mentioned between 'a hundred' and 'ten,' it =intermediates.

9186. The dowry was fifty of silver given to the father of the girl (Deut. xxii. 29), thus truths initiating to a full conjunction.

9295². 'Seven sabbaths were numbered up to the feast' which consequently took place on the fiftieth day (Lev. xxiii. 15, 16; Deut. xvi. 9)=the plenary implantation of truth in good even to the first of a new state.

9608. 'Fifty loops shalt thou make in one curtain' (Ex. xxvi. 5)=plenary conjunction in the ultimates of the spheres. 'Fifty'=what is full. 9609. 9623.

9611. 'Thou shalt make fifty little handles of gold' (ver. 6)=plenary capacity of conjunction from good. 'Fifty'=what is plenary. 9624.

9756. 'The hangings of fifty cubits' (Ex. xxvii. 12)=truths as much as is sufficient for uses. . . 'Fifty'=all things of one part, and also as much as is sufficient; for 'fifty' has a like signification to 'five.'

9772. 'The breadth fifty in fifty' (Ex. xxvii. 18)=truth as much as is sufficient.

10253⁴. '500'=much; and its tenth part, or 'fifty,' =relatively somewhat, as is evident from Luke vii. 41-47.

Fig, Fig-tree. *Ficus.*

A. 216. 'They sewed together the leaf of a fig-tree' (Gen. iii. 7) . . . 'A fig-tree'=natural good . . . which this posterity possessed instead of innocence . . .

217. 'A fig-tree,' in the Word, =natural good. Ill. 885².

885². The Jewish Church is in special meant by the fig-tree which withered, in which Church there was no longer any natural good. 4314⁴.

1069³. 'Fig-trees' (Amos iv. 9)=natural things.

1327⁶. They would thus become like 'horrid figs' (Jer. xxix. 17).

2722⁷. See GROVE.

3941⁸. The goods of faith are 'the vine and the fig-tree' (Deut. viii. 8).

4231. 'Learn a parable from the fig-tree' (Matt. xxiv. 32)=the first of the New Church; 'the fig-tree'=the good of the Natural; 'its branch'=its affection; and 'its leaves'=truths. (Such) cannot know what this comparison of the Lord's coming with a fig-tree and its branches and leaves involves. . . Wherever 'a fig-tree' is mentioned in the Word, it =the good of the Natural. . . (Thus) this parable involves that when the New Church is being created by the Lord, there will first of all appear the good of the Natural, that is, good in the external form, with its affection and truths. By the good of the Natural is not meant the good in which a man is born, or which he derives from his parents, but good which is spiritual in its origin. No man is born into this, but is led into it by the Lord through the Knowledges of good and truth. Therefore, before a man is in this good, that is, in spiritual good, he is not a man of the Church, however much, from the good born with him, he may appear to be so.

5113¹². As 'the vine'=the good of the Intellectual, and 'the fig-tree,' the good of the Natural; or, what is the same, 'the vine'=the good of the interior man, and 'the fig-tree' the good of the exterior man, in many places in the Word where 'the vine' is mentioned 'the fig-tree' is also mentioned. Ill.

5117⁴. 'No grapes on the vine' (Jer. viii. 13)=no interior or rational good; 'no fig on the fig-tree'=no exterior or natural good. . .

—⁵. 'What is primitive in the fig-tree' (Hos. ix. 10)=natural good not yet made spiritual.

—¹². The internal goods of charity are 'grapes;' and the external ones are 'figs' (Luke vi. 44).

5144³. See BASKET—*corbis*.

7553⁵. 'Sycamores' and 'fig-trees' (Ps. lxxviii. 47; cv. 33)=the truths and goods of the external Church.

8377^c. (In Jupiter) they sit on the leaves of . . . the fig-tree.

9052^e. 'The fig-tree' (Joel i. 7)=natural good.

9277³. 'The fig-tree' (Hab. iii. 17)=natural good. E. 375³⁷.

—⁴. 'The fig-tree' (Judg. ix. 10, 11)=the external good of the Celestial Church.

9337^e. (Sig. of the fig-tree which withers and is cut down.)

9960²⁰. 'The leaves of the fig-tree of which they made themselves aprons . . . =the truths . . . of the external man. . . 'The fig-tree'=natural good, or the good of the external man. Refs.

10137⁴. 'The fig-tree' (Joel i. 12)=exterior good.

10261⁸. 'The fig-tree'=the good of the external Church.

10402⁷. 'The fig-tree'=the external good of the Spiritual Church. Refs.

P. 313⁹. The 'leaves of the fig-tree' with which they covered their nakedness=moral truths by which were veiled the things of their love and conceit.

R. 334. 'As a fig-tree casteth its unripe figs-grossos-when shaken by a great wind' (Rev. vi. 13)=through the reasonings of the natural man separated from the spiritual. . . A fig-tree, from its correspondence,=the natural good of man conjoined with his spiritual good; but here, in the opposite sense, the natural good of man separated from his spiritual good, which is not good. And as the natural man separated from the spiritual perverts by reasonings the Knowledges of good and truth, which are signified by 'the stars,' it follows that this is signified by 'the fig-tree shaken by a great wind.' E. 403.

—². That 'a fig-tree'=the natural good of man. Ill.

875⁹. I saw some sitting under a certain laurel eating figs. . . I asked for some of their figs, and the figs in my hand became grapes. . . The angelic Spirit said, The figs have become grapes in your hand, because figs, from correspondence,=the goods of charity and of the derivative faith in the natural or external man, but grapes the goods of charity in the spiritual or internal man; and because you love spiritual things, it so happened to you. T. 461.

936^e. The leaves of the fig-tree=rational truths from natural light.

M. 155a^e. There appeared a swan standing on the branch of a fig-tree.

T. 377^e. Charity without truths is like a dried-up fig.

609^e. A fig-tree=natural good, which is that of the ultimate Heaven.

638. The leaves of the fig-tree=the truths of the natural man, which have been successively falsified.

D. 1960. The leaf of the fig-tree with which Adam girdled himself=the natural Knowledges, or rational or intellectual faith, under which were their nakedness or filthy loves.

2187. (The inside of a fig and its representations.)

E. 175⁸. 'A fig-tree'=the external Church, thus the external things of the Church.

374⁷. 'The vine and the fig-tree' (Dent. viii. 8)=good and truth from a spiritual origin.

386⁹. The fig-tree (which withered)=the Church as to natural good, in special, the Jewish Church, in which there was no natural good, because nothing spiritual, but only some truths from the sense of the letter of the Word. . . It is said that 'it was not the time of figs,' and by this is meant that the Church had not as yet commenced. That the beginning of a new Church is meant by a fig-tree. Ill. E. 403²¹.

388⁹. 'The fig-tree' (Hos. ii. 12)=the external Church which is of the natural man.

403². A fig-tree=the Natural which is derived from the Spiritual or from the Celestial; (therefore) the fig-tree=the natural Church, which is the external Church corresponding to the internal Church; (thus) the fig-tree=the natural man, that is, the Natural with man. Ill.

—⁴. 'No fig on the fig-tree'=no natural good; for the fig tree=the natural man, and the fig fruit his good. 918³.

—⁹. 'The fig-tree' (Hag. ii. 19)=natural good and truth.

—¹⁶. 'Of thorns men do not gather figs' (Luke vi. 44) . . . 'a fig,' here,=the good of the external or natural man.

—¹⁷. 'A fig'=the natural man as to good and truth; the fig itself as a tree, the natural man; the fig as a fruit, the good of the natural man; and its leaf, the truth of this good.

—¹⁸. In the opposite sense, 'a fig'=the natural man as to evil and falsity; the fig as a tree, this natural man; its fig as a fruit, the evil of this natural man; and its leaf, the falsity of this evil. Ill.

—¹⁹. They who are interiorly good, from whom a new Heaven is to be formed, are meant by 'the basket of good figs' (Jer. xxiv.) and they who are interiorly evil, who are to be cast down into Hell, are meant by 'the basket of bad figs' . . . For 'the fig,' as a fruit, =the good of life in the internal and at the same time in the external form; and, in the opposite sense, it=the good of life merely in the external form, which is evil of life . . .

—²⁰. That 'the fig,' as a tree, in the opposite sense, =the merely natural man, and a Church from the like, or those with whom there is no natural good, because there is no good within, is evident from Luke xii. 6-9. 'The vineyard in which the fig-tree was planted=the Church, in which also are those who are in externals . . . 'The vineyard'=the internal of the Church; and 'the fig-tree,' its external. In the Jewish Church there was only the external of the Church . . . therefore 'the fig-tree'=the Church with that nation. . . For three years no fruit on the fig-tree=that from beginning to end there was no natural good with that nation; (for) the fruit of the fig-tree=natural good. By natural good is meant good spiritual natural, or good in the Natural from the Spiritual . . .

458⁷. 'The vine' (Joel i. 12)=the spiritual good and truth of the Church; 'the fig-tree,' the natural good and truth thence derived; and 'the pomegranate,' sensuous truth and good, which is the ultimate of what is natural.

503⁵. 'Their vine' (Ps. cv. 33)=spiritual truth; and 'their fig-tree'=natural truth, both of the Church. 556⁴.

638⁹. There are three trees which principally=the Church; namely, the olive, the vine, and the fig; the olive=the Celestial Church; the vine, the Spiritual Church; and the fig, the external Celestial and Spiritual Church. —⁵.

—⁶. In the inmost Heaven . . . olive and fig-trees constitute their paradises and groves.

[E.638]²⁰. 'Fig-trees' (Amos iv. 9)= exterior goods and truths, which are also called moral ones.

—²¹. Neither did they want moral good, which is external celestial and spiritual good, and which here is 'the fig-tree' (Judg. ix.) to reign over them.

717¹³. 'The vine and the fig-tree under which they will come' (Zech. iii. 10)= the Church and doctrine from internal truths and from external truths . . .

724²⁷. 'The vine and the fig-tree' (Jer. v. 17)= the Spiritual internal and external from them. (= the internal spiritual Church, and the external natural Church, 911¹⁴.)

739¹¹. That they then clothed themselves with natural truths, lest they should appear to be deprived of celestial truths, is signified by their sewing together the leaf of the fig-tree . . . The fig-tree= the natural man; and its leaf, scientific truth.

Inv. 60. (De Miraculis.) The cause of the withering of the fig-tree was that it no longer had any influx of spiritual aliment to nourish it from its root. Docu. 302. A².

Fight. See COMBAT, and SOLDIER.

Fight. *Dimicare, Dimicatio.*

A. 2309. See CHILD. D. 3620.

H. 380^e. After death they fight like enemies.

312. See ANGEL.

Figment. See FEIGN.

Figure. *Figura, Figuratio, Figurare.*

A. 9340^e. For the sake of this figure-figuratio.

9457³. In which they are figured.

W. 71^e. Nothing in common with the figure and form which derive anything from the length, breadth, and height of space; but from the state of a thing . . .

M. 76. Carved in the figures of men, etc.

T. 291². Divine things were set forth under various figures and sculptures . . .

671. These washings figured, that is represented . . .

674. Which figured the internal Church.

D. 715. (Such) are at once turned into the figures of animals.

E. 724¹¹. See DAUGHTER.

Filament. *Filamentum, Filamentosus.* A. 671². 5951². W. 190^e.

File. *Lima.* D. 2640.

Filings. *Ramenta.* R. 839^e. T. 110⁸.

Fill. *Confercire, Confarctus, Confarctio.*

W. 315^e. Filled with the matters of that world.

M. 283^e. Occurs. D. 2121. 2122. 2129. 2177. D. Min. 4814. —^o.

Fill. *Imptere.*

Filling. *Impletio.*

A. 55². The earth is 'replenished' when there are many truths and goods. 984.

2905². Decision, consummation, fulfilment.

5487. 'They filled their vessels' (Gen. xlii. 25) . . . 'To fill,' being gratis, = to be endowed.

6505. 'Forty days were fulfilled to him' (Gen. 1. 3) = a state of preparation by means of temptations. 6506.

6649. 'The land was filled with them' (Ex. i. 7) = even to a fulness-*plenum*-of the Church.

7112. Unless these scientifics are filled with truths less general . . .

7442. 'The houses of the Egyptians were filled . . .' (Ex. viii. 21) . . . 'To fill' = to take possession of.

7648². That is said to be universally regnant which fills the whole mind.

7836. The impletion of good. Sig.

7933². (How the Lord fulfilled the Law.)

7984². Everyone, whether he is damned or saved, has a certain measure, which can be filled . . .

8293. 'My soul shall be filled' (Ex. xv. 9) = delight.

8525. 'Fill an omer with it' (Ex. xvi. 32) = the highest degree of power.

9326. 'I will fill the number of thy days' (Ex. xxiii. 26) = even to a full state.

10019. 'Thou shalt fill the hand of Aaron . . .' (Ex. xxix. 9) . . . By the filling of the hands there took place the inauguration to represent the Lord as to Divine truth from Divine good, and thus power. 10076. —⁶. —⁷.

—². The process of the filling of the hands. Des.

10076⁸. As the influx and communication of Divine truth from the Lord, and its reception in the Heavens, is signified by the filling of the hands, therefore by it is also signified purification from evils and falsities . . . Ill.

—¹. 'To fill after Jehovah' (Num. xiv. 24; xxxii. 11, 12; Deut. i. 36) = to do according to the Divine truth; and thus there is signified what is receptive of it.

10101. 'The filling of the hands' = inauguration to represent the Divine truth proceeding from the Lord's Divine good, and what is communicative and receptive of it in the Heavens. 10106.

10110. 'To fill their hand' (ver. 33) = to receive Divine truth. 'To fill the hand' = to represent the Lord as to the Divine truth, and what is communicative and receptive of it there.

10118. The filling of the hand was a representative of His influx thence into the Heavens and the Church.

10120. 'Seven days thou shalt fill their hand' (ver. 35) = a representative of the Lord's plenary power in the Heavens by means of influx from the Divine good of the Divine love of His Divine Human. . . 'To fill the hand' = a representative of the Lord's Divine power in the Heavens, and of what is communicative and receptive there; and this is effected by means of influx from the Divine good of His Divine love from His Divine Human.

10239⁴. 'To fulfil all the righteousness' of God (Matt. iii. 15) = to subjugate the Hells, and to reduce them and the Heavens into order, from His Own power; and at the same time to glorify His Human . . . The like is signified by 'there were fulfilled all things which were written concerning the Lord in the Law and the

Prophets' (Luke xviii.31; xxii.37; xxiv.44); and by 'the Lord came to fulfil all things of the Law' (Matt.v. 17,18). Ex.

10330. 'I have filled him with the spirit of God' (Ex. xxxi.3)=influx and enlightenment from the Divine truth which is from the Lord's Divine good. . . For 'to fill,' when said of Jehovah,=influx; and, with man, enlightenment. Ex.

10333. 'In the engraving of a stone for filling' (ver.5) . . . 'To fill'=to be of service to the good of love; for the fillings were made in the gold therein . . .

H. 254. Whom the Lord filled with His aspect.

312^e. Filled their minds.

323. They could fill it with pleasant representations . . .

349. After death . . . this is increased and filled.

469². This is afterwards perfected by impletion . . . For there is nothing which cannot be infilled to eternity . . .

J. 11. Heaven cannot be filled to eternity.

L. S. That the Lord fulfilled all things of the Law, means that He fulfilled all things of the Word. Gen. art. 18². S.98, Ill. W.221². T.73³. 85³. 261. 262, Ill.

W. 344². He said that if that bird were infilled with matter . . .

P. 96^e. Sometimes the Lord fills an Angel with His Divine . . . R.465.

R. 478. 'To consummate'=to fulfil . . .

—^e. That now will be fulfilled that which has not been fulfilled before. Sig.

I. 5¹. That the Divine fills all things, and by such impletion preserves them in the state in which they were created . . .

T. 154. The Lord fills all with His spirit . . .

263². The Lord . . . fulfilled all the good and all the truth that is in the Word. Ex.

779. Whom He has filled with His spirit . . .

D. 1825. That all things of faith are filled from inmost things.

1826. Ideas are more filled by the Lord while the man does not attend, or want himself to fill them . . .

E. 386¹⁶. 'Those who are filled' (Luke vi.25)=those who have the Word, which contains all the Knowledges of good and truth.

—¹⁷. That those who are in ignorance of Knowledges shall be enriched, is signified by 'He hath filled the hungry with good things' (Luke i.53.)

401¹¹. 'The days of thy mourning shall be fulfilled' (Is.lx.20) . . . =that they shall be ended; and thus that they will be in truths from good.

412¹⁶. He fills an Angel with His sight, and thus with His presence from afar . . .

774^e. That without the fulfilling of the Law there is no salvation. Ex.

Fill. *Opplere.*

Filling. *Oppletura.*

A. 2121². These Worlds of Spirits are very full . . .

7442⁴. The Sensuous . . . is filled with material ideas . . .

9863. 'Thou shalt fill it with a filling of stone' (Ex. xxviii.17)=truths themselves in their order from one good. Ex.

9874. 'They shall be enclosed in gold in their fillings' (ver.20)=that each and all things in general and in particular must proceed from the good which is of love from the Lord to the Lord. Ex.

10283⁴. To fill with evil and the falsity of evil. Sig.

Filled. *Differtus.* T. 42^e.

Filled. See SATISFY.

Fillet. See under GIRD.

Filth. See DIRT—*sordes.*

Filthy. *Foedus.*

Filthiness. *Foeditas.*

Filthy, To make. *Foedare.*

A. 956. Their bodies and faces are made filthy.

1675⁷. These persuasions which are from the love of self, are most filthy; whereas persuasions from the love of the world are not so filthy.

3469¹. From this good they are prone to filthy pleasures . . .

3938^e. (In Heaven, such) feel the filthiness of their affections, thus infernal torment.

4776. Will not (these truths) be made filthy . . .

5981^e. The filthy things of infernal Spirits are blunted and made mild with the Angels.

7297^e. Present beautiful things as filthy, and filthy ones as beautiful.

10284³. When the internal form is from the proprium, it is filthy.

D. 2409. That the filthy things of man are only hidden . . .

2627. Bread cut into little cubes=filthy delights.

3677. Sins are not remitted except from . . . an acknowledgment of filthiness . . . (Otherwise) he returns to his former filthiness.

3899². They love only their filthy cupidities . . .

De Conj. 11. They are delighted with these foul and filthy—*spurcis*—things.

Filthy. *Spurcus.*

Filth. *Spurcitas.*

See under CIRCUMCISE.

A. 724. In man there is nothing but what is filthy. 1864.

940². The filthy Jerusalem. Des.

1304^e. The love of self . . . is what is most filthy of all things . . . 2057.

1594¹. Mutual love . . . consists in . . . acknowledging and believing that itself is . . . a somewhat vile and filthy . . .

1644. These evil and subtle Spirits attach their ideas

to **filthy** objects and things; and therein represent to themselves **filthy things** . . .

[A.] 1999. In humiliation of heart there is the acknowledgment that self is nothing but **what is filthy** . . .

2122. See CHRISTIAN.

2748^e. Their thoughts were so **filthy** and obscene . . .

3224². Their phantasies are attached to **filthy** and obscene objects . . .

3938⁴. These delights are then seen to be relatively vile; nay, **filthy**.

4759². With (such) what is holy is not holy, but . . . is either **filthy** or profane.

5055. The uses of the organs of generation are hidden . . . lest they should be injured by **filthy** thoughts, which are those of lasciviousness, whoredom, and adultery; and which thoughts are excited in most people when these organs are merely mentioned.

5145³. Good then flows through . . . into the Sensuous, and is there . . . changed into **what is filthy** . . .

5390. Spirits of this character came to me, and brought with them **filthy** thoughts, from which flowed **filthy** discourse . . .

5721³. Inwardly they are **filthy**, because they are in the love of self . . .

5722. There are others who in the life of the body have been **most filthy** . . . By their presence and influx into the solid parts of the body they induce weariness of life, and such a torpor of the members and joints, that the man can scarcely rise from his bed.

6310. I observed that whenever I sank down into this sensuous lumen . . . **filthy** and defiled things presented themselves. The reason is that this lumen dominates in the Hells, and through it the Hells chiefly flow into man. . . Hence it is that misers, adulterers, pleasure seekers, and idlers think **filthy things**. D.4627⁵.

6313. When a man is elevated towards interior things, he comes . . . into a milder lumen, and is then withdrawn from the influx of scandalous and **filthy things**.

6832⁹. 'Fire,' and 'flame'=**filthy** loves; as the loves of revenge, of cruelty, of hatred, of adultery.

7045. See FORESKIN.

7122. Defiled and **filthy things** . . . from the life in world, adhere to man after death . . .

7454. That infernal **filthiness** would flow in (if infernal Spirits were near those who are in Divine worship). Sig. 7456, Ex.

7479. (In Mars) they believe that there is nothing in them but **what is filthy** and infernal.

7519³. That the **filthy** and defiled things of cupidities . . . should be excited (in the infesters). Sig. These things are excited when the Divine truth flows in, and Heaven approaches nearer.

7524. 'A sore'=**the filthy things** which are from evils.

8481. 'It bred worms'=**that what is filthy** came from it.

—^e. The **filth** of falsity is compared to 'a worm' in Deut. xxviii. 39.

9960. Lest the interior things of love, which are **filthy** and infernal, should appear. Sig.

Life 74. 'To commit adultery' means to think **filthy things** . . .

D. 2307. They who have accustomed themselves to speak **filthy** and obscene things . . . 3125.

2660. **Filthy** delights . . .

3125. They turn everything into **what is filthy**.

3435². He supposes that the Lord alone is **filthy**, because He has taken away all the **filthiness** from the human race . . .

3453. The quality of these **filthy** loves was shown me; how they confirm such things by **filthy** reasonings . . .

3491. (They professed) that there is nothing in them but **what is filthy**.

3606. How **filthy** ideas punish those who entertain them.

4235. They are among the **most filthy** . . . 4367.

D. Min. 4643. **Filthy** ideas are at once suggested to them . . .

E. 244. Lest **filthy** loves should appear. Sig.

—^e. These loves are **filthy** loves because all evils flow from them . . .

902⁴. They had accounted **filthy** thoughts as wicked.

De Conj. 10S. (Thus) **filthy** affections and thoughts completely close both Heavens.

Final. *Finalis*.

Finally. *Finaliter*.

W. 170^e. Created **finally** for man's sake.

R. 477. The **final** exploration and manifestation of the state of the Church. Sig.

801. Trade is their **final** love . . .

—². The **final** love resides in the highest and inmost things of the mind.

Find. *Invenire*.

Invention. *Inventio*.

A. 2407. 'Found' (Gen. xix. 15)=separated. Ex.

4162. 'To search and not **find**' (Gen. xxxi. 35)=that they were not his.

4895. 'Not to **find**' (Gen. xxxviii. 22)=not to disclose.

5756. 'We have **found**' (Gen. xlv. 8)=what is given gratis.

8505. See FIELD.

9133. 'To be **found** by **finding**' (Ex. xxii. 3)=to remain over and above.

H. 260³. Before letters were **invented**.

R. 791. 'It shall be **found** no more' (Rev. xviii. 21)=that it will no longer appear to the Angels.

D. 610^e. Everybody can **find** his friends there. 2771. 2909.

2305. (They try) to **find** something evil.

2577. The innumerable **inventions** (of evil Spirits).

3784. They turned away by means of various **inventions**.

E. 550. 'Not to find death' (Rev.ix.6)=not to be able to destroy.

1160. 'Not to find them' (Rev.xviii.14)=that they were destroyed to eternity.

Find out. *Comperire.* H.480. 525. 529. T.518^c. E.105².

Find out. *Expiscari.*

A. 5180². They study to find out the thoughts of others.

M. 299. She cannot find out about her suitor.

T. 566^e. Find out one or other evil in yourself . . .

Fine. *Mulctare, Mulcta.*

A. 829². In the other life they are miserably fined. Des. D.3110. 4224. D.Min.4775.

957. They are expelled with a fine. 8250².

9045. 'By fining he shall be fined' (Ex.xxi.22)=amendment; for a fine is for the sake of amendment.

M. 514². Seducers there are grievously fined. Des.

Fine brass. *Chalcolibanus.* A.2162^a.

R. 49. 'Fine brass' (Rev.i.15)=the natural good of truth.

E. 69. 'Fine brass,' or polished brass=natural good. 70. 153.

Fine flour. *Simila, Similago.*

A. 2177. 'The farina of fine flour' (Gen.xviii.6)=the Spiritual and the Celestial then with the Lord. 2183.

—⁴. 'The fine flour' (in the meat-offering)=the Spiritual of it.

—⁷. Fine flour made into cakes represented the same as bread . . .

— Fine flour (in the bread of faces)=the same as the farina of fine flour; namely, the Celestial and its Spiritual.

—^e. The affections of truth and good of the Ancient Church are signified by 'fine flour, honey and oil' (Ezek.xvi.13).

3880⁸. 'Fine flour soaked' (Lev.vii.12)=the celestial things of faith.

4581⁴. Fine flour (in the meat-offering)=charity towards the neighbour.

5620⁴. 'Fine flour' (Ezek.xvi.)=what is spiritual. (=truth. E.617⁷. 619¹¹.)

9781^e. Wheat=good; and fine flour, its truth.

9995. 'With fine flour of wheat shalt thou make them' (Ex.xxix.2)=the truth which is from Divine good. 'Fine flour'=truth.

—⁴. That 'fine flour—*simila seu similago,*' and also 'meal'=the truth which is from good. Ill. 10136. 10540³. 1182. —.

R. 778. 'Fine flour' (Rev.xviii.13)=celestial truth.

E. 324¹⁴. 'Fine flour' (in the meat-offering)=genuine truth.

1153. 'Fine flour'=truth from spiritual good, because it is from wheat, by which is signified spiritual good. Ill.

Fine gold. *Obryzum.* T.16.

E. 242¹⁴. 'The fine gold changed' (Lam.iv.1)=the goods of the Church.

619¹⁴. 'Gold' (1's.xix.10)=celestial good; 'fine gold,' spiritual good.

Fine linen. *Byssus, Byssinus.*

A. 1232. 'Fine linen,' etc. (Ezek.xxvii.16)=Knowledges of good.

1462⁴. See EMBROIDER. 5319³. 5620⁴. 5954⁶. 9688².

2576¹⁰. Its lower spiritual things, and doctrinal things, are 'garments of brodered work, of fine linen, of silk' (Ezek.xvi.10).

2760^e. 'Clothed in fine linen, white and clean' (Rev.xix.14)=the same in love and faith thence. (=the same in truth from good. W.H.1².)

5319. 'Clothed him in garments of fine linen' (Gen.xli.42)=an external significative of the Celestial of the Spiritual. 'Garments of fine linen'=truths from the Divine . . . For a garment of fine linen was bright white and at the same time resplendent; and truth from the Divine is represented by garments of such shining whiteness and brilliance; the reason being that the shining whiteness and brilliance of Heaven are from the light which is from the Lord. Ill.

—². 'Fine linen' and 'garments of fine linen,' in other parts of the Word, also=truth from the Divine. Ill.

— 'Fine linen' (Ezek.xvi.10)=natural truths; and 'silk,' spiritual truths.

—⁵. The reason why 'fine linen is the righteousness of the saints' (Rev.xix.8), is that all those who are in truth from the Divine put on the Lord's righteousness; for their garments are shining white and brilliant by virtue of the light which is from the Lord.

—⁶. That truth from the Divine might be represented in the Jewish Church, it was commanded that there should be fine linen in the garments of Aaron, and also in the curtains about the ark. Ill.

—⁷. That the Angels who are in truth from the Divine appear clothed as in fine linen, that is, in brilliant shining whiteness, is evident from Rev.xix.13, 14; from which it is very evident that fine linen is an external significative of truth from the Divine . . .

5954². 'Fine linen and silk' (Ezek.xvi.10)=truths from good; (because) in the light of Heaven these are most resplendent and are transparent.

9231². 'Purple and fine linen' (Luke xvi.19)=the Knowledges of good and truth from the Word. (The fine linen=the Knowledges of truth . . . from a celestial origin, because from the Divine. 9467². E.1042⁴.) (=genuine truth. 10227²⁰.) (=the truth of the Word, S.40³.)

9469. 'Fine linen thread' (Ex.xxv.4)=the truth thence derived. . . 'Fine linen'=truth from the Divine; both=truth in the natural man. 'Fine linen thread'=truth from a celestial origin on account of its whiteness and softness.

9596. 'Fine linen woven together' (Ex.xxvi.1)=truth from a celestial origin. . . In the Second Heaven this truth is first. . . But in the veil the fine linen woven together is mentioned last. Ex. 9671.

[A. 9596³]. But by 'fine linen woven together' is properly signified the Intellectual as it is with the spiritual . . . and therefore spiritual truth is also signified.

9687. See BLUE-*hyacinthus*.

9744. 'Of fine linen woven together' (Ex.xxvii.9)=from the Intellectual. (For 'fine linen'=truth from a celestial origin; and therefore 'fine linen woven together'=the Intellectual; because this consists and is as it were woven of truths from a celestial origin. . . So far, therefore, as the understanding is formed from genuine truths, it excels, and is 'fine linen woven together;' for 'fine linen'=truth from the Divine.

9873³. 'Fine linen'=the truth of spiritual love. (Therefore it was woven into the ephod.)

9919. The reason fine linen was not interwoven (in the robe) as in the ephod, is that the coat, which was the inmost garment, was of fine linen, and this because fine linen=truth from a celestial origin, which is spiritual good itself proceeding from the Celestial.

9942. See COAT. M.20². 266.

9943. 'Thou shalt make the mitre of fine linen' (Ex. xxviii.39)=wisdom there. . . 'Fine linen'=truth from a celestial origin; for from this truth comes the wisdom here signified by the mitre. . .

10540³. 'Fine linen'=intellectual truth which is from the Divine. Refs.

W. 380^c. In the Heavens where wisdom reigns the light is shining white, and the Angels there are clothed in white garments of fine linen.

R. 224. Three Angels in fine linen were seen . . .

773. 'Fine linen,' etc. (Rev.xviii.12)=in general, celestial goods and truths.

814. 'It was given her to be arrayed in fine linen clean and bright' (Rev.xix.8)=that those who will be of the Lord's New Church are instructed by the Lord in genuine and pure truths through the Word. . . 'Fine linen clean and bright'=shining from good and pure from truths; and as pure truth is given only through the Word from the Lord, this, too, is signified. It is called 'clean and bright,' because 'clean'=that which is free from evil, thus which shines from good; and 'bright'=that which is free from falsity, thus which is pure from truth. E.1222.

— By 'fine linen-byssum seu byssinum-' is signified genuine truth. III.

815. 'Fine linen is the righteousness of the saints' (id.)=that by truths from the Word there are goods of life with those who are of the Lord's Church. E.1223.

826. 'The armies in Heaven followed Him upon white horses, clothed in fine linen white and clean' (Rev.xix.14)=the Angels in the New Christian Heaven, who were conjoined with the Lord in the interior understanding of the Word, and thus in pure and genuine truths. . . 'Fine linen white and clean'=pure and genuine truth through the Word from the Lord. (As this was before said of the New Church, so it is here said of the New Heaven.)

M. 14. Garments of fine linen in Heaven. 75⁴.

T. 686. They who have been regenerated by means

of the Divine truth of faith, in Heaven go in white garments of fine linen; and are called spiritual Angels.

E. 118⁴. 'Fine linen'=genuine truth. Refs. 236⁶. 242¹⁵.

1957. 'Fine linen and silk'=truths from a celestial origin.

619¹. 'Fine linen'=truth from a celestial origin; 'silk,' truth from a spiritual origin; and 'embroidery,' truth from a natural origin.

654²¹. 'Fine linen' (Ezek.xxvii.7)=spiritual truth.

S31⁶. The spiritual Angels are clothed in garments of fine linen and silk; in general, resplendent ones.

951. The Angels who are wise from Divine truth appear in white garments of satin, fine linen, or linen-lino, because these three correspond to the truths in which they are. III.

1143. 'Of fine linen and of crimson' (Rev.xviii.12)=truths and goods from a celestial origin profaned. —², III. 1166.

—³. The reason 'fine linen'=truth from a celestial origin, is that fine linen was a kind of very bright linen, of which garments were made. . .

1222. As truth from a celestial origin is truth Divine, which is all from the Lord, and is the Word, by 'fine linen'-'*byssum et byssinum*' is signified truth from the Word. . . 1223.

Fine linen. *Xylinum*.

A. 2576⁴. The 'fine linen interwoven,' etc. (in the veil) describe the appearances in which are the Angels of the Third Heaven. . .

4677⁴. 'The coat of fine linen' (Ex.xxviii.39)=the Divine Spiritual in special. —⁷.

4922³. 'Scarlet double-dyed and fine linen interwoven' (Ex.xxvii.16; xxviii.5,15)=spiritual goods and truths.

5319⁶. Fine linen is *byssinum*.

S. 46^e. 'Fine linen'-'*xylinum seu byssinum*'=truth from a spiritual origin. T.220⁶.

S14². *Byssinum* is called also '*xylinum*.' III.

E. 1143³. As '*byssus*,' which is also '*xylinum*'=truths from a celestial origin. . .

Finger. *Digitus*.

A. 5714². He inflicted pain on . . . the toes of the left foot. D.3371.

7430. 'This is the finger of God' (Ex.viii.19)=that the power was from the Divine. . . That 'a finger'=power. III. —². 10062⁵, III. E.329²⁷.

10027. 'Thou shalt put it upon the horns of the altar with thy finger' (Ex.xxix.12)=the Divine power of the Lord from proprium. . . 'Finger'=power.

10044³. As ultimates=the whole . . . so do the toes and the fingers.

10164. They wind them with their toes.

10376. 'Tables of stone written with the finger of God' (Ex.xxxi.18)=Divine truth there from the Lord Himself.

H. 400^e. A Spirit in Hell dare not put forth a finger. R.339².

463. The Angels begin (the examination) at the fingers.

T. 504³. God perpetually holds with His finger . . .

D. 2748. Their fingers were intensely black and devoid of flesh, like the claws of a scorpion.

3363. As when the digits of the foot or hand are congealed by cold . . .

Inv. 60. (De Miraenlis.) The Divine omnipotence which is meant by 'the finger of God' . . .

Finish. See under ABSOLUTION, and CONSUMMATE.

Finite. *Finitus.*

Finite, To. *Finire.*

Finiteness. *Finitio.*

See under INFINITE.

A. 2572⁴. The wisdom . . . of the Angels is finite; relatively to the Divine, most finite; (for) there is no proportion between the infinite and the finite. 4295³. 4642².

3365^e. The Rational can never apprehend Divine things, for it is finite; and this cannot apprehend the things which are of the infinite; therefore truths Divine are presented by the Lord before the Rational by means of appearances . . . 3404².

3938. Divine or infinite things can be comprehended from finite things . . .

4075³. They are not in love to God unless they make that infinite finite by some idea, or present to themselves the hidden God as visible by means of finite intellectual ideas . . .

7211². For the Angels are finite; and the finite cannot have any idea of the infinite.

7270². The truth which proceeds immediately from the Lord . . . cannot be received by any living substance which is finite . . .

8760². The infinite cannot be conjoined with finites . . . except by the putting on of something finite . . .

H. 266³. The thoughts of the Angels are not limited . . . by ideas from space and time . . .

W. 44^e. That which is created is finite; and the finite can only exist from the infinite.

53. See CREATE.

P. 46². Space and time cannot but limit ideas.

— . Man is a finite substance because . . .

52. By finites are meant all things created by Him; especially men, Spirits, and Angels.

57^e. As the finite has not anything of the Divine in it . . .

T. 27. (Space and time) cause all things in the natural world to be finite. . . These finite it.

29³. (Thus) spaces and times finite each and all things in both worlds; and therefore men are finite, not only as to their bodies, but also as to their souls.

— . (Thus) God is infinite, that is, not finite, because He . . . has finited all things; and He finited

them by means of His Sun . . . There and thence is the first of finiteness. 33, Ex.

33. That every created thing is finite; and the infinite is in finites as in receptacles . . . Gen. art. Can. God iii. 8.

—^e. God first finited His infinity by means of substances emitted from Himself, from which existed His proximate encompassing sphere, which constitutes the Sun . . . Thus, by means of degrees, He finited the world more and more.

470². The spirit of man is also created from finite things, (which are) spiritual substances.

D. 3484. That I might not be kept in . . . very finite things . . . there was given me a notion of forms which transcend geometrical forms . . . Still, all these forms are finite . . .

D. Min. 4609². Time and space are what finite human ideas . . .

— . Man can have a finite idea of the Lord's Divine Human, from . . .

E. 629⁵. Quantity and quality are properties of the finite; for they determine the finite, and terminate it.

1131⁴. How the finite receives the infinite, may be illustrated by . . .

D. Love iv². How the proceeding Divine can be in . . . finites. Ex.

Fir. *Abies.*

A. 2162¹¹. 'The fir, box,' etc. = celestial natural things.

2708⁴. 'The fir' (Is. xli. 19) = the truths and goods of the exterior man.

4014^e. 'The firs,' and 'the planes' (Ezek. xxxi. 8) = natural things; 'firs,' natural things as to good; 'planes,' as to truth.

9406². 'The fir, the pine, and the box' (Is. lx. 13) = the corresponding natural goods and truths.

R. 936^e. The leaves of the fir, poplar, oak, and pine = rational truths from sensuous light.

E. 375³³. 'The fir, pine, and box' = the good and truth thence derived in the Natural. . . Those things of the Church which are in the natural man, are signified by 'the fir, pine, and box.'

405²⁰. 'The firs' (Is. xxxvii. 24) = the external truths of the Spiritual Church, also from good.

654¹³. 'The firs' (Ezek. xxxi. 8) = the Perceptive of the natural man.

—¹⁴. 'The height of the cedars and the choice of the firs . . .' (2 Kings xix. 23) = rational and natural truths as to perception.

730²⁴. 'The fir' = higher natural truth; 'the pine,' lower natural truth; and 'the box,' the understanding of good and truth there.

Fire. *Ignis.*

Fiery. *Ignis, Ignitus.*

See BURN-ignitus; and under CHARCOAL, and INFLAME.

A. 308^e. They were therefore left to their insane

cupidities, which are here signified by 'the fire which is scattered over the city' (Ezek.x.2).

[A.] 574³. 'Fire' (Is.lxvi.16) = the punishment of cupidities.

739³. 'Fire and flame' (Is.xliii.2) = evils and cupidities.

814². They first sank down into a fire which appeared, then into a fiery smoke like that of a furnace . . . While they sank through the fire, they lamented much. D.1288.

825. There appears (in the Hell called Gehenna) as it were a kind of fieriness, like that which shows itself in the air from a great conflagration.

925. The burnt-offerings are called 'an offering made by fire—*ignitum*—for an odour of rest to Jehovah,' by which is signified that which is from love and charity. 'Fire,' and 'an offering made by fire,' when predicated of the Lord, and of the worship of Him, = love. 2177⁴.

934². 'Fire' (Ezek.i.13) = love. 3021⁶.

—². 'A flaming fire' (Ps.civ.4) = the Celestial Spiritual.

—³. As 'fire' = love, it became a representative of the Lord, as is evident from the fire on the altar of burnt-offering, which was never to be put out (Lev.vi.12,13), representing the mercy of the Lord. Therefore, before Aaron entered into the propitiatory, he had to offer incense, taking the fire from the altar of burnt-offering (Lev.xvi.12–14); and therefore also, in order to signify that the worship was accepted by the Lord, fire was sent down from heaven, and consumed the burnt-offerings (Lev.xii.24, and elsewhere.)

—⁴. 'Fire' also = the proper love and its cupidity, with which celestial love cannot agree; and therefore the two sons of Aaron were consumed by fire, because they burnt incense with strange fire (Lev.x.1.2). 'Strange fire' = all the love of self and of the world, and all the cupidity of these loves.

—⁵. Moreover celestial love appears to the wicked as a burning and consuming fire; and therefore, in the Word, 'a consuming fire' is predicated of the Lord; as the fire on Mount Sinai, which represented the love or mercy of the Lord, and was perceived before the people as a consuming fire . . . So does the Lord's love or mercy appear to those who are in the fire of the loves of self and of the world. 1861¹⁵. 6365².

1042². 'The sparkling coal according to the appearance of fire from his loins upward' (Ezek.i.27) = the Celestial of love; 'the brightness of fire round about from the loins downward as the bow in the cloud' (id.) = the Celestial Spiritual.

1296². 'Fire' (Nahum iii.15) = the penalty of cupidities.

1527. See EVIL SPIRIT. 1528. 3195².

1861. See CUPIDITY.

—². 'Fire' = hatred. Ill. —¹³. Ill.

—⁹. In these passages 'fire' = cupidities.

—¹. Hence it is evident what infernal fire is, and that it is nothing but hatred, revenge, and enmity; or, what is the same, the love of self . . . Ill.

—¹³. 'Fire' = the infernal punishment of those who do not do these things; that is, who pass their time in the falsity of hatred. Ill.

—⁵. (Thus) 'a torch of fire' (Gen.xv.17) = the most filthy evil, which, in the last times, will take possession of the Church.

2177. The Gentiles derived their perpetual fires from the Ancient Church. 10177¹⁰.

—⁴. The (perpetual) fire on the altar represented the perpetual and eternal love, that is, mercy of the Lord. 4489².

2332. The Holy Divine flowing into the profane with man, is of such efficacy, that it is like a devouring and consuming fire . . .

2441⁶. The love of self and its cupidities are signified by 'men being burned by the fire, and being scorched with great heat' (Rev.xvi.8,9).

2444. 'Brimstone' (Gen.xix.24) = the Hell of the evils of the love of self; and 'fire' = that of the falsities thence derived. 2446, Ex. and Ill.

2446³. 'Fire' = cupidities, and at the same time the Hells; and then the smoke from the fire = the falsity thence derived. Ill.

2762². See CHARLOT. —⁴.

2799. 'He took in his hand fire and a knife' (Gen.xvii.6) = the good of love and the truth of faith.

2804. 'Behold the fire and the wood' (ver.7) = that love and justice are present.

3300². As all good is of love, and love itself is celestial and spiritual fire, it is also compared to fire, and is also called 'fire.' (See REP, here.)

3301⁶. Truth is of light; and good is the fire from which is the light. 5219.

—⁷. 'Burnt with fire' (Ezek.v.2) = destroyed by concupiscences.

3704. See SUN. 5079^e. 8812.

3969¹⁶. Light is not in fire, but proceeds from fire. The Divine good itself is compared to 'fire' . . .

4175. Spiritual fire and heat are love . . . All the vital fire and heat which are in the body are thence.

—². In the other life, when (such a man) is among the infernals, he is in the fire or heat of cupidities; but if he approaches Heaven, that fire and heat are turned into cold . . .

4906. Fire and flame, in the spiritual sense, are good; consequently, heat is the affection of good. In the opposite sense, fire and flame are evil; consequently, heat is the affection of evil. Good, moreover, is actually spiritual fire, from which comes the spiritual heat which vivifies; and evil is the fire and consequent heat which consumes. That the good of love is spiritual fire, and that the affection of this good is spiritual heat, may be very evident to him who attends and reflects; for if he reflects whence come the vital fire and heat of man, he will find out that it is from love; for the moment love ceases, the man grows cold; and the more he is in love, the hotter he grows . . . But this spiritual fire or heat, which makes the life, becomes burning and consuming fire with the evil . . . 5071².

5071. 'The eternal fire' into which they were to depart (Matt.xxv.41) is not elementary fire; nor is it the torment of conscience; but it is the concupiscence of

evil; for the concupiscences with man are spiritual fires which in the life of the body consume him, and in the other life torture him; by these infernal fires they torture each other in direful ways. Ex.

5313¹³. 'A flame of fire,' and 'a stream of fire' (Dan. vii.9,10) represents the good of Divine love.

5704². The sun is nothing but fire; and light is not in it, but proceeds from it. . . The sun represents the Lord; the fire therein His Divine love; the heat thence, the good which flows from that Love; and the light, the truth of faith. Therefore . . . 'fire'=love. Refs.

6314. See HEAT.

6832. See BRAMBLE-rubus. 6833.

—³. The reason 'a flame'=the Divine love, is that love in its first origin is nothing but fire and flame from the Lord as a Sun. The fire or flame of this Sun is that which gives the being of life to every man; and is the vital fire itself. . . Hence when the Lord appeared in vision, He appeared as fire and flame. Ill.

—⁵. The Divine good of the Lord's Divine love was here (Dan.vii.9) seen as 'a flame of fire.'

—⁴. 'A flame of fire' (Rev.xix.12)=the Divine truth which is in the Word, which is from the Lord's Divine good.

—⁶. That 'a flame of fire'=the Divine truth proceeding from the Lord. Ill.

—⁷. In order that the Divine good itself might be represented, it was commanded that the fire should be perpetual upon the altar.

—⁸. That fire is a representative of the Divine love, was very well known to the ancients, (as is evident from the perpetual fires of the Gentiles).

—⁸. That 'fire' and 'flame,' in the opposite sense, =filthy loves; as the loves of revenge, of cruelty, of hatred, of adultery; and, in general, the concupiscences which come from the loves of self and of the world. Ill.

—⁹. 'Fire,' and 'flame' (Ezek.xx.47)=the cupidities of evil and falsity, which extinguish all the good and truth of the Church, and thus cause its vastation.

—⁹. They who do not know that the vital fire in man is from a different origin than elementary fire, cannot possibly know otherwise than that by the fire of Hell is meant such fire as there is in the world; when yet, in the Word, no such fire is meant, but the fire which is of love, thus which is of the life of man, proceeding from the Lord as a Sun; and which fire, when it enters into those who are in things contrary, is turned into the fire of cupidities, which are . . . of revenge, hatred, cruelty, springing from the love of self and of the world. It is this fire which torments those who are in the Hells; for when the reins are given to their cupidities, the one rushes at the other, and they torment one another in direful and unspeakable ways. . .

6834. See DIVINE LOVE.

6849. The Lord 'a consuming fire.' Ex. 8838.

7324⁸. 'Fire and brimstone' (Rev.xix.20; xx.10,14,15; xxi.8)=the love of self and the cupidities thence derived; for the love of self and its cupidities are nothing but fire, not elementary fire, but fire from spiritual fire, which spiritual fire gives man his life. That loves
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are the vital fires is evident to him who reflects. It is these fires which are meant by the holy fires in the Heavens, and by the fires of Hell; elementary fire does not exist there.

7356². That 'fire'=the cupidity of evil. Refs.

7486. [In Mars] they know how to make fluid fires, by which they get light during the evening and night.

7519⁸. 'A furnace of fire'=the evils of cupidities; for the fire of cupidities is what is meant in the Word by the fire of Hell; moreover, loves are nothing but the fire of life. . .

7553⁶. 'Fire mingled with blood' (Rev.viii.7)=the evil of cupidities with falsified truths.

7575. 'The fire walked on the earth' (Ex.ix.23)=the evils of cupidities. . . taking possession of the natural mind down to its lowest parts. 7577.

7812. When (these evil Spirits) approach, there appears as it were a flying fire, which falls down near the face.

7852. 'Roasted with fire' (Ex.xii.8)=the good of love. . . For 'fire'=love. (See ROAST.)

—^c. That 'fire,' in the opposite sense, =the evil of the love of self and of the world, or of the cupidities which are of these loves. Refs.

7861. 'The residue . . . ye shall burn with fire' (ver. 10)= . . . to undergo temptations. The reason temptations are signified by 'burning with fire,' is that purifications are effected by means of fire; and also that when a man is in temptations, he is let into his cupidities, which are fires.

8108. See COLUMN.

—^c. 'Fire'=the good of love. Refs. 8813².

8148⁴. Evil, then, is as fire; and falsities are as the lumen thence.

8159². 'A refiner's fire' (Mal.iii.2)=temptation, by which there is purification.

8215⁵. 'Burning fire' (Dan.vii.9)=the things of love and charity.

8232^e. The fire of Hell is nothing but the concupiscence which is of the love of self, which inflames and torments. Refs.

8244. (The inhabitants of Jupiter) believe that after death they will perceive a fire, which will warm their faces. The origin of this idea is that the wiser of them know that the fire of the Spiritual World is love, and that this fire is the fire of life, and that the Angels have heat from this fire. . .

8328^e. In the sun there is fire. . . but the fire itself of the sun does not pass to the Earth. . . but light in which there is heat from the fire of the sun.

8481. The torment in Hell from falsity is compared to 'a worm;' and the torment from evil there, is compared to 'fire.' Ill.

8495⁵. It was therefore forbidden 'to kindle a fire on the Sabbath day' (Ex.xxxv.3), because by 'a fire' is signified everything that is of life; and by 'kindling a fire,' that which is of life from the proprium.

8496. See COOK.

8644. Fire is in the sun, and light is from the sun; 3 D

in the latter there is not fire, but heat. . . In the Sun there . . . there is Divine fire, which is the Divine good of the Divine love. . .

[A.] 8705². Divine good cannot be approached, because it is like the fire of the sun. . .

8739. The faces (of those who call themselves saints) shine as it were from fire . . . but although their faces appear fiery, they are cold. . . (Thus) the fire from which they shine is like an *ignis fatuus*.

8820. 'Because Jehovah descended upon it in fire' (Ex.xix.18)=the Divine there in celestial love. (For) the fire in which is Jehovah=Divine celestial love. That 'fire'=love. Refs.

8906². 'The fire which devours before Him' (Joel ii.3)=the lust of evil; 'the flame which blazes after Him'=the lust of the falsity thence derived.

9141². The cupidities in man are fires which consume; for there exists in man the fire of life and the light of life; the fire of life is his love, and the light of life is his faith; the love of good, that is, love to the Lord and love towards the neighbour, make the fire of life with a good man and an Angel of Heaven. . . but the love of evil, that is, the love of self and the love of the world, make the fire of life with an evil man and a Spirit of Hell. . . But the love of evil is called in the Word 'the burning of fire,' because it burns and consumes the things which are of the love of good and truth. Refs. and Ill.

9143. 'When fire shall go forth' (Ex.xxii.5)=anger from the affection of evil; (for) 'fire'=love; here, the love of evil and its affection; (and) when what a man loves is attacked, what is fiery bursts forth, and as it were burns. Hence anger is described by 'fire,' and it is said 'to burn.' Ill. 9147.

—². Anger is a fire bursting forth from the affection of evil; but zeal is a fire bursting forth from the affection of good. Ill.

9144. The loves in man are the fires of his life; evil loves . . . are consuming fires, for they consume the goods and truths which are of the life itself; these fires constitute the life of man's will, and the light from these fires constitutes the life of his understanding. So long as the fires of evil are kept shut up in the will, the understanding is in light. . . but when these fires pour their light into the understanding, the former light is dissipated. (Continued under Anger.)

—⁴. The fire of wickedness and anger. . .

—⁷. 'A fire of thorns' (Ps.exviii.12)=the concupiscence of evil.

9188⁴. 'Fire' and 'flame' (Is.xlvii.14)=the love of self.

9193². 'The fire with which the spoil and the city shall be burnt' (Deut.xiii.16)=the evil of the love of self.

9207². 'To be salted with fire' (Mark ix.49)=the longing of good for truth.

—⁷. There is a fiery principle in salt.

9228². 'To kindle a fire with them seven years' (Ezek.xxxix.9)=plenary destruction by the loves of self and of the world.

9277⁴. 'Fire out of (the bramble)' (Judg.ix.15)=the evil of concupiscence. E.638^e.

9348⁹. 'Fire and brimstone' (Ps.xi.6)=the evils of the love of self and of the world. Refs.

9366. So far as they are in the fires of the loves of self and of the world. . .

9375². 'Strange fire in the censer' (Lev.x.)=doctrine from some other source than the Word; 'fire'=the good of love. . .

—^e. That 'fire'=the good of celestial love. Refs.

9391¹². 'The fire' with which the golden calf was burned (Deut.ix.21)=the evil of the love of self and of the world.

9434. 'The aspect of the glory of Jehovah was as a devouring fire. . .' (Ex.xxiv.17)=Divine truth in Heaven resplendent from the good of love, but inflicting injury and vastation on those who are in its external separated from its internal. . . 'Fire'=love in both senses; here, the Divine love itself.

—². From love everyone has the heat and fire of his life. It is evident that without vital heat and fire there is no life. . . Love is as a fire or flame in man, and is also the vital fire or flame; and faith is as the light from this fire or flame. . .

—³. With those who are in heavenly love, the Divine fire or love is continually creating and renovating the interiors of the understanding; but with those who are in infernal love, the Divine fire or love is continually inflicting injury and vastation. The reason is that with the latter the Divine love falls into opposite things, by which it is destroyed; for it is turned into the fire or love of self and of the world, thus into contempt for others, into enmities. . . hatred, revenge, and fierceness. Hence it is that the fire of Jehovah appeared before their eyes as a devouring or consuming one. . . Ill.

—⁴. 'Devouring fire'=vastation. Ill.

—⁵. In these passages 'a devouring fire'=the fire of the cupidities which are from the loves of self and of the world, because this is the fire which consumes man, and which vastates the Church.

—'. 'To put strange fire in their censers'=to institute worship from some other love than heavenly love. That such fire=the love of self and of the world, and all the cupidity thence derived. Refs. E.504²¹.

9466^e. 'Fire' (Rev.ix.17)=the infernal love of evil.

9475². The fire of the altar=the good of Divine love. Refs. Therefore. . . 'strange fire'=love not Divine.

9714². The fire of the altar (which was to be constantly burning)=the Divine good of the Lord's Divine love.

9755¹². 'A great mountain burning with fire' (Rev.viii.8)=the love of self.

9798. As the internal man is opened to the Lord. . . so it is in the fire of Heaven. . . The fire of Heaven is the Divine love proceeding from the Lord; from this is kindled the will of good.

9801^e. The fire of the life of the world extinguishes the fire of the life of Heaven.

9818⁷. 'Fire' (Is.xxxiii.11)=concupiscence, which, being from evil, destroys.

—²³. 'To make them a flaming fire' (Ps.civ.4)=receptions of Divine good or of Divine love.

—²³. 'To baptize with fire' (Matt.iii.11)=to regenerate from the Divine good of the Divine love. L.51a. T.144^e. 684. 686. E.374⁴. 475²⁰. 504⁷.

9905³. See URIM.

9965. 'The fire of the altar' represented the Divine love, thus love from the Lord; but 'strange fire,' love from Hell: the annihilation of worship is signified by offering incense with this fire.

10038. 'Thou shalt burn with fire outside the camp' (Ex.xxix.14)=that these things are to be committed to Hell and consumed by the evils of the love of self. Ex.

—². There are two fires of life with man; one is the love of self, and the other is love to God . . .

10115. 'Thou shalt burn the rest with fire' (ver.34)=their dissipation . . . by the loves which are proper to man, thus by the evils of these loves.

10283⁶. 'The fool of fire' (Is.ix.19)=the appropriation of the evils or cupidities of the love of self and of the world.

10362. 'To kindle a fire' (on the Sabbath day)=to do what is good from our Own loves. 10732.

10413^e. Hence come intestine hatreds, fiercenesses, and cruelties, which are what are signified by infernal fires.

10463. 'He burnt (the calf) with fire' (Ex.xxxii.20)=entirely from the loves of self and of the world, which are condemned to Hell. 'Fire'=celestial love, which is love to the Lord and love towards the neighbour; and in the opposite sense, infernal love, which is the love of self and the love of the world. Refs. Hence 'to be burnt with fire'=to be entirely filled with the loves of self and of the world, thus to be condemned to Hell . . . From this it is evident what is signified by the infernal fire mentioned in the Word *passim*.

10478. 'I cast it into the fire' (ver.24)=into the loves of self and of the world . . .

10747. Heavenly fire is love to the Lord and love towards the neighbour; and infernal fire is the love of self and the love of the world, and thus the concupiscence of all the evils which spring from these loves. H.134. 568.

10809. Divine love is the fieriness appearing around the Lord in that Sun.

H. 13. Love is like the fire of the sun.

118². This is because the good of love corresponds to fire; and therefore 'fire,' in the spiritual sense, is love; and the good of faith corresponds to light.

122. The fieriness of the world corresponds to the love of self . . .

354^e. Their infernal fire is the cupidity of glory and of name, by which the one is carried against the other . . .

401. The delights of the love of self and of the world are then turned into painful and direful things, because into such things as are called infernal fire . . . P.83³.

566. What infernal fire is. Gen.art.

569. Infernal fire or love comes forth from the same origin as heavenly fire or love; namely, from the Sun

of Heaven, but it is made infernal by those who receive it. Ex.

570. Infernal fire, therefore, is the cupidity and delight which spring from these two loves.

—². These are the things which are meant by 'fire' in the Word. Enum. and III.

—^e. In these and many other places, by 'fire' is meant the cupidity which is of the love of self and of the world; and by 'the smoke' thence is meant the cupidity of evil.

571. Therefore, when the Hells are opened, there is an appearance as of fire with smoke, such as is seen in conflagrations; a dense fieriness from the Hells where the love of self reigns; and a flaminess from those where the love of the world reigns. But when they are closed, this fieriness is not seen . . . Yet it still rages within . . .

—^e. But those who are in the Hells are not in fire, but the fire is an appearance . . . for love corresponds to fire.

572. This fire or infernal heat is turned into intense cold when heat from Heaven flows in . . .

573. As infernal fire means every cupidity . . . by the same fire is meant torment. Des. 574^e, Des.

585^e. Fire corresponds to hatred and revenge.

C. J. 19^e. Those who were in the insane love of exercising command over all, appeared fiery.

S. 95². The sun is a fiery ocean.

W. S7. The Sun (of Heaven) appears fiery, because love and fire correspond to each other . . . Divine love is also felt as fire by spiritual beings. Hence, where 'fire' is mentioned in the Word, it=love . . .

89^e. A sun which is pure fire . . . fire is dead, and the solar fire is death itself . . .

93. The acme of spiritual heat is spiritual fire, which is the Divine love and the Divine wisdom in their first correspondence. Hence it is that that Sun appears fiery, and also that it is fiery to the Angels, but not to men. The fire which is fire to men is not spiritual, but natural; and the difference between the two fires is like that between living and dead. 97.

94. This spiritual fire . . . becomes spiritual heat and light . . .

98. 'The sun' means the Lord as to the Divine love and Divine wisdom together; 'fire' means Him as to Divine love; and 'light,' as to Divine wisdom.

157. That the sun of the natural world is pure fire, and thence dead . . . P.3². R.468.

—². The angelic idea concerning the fire of the (natural) sun, and the fire of the (spiritual) Sun, is that the Divine life is internally in the fire of the (spiritual) Sun, but externally in the fire of the (natural) sun.

174. Thus the fire of the sun becomes heat. (See ATMOSPHERE here, and at 175.)

380. Dusky fieriness is the opposite to red.

P. 112². See CONCUPISCENCE.

250³. The evil perform uses from a stronger fire . . .

R. 211. 'Gold tried in the fire' (Rev.iii.18)=the good of celestial love. (=genuine good. E.242.)

[R.] 282°. No one in Hell is in flame, but the flame is the appearance of the love of falsity; and the **fire**, of the love of evil.

395. 'The Angel filled the censer with the **fire** of the altar' (Rev. viii. 5) = spiritual love in which is celestial love. E. 496.

—^e. The **fire** of the altar of burnt-offering = Divine celestial love; (for) '**fire**,' in the highest sense, = the Divine love. Spiritual love derives its essence from celestial love . . . This was represented by their taking **fire** for the censers solely from the altar of burnt-offering . . . (And) the **fire** on it was to burn continually . . . because it = the Lord's Divine love, and hence love to the Lord. E. 496°. —¹.

399. 'Hail and **fire**' (ver. 7) = falsity from infernal love. Ill. E. 503, Ill.

422°. Every love, when excited, there appears at a distance as **fire** . . .

450. '**Fiery** breastplates' (Rev. ix. 17) = their argumentations imaginary and visionary from infernal love.

452. 'Out of their mouths issued **fire** . . .' (id.) = that in their thoughts and discourses, viewed interiorly, there is nothing else, and from them proceeds nothing else, than the love of self and of the world . . .

—². '**Fire**' = infernal love; and '**brimstone**,' the concupiscences flowing from this love through the conceit of Own intelligence. Ill.

466. 'The **fire** of his loins' (Ezek. i. 27) = celestial love. (= His Divine love. S36°.)

468. 'His feet as pillars of **fire**' (Rev. x. 1) = the Lord's Divine Natural as to Divine love, which sustains all things.

—^e. The reason **fire** = love, is that spiritual **fire** is nothing else . . .

—². That '**fire**' = Divine love. Ill.

494. '**Fire** shall proceed out of their mouth' (Rev. xi. 5) = infernal love (which is really not from the two witnesses, but from those who are in infernal love). Ill. E. 642.

566°. **Fire** and smoke then came out of the Word.

599. 'He maketh **fire** to come down from heaven . . .' (Rev. xiii. 13) = proofs that their falsities are the truths of Heaven. Ex. and Ill. E. S25.

—^e. Moreover, '**fire**' = celestial love, and thence zeal for truth; and in the opposite sense, infernal love, and thence zeal for falsity.

636. 'Shall be tormented with **fire** and brimstone . . .' (Rev. xiv. 10) = the love of self and the love of the world and the cupidities therefrom . . . E. SSS.

648. 'Having Power over **fire**' (ver. 18) = . . . that the Angels guard the Divine love in themselves. E. 916.

655°. There appeared as it were **fire** from Heaven which consumed them; but the **fire** from Heaven was an appearance of their anger from hatred . . . 714°.

659. 'Mingled with **fire**' (Rev. xv. 2) = religion and worship, but no good of life. . . '**Fire**,' here, = the love of evil, and from it evil of life. (= the good of love. E. 931.)

674. The **fire** of the altar of burnt-offering = celestial

love; and the **fire** of the altar of incense, spiritual love. Refs.

763°. Hatred against the Lord, and against all things of Heaven and the Church, is meant by the **fire** in Hell.

766. 'She shall be utterly burnt with **fire**' (Rev. xviii. 8) = that they will be hatreds against the Lord, and against His Heaven and Church.

—². Infernal **fire** is hatred, because the love of self hates . . .

—^e. To be burned with **fire** is the penalty of the profanation of what is holy.

S35. 'The lake of **fire** burning with brimstone' (Rev. xix. 20) = the Hell where are they who are in the loves of this falsity, and at the same time in the cupidities of evil. S64. S93.

S63. '**Fire** came down from God out of Heaven and consumed them' (Rev. xx. 9) = that they perished by the concupiscences of infernal love. Ex.

915°. The **fire** of the (spiritual) Sun is in its essence the Lord's Divine love, thus the good of love.

M. 34°. The **fire** of the angelic Sun, which is pure love, is the cause (of man's vital heat).

So. There appeared as it were a lake of **fire** and brimstone. I asked the Angel why the Hells so appear. He replied, They appear like lakes from falsifications of truth . . . and there appears as it were **fire** around and in them from the love of evil; and as it were brimstone, from the love of falsity.

316°. There again appeared those two lightnings . . . and the left hand lightning derived its shining whiteness from the red-shining **fire** of that on the right . . . because **fierness** in Heaven is good . . .

360. In the will, love is as **fire**; and in the understanding as flame.

380°. The **fire** of the (natural) sun comes from the Sun of Heaven, which is not **fire**, but the Divine love proximately proceeding from God. . . (For) love in its essence is spiritual **fire**; hence '**fire**,' in the Word, = love . . . (Thus) the **fire** of the natural sun has come forth from no other source than the **fire** of the spiritual Sun, which is Divine love. I. 6. T. 35°. 12.

I. 6°. Infernal **fire** is nothing but love which is opposite to heavenly love.

9°. The sun of nature . . . is pure **fire** . . . and the nature of its heat is like the heat from elementary **fire** . . . (Thus) the sun . . . is mere **fire**; and is, moreover, **fire** in its purity itself.

10. Love is alive, and the appearance of its **fire** is life; but . . . elementary **fire**, regarded in itself, is relatively dead . . .

T. 39. Divine love forms life as **fire** forms light. There are two things in **fire**; that of burning, and that of shining; from its burning property proceeds heat, and from its shining property light. So there are two things in love; one to which the burning property of **fire** corresponds, which is something that most interiorly affects the will; and the other to which the shining property of **fire** corresponds, which is something

that most interiorly affects the understanding; and hence man has love and intelligence.

41. This may be illustrated by the (natural) sun, which is pure fire; for heat proceeds from its fieriness, and light from the brightness of its fieriness; and thus both, in their origin, are one. 75². 76². 77³.

159. I saw a great smoke, and fire occasionally bursting out of it . . . Smoke seen in the Hells arises from falsities confirmed by reasonings; and fire is anger blazing up against those who contradict. (Continued under FLAME.)

—^e. They were so enraged that smoke and fire came out of their nostrils.

178². (From such a faith it follows) that fire is life from God.

309. Like fire in wood under the ash. Infernal fire is nothing else . . .

312. Hatred shows like dusky fires, and revenge like bright fires.

383². Evil is like fire—infernal fire is nothing but the love of evil—and it consumes faith like stubble.

472². The sun of this world consists of created substances, the activity of which produces fire.

D. 179^e. This is the fire by which the world will perish, if it does not repent. Ex.

1979. Punishment by fire, which as it were burns their lascivious members. 1980.

2641. That (David) made them pass through the fire . . . is denied; for . . . the infernals are intensely horrified at the phantasy of fire.

2676. On the appearances to Spirits as of little fires—*ipmiculi*.

3206. See GEHENNA. 3468.

3207. They can become both fire and ice . . .

3410. They are nocturnal fiery lights . . .

4452. They are then surrounded with sulphur and with fire therefrom.

4627¹⁰. Heavenly and infernal fire. Ex.

4657. Appearance as of an ocean of fire.

4768. See CHARLES XII.

5629^e. Evil Italians retain a fire within themselves . . .

5631. Around them appears a fieriness . . .

5669². There sometimes appears a flaming fieriness wandering about them in the streets where they are walking, but it is a consuming fire . . .

D. Min. 4551. On the cruelty of some by means of fire and tow.

4800. On a rain of fire and brimstone.

E. 69. 'Fiery,' when said of the Lord, = that which is from the Divine love.

130^e. 'Fire' = His Divine good. 183¹².

— 'A flaming fire' = the Divine love and the Divine good thence. (= the good of love. 155².) (= the good of love and the truth thence. 419¹¹.)

239¹⁴. 'Fire' = the love of self. 455¹⁶. 730¹⁴.

240⁴. 'Fire' = infernal loves.

274. 'Fire' = the good of love.

295². Love, there, appears as fire.

315⁸. 'Fire' = love, in both senses. 539¹⁴. 825. 888.

324⁴. The fire of the altar = celestial good. (= Divine celestial love. —⁶.) (= the Divine good of His Divine love. 391⁸.)

336⁹. 'A stream of fire going forth' (Dan. vii. 10) = the Divine good of love.

355²³. 'Into the fire' (Ps. lxxi. 12) = into the evils which are from the love of self.

364². The fire in Hell is like a coal fire.

386². 'Fire' = the love of evil. 638¹⁷.

—⁴. 'A fire of coal' = the evil of our Own love.

400⁷. 'Fire' = the love of self and the love of the world. 405⁴². 540⁶. 811⁸.

401³⁰. 'Torch of fire' (Gen. xv. 17) = the hideous love of self.

405⁴⁵. Infernal love in man is such a fire . . .

411²⁴. The Word is said to be 'as a fire' (Jer. xxiii. 29), because 'fire' = the good of love.

419¹⁵. 'Fire and hail' (Ps. cxlviii. 8) = the delights of the loves of the natural man.

455²². 'Fire' = the love of truth.

503². The rain of hail and fire. Ex.

504. (Gen. art. on the signification of fire.)

— 'Fire,' in the Word, = the good of celestial love; and 'flame,' the good of spiritual love; and in the opposite sense, 'fire' = evil originating in the love of self; and 'flame,' evil originating in the love of the world. Ill.

—⁷. 'Fire' = the Lord's Divine love. Ill. 595⁴. 597.

—¹⁵. Where 'fire' is said of the evil and of the Hells, it = the love of self and of the world, and every evil affection and cupidity thence derived which torments the wicked after death in the Hells. The reason 'fire' = these opposite things, is that when the Divine love descends from Heaven, and falls into the Societies where the evil are, it is turned into love contrary to the Divine love, and thus into various ardours of cupidities and concupiscences . . . and as evils carry their own penalties with them, it is turned into torments . . . —¹⁶, Ill. —²⁰.

—¹⁸. The Divine influx with the good appears in the Heavens as a fire vivifying, recreating, and conjoining; but with the evil below, as a fire consuming and devastating. —¹⁹, Ill.

—²³. As 'fire' = the love of self . . . 'fire' = every evil; as enmity, hatred, revenge . . . Consequently, 'fire' also = the destruction of man as to spiritual life, and thus damnation and Hell. Ill.

—²⁴. 'To go through the fire and not be burnt' (Is. xliiii. 2) = that evils shall not hurt.

510. 'A great mountain burning with fire' (Rev. viii. 8) = the love of self and Own intelligence thence.

532⁹. 'To prove by fire' (Zech. xiii. 9) = by the affection of love; for if truth does not agree with this, it is not genuine.

[E.] 539^s. 'Fire' (Joel iii. 3) = the good of the Word adulterated.

—¹⁰. 'Fire' = evils. 540^s. 543¹⁰.

555¹⁷. They are said 'to kindle a fire' (Jer. vii. 18) when they approve and excite from the love of evil.

578⁶. 'Fire and brimstone' = evils of falsity and falsities of evil. —⁷. —⁸, III.

594¹⁸. 'Fire' = His presence by Divine good, which is called the good of faith, being last in order. III.

638¹⁰. The fire kindled in the lamps = spiritual love, which is love towards the neighbour.

650²⁸. 'Fire' = natural love.

652²². 'Fire' = the penalty of the love of evil, and the destruction this love causes. 653¹¹.

654³⁹. 'Fire' = the cupidities of evil.

—⁴⁰. 'Fire' = evils from the love of self.

—⁷⁰. 'Fire' = earthly loves.

717⁹. 'Stones of fire' (Ezek. xxviii. 14) = truths from the good of love.

724³¹. To destroy truths by the evils of the love of self, and by cupidities from proprium, is signified by 'to lead sons through the fire' (Ezek. xx. 26).

727⁶. 'Fire' = conceit from the love of self.

SSS. Therefore 'fire' = the love of all things of good; and in the opposite sense, the love of all things of evil.

916. 'Fire' = celestial and spiritual love. Ex.

944². In the sun there is pure fire; this fire outside the sun is heat . . . Therefore 'fire' = Love; 'heat,' Divine good . . . 1093⁴.

982. 'To afflict men with scorching by fire' (Rev. xvi. 8) = the cupidity or concupiscence for falsities from evils of every kind, consequently, for evil also, or for doing injury to others.

991⁴. In externals there is fieriness; in internals, iciness; therefore after a short time the fieriness is extinguished . . .

1015². Infernal fire is nothing but hatred; therefore the Hells appear to be in fire hideously reddening according to the . . . hatred, and in fire hideously flaming according to . . . the revenge from the hatred.

1016^e. Hatred has fire in it, which is the endeavour to kill man; this fire is manifested by anger.

1017^e. For the fire of Heaven, which is spiritual love, cannot flow in, so long as the fire of Hell, which is hatred, stands in the way.

1055^e. They appear as it were fiery, and their Hell like a conflagration; for infernal fire is nothing but the cupidity of domineering from the love of self.

1076². Hence, in the Word, heavenly fire means love. 1124². 1143⁵.

1126. 'She shall be burned in fire' (Rev. xviii. 8) = that as this is from diabolical love, they will perish.

1147⁴. Over the Hells there appear as it were fires and smokes; the evils are fires, and the falsities smokes.

1224^e. I have seen three kinds of (infernals); fiery ones, black ones, and pale ones . . .

J. (Post.) 313. The sun, which is pure fire. De

Verbo 3⁶. 5M. 17. D. Love xiv. 2. Can. God iv. 4. Coro. 17².

D. Love xx². It is from correspondence that the Sun of Heaven . . . appears as if it were fiery . . . It is from this correspondence that the holy of the Lord's love was represented by the fire of the altar, and by the fire in the lamps, etc.

5M. 11. The notion that the world will be destroyed by fire. Ex.

23. Hail mingled with fire seen falling . . .

De Conj. 93. The women were cast into a place which as it were burned with sulphur and fire.

97. When they are in heat they take fire-*ignescunt*.

Firebrand. *Titio*.

A. 695². 'Smoking firebrands' (Is. vii. 4) = wrath. (= the concupiscence of falsity, and wrath thence against the truths and goods of the Church. E. 559³.)

T. 159. Occurs.

E. 740¹⁶. 'A brand plucked from the fire' (Zech. iii. 2) = that there is a little of truth left.

Firebrand. *Torris*. A. 1327². 3224². T. 348². 455^a. 504^s. D. 4563.

Fireplace. *Focus*.

A. 381². 'A hearth of bones' (Ezek. xxiv. 5) = the affection of truth.

785². 'A fire of coals' (John xx. 9) = good.

10515. A fireplace in which there was no fire burning, but luminous wood.

P. 206^e. There it makes its hearth . . .

M. 77². Adulterers are cast out into the fireplaces of the west. . . The fireplaces of the west are the loves of evil.

231². In the middle of the amphitheatre appeared a fireplace . . .

I. 9². The concentration of its rays into a focus . . .

T. 159. Smoke rising from the wood in the fireplace . . .

D. 3923. Occurs. 4047.

E. 177⁷. 'The hearth' (Is. xxx. 14) = the Word as to good.

504^s. 'His hearth is in Zion, and his oven in Jerusalem' (Is. xxxi. 9) . . . Celestial love is relatively 'a hearth;' and the truth of doctrine is as an oven, in which bread is prepared. 540¹¹.

513¹⁶. 'A hearth,' or 'fire' (John xx. 9) = good. . . 'A hearth,' and 'a fire' = the good of love.

Fire-serpent. *Prester*.

A. 251². 'A flying fire-serpent' (Is. xiv. 29) = the cupidity which is of the love of self. 1197².

F. 53^e. 'Whose fruit is a flying fire-serpent' (Is. xiv. 29) = reasonings from the falsities of evil against the truths and goods of the Church.

P. 340. That instantaneous salvation from immediate mercy is the flying fire-serpent in the Church. R. 451². B. 65^e.

— By a flying fire-serpent is meant evil shining from infernal fire, like that which is meant in Is. xix.

R. 601³. They who are (evil) and yet have confirmed the doctrinal things of the Church, appear like flying fire-serpents.

M. 79⁴. We saw fire-serpents fly out.

T. 487⁴. Its fruit, which is a flying fire-serpent, means no imputation of good and evil, but immediate mercy whether a man has lived well or ill.

504⁸. I saw on a certain tree a flying serpent, which is called a fire-serpent, which held out fruit from the tree to some one. Ex.

E. 386³. 'A flying fire-serpent' = ratiocination from falsities. . . In the Spiritual World they appear like basilisks, and their ratiocinations like flying fire-serpents. 581⁸. 727²¹.

654⁴¹. 'A viper and a flying fire-serpent' (Is. xxx. 6) = the Sensuous reasoning cunningly and subtly.

730³⁴. 'Fire-serpents' (Deut. viii. 15) = falsities from the Sensuous.

817⁹. 'Whose fruit is a flying fire-serpent' = that from what is sensuous is born faith separated from charity. This is meant by a 'flying fire-serpent' because, by means of reasonings and confirmations from things revealed which are not understood, it flies upwards, and thus kills living things.

Coro. 30². Like a fire-serpent flying to the side of a bird of paradise.

Fire-vomiting. *Ignivomus.* T. 155². 5M. 11.

Firm, To make. *Firmare.*

Firmness. *Firmatio.*

Firmness. *Firmitudo.*

Firm. *Firmus.*

Firmly. *Firme.*

Firmament, Support. *Firmamentum.*

A. 638³. They thus fortify their affirmative.

666³. Not only are truths and goods strengthened . . .

666⁴. That truths are strengthened. Sig.

810⁶. A pillar = a support. . . Because the Natural is like a support or basis to the Spiritual . . .

861⁴. 'His hands were firm' (Ex. xvii. 12) = the strength of power.

949⁴. 'The corners' = firmness. Ill. 953⁷.

953⁸. The reason firmness exists in the natural sphere . . . Hence it is that the Natural is the foundation, consequently the support . . .

977⁷. All things conjoining and strengthening both Heavens. Sig.

981⁸. 'A steadfast spirit' (Ps. li. 10) = the understanding and faith of truth.

S. 27. See BASE. —. 34.

T. 79³. Thence came the firmament of the universe.

80⁴. The ethereal firmament.

769. The notion that the universal firmament . . . will perish.

D. 456². They had thought nothing firmly, or steadily.

562⁹. There is a certain firmness in the Natural (of the Dutch). J. (Post.) 5. 14.

E. 219⁴. 'To make firm its pillars' (Ps. lxxv. 3) = to support the truths upon which the Church is founded.

294⁴. 'To renew a steadfast spirit in the midst of me' (Ps. li. 10) = to reform as to the truth of faith.

600¹². 'To strengthen the stakes' (Is. liv. 2) = confirmation from the Word.

783. *Firmatio et corroboratio.* Sig.

799⁹. 'Stakes' = firmatio.

1002⁶. Chaste marriages are . . . the supports of Heaven. . . They are its supports by means of power against the Hells.

D. Love v³. Serves as a . . . support to the larynx.

First. *Primus.*

See PRIMARY, and under ALPHA.

A. 6. The first state (of regeneration) is that which precedes . . .

2027³. They are among those who want to be first, but become last (Matt. xix. 30).

3183. Thus the first state and the last are united.

3382². All things regard Him as the First *ex quo*, and as the Last *ad quem*.

3600². There, truth is in the first place . . . but here, good is in the first place . . .

3603³. Truth no longer put in the first place.

3627². See CONNECT. 3739². 5413⁶. H. 9. 303. —². E. 349⁵.

4044⁶. Nothing can subsist from itself, but from something else . . . and finally from the First. . . The Lord is the First. 4523². 6040. 9128³. H. 9. 106⁶.

4116. See BOUNDARY.

4801. He had believed that he would be among the first in Heaven.

4901. 'Three' = the last and the first together . . .

—^c. As the last is thus continued into the first, it is said that He is 'the Last and the First.'

4977⁶. Truth is apparently in the first place . . . while man is being regenerated; but good is manifestly in the first place when man is regenerate. Refs.

5280³. This state is the first, and is called the state of reformation.

5365². In the first times, when man is being regenerated . . .

5440⁶. The first and last must join together for there to be conjunction; the first must be the good *a quo*, and the last the good *ad quod*.

6044. See END. 6936⁶. Can. God vii. 3. 5.

7295². When they first arrive there . . .

7779. The falsified truths which are in the first place. Sig.

[A.] 782S. 'The first,' when said of the months—thus internally of the states of life—signifies the beginning. 7887. 7891. 7900.

9416. The things which are **first** signify the rest in order.

9568². (Thus) the **first** is everything in the products and derivatives, inasmuch that if the **first** is removed, its successives perish. The Divine is the **first** of all things. E.725¹. 866².

10044⁵. As the **first** and the last = each and all things, or the whole with its parts, the omnipotence and omniscience of the Lord are described by His being 'the **First** and the Last . . .' Ill. 10329^e. H.304 (b).

J. 20^e. To confer on him all things of Divine order, from **primes** to ultimates. Sig.

L. 36. Thus God became man, as in **primes**, so in ultimates. Ex.

—². Hence the Lord is called 'the **First** and the Last . . .' S.98^e. P.124^e. T.84^e.

S. 27. In every Divine work there is a **first**, a middle, and an ultimate; and the **first** goes through the middle to the ultimate, and thus comes into existence and subsists. Also, the **first** is in the middle, and, through the middle, in the ultimate. Ex. 38².

98^e. Before (His advent) the Lord was indeed the Word, but in **primes**. Sig.

W. 65². **Primes** are each and all things of the animal kingdom . . . man being the **first** in order.

208. Every ultimate consists of prior things, and these of their **primes**.

221². He is Divine love and wisdom itself, in both **primes** and ultimates.

226. There is a connection (of the greatest and least things) from **primes** to ultimates. Ex.

303. There are perpetual mediations from the **First** to ultimates; and nothing can come into existence except from what is prior to itself, and at last from the **First**. The **First** is the Sun of the Spiritual World; and the **First** of that Sun is . . . the Lord.

304. As there is such a progression of the fibres and vessels from **primes** to ultimates, there is a like progression of their states . . .

310². Progression from **primes** to ultimates, and from ultimates to **primes** . . . 314. —. 316. —². —³, Ex.

P. 220². Therefore all the Lord's operation is from **primes** and ultimates together.

277a^e. All reformation takes place in fulness, that is, in **primes** and in ultimates together, and the ultimates are reformed in the world so as to agree with the **primes** . . .

R. 17. What is first in time, and what is **first** in end. Ex.

31. Who rules all things from **primes** through ultimates. Sig. E.66.

47. The Divine love of the Divine wisdom in **primes** and in ultimates. Sig.

92. 'The **First** and the Last' (Rev.ii.8)=the Lord,

that He is the only God. (=the Lord, who, from His Divine Human, rules all things from **primes** through ultimates. E.113.) E.41. 81.

350. The tribe mentioned in the **first** place is the all in the rest.

M. 68. From **primes** to ultimates. 293⁴.

311². All order proceeds from **primes** to ultimates, and the ultimates become the **primes** of some following order; moreover, all things of the middle order are the ultimates of the prior and the **primes** of the following one. (Therefore) such as is the order of this love from its **first** heat to its **first** toreh, such it is . . . in its progression . . .

T. 63. That God is omnipresent from the **primes** to the ultimates of His order.

336². Faith (or) truth is the **first** in time; but charity (or) good is the **first** in end; and that which is the **first** in end is actually the **first**, because it is primary, and thus the first-born; whereas that which is **first** in time is not actually the **first**, but apparently. (Ex. by comparisons.)

D. 1398. On those who want to be the **first** in whatever they do.

2591. That the Lord has led mankind ever since the creation of the **first** man.

— . How could the first man have come into existence before the Grand Man was formed? The **first** man, and those who were born **first**, were led by the Lord alone.

4605. The direction of the Lord is in **primes** and in ultimates; from this mediates flow in their order. Ultimates are as much directed as **primes**.

E. 62. In the Word it is usual to mention those things in the **first** place which take place in the last, because the intermediate things are included in them; for, in the spiritual sense, the **first** is the end *propter quem*, because the end is the **first** and the last . . .

66. From these, as from their **primes** or beginnings, all the rest flow.

328⁴. For the Divine operates from **primes** through ultimates . . . 806².

405². That thus He might rule and dispose ultimates from **primes**, and all intermediates from **primes** through ultimates . . .

726². That . . . hence the Lord has infinite power from **primes** through ultimates. . . **Primes** are those things which are in the Lord, and which proximately proceed from Him.

865². See FIRST-FRUITS.

939². The ten commandments were the **first** of the Word. Ex.

1086². The Lord does not operate from **primes** through mediates into ultimates, but from **primes** through ultimates, and thus into mediates; hence He is called 'the **First** and the Last.' 1087².

1087⁴. This the Lord could do from the Divine in Himself, which was in **primes**, through His Human, which was in ultimates.

1146^o. (Thus) everything comes forth, subsists, acts, and is moved from the **First** which is not from another . . .

1209^o. The force of creating . . . proceeds from the **First** through intermediates to the ultimate; the **First** is the Sun of Heaven . . .

1226^o. The universe was so created by Him that He is in **primes** and in ultimates. Ex.

Ath. 49. All Divine operation passes through the whole of order, from **primes** to ultimates.

112. He became the Last, that so the **First** might act through ultimates . . . that is, from **primes** through ultimates; for when He acted from **primes** through ultimates, He acted through all things . . .

120^o. Of the Divine from which is the universe, an idea is to be perceived no otherwise than as of a Divine Man in **first principles** . . .

D. Love iv. The Divine which proceeds from the Lord is Divine from **primes** down to ultimates; the ultimates are what are called 'bones' . . .

ix. From the **primes** of uses to their ultimates . . .

xix. In its **primes** it is in the brains; these **primes** (are) the cortical and cineritious substances.

xx^o. He has prepared for Himself all mediates, from **primes** down to ultimates . . .

xxi^o. Thus life comes into full effect from **primes** to ultimates.

D. Wis. viii^o. All Divine influx is from **primes** into ultimates, and, through connection with ultimates, into mediates . . . Therefore He is called 'the **First** and the Last.'

Can. God viii. 12. God acts from **primes** through ultimates, and thus keeps all things together.

Redemp. viii. 10. All the operation of God takes place from **primes** through ultimates, thus from His Divine through His Human. Hence it is that God is the **First** and the Last . . .

Coro. 17. A *primus infulus*.

First Heaven. *Coelum primum.*

Ultimate Heaven. *Coelum ultimum.*

A. 544. Some were admitted into the Heaven of ultimates, and of the **First Heaven**. (They said) that such is the state of joy and gladness, that no idea can ever be obtained of it.

953. I was taken through certain abodes of the **First Heaven** . . .

1525^o. All the good Spirits who are in the **First Heaven** . . . 1752^o. 1799^o.

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 . . . For the Lord's life flows in through the Third Heaven into the Second, and through this into the **First**.

—³. No one can ever be carried from the **First** or external Heaven into the Second or interior one, until he has been instructed in the goods of love and truths of faith. In proportion as he is instructed, he can

come among angelic Spirits; and in like manner the latter can come into the Third Heaven, that is, among Angels.

2041^o. Their externals are put to sleep, and so they are carried into the **First Heaven** . . .

2187^o. Those still lower, which are celestial natural things, such as are in the **First Heaven**, are meant by 'Jacob.'

2576^o. The hanging of the court represented appearances of good and truth still more exterior, and which are the lowest ones of the Rational, in which are the Angels of the **First Heaven**.

3344^o. See **SPEAK**. 3346.

3475. There are three Heavens. In the **First Heaven** these representatives appear in an external form, with a perception of what they signify . . . The representatives which appear in the **First Heaven** are the general ones of those things which appear in the Second . . . They who are in the **First Heaven**, in their representatives see such things as come forth in the interior sphere of the Lord's Kingdom . . .

3476. The literal sense unites man with the **First Heaven**.

3691^o. They who are in charity merely from the affection of truth, so as not to have a perception of charity itself, except from the truth with which they are affected, are in . . . the exterior or **First Heaven**, and . . . are called good Spirits.

3739. The **Ultimate Heaven**, which succeeds this again, is similarly circumstanced, for the particulars . . . of the Heaven next above inflow into this Heaven, and are there presented in general, in a corresponding form. 5313^o, Examp.

4240. The **Ultimate** or **First Heaven** is celestial and spiritual natural, because in simple good, which is the ultimate of order there.

4279. The lowest Heaven is called the **First Heaven**; and therefore the Word . . . in the **First Heaven** is celestial and spiritual natural, for this Heaven is so named. —².

—². The lower sense of the Word, in which the internal sense is determined to that nation which is there named, is for the lowest or **First Heaven**.

—^e. This sense is wont to be represented to the life . . . in the **First Heaven**.

4286^o. 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; and therefore they are called celestial and spiritual natural. They also are in mutual love, but they do not love others more than themselves, but as themselves. They are in the affection of good and in the Knowledge of truth; and they, too, are distinguished into internal and external.

—⁴. By Jacob is represented . . . the Lord's Kingdom such as it is in the **Ultimate** or **First Heaven**.

4411. When the light which proceeds from the Lord flows into . . . the **Ultimate** or **First Heaven**, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city containing palaces.

[A.] 444³. The **First Heaven**, which is the ultimate of the three, is in such representatives and significatives (as those of the Ancient Church).

452⁸. These paradisiacal things are in the **First Heaven**, on the very threshold of the interiors of this **Heaven**, and are representatives which descend from the higher **Heaven** . . . This **Heaven** is distinguished into many **Heavens**, to which correspond all the things which exist in the . . . eye; there is a **Heaven** containing paradisiacal gardens; there is a **Heaven** containing variously coloured atmospheres . . . there is a rainbow **Heaven** . . .

460⁵. Gad=the good of the **Natural**, such as it is in the **First Heaven**.

514⁵. The interior **Natural** constitutes the third degree, in which are good **Spirits**, or the **Ultimate** or **First Heaven**.

531³⁴. Such things (as are described in the **Prophets**) are presented to view before those who are in the **Ultimate Heaven**, from which, as from images, they see **Divine arcana**.

532⁸. The **Ultimate** or **First Heaven** relates to the feet, because it is natural. 6436⁶.

565⁸. When they are conversing in a higher **Heaven** . . . there are (corresponding) appearances with those in the **First** or **Ultimate Heaven** below them (6048) . . . Likewise with those **Angels** of the **First** or **Ultimate Heaven** who are in good from good, there appear tables, etc. of gold; but with those who are in truth from truth, there appear such things of silver.

6013. The **Ultimate** or **First Heaven** is the **Heaven** of truth in which there is charity from the **Second Heaven**, and, in this, innocence from the **Third**.

6396. See **DAN**.

6617. A good **Spirit** was carried up into the **First Heaven**, and then saw infinite things in what I was reading from the **Word** . . .

6832². In the **Ultimate** or **First Heaven** the **Lord** appears neither as a **Sun** nor as a **Moon**, but only as light, which far surpasses the light of the world.

7270². Such is the successive order . . . down to the **Ultimate Heaven**, and from the **Ultimate Heaven** down to the **Sensuous** . . . of man.

8030. This angelic **Heaven**, to which (the **Spirits** of **Jupiter**) are carried, is the **Heaven** which is **First** or **Ultimate** of the three. This **Heaven** appears to the right of their **Earth**, and is quite separate from the **First** or **Ultimate Heaven** of the **Angels** of our **Earth**. They who are in that **Heaven** appear clothed in cerulean blue, spotted with little golden stars . . .

8443². Truth **Divine** in the fifth degree is such as exists in the **Ultimate** or **First Heaven**; this can for a while be perceived by an enlightened man . . .

8827. See **THIRD HEAVEN**. 10181². H.227.

9216³. The middle or **Second Heaven** inflows into the **First** or **Ultimate Heaven**; and this, again, inflows with man.

9407. **Divine truth** in the **First** or **Ultimate Heaven** is spiritual natural.

9457². In the **Ultimate Heaven** are represented the things which are being thought and spoken of and which are coming forth in the middle and inmost **Heavens**. (The representatives enum.) These appear before the eyes of the angelic **Spirits** there more clearly than like things do in noon-day light on the **Earth**; and what they signify is apperceived. Such things appeared to the prophets . . . —³. 10126, Ex.

9485⁶. See **COURT**. 9741². R.487². E.630. —³. —¹².

9543. These things scarcely fall into the 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**, continually see forms of things like such as are in the world. (Enum.) All these things are representatives of the heavenly things which are in the higher **Heavens** . . .

9594. See **DEGREE**. 9773. H.31⁶. 33. 208. 267. 270. 280. W.67. 202. R.49². L.16. T.34. 76². 608. E.314³. 342². 375². 449². 627². 739⁴. 832⁶. —⁷. 1125². 1147. 1185. De Verbo 11.

9622. The communication of all things of this **Heaven** with the extremes there, and influx thence into the **Ultimate Heaven**. Sig.

9686. The hanging=the medium uniting the **Second Heaven** with the **First** or **Ultimate Heaven**. Ex.

9687⁶. In the **Ultimate Heaven** there reigns the good of faith.

9711. Afterwards (in Ex.xxvii.) it treats of the **Ultimate Heaven**, which is represented and described by 'the court.'

9741. The **Ultimate Heaven** is called 'a court' because in it are those who are in the good of faith, and not yet in the good of charity . . . Those who are in the **Ultimate Heaven** which is called 'the court' are called angelic **Spirits**.

—². There are three goods which follow in order; the good of faith, the good of charity, and the good of love . . . The good of faith constitutes the **Ultimate** or **First Heaven** . . . 10270².

—³. In the external of the **Celestial Kingdom** are those who are in the good of mutual love . . . and in the external of the **Spiritual Kingdom** are those who are in the good of faith . . . It is the external of both **Heavens** which is called the **Ultimate** or **First Heaven**, and is represented by the court. Hence the court was twofold . . . —⁴.

—⁵. 'The place of the soles of His feet'=the **Ultimate Heaven**.

9743. 'The hangings for the court'=the truth of the **Ultimate Heaven**.

9747. The goods of truth are predicated of the **Ultimate Heaven**, which is supported by the good of faith . . .

9755. The state of the **Ultimate Heaven** as to scientific truths. Sig.

9758. The state of the truth of the **Ultimate Heaven**, where goods are. Sig.

9763. 'The hanging for the gate of the court' = introduction into the **Ultimate Heaven**.

9771. The good of the **Ultimate Heaven** to the full. Sig.

9811. Eleazar and Ithamar = the Divine Natural, which is the Divine received in the **Ultimate Heaven**.

9812². The Divine good natural, which constitutes the **First or Ultimate Heaven**, is the good of faith and of obedience.

9826. The **Ultimate Heaven** accedes to what is natural. . . In the **Ultimate Heaven** reigns the good of faith.

9933². In the **First or Ultimate Heaven** there is the good of natural love from love spiritual and celestial, which is the good of faith and of obedience.

9992. In the **First or Ultimate Heaven** there is . . . what is spiritual natural.

10005². What is natural thence, which is the good of faith, constitutes the **Ultimate or First Heaven**.

—³. The court represented the **Third or Last Heaven**.

—⁴. The feet correspond to the **Ultimate or First Heaven**, where there is natural good. 10062.

10062. The great toe of the right foot = the Intellectual in the **Ultimate Heaven**.

10130³. They who are in the obedience of faith, that is, they who do truth for the sake of truth, are associated together in the **Ultimate Heaven**.

10276⁵. All things instituted with the Israelites were like those which are in the **First Heaven**, but in less perfection. Enum.

10335². In the **Ultimate Heaven** are those who are in the truth of faith from good. Ex.

H. 29. There are three Heavens . . . The **Ultimate or First Heaven** is as the feet with man, and as the lowest part of a house.

31. The Divine which flows in from the Lord, and is received in the **Ultimate or First Heaven**, is called natural. But as the Natural of this **Heaven** is not like the Natural of the world, but has in it what is spiritual and celestial, this **Heaven** is called spiritual and celestial natural . . . Those Angels in it are called spiritual natural who receive influx from the Second Heaven . . . and those are called celestial natural who receive influx from the Third Heaven. The spiritual natural and celestial natural Angels are distinct from each other, but still constitute one **Heaven**, because they are in one degree.

33^e. They who live morally, and believe in the Divine, and do not much care to be instructed, are in the **Ultimate or First Heaven**.

34^e. In like manner the perfection of the Angels of the Middle Heaven surpasses that of those of the **Ultimate Heaven**.

35. There were some from the **Ultimate Heaven**, not yet instructed . . . who were permitted (to ascend to a higher Heaven. They saw no one, and were seized with anguish.)

65^e. The **Ultimate or First Heaven** forms the feet

down to the soles, and also the arms down to the fingers . . .

100. The Third Heaven corresponds to the Second, and the Second to the **First Heaven**; and this corresponds to the corporeal forms in man, which are called his members, organs, and viscera.

207. The **First or Ultimate Heaven** is still lower (than the Second).

210. The thoughts and affections in the Middle Heaven appear in the **Ultimate Heaven** as something lucid, and sometimes as a bright and variously coloured cloud . . .

261. The writings in the lower **Heavens** are . . . like those in the world, with similar letters; but are not intelligible to man . . .

270². The Angels of the **First or Ultimate Heaven** have not Divine truths thus inscribed on their interiors, because in them only the first degree of life is opened; they therefore reason about them . . .

271. The Angels of the **Ultimate Heaven** first store up Divine truths in the memory . . . and take them out thence, and by them perfect their understanding; and, without any interior perception whether they are true, will them, and commit them to life. Hence their comparative obscurity.

295. In childhood, Spirits are present who are in the affection of knowing, thus who communicate with the **Ultimate or First Heaven**.

382. See ANGEL.

400². As they desire it, they are carried to some Society of the **Ultimate Heaven**; but . . . begin to be tortured . . . 518².

459^e. The faces of the Angels of the **Ultimate Heaven** may, in some measure, be adequately depicted.

515. They who die adult are for the most part instructed by Angels of the **Ultimate Heaven**.

J. 2². This Heaven is meant by the '**First Heaven**' which was to perish.

46^e. The Last Judgment was performed upon all who had been in the '**First Heaven**' since the Lord's time.

56⁸. Hence it is that (the papists) communicate, by their holy external, with some Societies of the **Ultimate Heaven**; and, by their profane internal, with the Hells. 70.

66. The '**First Heaven**' does not mean the (ancient Heaven) . . . But the '**First Heaven**' means that composed of others than Angels, and for the most part of those who could not become Angels. Ex. 67, Ex. C.J. 10.

69. Composition of the '**First Heaven**.' Gen.art. C.J. 18. R. 330.

71. On the quality of the '**First Heaven**.'

72. How the '**First Heaven**' passed away.

C.J. 10. All those who had gathered together beneath Heaven, and in various places had formed as it were **Heavens** . . . were conjoined with the Angels of the **Ultimate Heaven**, but only as to externals . . . R. 330.

— . To have separated them before the Last Judg-

ment would have been to inflict injury on those who were in the **Ultimate Heaven** . . . Sig. R.948.

W. 85^e. The Angels of the **First** or **Ultimate Heaven** (see the Sun) sometimes.

110. An Angel of the **Ultimate Heaven** cannot ascend to the Angels of the **Third Heaven** . . . 179^e.

—^e. The Lord is equally present with those who are in the **Ultimate Heaven** as He is with those who are in the **Third** . . .

202². The thoughts of the Angels of the lowest or **First Heaven** are thoughts of effects. . . To think from effects belongs to knowledge.

429. They who are in spiritual natural love have neither wisdom nor intelligence inscribed on their life, but they have somewhat of faith from the Word, in so far as this somewhat is conjoined with charity. They do not know what charity is, nor whether faith is Truth . . . Yet those of them who have shunned evils as sins are in the **Ultimate Heaven**, and are there in a light like that of the moon by night.

R. 49². The **First** or **Ultimate Heaven** is in the Divine Natural.

260. The **Ultimate Heavens** are as it were under the earths. Ex.

290. Confession and glorification of the Lord by the Angels of the lowest **Heavens**. Sig. E.342.

335. By this faculty of understanding, the evil . . . could be in consociation with the Angels of the **Ultimate Heaven**; but when the latter were separated from them, their Heaven departed like a scroll rolled together.

363. 'A great multitude which no one could number' = all the rest who . . . are in the **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.

565¹. John's state was now spiritual natural, like that of those who are in the **First** or **Ultimate Heaven**. Sig.

I. 16². They who are in the **Ultimate Heaven** are in the love of knowing truths and goods.

T. 119. The **Second** and the **Ultimate Heaven** constitute the breast and the middle region of the body; and the Church on earth, the loins and feet. . . The gastric region (is) the **Ultimate Heaven**.

121. At the time of the first Advent, the Hells had . . . not only confused the **Ultimate Heaven** . . .

212. The **Lowest Heaven** constitutes the Lord's Natural Kingdom.

569¹. I saw a devil . . . who a few days before was seen among the Angels of the **Ultimate Heaven** . . .

580². Those come into the **Ultimate Heaven** who practise only external charity, and at the same time acknowledge the Lord as God the Redeemer and Saviour.

608. The **Ultimate Heaven** constitutes the feet.

614. I once heard a certain person in the **Ultimate Heaven** saying that he was free from sins . . . He was let into his own peculiar sins . . .

D. 255. The **Ultimate Heaven** in which I was before, was beneath me . . .

256. The Angels there do not know what is going on in the **Ultimate Heaven**, unless . . .

260. Not knowing that he was only in the **Ultimate Heaven**, where evil Spirits still dwell.

4640^e. In the **Ultimate** or **First Heaven** are simple Spirits, who correspond to the cuticles.

4879. (Dragonist Spirits elevating themselves into the **Ultimate Heaven**.) 4884. 4886.

5172. On the state of the **Ultimate Heaven**.

5775. The **First Heaven** forms the knees and feet.

5780. From the series of fibres in the body it may be clearly seen how the case is in the **Ultimate Heaven** . . .

E. 65³. As the **Ultimate** or **First Heaven** corresponds to the feet . . . 212.

304². The Angels in the **First** or **Ultimate Heaven** dwell beneath the former in the plains and valleys . . . The Angels who are in the **Ultimate Heaven** call that Heaven where the Angels of the **Third Heaven** dwell, because it is high above them, and where they themselves dwell they call the earth.

322. The **First** or **Ultimate Heaven** is where there are Angels who are in spiritual natural love . . . Those in the **Second Heaven**, together with those in the **First** or **Ultimate Heaven**, constitute the lower Heavens.

342¹. Upon the earth, and under the earth, and in the seas, dwell those who are in the **First** or **Ultimate Heaven** . . .

—¹⁰. The Societies which are in the **Ultimate Heaven** appear encompassed with an atmosphere as it were watery.

369². Thus are the arcana of Divine wisdom promulgated before the Angels of the **Ultimate Heaven**; and the intelligent of them perceive these arcana from the correspondences: but the lowest of them do not perceive them, but merely know that there are arcana in them, and make no further inquiry. John was with the latter when he was in the spirit.

375². They who remain in the sense of the letter, and thence make for themselves doctrine, and live according to it, are . . . spiritual natural, and are in the **Ultimate Heaven**.

438². The next three tribes (Simeon, Levi, and Issachar) mean those who are received into the **Ultimate** or **First Heaven**, where are those who are in the obedience which is called that of faith. 443. 445³.

443². They who belong to the **First** or **Ultimate Heaven** are all in the obedience of doing the truths and goods which are commanded in the Word, or in the doctrine of the Church in which they were born . . . The greater part of them are not in truths themselves, but in falsities from ignorance, which, however, are accepted by the Lord as truths, because they have the good of life as their end . . . 450.

445². In the **Ultimate** or **First Heaven** are those who are in good works from obedience; these are also said to be in faith, for they believe . . . the things they hear

from the sense of the letter and from the preacher, and do not see and perceive whether they are true . . .

449. See BENJAMIN. —². —⁶.

— . In the **Ultimate Heaven** are they who are in natural good and truth from what is spiritual and celestial. They who are in the **Ultimate Heaven** are either spiritual natural or celestial natural; the spiritual natural therein belong to the Spiritual Kingdom, and the celestial natural to the Celestial Kingdom; and therefore the spiritual natural communicate with the Second Heaven . . . and the celestial natural with the Third Heaven. Hence it is evident what the brothers Joseph and Benjamin signify.

—⁵. A plain = good and truth in the natural man, because in the plains, or beneath the mountains and hills, dwell those who are in the **Ultimate Heaven**, who are called celestial natural and spiritual natural.

462. 'The Angels' = those who are in the **First** or **Ultimate Heaven**.

465. The reception of Divine truth in the **Ultimate** or **First Heaven** is called 'blessing.'

529^e. 'To be carried upon the wings of the wind' = to enlighten the **Ultimate Heaven**; (for) 'the wind' = the Spiritual of that **Heaven**.

600. The feet correspond to the **Ultimate** or **First Heaven**, the Angels of which are celestial natural and spiritual natural.

624². There are two kinds of men upon whom the Judgment is effected, the upright and the wicked; the upright are the Angels in the **Ultimate Heaven**, of whom most are simple, because they have not cultivated their understanding by interior truths, but only by exterior ones from the sense of the letter, and according to which they have lived; hence it is that their spiritual mind . . . has not indeed been closed, but neither has it been opened as it is with those who have received interior truths in doctrine and life; and hence it is that as to spiritual things they have become simple, and are to be called the upright. The wicked . . . have appeared as Angels in the external form . . . and when they come into the other life, they are for the most part consociated with the . . . simple good who are in the **Ultimate Heaven** . . .

638⁶. In the **Ultimate Heaven** the trees are not so noble.

669. The simple good constitute the **Ultimate Heaven**; therefore unless they had been separated they might have inflicted injury on those who are in this Heaven by conjunction with their externals.

684. So long as the evil were conjoined with the good, the interiors of the Angels in the lower Heavens could not be opened, but only the exteriors . . . Therefore, before the interiors—which are spiritual and celestial—of the Angels of the **Ultimate Heaven** were opened, this Heaven could not become the Lord's Kingdom as it could after the separation of the evil from them. Sig.

700³. The court (of the tabernacle and of the temple) represented the **First Heaven**.

702⁴. As thereby the **Ultimate Heaven** . . . began to be shaken . . .

726⁴. The **Ultimate Heaven** is in an aura still less pure.

817¹². The natural goods and derivative truths in which are the Angels who are in the **Ultimate Heaven**, are signified by goats.

834. The spiritual natural love in which are the Angels of the **First** or **Ultimate Heaven** . . . is what is properly called charity towards the neighbour. As these Angels, in respect to understanding, are almost like men in the world, and as they are also natural, they have the understanding only a little elevated above what it is in the world, and therefore they do not see truths in light, like the Angels of the Second Heaven, but receive, acknowledge, and believe them from the doctrine in which they are instructed before they are admitted into Heaven; hence it is that only the more intelligent of them know what charity towards the neighbour is; the simple there believe that every man is the neighbour . . .

1074. The Angels of the **First Heaven**, who are in the faith of charity, are called 'the faithful.'

De Verbo 3. In the **Ultimate Heaven** they are natural, but their Natural derives something either from the Spiritual, which is of the Middle Heaven, or from the Celestial, which is of the Third Heaven.

D. Wis. xii. 5². See **ATMOSPHERE**.

De Conj. 67. In the **Ultimate Heaven** there is something of cold in their marriages, but not such cold as there is on earth.

First-born. *Primogenitus.*

Primogeniture. *Primogenitura.*

A. 350. 'The first-born of the flock' (Gen. iv. 4) = what is holy, which is of the Lord alone. 352.

352. For, in the representative Church, all **first-born things** were holy, because they regarded the Lord, who alone is the **First-born**. Love and the derivative faith is what is **first-born**. All love is of the Lord . . . and therefore the Lord alone is the **First-born**; and this was represented in the Ancient Churches by the **first-born** of man and beast being holy to Jehovah (Ex. xiii. 2, 12, 15); and by the tribe of Levi, which = love . . . being accepted in the place of all the **first-born**, and being made the priesthood (Num. iii. 40-46; viii. 14-20). (3325⁶.) That the Lord, as to His Human essence, was the **First-born** of all (Ps. lxxxix. 27; Rev. i. 5). (3325⁵.) Observe that the **first-born things** of worship = the Lord; whereas the **first-born things** of the Church = faith.

367. The dispute about the **primogeniture** in the case of Esau and Jacob . . . Pharez and Zarah . . . and Ephraim and Manasseh, Ex.

897⁶. The **first-born** of Jacob, Reuben . . . = faith.

1063. 'The first-born of Egypt' (Ps. lxxviii. 51) = faith without charity. That faith is called the **first-born** of the Church. Refs.

1201. Zidon is called 'the first-born of Canaan' (Gen. x. 15); for the **first-born** of every Church = faith; but here, where there is no faith.

2435. A controversy from most ancient times as to

what is the first-born of the Church, whether charity or faith . . . They who made faith the first-born all fell into heresies . . . as in the case of Cain . . . of Reuben who defiled his father's bed . . . and therefore the primogeniture was given to Joseph (Gen.xlviii.5; 1 Chron.v.1). Hence all the disputes, and the laws, in the Word, about primogeniture . . . Thus, charity is really the first-born of the Church . . .

[A.] 3296. The combat for precedence and dominion between good and truth is described by Jacob taking away the primogeniture from Esau . . . but only for a time.

3325. 'Sell as to-day thy primogeniture (or birth-right) to me' (Gen.xxv.31)=that as to time the doctrine of truth is apparently prior. The priority which is 'the primogeniture,' is a priority not only of time but also of degree, as to which should have the dominion, good or truth . . .

—⁴. But that good is the first-born appears . . . Therefore all are called 'first-born' who are in love to the Lord and charity . . . and these are represented by the first-born in the Jewish Church, that is, they are meant in the relative sense, for the Lord is the First-born . . .

—⁵. In order that the things written concerning Him might be fulfilled, the Lord was by birth the first-born (Luke ii.7,22,23).

—⁶. That, from the Lord, those are called 'first-born' who are in love to Him and in charity . . . is evident from . . . 'these were . . . the first-fruits (the first-born) to God and the Lamb' (Rev.xiv.4).

—⁷. (Thus) the Lord as to the Divine Human was represented in the Jewish Church by the first-born things; and also they who are in love to Him . . .

—⁸. But, in the Word, first-born things have a two-fold representation; they represent the Lord as to Divine celestial love, and as to Divine spiritual love . . . (Both representations ill. —⁸. —¹⁰).

—¹⁰. 'Ephraim'=spiritual truth, which is called 'the first-born' (Jer.xxxi.9), because it treats of a Church to be planted, in which the Intellectual which is of truth is apparently the first-born; for Ephraim succeeded in the place of Reuben, and became the first-born (Gen.xlviii.5,20: 1 Chron.v.1); and this because Joseph . . . represented the Lord as to Divine spiritual love. But that Israel is essentially the first-born, is evident from . . . 'Israel is my first-born son . . .' (Ex. iv.22). Here, 'Israel'=the Lord as to Divine spiritual love; and (also) those who are in spiritual love . . .

—¹¹. In the Spiritual Church, at first . . . the doctrine of truth is, with the external Church, the first-born, and the truth of doctrine with the internal Church . . . But after the Church has been planted . . . the good of charity is the first-born with the external Church, and charity itself with the internal Church . . .

—¹². This is what is represented by the first-born and the first-born things of Egypt being slain . . . 'The first-born of Egypt'=what is doctrinal of faith and charity, perverted by means of scientifics. Ill.

—¹⁴. As all the first-born were slain, and as the first-born represented the Lord as to Divine spiritual love, and at the same time those who are in this love, it was commanded, at the instant of their departure, that

everything first-born should be sanctified (Ex.xiii.2, 12-15).

3330. 'And he sold his birthright to Jacob' (Gen. xxv.33)=that priority was meanwhile conceded. 3597³.

3494. That the affection of good and the derivative good of life is the elder son, that is, the first-born . . . (for) infants are first in a state of innocence and charity . . . so that good is the first-born with every man. This good remains . . .

3519⁵. The first-born of Egypt=the good of love and of charity extinct.

3550. See ESAU.

3843. '(Not) to give the younger (daughter) before the first-born' (Gen.xxix.26)=that the affection of interior truth should (not) precede that of external truth. Ex.

3863². (The ancient controversy) as to which was the first-born of the Church,—the truth of faith or the good of love. They who said that truth is the first-born, so concluded from the external appearance, and maintained that it is the first-born because it is and ought to be first learned, and because by it man is introduced to good. But they did not know that good is essentially the first-born . . . (Thus) it is according to the external appearance, during regeneration, that truth is in the first place, and is as it were the first-born; although good is essentially in the first place and the first-born, and so becomes when man is regenerate. 4605. 5351³.

4110³. 'Not to shear the first-born of the flock' (Deut. xv.19)=not to perform domestic use therewith.

4335³. 'The first-born of Egypt' (Ex.xi.5)=the truths of faith separated from the good of charity, which truths become falsities: 'the first-born of the maid-servant who is behind the mills'=the affection of such truth, whence come falsities.

4601. On this account Reuben was deprived of the primogeniture . . . That the primogeniture=the faith of the Church. Refs.

4605. 'The first-born of Jacob, Reuben' (Gen.xxxv. 23)=the good of faith. . . 'The first-born'=faith.

4812. The birth of Pharez and Zarah represents that love is actually the first-born of the Church, and that faith is only apparently so.

4821. The reason this son (Er)=the falsity of the Church, is, that he was the first-born, and, in the ancient Churches, the first-born=the truth of faith, thus, in the opposite sense, falsity; as also did the first-born of men and the first-born of beasts of Egypt. 4830. 4832.

4923. 'To come forth first,' or to be the first-born, = priority and superiority. From this point to the end of the chapter (Gen. xxxviii.) it treats of primogeniture . . .

4925. It has been a subject of dispute from the most ancient times which is the first-born,—the good of charity or the truth of faith; and as during the process of man's being re-born . . . good does not appear . . . whereas truth manifests itself . . . many have fallen into the error of supposing that truth is the first-born . . .

From this one error many others have been derived . . . 9224².

—³. (Thus) the **primogeniture** belongs to good actually, and to truth apparently. Tr.

—⁵. As, in the supreme sense, the Lord is the **First-born**; and, from this, love to Him and charity towards the neighbour, in the representative Church the law was delivered that **first-born things** were to be Jehovah's. Ill.

—⁶. As that is **first-born** which opens the womb . . . the **first-born** is called also the opening of the womb, denoting that it is good which is signified . . .

—⁷. As the Lord is the only **First-born**, being Good Itself . . . therefore, in order that Jacob, who was not the **first-born**, might represent Him, he was permitted to buy the **primogeniture** from Esau . . .

4929. Acknowledgment . . . that it was good which opened the womb, or was the **first-born**. Sig.

5351². The **first-born**, who was named Manasseh, = spiritual good in the Natural, or the new Voluntary there, because good is actually the **first-born** in the Church, or with the man who is made the Church; whereas truth is not the **first-born**, and yet appears to be so. Refs. Ex.

6272. Not according to order. Sig. For he thus makes the younger the **first-born**, and . . . consequently, the truth of faith prior and superior . . . for the **primogeniture** = priority and superiority.

—^e. That the good of charity is actually the **first-born**, that is, in the first place; and that the truth of faith is apparently so. Refs.

6273. 'Because Manasseh was the **first-born**' (Gen. xlviii.14) = if indeed good is in the prior place. . . **Primogeniture** = priority and superiority; thus the **first-born** = the one who is in the prior place. That good is in the prior place. Ex.

6342. 'Reuben, my **first-born**' (Gen. xlix.3) = faith, which is apparently in the first place. . . The **first-born** = to be in the prior place; and that faith is only apparently in the prior place. Refs.

6344². When the faith of truth is first born through good, there appears power in truth. . . As also elsewhere in the Word, where **primogeniture** is treated of. Ill.

—³. As by 'the **first-born**,' in the genuine sense, is signified the good of charity, but, in the sense which is according to the appearance, the truth of faith; and as these two things are the fundamentals of the Church, the **first-born** was called by the ancients 'the father's strength,' and 'the beginning of his forces.' That these things are signified by the **first-born**, is very evident from the fact, that every **first-born thing** was for Jehovah, and that there was accepted in place of all the **first-born** the tribe of Levi, and that the priesthood was given to it.

7035. 'My son, My **first-born**, Israel' (Ex. iv.22) = that those who are in spiritual truth and good are adopted. . . '**First-born**' = the faith of charity, which belongs to the Spiritual Church . . . and these the Lord saved by His advent . . .

7039. 'I will slay thy son, thy **first-born**' (ver.23) = the extinction of faith without charity. . . As the Egypt-

tians turned these scientifics into magic, and consequently their works were . . . devoid of charity, their **first-born** = such things as are of the knowledge of faith; thus faith without charity. (This) is evident from the signification of the **first-born** of Israel, which is the faith of charity.

—². This extinction, and this devastation of truth, is what is signified by the **first-born** in Egypt being slain.

7763. In (Ex.xi.) it treats of the damnation of faith separated from charity, which is signified by the **first-born things** of Egypt which were given up to death at midnight. 7778. 7871. 7948. 8086.

7778. 'The **first-born**' = the faith of the Church by which comes charity. But the **first-born** in Egypt = faith without charity.

7779. See FALSIFY. 7780.

7950². The reason the **first-born** in Egypt = the truth of faith falsified, is that the **first-born** of Egypt = faith separated from charity . . .

7951. 'The **first-born** of beast' (ver.29) = the good of faith adulterated.

8038. Faith in the Lord is signified by the sanctification of the **first-born**. Tr.

8042. 'Sanctify to Me everything **first-born**' (Ex.xiii.1) = that faith is from the Lord. . . 'The **first-born**' = faith . . . by which is meant all truth which pertains to the Spiritual Church . . . and thus the Spiritual Church itself. . . Good is indeed essential to the Church, and is actually the **first-born** . . . but the good belonging to those of the Spiritual Church is, in itself, truth . . .

—². It is these truths of good . . . which are meant by the **first-born things**. . . The first or immediate generation or birth (of truths from good) . . . is what is signified by **what is first-born** . . . the reason they are sanctified to Jehovah is that all derivative truths and goods derive their essence from their primitives. In this . . . is founded the law of the **first-born things** which is treated of in the Word.

8080⁴. The law concerning the redemption of the **first-born** of man was delivered to prevent them from sacrificing their sons . . . (For) it was a statute of the Ancient Church that the **first-born** were to be sanctified to God; by sanctification, however, they began to mean sacrificing. . . Sanctification was afterwards understood to mean that they should give or present the **first-born** to Jehovah, and offer a sacrifice for him; as in Luke ii. 22-24.

8087. 'From the **first-born** of man and even to the **first-born** of beast' (ver.15) = the interior and exterior falsity of separated faith . . .

8089. 'Every **first-born** of my sons I redeem' (id.) = that the truths of faith are not to be ascribed to the Lord, but the goods thereof.

9223². All **first-born things** were offered to the Lord, from which were redeemed the **first-born** of men; also the **first-born** of the beasts which were not offered in sacrifice . . .

9224. 'The **first-born** of thy sons thou shalt give to Me' (Ex.xxii.28) = that all the things of faith . . . are

to be ascribed to the Lord, and not to self. . . All the things of faith which are signified by the **first-born** of sons, are those which are from the good of charity. . .

R. 17. 'The **First-born** from the dead' (Rev.i.5)= that He is the Divine good itself. . . It was known to the ancients that by the **first-born** is signified the First and Primary from which is everything of the Church; and it was believed by many, that it was truth in doctrine and in faith; but by a few, that it was truth in act and in work, which is the good of life. This latter . . . in the proper sense, is what is meant by the **first-born** . . . They believed that truth in doctrine and in faith is the . . . **first-born**, because truth is learned first . . .

—². As many of the ancients made that which is first in time the first in end . . . they said that the **first-born** signified truth in doctrine and in faith, not knowing that this is the **first-born** apparently, but not actually . . . Therefore Cain, who was the **first-born** of Adam and Eve, was condemned. . . Also Reuben, who was the **first-born** of Jacob . . . By the **first-born** things of Egypt, which were all smitten, because condemned, is meant . . . truth in doctrine and in faith separated from the good of life.

—⁴. (Thus) truth in doctrine and in faith is not the **first-born** of the Church, but truth in act or in work, which is the good of life.

—⁵. In short, the **first-born** is what truth from good, thus understanding from will, first produces . . .

—⁶. As to the Lord, He is the **First-born** from the dead, because, even as to His Human, He is truth itself united to Divine good. Ill. Hence Israel is called the '**first-born**' . . .

—⁷. On account of this representation of the **first-born**, all the **first-born** and all **first-born** things were sanctified to Jehovah (Ex.xiii.2,12; xxii.28,29). (And) the Levites were taken in place of all the **first-born** in the Israelitish Church . . . For Levi=truth in act . . . Therefore, also, a double portion of the inheritance was given to the **first-born**, and he was called 'the beginning of the strength' (Deut.xxi.15-17).

—⁸. The reason 'the **first-born**'=the primary thing of the Church, is that by natural births are signified spiritual births; and then what first constitutes these in a man is meant by his **first-born**; for the Church is not in him until the truth of doctrine conceived in the internal man is born in the external.

T. 336. Some of the ancients said that truth (was the **first-born**), and some said that charity was . . . They who thus comprehended the subject supposed that the truth of faith is the **first-born** . . . on which account they attributed to faith the eminence and prerogative of primogeniture . . .

—². But . . . charity is first in end: and that which is first in end is . . . the **first-born**. (Shown by comparisons.)

—³. (Thus) the good of charity, because it is primary, is actually the **first-born** in the mind.

E. 28. 'The **First-born** from the dead'=from Whom is all good in Heaven. 'The **First-born**,' when predicated of the Lord, =the Divine good in Heaven, thus all the good there. . . (Thus) by the **first-born** is meant the good

of Heaven and the Church, because this is in the first place. Now as all the good in Heaven is from the Lord, He is called 'the **First-born**.' The reason He is called 'the **First-born** from the dead,' is that when He rose from the dead, He made His Human Divine good by union with the Divine that was in Him from conception. Hence it is said of Him . . . 'I will make Him the **First-born**, higher than the kings of the earth' (Ps.lxxxix.27). As the Lord in respect to His Divine Human is called 'the **First-born**,' because all good proceeds from Him, all **first-born** things in the Israelitish Church were holy to Jehovah; and therefore the Levites were received in place of all the **first-born** in Israel . . . and a double portion of the inheritance was allotted to the **first-born**; all because the **first-born**=the good which is from the Lord; and, in the highest sense, the Lord Himself as to the Divine Human, from which is all good. Ill.

229³. As the Word in the letter is written according to appearances, (faith) is there called 'the first,' 'the beginning,' and 'the **first-born**.'

434⁴. By primogeniture, in the Word, is signified truth from good, or, what is the same, truth in light . . . for the truth appears first to man . . . Good is actually the **first-born** or the first of the Church, because truth comes into existence from good . . . and this, therefore, is the **first-born** in the spiritual sense of the Word. Moreover, with little children, there is the good of innocence . . . (but) as good has no quality until it has been formed in truths, and without quality nothing is perceived, it is not known that good is the **first-born**; for good is conceived first from the Lord with man, and is born by means of truths, in which good exists in its own form and effigy.

—¹⁷. Therefore the primogeniture was taken away from Reuben, and was given to Joseph and his sons. (Fully ill.)

710³². By 'the opening of the womb,' or 'the **first-born** male,' is signified that which is first born from celestial love and the perception of good and truth; and that this is the truth from good, which occupies the place of a beginning to all the rest, is evident. This, in its essence, is spiritual good, for, in its form, this good is truth from good . . . and this is signified by 'the opening of the womb, the **first-born** male' . . . Therefore this was sanctified to Jehovah; and, by it, all the succeeding births were sanctified.

—³³. (Thus) 'the opening of the womb, the **first-born** male'=the good of spiritual love born from the good of celestial love.

—³⁴. This is also evident from the fact that the Levites were received in place of all the **first-born**; for Levi=spiritual good from celestial good.

—³⁵. As beasts=affections . . . the **first-born** of these also were sanctified.

—³⁵. The reason the statute concerning the **first-born** was given to the sons of Israel on account of all the **first-born** things in Egypt having been slain, was that by the **first-born** things are there signified falsities from evil opposite to truths from good, and when these falsities of evil have been slain in a man, that is, removed, then first truths from good, or spiritual good, flows in from the Lord, and is received by the man.

721¹⁹. 'The first-born' = the first of the Church, from which all the rest follow as from their beginning.

725⁴. Hence the truth which is born first from the marriage of truth and good is sanctified to Jehovah; the truth which is born first is also the doctrine of truth . . . But it must be carefully remembered that by the **first-born** is signified the truth which is of the good of charity, thus the good of charity in its form and in its quality, and thus truth, for the form of good and the quality of good is truth. The reason this is signified by the **first-born**, is that from the good of love . . . nothing can be born except the good of charity, and this good is not good except after it has been formed and qualified, thus except it is in a form . . . and its form is called truth; but still it is good in form.

817⁹. 'The first-born,' in the Word, = truths born from good.

865⁴. See **FIRST-FRUITS**.

1182². 'The first-born of the maid-servant who is behind the mill' = the primary things of faith of the natural man, which are falsified.

First-fruits. *Primitiæ.*

A. 3519⁷. 'The first-fruits of the earth which they brought into the house of Jehovah' (Ex.xxiii.19; xxxiv.26) = the states of innocence which exist in infancy.

5144⁴. 'The first-fruits of the fruit of the earth' (Deut.xxvi.2) = the goods thence derived.

9223. 'The first-fruits of thy corn, and the first-fruits of thy wine, thou shalt not delay' (Ex.xxii.29) = that as all goods and truths are from the Lord, they ought to be ascribed to Him, and not to self. (For 'first-fruits' = those things which must be in the first place, thus which must be the primary of all . . .

—². The first-fruits which were to be offered to the Lord were the first-fruits of harvest and the first-fruits of the vintage, also the first-fruits of shearing, and the first-fruits of the fruit. The first-fruits of harvest were ears of corn parched and green, also the sheaf which was to be waved, and afterwards what was from the corn-floor, which was cakes. The first-fruits of the vintage were the first-fruits of the wine, of the must, and of the oil . . . The first-fruits and the first-born things were offered to Jehovah, and by Jehovah were given to Aaron and his seed, because (they) represented the Lord.

—³. What the first-fruits specifically represented . . . appears from the signification of the various things from which the first-fruits were given.

— That the first-fruits were given to Jehovah, signified that it was the first of the Church to ascribe all goods and truths of faith to the Lord, and not to self. . . The reason the first-fruits had this signification, is that the first-fruits were offerings and gifts, which were thanksgivings for the produce of the earth, and an acknowledgment of blessings from Jehovah, consequently an acknowledgment that all things are from Him . . . II.

9294. 'The feast of the harvest of the first-fruits of the works which thou hast sown in the field' (Ex.xxiii.16) = the worship of the Lord and thanksgiving on account of the implantation of truth in good. . . 'The

first-fruits' or the beginnings of works = the things which are the last of instruction and the first of life.

—⁵. The introduction of the sons of Israel into Canaan had a like representation to that of this second feast, which was called 'the feast of the first-fruits of works,' and also 'the feast of weeks,' namely, the implantation of truth in good. Ex.

9300. 'The first of the first-fruits of thy ground thou shalt bring into the house of thy God' (Ex.xxiii.19) = that all the truths of good and goods of truth are holy, because from the Lord alone. (For) 'the first-fruits of the ground' = that the goods and truths of the Church are to be ascribed to the Lord alone. . . It is said 'the first of the first-fruits,' because this must be the primary thing . . .

10083. 'The sheaf of the first-fruits' (Lev.xxiii.10) = the state thereof collectively.

Life 54. As these laws (of the Decalogue) were the first-fruits of the Word, and consequently the first-fruits of the Church . . . T.283. 776². E.1073².

R. 623. 'The first-fruits unto God and the Lamb' (Rev.xiv.4) = the initiation of the Christian Heaven . . . By 'the first-fruits' is meant that which is born first, also what is first gathered, thus an initiation.

— It was commanded . . . that the first-fruits of the produce of the fields, of all the corn, oil, and must, of the fruits of trees, and also of the fleece, should be given to Jehovah as holy; and by Jehovah they were given to Aaron, and after him to the high priest (Ex.xxii.29; xxiii.10; Num.xiii.20; xv.17-21; xviii.8-20; Deut.xviii.4; xxvi.1, etc.). Also, 'that they should celebrate the feast of first-fruits of the harvest and of bread' (Ex.xxiii.14-16, 19, 26; Lev.xxiii.9-15, 20-25; Num.xxviii.26-end). The reason was, that the first-fruits = that which is born first, and which afterwards grows up . . . and thus they = everything which follows until it is complete; for all that follows is in the first, as the man is in the infant . . . and as this *first* exists before the successions . . . the first-fruits were holy to the Lord, and the feast of first-fruits was celebrated. Like things are signified by 'first-fruits' in Jer.xxiv.1, 2; Ezek.xx.40; Micah vii.1; Deut.xxxiii.15, 21.

M. 459⁹. Impart to their wives the first-fruits of their vigour.

E. 376²¹. 'The first-fruits of oils with which they anoint themselves' (Amos vi.6) = the external things of good from which, also, there is worship.

405²¹. 'First-fruits' = genuine things.

422¹⁹. 'The first-fruits of the mountains of the east' (Deut.xxxiii.15) = the genuine goods of love to the Lord, and thence of charity towards the neighbour.

435⁸. That it is from primary things, is signified by 'he saw the first-fruits for himself' (Deut.xxxiii.21).

865. 'The first-fruits to God and the Lamb' = those who have given themselves to the Lord and been adopted by Him. That they are those of the New Church, is evident from their being called 'the first-fruits unto God and the Lamb' . . .

—². What is signified by 'first-fruits.' 'First-fruits' have a like signification to 'first-born,' but

'first-born' is predicated of animals, and 'first-fruits' of plants, thus 'first-born things' are those which are born first, and 'first-fruits' are from the first things which are produced, and both=the spiritual good which is first formed, which, in itself, is truth from the good which is from the Lord; (for) as soon as the spiritual mind is opened, good is produced and the derivative truth, and this which is first produced is meant by 'the first-born' and 'the first-fruits.' And as all things produced from the spiritual mind are . . . from the Lord alone, these things were sanctified to Jehovah . . . because they were His, and consequently were holy. And as that which is first born or produced=all things which follow in the series . . . the first-born things and the first-fruits being given to the Lord=that all the rest were also His. Further ex.

Fish. *Piscis, Piscari.*

Fisher, Fisherman. *Piscator.*

A. 11. The things he produces in the fifth state are animate, and are called 'the fishes of the sea,' and 'the birds of the heavens.'

40. 'Fishes'=scientifics. Ill. 3424.

—². 'Fishers from En-golli to En-eglaim with the spreading out of nets' (Is.xlvii.10)=those who teach the natural man about the truths of faith.

42. 'Fishes' (Gen.i.21)=scientifics, here, made alive by means of faith from the Lord.

52. See BEAST.

819. To their left there appear great fishes, monstrous whales, which swallow and then vomit forth a man.

991. 'To all the fishes of the sea' (Gen.ix.2)=scientifics. 'Fishes,' in the Word,=the scientifics which originate from sensuous things; for there are scientifics of three kinds,—intellectual, rational, and sensuous . . . The scientifics which are from sensuous things come to the sensation or perception of man while he lives in the body, for he thinks from them.

—'. 'The fishes of the sea' (Zeph.i.3)=lower rational things, or man's thought from sensuous scientifics.

—². To make a man as the fishes of the sea' (Hab.i.14)=altogether sensuous.

—^c. 'The fishers' (Is.xix.8)=those who trust only in sensuous things.

2702¹⁵. 'Much fish' (Ezek.xlvii.9)=an abundance of applicable scientifics. 9050¹⁰. E.179⁷.

3309². 'Fishers' (Jer.xvi.16)=those who teach from sensuous truths; 'hunters,' those who teach from scientific truths . . .

5620⁴. 'The honeycomb and the broiled fish' which the Lord ate after His resurrection,=the external sense of the Word; 'the fish,' as to its truth.

6394⁹. Peter's taking a fish out of the sea, and finding in its mouth a piece of money, which he gave, represented that the lowest Natural as a thing that serves would do this; for fishes=this Natural.

6693¹. 'Fishes'=the scientifics which are under a general principle.

7293. A whale, which is the largest fish of the sea, . . . =what is scientific in general, because a fish=what is scientific in particular.

7318. 'The fish which is in the river shall die' (Ex.vii.18)=that what is scientific of truth will be extinguished. 'A fish'=what is scientific . . .

7852². 'A fish'=the truth of the Natural.

9753¹⁰. 'Their fish shall be putrid' (Is.i.2)=the Scientific which is of the natural man.

10161. They eat the flesh of fishes only.

10582⁶. 'To fish them' (Jer.xvi.16)=to instruct in the external things of the Church.

H. 54^e. Like fish out of the water. M. 10^e.

J. 70^e. They are compared to fishes (in the parable, Matt.xiii.47), because by 'fishes,' in the Word, are signified natural and external men, both good and evil.

S. 23². A fish=knowledge. (See DAGON, here, and at F.52.)

W. 346². Imperfect animals, are fishes . . .

P. 56². An image of the infinite . . . in the prolification . . . of fishes . . . T. 32³.

R. 290^e. These are the things which are meant in the Word by 'the fishes of the sea,' which are sensuous affections, that is, the lowest affections of the natural man; for, in the Spiritual World, the affections of such appear at a distance as fishes, and as it were in the sea.

405³. 'The fishes,' or 'creatures of the sea,' mentioned in these passages, =the affections and derivative thoughts of those men who are in natural truths, and who thus partake more of the Natural than of the Spiritual.

—'. 'The fishes of the rivers of Egypt' (Ezek.xxix.4)=those who are in doctrinal things, and, from them, are in faith separated, which faith is only knowledge; and it was on account of this separation, that . . . their waters were turned into blood, and the fishes died in consequence.

—⁴. 'Fishes,' here, (Hab.i.14,15)=those who are in general truths, and in faith separated from charity. But 'fishes'=those who are in general truths, and in faith conjoined with charity in Ezek.xlvii. Matt.xiii. and Jer.xvi.16.

—⁵. He who knows that such people and things are signified by fishes can see why the Lord chose fishermen for His disciples, and said . . . 'I will make you fishers of men.' Also why the disciples, by the Lord's blessing, caught a vast multitude of fishes . . . why the Lord (caused the tribute to be paid from the fish); and why, after His resurrection, He gave the disciples fish and bread to eat (John xxi.13), and commanded them to . . . preach the gospel to every creature; for the nations they converted were in general truths only, and in natural truth more than in spiritual.

I. 20. I was once asked, How, from being a philosopher, I became a theologian; and I replied, In the same way that fishermen were made disciples and apostles by the Lord: and that also from early youth I had been a spiritual fisherman. On this my questioner asked, What is a spiritual fisherman? I replied, A fisherman, in the Word . . . =a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner. Ill. —².

T. 32³. If the fishes of the sea were to multiply . . .

they would fill the ocean, so that it would consist of nothing but fishes . . . to prevent this, it has been provided by God that one fish should be food for another.

34³. If he closes the lowest natural degree . . . he becomes as to . . . the understanding of truth like a fish.

68². (Like) a fish against the ocean.

385³. I compared them to fishes under the ice . . .

635. The fishes which then died = the truths in the natural man.

850. I said, Why did the Lord choose fishermen . . . and not priests . . . Discuss this . . .

D. 1387. When this Spirit was in the Lower Earth, there suddenly appeared a table with great fishes . . . one of which swallowed him . . . signifying the natural things which he loves in preference to spiritual things.

2953. He whirled round as it were a roll in the form of a fish . . . (This) signified his natural things.

3309^e. They then let down hooks, as it were, to draw them to themselves, like fishers.

4672. Its body was like a scaly fish . . . The scaly fish = sensuous scientifics, whereby they are led into magical things.

D. Min. 4719. What is meant by trailing a net, and hauling out fishes. . . When this devil was thinking . . . that he attracted the simple good, who were so because they were natural, he seemed to have a net, and to plunge it down and bring it up, and thus to draw the upright to him.

E. 275⁷. 'Their fish shall be putrid' = that the scientifics of the natural man will be devoid of all spiritual life; which takes place when they are applied to confirm falsities in opposition to the truths of the Church.

329²¹. 'The fish' = true scientifics.

340²³. 'The fishes' (with which the Lord fed the multitude) = goods and truths in the Natural.

342¹. The inhabitants of the lowest Heaven . . . appear as in a sea . . . At this day there is a vast number there, because so many at this day are sensuous. . . . For this reason seas are so frequently mentioned in the Word, and also the fishes therein; for 'seas' = the general principles of truth . . . and 'fishes,' sensuous scientifics, which are the lowest things of the natural man, and therefore they = those who are such, that is, who are in these scientifics. III.

—⁸. 'The fishes of the sea' (Is.i.2) = those who are in the ultimates of truth, in whom there is no life from a spiritual origin.

—⁹. 'The birds of the heavens, and the fishes of the sea' (Ezek.xxxviii.20; Hos.iv.3; Zeph.i.3) = affections of truth and thoughts both spiritual and natural (which are) about to perish.

—¹⁰. The reason of this signification of the sea and of fishes, is founded on the appearance in the Spiritual World. Ex.

— The reason why they who are in . . . natural affection and thought are signified by 'fishes,' is also founded on the appearance in the Spiritual World; for there appear there . . . fishes . . . in the seas; and it is the affections and thoughts of those who are there which so appear. . . (Thus) 'seas' = general principles of truth;

and 'whales' and 'fishes,' the affections and thoughts of those who are in the general principles of truth.

—¹². They think merely naturally and sensuously . . . The good among them are like . . . flying fishes.

388¹³. 'The fish of his rivers' = what is sensuous scientific.

400⁹. 'The fishes of the sea' = natural things in general, and, specifically, the scientifics therein.

405¹⁷. That the Church is to be established from those who are in natural good . . . is meant by 'I will send fishers who shall fish them' (Jer.xvi.16).

422¹⁵. 'Much fish' = an abundance of Knowledges and scientifics which will attain spiritual life with them.

430¹⁵. The loaves (with which the Lord fed the multitude) = the goods; and the fishes, the truths, of the natural man.

513². The reason 'the creatures of the sea,' or fishes, = scientifics, is that the sea = the natural man; consequently, the fishes in the sea = the scientifics themselves which are in the natural man. . . Spirits who are not in spiritual truths, but only in natural ones, which are scientifics, appear in seas, and, when looked at by those who are above, as fishes; it is their thoughts, which proceed from the scientifics with them, which so appear. For . . . the ideas of thought of those who are natural and think from scientifics only, are turned into the forms of fishes. Hence there appear in (those) seas many kinds of fish.

—³. It is from this that 'fishes,' in the Word, = scientifics. III.

—⁴. The fish dying (in the Nile) = that scientific truths perished through falsities; for scientifics live through truths, but perish through falsities . . .

—⁶. Their appetite for natural things is signified by their lusting for the fish of Egypt . . .

—⁷. That there shall be true and living scientifics of every kind, is signified by, 'the fish being according to their kind, as the fish of the great sea, exceeding many' (Ezek.xlvii.10). They who are being reformed, and who thus become intelligent, are meant by 'the fishers from En-gedi even to En-gelaim.'

—⁸. 'Beast' = the Voluntary; 'bird' = the Intellectual; and 'fish' = the Scientific. III.

—¹¹. As 'fishes' = the scientifics and Knowledges of the natural man, which are of service to the spiritual man as a means of being wise, 'fishers,' in the Word, = those who are only in Knowledges, and who acquire Knowledges for themselves; also, who teach others, and reform them by means of Knowledges. Their works are meant by the letting out and spreading out of nets. III.

—¹². 'To make men as the fishes of the sea' (Hab.i.14) = to make man so natural that his scientifics are devoid of spiritual truth . . .

—¹³. 'The fishes' (of the great draught, Luke v.) = the Knowledges of truth and good by means of which there is reformation; and also the multitude of men who are being reformed.

—¹⁶. Like things are signified by the catching of fishes by the disciples after the Lord's resurrection. The reason the Lord manifested Himself while they were fishing, was that 'to fish' = to teach the Knowledges of truth and good, and thus to reform . . . By 'the little

fish-piscium—upon the hearth' was signified the Knowledge of truth from good; by 'the little fish,' the Knowledge of truth; and by 'the hearth,' or fire, good. At that time there were no spiritual men, because the Church was completely devastated, but all were natural, and the reformation of these latter was represented by that **fishing-piscatura**, and also by the fish upon the hearth.

[E. 513]¹⁷. The separation of the good from the evil is likened to 'a net bringing together fishes of every kind' (Matt. xiii. 47-49), because 'fishes' = natural men as to scientifics and Knowledges; and these are separated from each other at the Last Judgment: for there are good natural men and evil natural men; and the separation of these appears in the Spiritual World like a net let out into the sea and drawing fishes together into it, and bringing them to shore.

—¹⁹. The 'broiled fish' = the Natural as to truth from good. . . 'A broiled fish' = what is scientific derived from natural good.

560⁴. 'With hooks of **fishing-piscationis**' (Amos iv. 2) = through the fallacies of the senses.

600⁷. By '**fishing-piscationem**' in the Word, is signified the instruction and conversion of men who are in external or natural good, in which good there were many at that time among the gentiles.

619¹⁵. The 'broiled fish' = the truth of good of the natural and sensuous man.

629⁸. '**Fish**' = the things which are in the natural man, which are called Knowledges from the Word, and also natural knowledges by means of which spiritual things are confirmed.

650⁶. By 'the fishes of the sea' are signified the scientifics of the natural sensuous man.

—⁴¹. '**Fishes**' = scientifics. 1100¹.

654⁴⁰. 'The fishers shall lament . . .' (Ezek. xix.) = that those who teach will labour in vain to reform the natural man by means of truths from the Word: 'fishers,' and 'they who spread the net' = those who teach natural men from the Word, specifically, from the sense of the letter; 'fish' = the Knowledges thence derived.

—⁵¹. 'I will make the fish of thy rivers stick to thy scales' (Ezek. xxix. 4) = false scientifics of the lowest kind which are from the fallacies of the senses.

820³. The reason these three apostles were **fishermen**, and that it was said to them . . . 'I will make you fishers of men,' was that 'to fish' = to instruct natural men; for at that time there were natural men both within the Church and without it, who, as they received the Lord and truths from Him, became spiritual men.

820⁵. 'A fish' = the natural man.

967. By 'the living soul in the sea' are meant fishes of various kinds, by which are signified the scientifics of the natural man; and also Knowledges of truth from the Word with natural men; for with such men Knowledges of truth from the Word are held just as are the scientifics of the world.

1000². 'The fishes killed' = the destruction of the true scientifics and of the Knowledges of the natural man.

1100¹⁰. '**Fishes of the sea**' = Knowledges and scientifics.

—¹⁶. 'To consume the birds of the heavens and the fishes of the sea' (Zeph. i. 3) = to destroy the perceptions and the Knowledges of truth.

Fissure. See CLEFT and RENT—*scissura*.

Fit. *Pignus*.

A. 822^e. See BACK—*tergam*.

7518. 'Take to you the fulness of your fists' (Ex. ix. 8) = power given so far as it could be received. '**Fists**,' or palms, = power.

9025. '(If) a man smite his companion with a stone or with his fist' (Ex. xxi. 18) = the weakening of one (truth) from some scientific or some general truth. . . 'A fist' = general truth; for by the hand is signified the power which is of truth: hence 'a fist' = full power from general truth; that truth is called general which is everywhere received. . . Hence 'to smite with a fist' = with full force and power; in the spiritual sense, by truths from good, and in the opposite sense, by falsities from evil: as in Isaiah lviii. 4, where 'to smite with the fist of wickedness' = with full force by falsities from evil.

R. 421^e. As they are not permitted to inflict any bodily injury, they threaten with mouth and fists.

Fit. *Commodus*.

A. 9207⁴. 'Not fit for the land nor for the dunghill' = that it does not conduce to any use whatever, neither good nor evil. . . These are they who are called 'lukewarm,' and who are not fit for any use, good or evil.

Fit. *Inaptare, Inaptatio*.

A. 1759. Occurs. 1900³. 2063³. —^e. 3128³. —. 5208⁸.

Fit together. *Concinnare*.

Finish. *Concinnitas*.

Neatly. *Concinne*.

A. 66^e. In a skilfully put together order . . .

403^e. To fit together in a historical form . . . S13². 1020. 1756². 5291⁴.

1974. Garlands . . . of such a form and skilful construction . . .

SS91⁴. They fitted together such things as fully corresponded.

S971. Composed in a more elegant style . . .

10406. To concoct a false doctrinal thing . . .

S. 13⁴. In the spiritual sense all things cohere in a continuous connection, to the adjustment of which each word in the literal sense conduces.

Life 7. When they are composing their sermons . . .

R. 454. For finish and elegance of discourse . . .

M. 175². From the elegance and finish of the composition . . .

370^e. To make various things belonging to women's work.

T. 60. The things in man fit themselves together by such a connection that the one belongs to the other.

353². The light and glory of faith from the abundance of Truths fitting into it . . .

381³. Who dress the hair.

786². The doctrine which they concocted . . .

D. 155⁴. Occurs. 1681. 1937. E. 781¹⁰.

2040. They who have constructed lexicons.

3757⁶. They construct their nests so neatly . . . (and) had they needed garments they would have made them more neatly than man.

4263. They who are in charity . . . can as from themselves . . . construct whole doctrines . . .

Fitches. *Nigella*.

A. 10669⁴. 'The fitches (or black cummin) and cummin' (Is.xxviii.25)=scientifics; for these are the first things which are learned in order that man may receive intelligence.

E. 374⁹. 'To make plain the faces of the earth and scatter the black cummin'=to prepare by means of the Word.

Five. *Quinque*.

Fifth. *Quintus*.

Fifth, To take a. *Quintare*.

A. 649. In these numbers, five dominates, which, in the Word, =something, or a little, and a few. Ill. 798. 1429.

1686. 'Five' (Gen.xiv.9) = dismissal, because it = a little.

2267. 'Peradventure there shall lack five' (Gen.xviii.28)=if there should be somewhat less. 'Five'=a little, or less.

2268. 'Wilt Thou destroy the whole city for five?' (id.)=shall man perish for the little that is lacking?

2269. 'Five'=a little . . . and also disjunction. —².

2276. 'Five'=somewhat that is little.

2575³. 'From before the rebuke of five shall ye flee' (Is.xxx.17). 'Five'=few.

2576⁶. For this hanging there were five pillars and five bases (Ex.xxvi.37), by which number is signified what is relatively little.

4638³. 'Five of them were prudent, and five were foolish'=part of them who were in truths in which there is good, and part who were in truths in which there is no good. . . 'Five,' in the internal sense, = some; here, therefore, part of them. 10253⁶. S. 17². R. 427². E. 187⁴. 375⁴. 548³. 675⁶.

5291. 'Let him take a fifth of the land' (Gen.xli.34) = which are to be preserved and afterwards stored up. 'To take a fifth' here involves the same as to tithe, which=remains. . . 'Ten'=remains, and therefore so does 'five,' which is the half of ten.

—². 'Five' has a double signification. It = a little and thus somewhat, and it = remains. It = a little from its relation to those numbers which = much, namely, a thousand and a hundred, and thus also ten . . . which, from them, also = much. . . 'Five'=remains when it has relation to ten, which = remains.

—⁴. The servant who received five talents = those who have admitted goods and truths from the Lord, thus who have received remains.

—⁵. Here, in like manner (Luke xix. 13, 18, 19), 'ten' and 'five' = remains; 'ten' more, 'five' fewer. Further ill. —⁸. —⁹. —¹⁰.

5335. Five multiplied into six = somewhat of combat; because five = somewhat . . .

5708. 'By five measures' (Gen.xliii.34) = much increased. . . 'Five' is a number which = a little, also somewhat, and likewise much; its signification flows from its relation to the number from which it originates. When it comes from ten, it involves what is similar, but in a less degree; for it is the half of ten. . . Five measures were given to Benjamin above the rest of his brethren . . . because ten could not be given, for ten would have been far too much.

5894. 'There are five years yet' (Gen.xlv.6) = the duration of this state until remains shine forth. 'Five' = remains.

5916. 'There are still five years of famine' (ver.11) = the duration of the lack of good.

5956. 'And five changes of garments' (ver.22) = much of the truth which is from the Natural. 'Five' = much.

6070. On the part of his brethren he took five men' (Gen.xlvii.2) = some of the truths of the Church . . . 'Five' = some.

6156. 'Ye shall give the fifth part to Pharaoh' (ver. 24) = remains, that they are for the general principle which is under the guidance of the Internal. 'Five,' and 'the fifth part' = remains. 6166.

8714. See FIFTY.

9102. 'He shall repay five oxen for an ox' Ex.xxii.1; = the corresponding penalty much. 'Five' = somewhat, and also much. E. 548⁷.

9487. The reason 'two and a half' = much and full, is that it has a like signification to five, ten, a hundred, a thousand; for the double of two and a half is five . . . That 'five' = much and full. Refs.

9604. See CURTAIN.

—¹. 'Five' = all things of the one part; for 'ten' = all things of the whole.

9663. 'Five (staves) for the beams of one side of the habitation' (Ex.xxvi.26) = where it looks towards the interior things of Heaven, where truth is in light: (for) 'five' = all things of that side. 9664.

9689. 'Five pillars of shittim' (Ex.xxvi.37) = support so far as is sufficient by the good of merit . . . 'Five' = some part, or something, and also as much as is sufficient.

9716. 'Five cubits the length, and five cubits the breadth' (Ex.xxvii.1) = equally from good and from truth. . . The reason the length and the breadth of the altar were of five cubits, was that 'five' also = the like with ten, a hundred, a thousand; and by these numbers is signified much, all, what is full, and, in the supreme sense, which treats of the Lord, what is infinite; so also does 'five.' 10253.

9773. 'The height five cubits' (ver.18) = degrees of good also so far as is sufficient.

[A.] 10225. The first state of man is from birth to the fifth year of his age . . . Ill.

10255. When 'ten'=all, 'five'=some; when 'ten'=what is full, 'five'=as much as is sufficient; and when 'ten'=much, 'five'=somewhat.

R. 194³. 'Ten' (in the parable of the pounds)=much, and 'five'=some. E. 223²³. 548⁴. 675⁷.

427. 'To torment them five months' (Rev. ix. 5)=to induce a stupor for a short time. 'Five'=a little. or for a short time. Ill. —². 439.

738. 'Five (kings) have fallen' (Rev. xvii. 10)=that all the Divine truths of the Word have been destroyed. . . . By 'five' is not signified five, but all the rest. Ex. (Compare E. 1064.)

E. 223¹⁴. 'Five cities in the land of Egypt speaking with the lip of Canaan' (Is. xix. 18)=truths of doctrine in abundance. . . 'Five'=many or in abundance. 391¹³. 654⁷. (Compare 548⁶.)

430². Five (as a simple number from which greater numbers derive their signification)=much and somewhat. . . From the number five arise 10, 50, 100, 1000, 10000, 100000, which numbers have a like signification to five, because they arise from it by multiplication. 532.

532⁷. 'Five' (Is. xvii. 6)=a few.

—¹⁴. 'Five,' in the Word, =all these when 'two' and 'three' follow; but when 'five' is preceded or followed by 'ten' or 'twenty,' it=some and a few.

548. 'Five months'=so long as they remain in this state. . . For 'a month'=a state; and 'five,' somewhat, and therefore so long as. . . That 'five'=somewhat, may appear from the passages in the Word where this number occurs; for the numbers 10, 1000, 10000, =much and all, and hence 'five'=somewhat; for those numbers which =much arise from the number five, which =somewhat.

—³. That 'five,' in the Word, =somewhat and some, likewise all who are such, and other similar things. Ill.

—⁵. Some, and all who are such, are signified by 'the five brethren' (in the parable of the rich man and Lazarus, Luke xvi. 28).

—⁵. 'Five yoke of oxen' (Luke xiv. 19)=all those afflictions or cupidities which lead away from Heaven.

—⁸. 'The fifth part'=as much as is sufficient. Ill.

—'. 'To the fifth rib'=as much as was sufficient for death. For the same number which=somewhat, and all that is on the one side, also=as much as is sufficient, when it is predicated of quantity; and so long as, when it is predicated of time.

—⁹. As this number=somewhat, and all that is on one side, it also=a little and a few, when it is followed or preceded by a great quantity which is also designated by numbers; for in this case the whole that is on one side is relatively a little. Ill.

—¹⁰. The reason 'five sparrows' are mentioned (Luke xii. 6), is that 'five'=what is small and of little value in comparison with man.

600². 'Ten'=all things and all men; and 'five,' one part, or one kind.

675⁸. 'Five' and 'ten' (in the parable of the talents) =somewhat and much, thus that the first servant from some Knowledges of truth and good procured for himself much wisdom.

1064. When 'five' follows 'ten,' it=some people or some things, likewise all the rest which remain, and also a few; but when it does not follow 'ten,' it=many people or many things.

Fix. *Figere.*

Fixation. *Fixatio.*

Fixedly. *Fixe.*

A. 1967. They keep the mind fixedly in the thought of some particular thing. . . .

4096⁵. As good is fixed (in the Knowledges a man has). . . .

4128. 'To fix a tent' (Gen. xxxi. 25)=a state of this love. 4129.

4167. Without planes, that is, without conscience, nothing celestial and spiritual. . . . can be fixed. . . .

4205². Good flows in from the Lord, but is not fixed except in truths.

6206. The influx of the Angels is into that which the man knows and believes. . . . for it can be fixed only where there is something in the man.

6368². Unless he has been in that good by faith. . . . the good which flows in. . . . cannot be fixed.

7290². Miracles drive men to believe, and fix ideas in the external man. . . .

H. 345. This plane is their memory. . . . (after death) this remains fixed. . . .

426. There is no fixed term for their continuance (in the World of Spirits).

W. 7^o. Spaces there are not fixed. . . . as on earth. . . . D. 5623¹.

160. As the lowest things of nature. . . . are immutable and fixed, there are spaces in nature. . . .

165. A dead sun was created that. . . . all things may be fixed, stated, and constant. . . .

302. See ATMOSPHERE. 315.

321^e. The things in the Spiritual World are not fixed and stated. . . .

340. It is the Spiritual which. . . . produces the forms of plants and animals, and. . . . packs them with matters from the Earth, in order that these forms may be fixed and constant.

344. See BIRD.

346. They get their fixation from nature.

370. The forms of the members, organs, and viscera. . . . are fixed by such substances and matters as there are in earths. . . .

388. That man may draw with him from the purer substances of the world a certain fixed containant of spiritual things.

P. 220². Ultimates, which in themselves are fixed and stated.

R. 566¹. Fix your look on the paper.

D. 2334^e. Spirits occupy a **fixed** position . . .
 4343. If, while the Word is being read, the thought is kept **fixedly** on any subject . . .

5552. The Sensuous of man is relatively **fixed**. What sort of **fixity** it is can be known only by this, that all things which are on earth are also in the Heavens, but there they are not **fixed**, but still they appear to be **fixed**. . . (Thus) while man lives in the world, he acquires a **fixed** plane, and this cannot be changed . . .

D. Min. 4733². They remain where they are, **fixed** . . .

E. 1211⁴. Hence are the matters in . . . our Earth **fixed**.

1218². Material things, in themselves, are **fixed**, stated, and measurable; **fixed**, because they are permanent, however the states of man are changed . . .

D. Wis. xii. 5². A natural origin is added, that they may be at the same time material and **fixed**.

Can. God iv. 12. All things are created by the Lord, and are **fixed** by the natural things which encompass them.

Flaccidly. *Flaccide.* A. 5356^e.

Flag. *Alga.*

A. 1691². 'The **flags** were bound to my head' (Jonah ii. 5). (=that false scientifics beset truth and good, 6726^e.) E. 538¹¹.

6726. 'She set it in the **flag** by the bank of the river' (Ex. ii. 3)=at first among false scientifics. 'The **flag**'=scientifics. . . The reason 'a **flag**'=what is scientific, is that in the Word every herb=some kind of what is scientific; a **flag**, which grows at the bank of a river,=a low Scientific; as in Is. xix. 6. . . 'The reed and the **flag**'=the lowest scientifics, which are sensuous. (Compare SEDGE.)

6732. 'She saw the coffer in the midst of the **flag**' (ver. 5)=the perception that truth was in a low state among a false Scientific.

Flagon. See under BOTTLE.

Flail. *Fustis.* T. 122^e. 331².

Flame. *Flamma, Flammare.*

Flaming. *Flammeus.*

A. 306. 'The **flame** of a sword turning itself' (Gen. iii. 24)=man's Own love with its insane cupidities and derivative persuasions . . . (Compare 312.)

365². **Flame** . . . is the essential of heat and light, for they come from it.

831². They can represent a shining white **flame** round the head . . . which is an angelic sign. D. 3701².

1326². 'Faces of **flames**' (Is. xiii. 8)=cupidities.

1524. An intense **flaming** appearance fell down before my eyes . . .

1525. The lucidity was beautifully varied with rays of golden **flame** for those who are in affections of good . . .

1594². In the love of self and its cupidities there is a certain **flaming**, and delight thence.

1621. There are atmospheres **flaming** as with gold.

1624. See COLOUR.

1764. They spoke with me by . . . **flames** of various colours.

2231². Man was so created that there was no other distinction between the will and the understanding than such as there is between **flame** and the light from it. Love and charity would be as the **flame**, and all perception and thought as the light from it.

—¹. Love and charity are a celestial **flame**, and faith is the spiritual light from it. . . There, the Celestial of the Lord manifests itself . . . by a **flaming** beam as of the sun, and the Spiritual of the Lord, by the light from it . . .

2973². With celestial **flame** and spiritual light, the case is this . . .

3222. Loves and their affections are (there) represented by **flames**, and this with an inexpressible variation . . . whence it is that by 'flames,' in the Word, are signified the goods which are of love . . .

3343. (In the interior Heaven) celestial things . . . are expressed by variations of **flame** or of celestial heat; thus they move all the affections. 3346^e.

3374. By the Celestial is meant all the **flame** of good from the Lord.

3798^e. Love is circumstanced as is **flame** . . .

3862. All celestial and spiritual heat, or love and charity, is perceived in the external form . . . as **what is flaming** from the Sun.

—². The universals of love and faith . . . thus the universals of **flame** and light . . .

3938². The Lord flows into the delights of charity with the light of truth and the **flame** of good . . .

4043^e. In the Heavens such things are presented to view by variations of celestial light and of celestial **flame** . . .

4245^e. The good of charity is like a **flame** which affords light . . . 5637. 5816². 6135³. 6272. 6400.

4328². The **flaming** lucidity represented the Intellectual (of the Celestial Church) . . . For **flaming** lucidity signifies truth from good. D. Min. 4712.

4414. The light in Heaven . . . differs accordingly as it is tempered with the **flaming** and the shining-white.

4627². The things of the affections of good they saw represented by suitable small **flames**-*flammulas*. D. 4028.

4642². The influx of Divine love is represented to the Angels by a celestial **flame** which affects them with Divine good.

4742². Truth does not shine from itself, because in it alone there is nothing **flaming**; but it shines from good, for good is like a **flame** from which comes light

5215². It is this heat which is meant in the Word by 'flame,' etc. 6032^e.

6601². The distance is greater or less according to the sparkling and the **flaming** in the object; for if it is **flaming**, it appears at a much greater distance . . . And as, in the world, what is **flaming** spreads itself to the greatest extent, so, in the Spiritual World, does good and its affection; for **flame** corresponds to the affection of good.

[A.] 6615. When the thought of the (higher) Angels falls down, it appears like a **flaming** light . . . The **flaming** flows into the affection of love (of the Spirits below), but does not appear to them . . . H.210.

6620^e. The **flaming** represented the Lord . . .

6645³. The **flame** of that Sun is nothing but Divine love.

6832. 'In a **flame** of fire out of the midst of a bush' (Ex.iii.2)=Divine love in scientific truth. 'A **flame** of fire'=Divine love.

—³. The reason 'flame'=Divine love, is that in its first origin love is nothing but fire and **flame** from the Lord as a Sun . . . Hence it is that when the Lord appeared in vision, He appeared as fire and **flame**. III.

—⁵. The Divine good of the Lord's Divine love was here (Dan.vii.9) seen as a **flame** of fire.

— . Thus 'the **flame** of fire' (Rev.xix.12) is the Divine truth which is in the Word, which is from the Lord's Divine good.

— . 'Eyes as a **flame** of fire' (Rev.i.14)=the Divine truth proceeding from the Lord's Divine good.

—⁶. That 'a **flame** of fire'=the Divine truth proceeding from the Lord, is evident from Ps.xxix.7.

—⁸. That 'fire' and '**flame**,' in the opposite sense, =filthy loves . . . III.

6922. There appeared a **flame** of considerable brightness blazing cheerfully . . . This **flame** signified the advent of Spirits of Mercury more prompt than the rest.

7620. (Description of a very beautiful **flame**, which was afterwards changed into a bird.) 622, Ex. D. 3246.

7622. What is **flaming**=celestial love and its affections. — .

8063. Good is as **flame**, and truth is as light.

8644². No Angel can endure the **flame** from the Divine love . . .

8760². The Divine good in itself is an infinite **flame** of ardour, that is, of love . . .

8764⁴. The Divine good is a **flame** . . . The **flame** itself does not appear in Heaven, but only light in which is the **flame**, which is thus perceived as heat, which is love.

8906³. 'The **flame** which burneth after him' (Joel ii.3) =the desire of falsity.

8914^e. 'Flames'=Divine truths proceeding from the Lord's Divine good.

9144². See ANGER.

9188⁴. 'Fire,' and '**flame**' (Is.xlvii.14)=the love of self.

9467². All colours there are modifications of heavenly light and **flame** . . . which are variegations of truth and good, thus of intelligence and wisdom.

9468³. In the inmost Heaven Divine truth appears as **flaming** light . . .

9473. 'The luminary'=mutual love from its **flame**, which=this love; and it=charity from the heat and light therefrom. 9570^e.

9570^e. The light of the Celestial Heaven appears as **flame**, because in that Heaven there reigns the good of

love, which is presented to view in Heaven by a **flame**. 9865².

9637. (Good and truth) are like **flame** and light; **flame** does not appear without light . . . and light does not come into existence without **flame** . . . Moreover, the **flame** or fire of life is love; and the light of life is faith. R.655⁶.

9695. (The inhabitants of the First Earth) have light from a certain **flame** . . . because they do not adore the Lord . . .

9865. The reason these stones=celestial love, is their red and **flaming** colour.

10786. That they were of the Celestial Kingdom was given to be seen from the **flaming** which was the source of their ideas.

10810. A human form seen in a **flaming** beam . . .

—². That **flaming** beam descended . . . and now appeared in a **flaming** verging to lucidity . . .

H. 32^e. The Voluntary is as a **flame**, and its Intellectual is as the light from it.

128². The light in the Celestial Kingdom appears **flaming**, because the Angels there receive light from the Lord as a Sun.

178. The most intelligent Angels have garments which sparkle as from **flame**. 179.

475. To think and will, and thence to do, is like a **flame** which gives heat and light all around.

571. A **flaming** appears from those Hells where the love of the world reigns.

585^e. **Flame** corresponds to the evils of the love of self.

S. 18². By 'a **flame** of fire' (Ps.xxix.7) is meant the affection of falsity.

42. The Word . . . from its celestial sense, is as a **flame** which kindles . . . From celestial **flame** it is like a ruby. T.216.

84². 'Fire' and '**flame**' are mentioned together, because 'fire' . . . =good, and '**flame**' . . . truth.

P. 309. They were so enraged that a **flame** appeared from their nostrils.

R. 48. 'His eyes were as a **flame** of fire' (Rev.i.14)=the Divine wisdom of the Divine love. . . By 'a **flame** of fire' is signified spiritual love, which is charity; and therefore, when predicated of the Lord, it=Divine love. E.68.

128². 'A **flaming** fire' (Ps.civ.4)=the good of love. E.155². 419¹¹.

224^e. Lo, a **flaming** together with light descended from Heaven and consociated them with the Angels.

230². 'The **flame** of a sword turning itself'=Divine truth in ultimates. T.260².

282^e. 'I am tormented in this **flame**' (Luke xvi.24)=the doctrine by the falsities of which he was tormented: for no one in Hell is in **flame**, but the **flame** there is the appearance of the love of falsity; and the fire is the appearance of the love of evil.

566². **Flame** burst forth and consumed the paper.

M. 42¹. In her face there was a resplendence of flaming light . . .

266². In our Society . . . the light derives its quality from the flaming of the Sun, and the flaming of the Sun corresponds to the love of uses.

359. That the blazing or flame of this love, which is zeal, is a spiritual blazing or flame, which originates from an assault upon the love.

— . At a distance, love there appears as flame . . . but this flame does not burn . . .

360. As fire breaks forth into flame . . . For in the will love is as fire, and in the understanding as flame . . .

—^e. This is the source of this spiritual flame.

365. But the zeal of the love of evil is as an infernal flame.

T. 159. Flame is nothing but smoke set on fire . . .

504². The smoke being ignited burned like a flame, which illuminated the mind below the memory . . . But with the other . . . I saw as it were a gentle flame flowing down from Heaven, which illuminated the mind above the memory . . .

D. 1680. It resembled our flame . . .

3629. On a flaming before the eyes. See 3646.

3853. Afterwards the flame appeared more intense . . . by which they said was signified natural lumen. It was nothing but a yellowish flame like that from burning wood. I said that if the fieriness from the kindled smoke were absent, the flame would be white, that is, if natural things were absent . . . then it would be inwardly white, and thus spiritual, which is signified by a shining-white flame.

4453. He was held suspended in that (infernal) flame, and said that he had never perceived anything more delightful.

4813^e. There appeared many sparkling flames above the table . . . This signified their cupidity of truth . . .

E. 68². 'Flame' = the truth from good of the inmost Heaven. Refs. 277².

131²⁰. 'The flame of a sword turning itself every way' = the terrific driving off and rejecting of all who are in falsities. (= truth from this good protecting. 277².)

403²². 'Fire of flames' (Ps. cv. 32) = the love of the world.

412²⁸. The interiors of those who are in the love of self and of the world, and thence in hatred and revenge, are meant by 'their faces being faces of flames' (Is. xiii. S); so do they appear. (= that they are in the evils of hatred and of anger. 721²⁴.)

—²⁹. The vastation and destruction of the Church by the love of falsity from evil, is signified by 'the flame of a grievous flame' (Ezek. xx. 47).

455⁷. 'The tongue' (of Dives) = the thirst and cupidity of perverting the truths which are in the Word; and 'the flame,' the penalty of this cupidity, which is varied and manifold.

504. 'Fire' = the good of celestial love, and 'flame,' the good of spiritual love; and, in the opposite sense, 'fire' = love which originates from the love of self, and

'flame,' the evil which originates from the love of the world.

—⁶. The fire of the candlestick, which was flame, = Divine spiritual love.

—²¹. 'Fire' = evils; and 'flame,' the cupidities thence derived.

730¹³. 'Fire' = the love of self; and 'flame,' the conceit of our Own intelligence. —¹⁴.

811¹¹. 'They shall fall by the sword and by flame' (Dan. xi. 33) = to perish from falsities and derivative evils.

5 M. 9. Little flames, like tongues, flowed down from Heaven upon their heads, by which they were inspired with the affection of being wise from reason . . . Among them was a priest . . . who said, What has faith to do with reason . . . then suddenly the little flame fell down from the top of his head upon his shoe, and there shone for a short time. —¹¹.

—¹⁰. As they were in enlightenment from the little flames upon their heads . . .

Flamen. Coro. 9. 17.

Flank. *Armus*.

A. 10075. 'The right flank' (Ex. xxix. 22) = inmost good . . . For the flank of animals has the same signification as the loins and the thighs with man, which = marriage love, and, from this, the good of celestial love, which good is the good of the inmost Heaven; and the right loin and thigh, the inmost good there. . . From this it may also be evident that the flanks are the posterior parts of the animal, where the genitals are, and not the front parts, for these are called the breast.

—². As the right flank = inmost good or celestial good, when it was uplifted from the sacrifice and given to Aaron, it was called his 'anointing' (Lev. vii. 32, 34, 35.)

10079². The fat and the flank = good equally as much as bread.

10090². The flank = Divine good in the Celestial Kingdom.

10092. 'The flank of uplifting' (Ex. xxix. 27) = the Divine Celestial which belongs to the Lord alone, perceived in Heaven and the Church. 'The flank' = the Divine Celestial in Heaven and the Church.

Flash. See under CORUSCATE, LIGHTNING, and SPARKLE.

Flat. *Simus*. W. 432².

Flatter. *Blandiri, Adblandiri*.

Blandishment. *Blanditio, Adblandimentum*.

Soft. *Blandus*.

A. 905^e. 'My yoke is easy-blandus.'

1088². See CHARITY.

1517. A vinous odour from those who, from friendship . . . flatter, so that there is truth in their blandishments. D. 1047.

9248. 'Flattering divination' (Ezek. xii. 24).

9265. Anything that pleases the natural man . . .

H. 87. These things gratify the external senses . . . These gratify the internal senses.

M. 294^e. A soft and tender love . . .

361^e. The substances of the form become gentle, pleasant . . .

365. His internal is in itself mild, pleasant . . .

380^b. We asked *courteously* . . .

405². Natural parents . . . *fawning* upon their children . . .

505¹. With a stern face instead of a *courteous* one.

I. 15⁷. Such things as *please* the senses . . .

T. 590^e. A fiery spirit may dwell beneath a *bland* mouth.

767. The natural sight, to which the other senses add their allurements.

D. 1045. (*Flatterers*) have an odour of vomit . . .

1179. Such conversation *flattered* their nature.

2012. Something which *flattered* their self-love.

2120. In the bodily life had been *pleasant* in countenance . . .

2973^e. The *caressings* of the black cow, and her reciprocal *caressing*.

3843. They were *complaisant* to every cupidity . . .

4309^e. They who *flatter* anyone by speaking differently from what they think . . .

5669². Being exteriorly *bland* and civil . . .

D. Min. 4705^e. They are silent, *bland*, deceitful . . .

E. 659¹. 'They *flatter* with their tongue' (Ps.v.9) = that exteriorly there is what is hypocritical and as it were sound.

Flattery. *Assentatio.*

Flatterer. *Assentator.*

A. 5388. *Flatteries* differ according to the ends . . .

H. 499. This is evident from pretenders and *flatterers*.

W. 393. (The cardiac and pulmonic motions) with hypocrites, *flatterers*, deceivers.

P. 89². Thus he acts the hypocrite and *flatterer*.

104². A *flatterer* and a hypocrite have a double thought.

T. 111. Hence come pretences, *flatteries*, and hypocrisies . . . 592^e.

448². I have seen such bindings . . . of many with *flatterers* . . .

D. 1169. Such Spirits insinuate themselves into the affections of everyone . . . *flattering* them . . .

2120. *Flattery* by external things is not tolerated there . . .

2500. They make familiars for themselves by *flattery*.

2503. This . . . may be called the deceit of *flatterers*. 2504.

5533^e. Some introduce themselves, by *flatteries*, into Societies of the simple good.

Flax. *Linum.*

Linen, Of. *Linteus.*

See FINE LINEN.

A. 25. 'The smoking *flax* shall He not quench' (Is.

xlii.3). (=that He does not destroy the Divine truth with the simple and little children which begins to live from a little good of love. E.627⁷.) E.950⁶.

3021². 'A linen girdle' (Jer.xiii.1) = truth.

5895². 'Thou shalt not wear . . . wool and *linen* together' (Deut.xxii.11); 'wool' = good, and '*linen*' truth.

7601. 'And the *flax*' (Ex.ix.31) = the truth of the exterior Natural. '*Flax*' = truth, but truth of the exterior Natural. 7604.

—². The reason '*flax*' = truth, is from the representatives in Heaven. In Heaven, they who are in the truth of the Natural appear clothed in white, which white appears as from *flax*; and the truth of the Natural is itself represented as a fabric made of the purer filaments of *flax*, which appear like silken threads, bright, beautifully transparent, and soft; and the clothing made of them is similar if the truth so represented is from good. But the threads which are like *flax* . . . appear hard and brittle, and yet white, if the truth so represented is not from good. This is why Angels . . . have appeared in *linen* things. Ill.

—³. As '*flax*' = the truth of the exterior Natural, and the exterior Natural is what invests the interiors, this truth is what was represented by the *linen* things in which the Angels were clothed; and also by the garments of *linen* in which Aaron was clothed. Ill.

—⁴. This was why the Lord, when he washed His disciples' feet, girded Himself with a *linen* cloth, and wiped their feet with the *linen* cloth . . .

—⁵. '*Linen*' also = truth in the following passages. Ill.

—, 'Not to wear a garment of wool and *flax* together' = not to be in two states at once, namely, in good and from it look to truth, and at the same time in truth and from it look to good. Ex.

9470². 'Wool and *linen*' = the same, but external.

—⁵. As the garments of Aaron represented things of the Spiritual Kingdom . . . they were of *linen* and not of wool: for '*linen*' = spiritual truth, but '*wool*' celestial truth, which, relatively, is good. 10184⁶. 10669^e.

9670⁶. The coat of *linen*, breeches of *linen*, belt of *linen*, and mitre of *linen*, which he was to put on, and the washing of his flesh, = that that purification was effected by means of truths from good.

9827². '*Linen*' = truth in the natural man; thus 'the mitre of *linen*' = natural intelligence.

9872². 'The man clothed in *linen*' (Dan.x.5) was an Angel; '*linen*' = the truth which invests good.

9959. 'Make for them breeches of *linen*' (Ex.xxviii.42) = the external of conjugal love. . . '*Linen*' = external truth or natural truth.

—². It is now evident why the breeches were of *linen*; but the breeches he wore when clothed in the garments which were for glory and ornament . . . were of *linen* with fine linen interwoven. Ill.

—³. But the garments of *linen* he wore when . . . when he was expiating . . . = the truths of faith; by which all purification from evils and falsities is effected. Further ill. and ex.

9960¹⁴. 'Wool' (Hos.ii.5)=the exterior good of the Spiritual Church; and 'flax'=its exterior truth. 10402⁷.

10243². 'The linen cloth with which the Lord was girded . . . =the Divine truth proceeding from Him. E.951².

R. 671^e. 'Flax,' in these passages, =nothing else than truth. Ill.

M. 19. A messenger (in Heaven) clothed in linen.

42². His stockings were of resplendent linen.

463². They differ as dirty linen from washed.

T. 61^e. See BAT.

331^e. Here are water, soap, and a towel.

D. 4946. Wrapped in a linen cloth—*linceo*.

5144. (White but spotted linen cloths—*lincea*—seen hanging on the inside walls of the houses of those who live in the frigid zone. They are a sign that they are in goods; for they=their truths.)

5652^e. A female saint clothed in linen like that of a monastery.

5800. Magie exercised by means of a broad linen cloth over the head.

6095. The Africans appear in striped garments of linen; their women in silk.

D. Min. 4778. They appear with a folded linen cloth bound round the head, which is a sign that they are persuasive Spirits . . .

E. 67². 'Flax,' or 'linen'=truth. 627⁷. 1143².

951. Linen clean and shining=genuine truth; for the Angels . . . who are wise from Divine truth appear in white garments of muslin, lawn, or linen, because these correspond to the truths in which they are. Therefore Aaron and his sons had garments of linen. Ill. . . The reason they put on linen garments when they ministered holy things, was that all holy administration is effected by means of Divine truth . . .

—4. They appeared clothed in linen, because they were girded for ministry.

— . As all the quality of the Church is known by means of Divine truth, a thread of flax was in his hand (Ezek.xl.3).

—5. The 'linen girdle' (Jer.xiii.)=all the truth of doctrine from the Word (here, corrupted).

—7. As there are some Societies in good, and some in truth, and man must not have communication with diverse Societies at the same time, for confusion would result (they were not allowed to wear a garment made of wool and linen together.)

Flea. *Pulex*.

T. 68². Like a flea against a whale.

D. 4353. Phantasy of a troop of fleas.

E. 783⁴. Their power may be compared to that of a flea against a flea.

Flee, Shun. *Fugere*.

A. 1689^e. 'To flee and fall' (Gen.xiv.10)=to be conquered.

1923. 'She fled from her face' (Gen.xvi.6)=indignation. Ex.

2321^e. The evil flee far away from the Holy of the Lord.

4114. 'He fled, and all that he had' (Gen.xxxi.21)=separation. 4120. 4136.

6724^e. Good and evil shun each other.

6772. 'Moses fled from before Pharaoh' (Ex.ii.15)=separation from falsities.

6784². At the presence of one who is in truth from good a thousand who are in falsity from evil flee; and unless they do flee they are tortured.

6950. 'Moses fled from before it' (Ex.iv.3)=horror at a separated Sensuous. 'To flee'=horror, for he who is horrified at anything, flees from it.

7188. That with all their force and power they shall shun them. Sig. Ex.

8142. 'The people fled' (Ex.xiv.5)=to be separated.

8218. 'I will flee before Israel' (ver.25)=separation from (them).

8227. 'To flee to meet the sea' (ver.27)=to immerse themselves in falsities from evil.

9014. Damnation although he flees to the worship of the Lord. Sig.

9333. They who are in evils and falsities there are not driven out, but flee of themselves.

9448. To shun what is evil and false . . . is repentance.

Life 18. In proportion as a man shuns evils as sins, he does goods . . . from the Lord. Gen.art.

21. In proportion as a man shuns evils as sins, he is in the Lord . . . Hence results this general law, that in proportion as anyone shuns evils, he does goods. T.330,Ex.

22. Two things are requisite,—that man should shun evils as sins . . . and that he should shun them as of himself.

24. That if a man wills and does goods, before he shuns evils as sins, his goods are not goods. Ex.

25. That if a man thinks and speaks pious things, and does not shun evils as sins, his pious things are not pious things. Ex.

27. That if a man knows and is wise about many things, and does not shun evils as sins, still he is not wise. Ex.

31^e. Every man . . . is able to shun evils as of himself by the power of the Lord if he implores it; and that which he afterwards does is good from the Lord.

32. In proportion as anyone shuns evils as sins, he loves truths. Gen.art.

42. In proportion as anyone shuns evils as sins, he has faith, and is spiritual. Gen.art.

62. Every kind of murders, adulteries, thefts, false witness, with the concupiscences to them, are the evils which are to be shunned as sins. Gen.art.

67. In proportion as anyone shuns murders of every kind as sins, he has love towards the neighbour. Gen.art.

70. It follows that if a man shuns evil as sin, he comes into the good which is opposite to the evil.

[Life] 74. In proportion as anyone **shuns** adulteries of every kind as sins, he loves chastity. Gen.art.

80. In proportion as anyone **shuns** thefts of every kind as sins, he loves sincerity. Gen.art.

86^e. See EVIL. —⁴. 92. 95. 101. 108. —^e. 111^e. F.12. W.246. 269^e. 419^e. P.278. 283. 294⁴. 296¹². 321⁷. R.272. 379. 458. 628. 634². 836. M.356^e. T.329. —⁴. 510. 535². 587². E.803,iii. 825⁴. 837⁶. 971². —. —. —⁴. —⁵.

87. In proportion as anyone **shuns** false witness of every kind as sin, he loves Truth. Gen.art.

F. 23. In proportion as anyone **shuns** evils as sins, and looks to the Lord, he is in charity, and therefore in the same proportion is in faith.

27. This faith is not formed, except in the proportion that he **shuns** evils as sins.

W. 237². The sum of which precepts is, to **shun** evils because they are infernal and diabolical . . .

242. But spiritual heat does not flow in, except in proportion as the man **shuns** evils as sins . . .

—^e. Man is able to receive wisdom up to the third degree, but not love, unless he **shuns** evils as sins . . .

258². The love . . . is elevated only by **shunning** evils as sins . . .

266². When they were told that they would will these things if only they **shunned** evils as sins, they said they could do this, but would not.

414. The love of use is given only . . . when a man **shuns** evils as sins.

426². But . . . he does uses for the sake of uses in proportion as he **shuns** evils; for in proportion as he **shuns** these, he does the uses . . . from the Lord.

—^e. When he **shuns** sins from aversion he begins to have a sensible perception of the love of uses . . .

429. Yet those of them who have **shunned** evils as sins are in the Ultimate Heaven . . .

P. 33². (Thus) in proportion as anyone **shuns** evils as diabolical . . . he is more and more closely conjoined with the Lord . . .

61. Everyone has good affection in proportion as he has **shunned** evils as sins; and evil affection in proportion as he has not so **shunned** them.

77. Man's rationality and freedom . . . appear . . . in proportion as, on this account, he **shuns** these evils in himself; and in proportion as he does this he regards these goods as a friend does his friends. —².

93^e. To look to God in their life, is nothing but to **shun** evils as sins.

99^e. Everyone can come into freedom itself and rationality itself, if he **shuns** evils as sins.

117. So from custom and habit they learn to **shun** evils as detrimental to their honour and wealth. But if they do not **shun** evils from a principle of religion . . . the concupiscences of evil with their delights remain with them . . .

125^e. Therefore it is not necessary for man to know more than that he must **shun** evils as sins, and look to the Lord.

153. Although the universal Christian world acknowledges that evils are to be **shunned** as sins . . . yet scarcely one in thousands knows this. Ex.

180⁵. Therefore, if a man does not **shun** evils as sins, the external of his thought and will is vitiated, and the internal at the same time.

210^e. This door is opened by a man's **shunning** evils as of himself, with the acknowledgment that he does it from the Lord. 233².

215¹². All those do uses from the Lord who **shun** evils as sins; and all those do uses from the devil who do not **shun** evils as sins.

239². It has not been shown that to **shun** evils as sins is the Christian religion itself.

258². (Thus) even in the Churches where the doctrine of faith alone has been received, everyone is taught that evils are to be **shunned** as sins.

259². Still, it has been provided that everyone . . . can be reformed and saved, provided he **shuns** evils as sins, and does not confirm falsities; for by **shunning** evils as sins the will is reformed, and through the will the understanding . . .

265. That a doubt may be suggested against the Divine Providence from the fact that hitherto men have not known that to **shun** evils as sins is the Christian religion itself. Ex.

274. In those who do not **shun** evils as sins there lies hidden the belief inwardly that man does not live after death.

278a. No one can **shun** that of which he knows nothing.

326⁸. That the good of life . . . is to **shun** evils because they are contrary to religion, thus to God.

—^e. Yet if you do not **shun** evils as sins against God, all these goods are not goods, but are either hypocritical or meritorious . . .

328². But they who, in the world, have not acknowledged God and **shunned** evils as sins, soon loathe truths.

329. The means of salvation relate to these two points:—that evils are to be **shunned** because they are contrary to the Divine laws . . . and the acknowledgment of the existence of God. This can be done by everyone . . . for the Lord is continually flowing into his will with power that he may be able to **shun** evils, and into his understanding with power that he may be able to think that there is a God; but still no one can do the one unless at the same time he does the other: the two things are conjoined like the two tables of the Decalogue . . .

—². See DECALOGUE.

338². The life of man . . . is reformed as man **shuns** evils as sins . . .

R. 49⁵. The natural man . . . is purified, when he **shuns** the evils which the spiritual man sees to be evils . . .

457. That neither did they **shun** as sins the things which were their Own, which are evils of every kind. Sig.

461. That faith alone induces on the heart . . . hardness, so that they do not think . . . of any sin which is to be **shunned** because it is . . . against God. Sig.

517^e. All those do good from themselves who do not **shun** evils as sins . . .

892. All those who . . . do not **shun** any evils . . . as sins, and therefore live in them. Sig. 952.

M. 266⁴. Everyone who believes in the Lord, and **shuns** evils as sins, performs uses from the Lord; but everyone who does not believe in the Lord, and does not **shun** evils as sins, performs uses from himself and for the sake of himself.

B. 43. Evils are to be **shunned**, because they are of the devil and from the devil. 117². T. 3.

59^e. My friend, make your escape from such, and **shun** evils as sins, and do goods, and believe in the Lord, and saving justification will be given you.

T. 330^e. Two canons for . . . the New Church: 1. No one can **shun** evils as sins and do goods which are goods in the sight of God, from himself; but in proportion as anyone **shuns** evils as sins, he does good . . . from the Lord. 2. Man ought to **shun** evils as sins . . . as of himself; and if anyone **shuns** evils from any other cause whatever than because they are sins, he does not **shun** them, but only causes them not to appear before the world.

484². But, my friend, **shun** evil, and do good, and believe in the Lord . . . and He will give the love to do and the faith to believe . . .

535². The first of charity is to **shun** evils . . .

D. 5793. To **shun** external evils . . . 5798^e.

6053. They who will be of the New Jerusalem will **shun** especially these three things.

6080. He who does not **shun** evils within himself is beset with evils . . .

E. 131⁸. 'He who **fleeth** for himself before the sword, his young men shall be for tribute' (Is.xxxi.8)=that the truth which is not destroyed shall be subservient to falsities.

355¹⁸. 'To **flee**' (Jer.iv.29)=to perish.

—²⁷. 'To **flee** upon the horse . . .' (Is.xxx.16)=to desire . . . the things of their own understanding . . .

405²³. 'To **flee**' (Zech.xiv.5)=to be rescued.

652¹⁹. 'No **fleeing** forth=*effugiens*' (Ps.cxliv.14)=no loss of any.

730. 'To **flee** into the wilderness' (Rev.xii.6)=to abide with those who are not in truths because not in good.

795^e. Man receives the Lord in proportion as he abstains from evils, and **shuns** and abhors them from the Word; for thus he **shuns** and abhors them from the Lord . . .

796². Every man has life as he abstains from evils, and **shuns** and abhors them because they are contrary to the Word . . .

798⁶. The spiritual mind is opened solely by this, that the man abstains from doing evils, and **shuns**, and at last abhors them, because they are contrary to the

Divine precepts . . . When a man thus **shuns** and abhors evils, all things he thinks, wills, and does are good, because from the Lord. Ex.

803⁴. The case is otherwise with those who have abstained, from the Word, from doing evils, and have afterwards **shunned** and abhorred them, because they were sins . . .

825³. When a man **shuns** these things because they are contrary to the Word . . . he lives according to the laws of his religion, and in proportion as he does this he is led by the Lord, and in the same proportion² his works are good . . .

—⁴. How few there are who **shun** adulteries, fraud, etc., because they are contrary to the Word . . .

—⁵. He who **shuns** evils because they are contrary to the Divine laws . . . also **shuns** them because they are contrary to moral and civil laws . . .

837⁶. In proportion as a man **shuns** and abhors evils, because they are sins, and thinks about Heaven, his salvation, and eternal life, he is adopted by the Lord and conjoined with Heaven, and is gifted with spiritual affection, which consists in his not only wanting to know truths, but also to understand them, and to will and do them.

839². All these works . . . are good in proportion as the man **shuns** evils because they are sins against God, and they are evil works in proportion as he does not **shun** them. It is the same with faith . . . if a man does not **shun** evils because they are sins, and at the same time look to the Lord, he does not believe at all (that there is a God, that the Lord is the Saviour of the world, that there is a Heaven and a Hell, that the Word is holy, and so on) for these things are not of his life and love, but only of his memory and knowledge, and they do not become of his life and love until he fights against evils and conquers them. (From experience.)

864⁸. No one can be led by the Lord who is led by himself, and everyone is led by himself who does not **shun** evils because they are contrary to the Word . . . The reason is, that the evil which man has hereditarily constitutes his life . . . and before these evils are removed he does all things from them . . . Very different is the case when evils have been removed, which takes place when he **shuns** them because they are infernal; for then the Lord enters with truths and goods from Heaven, and leads him. The primary cause of this is that every man is his own love . . . and all evil is from his love . . . from which it follows that the love of man can be reformed only by a spiritual shunning=*fuga*-and abhorrence of evils, which is a shunning=*fuga*-and abhorrence of them because they are infernal. Hence it is evident what it is to 'follow the Lord whithersoever He goeth.'

902². There are two opposite spheres which encompass man . . . a sphere of evil and of derivative falsity from Hell, and a sphere of good and derivative truth from Heaven . . . man is set in the midst between them; therefore, in proportion as he accedes to the one he recedes from the other; and hence it is that in proportion as a man **shuns** evils, and hates them, he wills and

loves goods and the derivative truths; for 'no man can serve two lords, for he will hate the one, and love the other.'

[E.902]ᶠ. By (the faith which now prevails) it has come to pass that no one **shuns** evils from religion, but only from the civil and moral law; thus not because they are sins, but because they cause loss and injury.

936². The evils which are to be **shunned** have been recounted from the Decalogue. But I know that many think in their hearts that no one can **shun** these evils of himself, because man is born in sins, and therefore has no power of himself of **shunning** them: but let them know that everyone who thinks in his heart that there is a God, that the Lord is the God of Heaven and earth, that the Word is from Him . . . that there is a Heaven and a Hell . . . is able to **shun** them; but not he who despises these things . . . For who can think that anything is a sin against God, when he does not think about God? and who can **shun** evils as sins when he thinks nothing about Heaven, Hell, and the life after death? Man is set in the midst between Heaven and Hell . . . and is therefore in the freedom of thinking goods and of thinking evils . . . in proportion, therefore, as a man from this freedom thinks of **shunning** evils because they are sins, and supplicates the Lord for help, the Lord removes them, and gives to the man to desist from them as of himself, and afterwards to **shun** them. Everyone is able from natural freedom to **shun** these same evils, on account of their being contrary to human laws . . . even an evil man, and in the external form his life appears exactly like that of him who **shuns** these evils on account of their being contrary to the Divine laws . . . and when a man can **shun** the same evils from natural freedom, why cannot he **shun** them from spiritual freedom . . .

—c. (Thus) everyone who believes in the Lord **shuns** evils as sins; and, contrariwise, everyone who **shuns** evils as sins, believes; and therefore to **shun** evils as sins is the sign of faith.

940². When the interior of man has been purified from evils, by his desisting from them, and **shunning** them because they are sins, the interior is opened which is above the interior, which . . . communicates with Heaven; hence the man is then intronitted into Heaven and conjoined with the Lord . . . This interior is . . . kept shut with the man who does not **shun** evils as sins. The reason . . . is, that before a man has been purified from sins, the interior is Hell, and so long as Hell is there, Heaven cannot be opened . . .

946². When, therefore, a man **shuns** and abhors evils as sins . . . he is no longer in his proprium, but is in the Lord, and therefore he thinks and wills goods . . . and therefore it follows, again, that when a man **shuns** and abhors evils, he does goods not from himself but from the Lord; and therefore it is that to **shun** evils is to do goods . . .

948¹. Still, man is not saved if he **shuns** these evils from (civil, moral, and natural) laws only, unless he also **shuns** them from spiritual law, whereby he **shuns** them as sins . . .

954². Thus in proportion as man **shuns** the evils as sins which are in the Decalogue, there flows in through

Heaven from the Lord that there is a God . . . also that God is one. Ex.

955⁴. When a man **shuns** and abhors evils because they are sins, he not only sees from the light of Heaven that there is a God . . . but also that God is a Man; for he wants to see his God . . . The reason is, that the man who **shuns** and abhors evils as sins thinks from Heaven . . .

972². He who abstains from thefts . . . nay, he who **shuns** them, from any other reason than religion . . . is not purified from them . . .

974². When a man begins to **shun** and abhor evils because they are sins, all things he does are good . . . For the things which a man does before he **shuns** and abhors evils as sins are works from the man himself . . . and therefore are evil works; whereas the things which a man does after he **shuns** and abhors evils as sins, are works from the Lord, and . . . are good works.

979². When a man **shuns** evils as sins, he daily learns what is a good work, and the affection of doing what is good grows in him, and the affection of knowing truths for the sake of good . . .

1062³. They who wholly give themselves up to a life of piety . . . and yet do not **shun** fraud, adultery, hatred, revilings, and the like, as sins against God . . . are they who are the most guilty of this kind of profanation . . .

1180. Every man can be saved, in whatever religion he lives; for he knows the evils, and from the evils, the falsities which are to be **shunned**; and when he **shuns** them, he knows the goods which are to be done and the truths which are to be believed. The good which he does, and the truths which he believes, before he has **shunned** evils, are in themselves not goods, nor truths, because they are from the man . . . (and therefore) are not alive. The man who knows all goods and all truths . . . and does not **shun** evils, knows nothing; the evils absorb and cast them all out . . . Whereas the man who knows few goods and truths, and **shuns** evils, does know them, and adds more to them, and becomes wise, if not in this world, afterwards.

De Verbo 12. That man has enlightenment who **shuns** evils because they are sins . . .

D. Love xvii². The spiritual affection of use is obtained by **shunning** evils because they are sins, which is effected by means of a combat against them . . .

C. 1. See CHARITY. 7. 20. 158. 202.

2. That in proportion as anyone does not look to the Lord and **shun** evils because they are sins, he remains in them. 204, Gen. art.

23. The good done before a man **shuns** evils as sins is civil and moral; but in proportion as he **shuns** evils as sins the good becomes spiritual also . . .

41. When anyone has **shunned** an evil as a sin several times, then only does the good which he is doing appear to him; and yet they take place together in him. Still, one must be prior; and one is really prior and interior.

203. That man ought to **shun** evils as sins as of himself, but still from the Lord.

204². For if a man does not **shun** evils as sins, but only because they are injurious, he does not look to the

Lord, but only to himself, and so remains in his perverted state. But when he **shuns** evils as sins, he **shuns** them because they are contrary to the Lord and His Divine laws, and in this case he supplicates the Lord for help . . . Nor are evils removed by merely **shunning** them; for thus the man looks to himself . . .

Flee Away. *Aufugere.*

A. 447². He **fled away**, crying, I am a Spirit . . . D. 2288.

1506. Other Spirits suddenly **fled away**.

6365. That the infernal crew shall **flee away** at his presence. Sig. . . For when any infernal approaches a (celestial) Angel, he **flees away** at his presence . . . 6369^e.

6423. Everything evil and false, thus the infernal crew, **flees away** to a great distance when good approaches, or an Angel who is in good. S722^e.

10758^e. At the bare idea of being reclothed with their earthly bodies they **fled far away**.

10813². At the first view of the city in which I dwelt he **fled away**.

M. 10³. (He said,) On seeing me the Angels **fled away** . . .

T. 124². At the bare perception of Divine truth from Divine good the infernal Genii **flee away** . . .

D. 1085. That when evil Spirits perceive (anything from the heavenly Societies) they **flee away**.

3353^e. The Spirits then **fled away**, crying that they could not endure so cadaverous an odour.

3365. When I awoke, they seemed to **flee away** . . .

3546. That the world of Spirits . . . **flee away** (from a single Angel).

3587. The Spirits who were before around me **fled away** . . .

Fleece. *Veller.* M. 504.

Flesh. *Caro.*

Fleshy, Carnal. *Carnuus.*

A. 147. 'Flesh in place of the rib' (Gen.ii.21)=the proprium in which there is vitality. 148. 149². 156. 157.

160. 'For one **flesh**' (ver.24)=that they were together; and because . . . they have now become **flesh**.

572. 'Because (man) is **flesh**' (Gen.vi.3)=because he has become corporeal.

574. That '**flesh**'=that man has become corporeal, is evident from the signification of '**flesh**' in the Word: where it is taken both for man in general, and for what is corporeal in special. III.

627. 'All **flesh** had corrupted his way upon the earth' (Gen.vi.12)=that the corporeal of man had lost all understanding of truth. '**Flesh**'=in general, every man; in special, the corporeal man, or everything corporeal. 631. 661². 800^e.

631. 'The end of all **flesh** has come before me' (ver. 13)=that the human race cannot but perish.

661. 'To destroy all **flesh**, in which is the breath of

lives, under the heavens' (ver.17) = that the whole posterity of the Most Ancient Church destroyed itself.

—^e. '**Flesh** under the heavens'=what is merely corporeal. Ex.

670. 'All **flesh**' (ver. 19)=the things of the will.

—^e. '**Flesh**'=in special, what is corporeal, which is of the will.

780. 'All **flesh** wherein is the breath of lives' (Gen. vii.15)=the new creature, or that which has received new life from the Lord. (For. as) '**flesh**'=every man in general, and the corporeal man in special . . . '**flesh** wherein is the breath of lives'=the regenerate man; because in his proprium there is the life of the Lord, which is the life of charity and faith. Every man is nothing but **flesh**, but when the life of charity and faith from the Lord is inspired into him, the **flesh** is vivified, and becomes spiritual and celestial, and he is called 'a new creature.'

800. 'All **flesh** expired that creepeth upon the ground' (ver.21)=that those who were of the last posterity of the Most Ancient Church became extinct. . . They are called '**flesh** that creepeth upon the ground,' because they had become utterly sensuous and corporeal . . .

999. That '**flesh**' (Gen.ix.4)=the Voluntary of man, is evident from the signification of '**flesh**' in the proper sense relatively to a corrupt man. . . As '**flesh**'=every man, and, in special, what is corporeal, it=that which is proper to man, thus his will. Man's will is nothing but evil, and therefore '**flesh**,' as predicated of man, = all cupidity, or all concupiscence . . . And as '**flesh**' has this signification, the same kind of thing was represented by the **flesh** which the people lusted for in the wilderness . . . (Num.xi.4); where '**flesh**' is plainly called concupiscence . . . They were not plagued because they lusted for **flesh**, for this is natural after a long abstinence from it; but the hidden spiritual reason was that the people were of such a character that they utterly loathed that which was represented by the manna . . . and desired only such things as are represented by **flesh**, namely, their Own voluntary things, which are those of cupidities . . . The manna represented what is celestial, and the **flesh** which they lusted for, what is filthy of the will. 5215³.

1001. As '**flesh**'=what is voluntary of man, it=what is profane . . .

1002. (On the eating of **flesh**. See EAT UP.) 1003. 4735⁵.

1003. **Flesh**, outside the sacrifices, = cupidities.

1050. 'Every living creature in all **flesh**' (Gen.ix.15) = the universal human race. —³. 1059.

1608². 'The will of the **flesh**' (John i.13) = that which is contrary to love and charity.

2041. 'Ye shall circumcise the **flesh** of your foreskin' (Gen.xvii.11)=the removal of the love of self and of the world. . . '**Flesh**'=the proprium of man, which is nothing but the love of self and of the world, thus all the cupidity thence derived, which is filthy. 2057. 2102.

2053. 'My covenant shall be in your **flesh**' (ver.13) = the conjunction of the Lord with man in his impurity. . . '**Flesh**'=the proprium of man, which is impure.

[A.2053]^o. 'A covenant in your **flesh**' is significative of purification . . .

234^o. Whether you say the Divine Human, or Body, or **Flesh**, or Bread, or the Divine love, it is the same . . .

354^o. 'From my **flesh** I shall see God' (Job xix.26)= from the vivified proprium. 3813^o. E.1032^o.

3812. 'Thou art my bone and my **flesh**' (Gen.xxix.14)= conjunction (as to truths and as to goods). The ancients used this formula in speaking of those who were . . . in some blood-relationship. . . 'Flesh'=the voluntary proprium . . . thus the proprium as to good.

—³. Hence '**flesh**,' in the Word,=good, and in the opposite sense, evil.

—⁶. The '**flesh** which the Lord causes to ascend upon the bones' (Ezek.xxxvii.6)=the voluntary proprium, which is called the celestial proprium; thus it=good.

3813. (Gen.art. on the signification of **flesh**.)

— In the supreme sense, '**flesh**'=the proprium of the Lord's Divine Human, which is Divine good; and in the relative sense, the voluntary proprium of man vivified by the proprium of the Divine Human . . . This proprium is what is called the celestial proprium, which in itself is of the Lord alone appropriated to those who are in good and thence in truth . . . But in the opposite sense, '**flesh**'=the voluntary proprium of man, which in itself is nothing but evil . . . Fully ill.

—³. The same was signified by . . . the eating of the **flesh** of the sacrifices. 4211.

—⁴. 'I will give them a heart of **flesh**' (Ezek.xi.19)=the Voluntary and the proprium vivified.

—⁷. 'Ye shall eat the **flesh** of kings,' etc. (Ezek. xxxix.Rev.xix.)=the evils which are from falsities, and the evils from which are falsities, which are from the voluntary proprium of man. (Compare **EAT UP**, at 4735^o. R.832.)

—⁸. As the evil which is from the voluntary proprium is '**flesh**,' the Lord says of the man who is to be regenerated . . . 'Not born of the will of the **flesh**.'

— Hence '**flesh**,' in general,=every man, for whether you say man, or his proprium, it is the same.

—⁹. That '**flesh**,' in the supreme sense=the Lord's Divine Human, is evident from . . . 'The Word was made **flesh** . . .' From this **flesh** all **flesh** is vivified . . . by the appropriation of His love, which is signified by 'eating the **flesh** of the Son of Man' . . .

3993^o. A Spirit has everything except the bones and **flesh**. 5079^o. D.4430.

4735. With the ancients, the **flesh** and blood=the human proprium, because the human consists of **flesh** and blood. Hence the Lord said to Simon, 'Blessed art thou, because **flesh** and blood hath not revealed it unto thee . . .' (Matt.xvi.17). Therefore the **flesh** and blood signified by the bread and wine in the Holy Supper=the Lord's Human proprium . . . This Divine proprium in the Human is what is signified by His **flesh** and blood; His '**flesh**'=His Divine good; His 'blood,' the Divine truth of the Divine good. 5147^o. 5576^o. 7850^o. R.379. T.372. E.329^o. —⁵. —¹⁴.

—². Divine celestial love is represented by the **flesh** or bread in the Holy Supper; and Divine Spiritual love by the blood or wine. Hence it is evident what is

meant by 'eating the Lord's **flesh**, and drinking His blood.'

—³. As by 'the **flesh** and blood' is signified the Divine Celestial and the Divine Spiritual which are from the Lord's Divine Human, or, what is the same, the Divine good and the Divine truth of His love, 'to eat and drink them'=to appropriate them to ourselves: this appropriation is effected by the life of love and of charity, which, also, is the life of faith.

4754. 'He is our brother, our **flesh**' (Gen.xxxvii.27)=that what is from them is accepted. . . '**Flesh**'=the proprium in both senses; thus that it was accepted . . .

5157. See **TRIN**.

5200. 'Fat in **flesh**' (Gen.xli.2)=which are of charity. . . '**Flesh**'=the Voluntary vivified by means of good from the Lord, thus, also, the good which is of love and of charity.

5204. 'Thin in **flesh**' (ver.3)=not of charity.

5576^o. For when the Lord had made His whole Human Divine, His **flesh** was nothing but Divine good, and His blood Divine truth.

5826^o. 'Of the will of the **flesh**'=those who are in the evils of the love of self and of the world. 9454. 10829^o. E.151^o. (=the voluntary proprium. 8409^o. L.18^o. Life 17. P.298^o.) (=the evils from the voluntary proprium. 10283^o.)

6592. The internal things of the Church are signified by **flesh** in which is spirit.

6963^o. 'Living **flesh**' appearing in the leprosy (Lev. xiii.14)=acknowledgment and faith (and consequent profanation inwardly).

6968. '(Moses' hand) was turned again as his **flesh**' (Ex.iv.7)=that in this case there is the good of truth. '**Flesh**'=the voluntary proprium of man vivified by the proprium of the Lord's Divine Human . . . and therefore it=the good of love to the Lord and towards the neighbour; but with those of the Spiritual Church, it =the good of truth . . .

7090^o. On account of the **flesh** in which man is, which is infirm . . .

7729^o. See **FAT-pingue**.

7850. 'They shall eat the **flesh**' (Ex.xii.9)=the enjoyment of good. . . '**Flesh**'=the proprium of man vivified by the Lord's Divine Human, thus all the celestial and spiritual good with man . . .

8004. 'Thou shalt not carry forth aught of the **flesh** abroad out of the house' (ver.46)=that this good shall not be commingled with the good of another. Ex.

8395. The lack of bread and **flesh**=the lack of good. Tr.

8408. 'When we sat by the **flesh**-pot' (Ex.xvi.3)=a life according to their own pleasure, or as they desired. . . '**Flesh**'=the celestial proprium, thus good; and in the opposite sense, the proprium of man, thus evil. Ill.

8409. '**Flesh**'=the proprium in both senses; in the supreme sense, the Divine proprium of the Lord, which is His Divine Human, thus the good of His love towards the universal human race; and therefore in a sense

relatively to man 'flesh'=the proprium vivified by the Lord's proprium, that is, the proprium of the Lord with man, thus the good of love to Him; but in the opposite sense 'flesh'=the proprium of man, thus the evil of the love of self, consequently, the cupidities or concupiscences of this love. Refs. and III.

—². 'The horses of Egypt are flesh, and not spirit' (Is.xxxi.3); 'flesh'=what is dead; 'spirit,' what is alive. Hence the sons of Egypt are called 'great in flesh' (Ezek.xvi.26). What is dead is so called from evil. . .

—³. Hence 'flesh' and 'spirit,' in the Word, are opposed to each other. III.

—⁴. They who are being regenerated are all vivified from the proprium of the Lord, which is 'His flesh and blood,' and is the Divine good itself.

—⁵. As 'flesh,' in the opposite sense=the proprium of man, thus evil, it also=concupiscence; for the life of the flesh, which is proper to the body, is nothing but the pleasure of the senses, the delight of the appetites, and concupiscence. (As in Num.xi.).

8431. 'In Jehovah's giving you in the evening flesh to eat' (Ex.xvi.8)=that at the end of the state good will be appropriated through delight. . . 'Flesh'=the vivified proprium, or the celestial proprium which man has from the Lord, thus the good of love (Refs.); but here, the good of faith, because it was the flesh of a bird. . . here, the good of the natural man, or delight. 8452. Ex.

8682. When the sacrifices took place, they ate the flesh of them near the altar. The reason the flesh of the sacrifices was eaten, was that the appropriation of celestial good might be represented, and also consociation through love; for the flesh of the sacrifice which they were then eating=the good of love; and therefore that was a holy feast. Hence it is evident what the Lord meant, when He said that they should eat His flesh. . .

9003^e. Hence it is evident what is meant by the Lord's 'flesh and blood' (John vi.); and by these words there, 'My flesh is truly meat, and My blood is truly drink.' That 'flesh,' in the Word,=the good of love; and 'blood,' the good of faith. Refs.

9068. ('The stoned ox's) flesh shall not be eaten' (Ex.xxi.28)=that evil is in no wise to be appropriated, but is to be cast out. . . 'Flesh'=the good of celestial love; and in the opposite sense, the evil of the love of self. Refs.

9127^e. The spiritual life is described in the Word by . . . the flesh and blood; and as this life exists through the good of charity and the truth of faith, the good of charity is meant by 'flesh,' and the truth of faith by 'blood'. . . and in a still more interior sense, the good of love to the Lord is meant by 'flesh,' and the good of love towards the neighbour by 'blood;' but in the supreme sense. . . 'flesh'=the Lord's Divine good, thus the Lord Himself as to Divine good; and 'blood'=the Divine truth proceeding from the Lord, thus the Lord as to Divine truth. These things are understood in Heaven by 'flesh' and 'blood' when man is reading the Word. . . Ex.

—⁴. That the Lord's 'flesh'=the Divine good of

His Divine love; and His 'blood,' the Divine truth proceeding from His Divine good, may be evident from the fact, that these are what nourish the spiritual life of man. Hence it is said, 'My flesh is truly meat, and My blood is truly drink;' and also that 'this is the bread which came down from Heaven' (John vi.58). And as man is conjoined with the Lord by means of love and faith, it is also said, 'he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him.'

9230. See FIELD.

9258^e. The pulp of fruit rots and serves the germ for ground. . . The pulp of the fruit round the seed corresponds to external things.

9315^e. (Thus) the Lord from eternity was Jehovah. . . in a human form, but not yet in the flesh, for an Angel has not flesh; and as Jehovah willed to put on the entire Human. . . He assumed the flesh; and therefore it is said. . . 'The Word was made flesh'. . . 'A Spirit hath not flesh and bones as ye see Me have'. . .

9377. A humble heart. . . is called in the Word fleshy. . .

9393^e. See BREAD.

9634^e. The beams or boards of the tabernacle correspond to the muscular or fleshy part in man, which supports the encompassing membranes and skins; by 'flesh' is also signified good.

9818¹¹. 'Flesh'=the proprium of man, in which there is nothing of spiritual life. Refs. and III.

9960. 'To cover the flesh of nakedness' (Ex.xxviii.42) =lest the interiors of love appear, which are filthy and infernal. Ex.

10033^e. The reason the Lord. . . called the Divine good proceeding from Him His 'flesh,' and the Divine truth proceeding from His Divine good His 'blood'. . .

10035. 'The flesh of the bullock' (Ex.xxix.14)=the evil of the former loves there. 'Flesh'=the good of love, and in the opposite sense the evil of love. . . The reason 'the flesh of the bullock' here=the evil of the former loves in the external man, is that by 'flesh' is signified the Voluntary of man, thus his proprium. . . and therefore by 'flesh' is signified the good of love, or the evil of love. Ex.

—². When this new will is meant by 'flesh,' then 'flesh'=the good of love.

10040. They were allowed to eat the flesh of the sacrifice, because by it was signified the proprium of man; and the proprium of that nation was to worship external things as holy, and to make no account at all of internal things. . . Moreover, the flesh was representatively nothing else, when its blood represented Divine truth, and its fat Divine good; for then the flesh represented something devoid of life and soul. . . such as is an external devoid of an internal, according to these words: 'Thou shalt not eat the blood, because the blood is the soul; thou shalt not eat the soul with the flesh' (Deut.xii.23).

10044^e. That the ultimate=the whole, is evident from many things in the Word; as that the whole man is called 'flesh,' III.

10079^e. The flesh of the sacrifice and burnt-offering

specifically = spiritual good ; whereas the bread of the meat-offering = celestial good ; therefore both were offered.

[A.] 10105. 'Thou shalt boil the **flesh** in a holy place' (Ex.xxix.31)=the preparation of good for the uses of life by means of truths of doctrine in enlightenment from the Lord . . . 'Flesh'=good . . . and the **flesh** is thus prepared for the use of the body.

10106. 'And Aaron and his sons shall eat the **flesh** of the ram' (ver.32)=the appropriation of spiritual good with those who are in internal things from the Lord. . . 'The **flesh** of the ram'=the good of the internal man, or good in internals ; 'flesh'=good.

10114. 'If aught of the **flesh** of fillings, or of the bread, be left until the morning' (ver.34)=the spiritual and celestial goods which are not conjoined with the new state . . . 'The **flesh** of fillings'=the reception of good in truth, thus their conjunction ; here, no reception or conjunction. . . For by the **flesh** of the sacrifice is signified spiritual good, which is the good of charity towards the neighbour ; and by the bread of it, celestial good . . .

10161. In (the Second Earth) they do not eat the **flesh** of animals, but only the **flesh** of fishes.

10236². By the Sensuous which is the ultimate of the Natural is properly meant that which is called the **flesh** . . .

10283. 'On the **flesh** of man (the holy oil) shall not be poured' (Ex.xxx.32)=that (the Divine good is) not communicative with the proprium of man.

—². It is the voluntary proprium which is signified by the **flesh** of man, and the intellectual proprium by the blood of that **flesh**. Ill. E.329¹⁵.

—⁵. 'Cursed is the man who . . . maketh **flesh** his arm' (Jer.xvii.5)=to trust in . . . his own proprium.

—⁶. —⁷.

—⁹. Hence those are called 'great in **flesh**' who, from sensuous things, reason and conclude concerning the truths of the Church . . . for they think from the corporeal proprium.

—¹⁰. The horses of Egypt are said to be 'flesh and not spirit' when men form conclusions from proprium, and not from the Divine. Life 30².

—¹¹. That 'flesh'=the proprium of man, or, what is the same, his voluntary evil, is evident from (Num.xi.) 'The **flesh**'=the proprium of that nation ; otherwise what evil could there have been in desiring **flesh**, seeing that it had before been promised them (Ex.xvi.12) . . . Voluntary evil is the same as concupiscence. Ex. As that nation was such, it was said that they should eat **flesh** . . . for a month . . . which = for ever . . .

—¹³. 'Spirit' is opposed to 'flesh,' because 'spirit'=life from the Lord, and 'flesh' life from man. Ill. . . Hence it is said 'the **flesh** profiteth nothing.'

—¹⁴. As 'flesh,' when predicated of man, =the proprium, which is the evil of the love of self and of the world, it is evident what is signified by 'flesh' when predicated of the Lord, namely, His proprium, which is the Divine good of the Divine love. Ill.

—^e. As the sacrifices represented goods from the Lord, their **flesh**=goods. Refs.

10521. The body or **flesh** of the Lord=the good of

love . . . and the blood of the Lord=the good of faith . . . N.212. L.27.

10754^e. Their faces were of a human **fleshy** colour.

S. 98. To be 'made **flesh**' (John i.14)=to be made the Word in ultimates. W.221².

R. 574². 'Much **flesh**' (Dan.vii.5)=the sense of the letter of the Word wholly.

640. They who crucify the **flesh** . . .

748. 'And shall devour her **flesh**' (Rev.xvii.16)=to condemn from hatred and to destroy in themselves the things proper to that religiosity, which are evils and falsities. E.1082.

—². For 'flesh'=the things proper to anyone, which have relation to goods and truths, and in the opposite sense to evils and falsities. Ill.

—³. As 'flesh'=the proprium of man, and they who hate another assail the things which are proper to him with the purpose of destroying them, this is signified by 'eating **flesh**.' Ill.

—^e. Besides, 'all **flesh**' is spoken of in the Word, and thereby is signified every man. Ill.

832². 'As 'flesh'=the good of the Church, and 'blood' the truth of the Church, it is evident that the Lord's 'flesh and blood' in the Holy Supper=Divine good and truth from the Lord, similarly as by the 'bread and wine.'

837. 'All the birds were filled with their **flesh**' (Rev.xix.21)=that the infernal Genii are as it were nourished from their concupiscences of evil, which are proper to them.

M. 44⁵. Not at the same time of the **flesh** beneath the heart. (See CHASTE, here.)

156a. By 'one **flesh**' is signified one man. Ill. Gen. art. D.6110⁶³, Ex.

178. That they who are in love truly conjugal feel themselves to be . . . as it were one **flesh**. Ex.

312^e. If marriage love commences from the ardour of the **flesh**, it becomes external and not internal, thus not conjugal . . .

440. That the delights of scortatory love commence from the **flesh**, and are of the **flesh** even in the spirit ; but the delights of marriage love commence in the spirit, and are of the spirit even in the **flesh**. Ex.

T. 367⁵. The separation of charity and faith coincides with the separation of the blood and the **flesh** ; for the blood separated from the **flesh** becomes gore, and the **flesh** separated from the blood grows putrid and breeds worms. Moreover, blood=the truth of wisdom and of faith, and **flesh** the good of love and of charity.

381. Because he is a **car**nal man . . .

582^e. What is then the life after death . . . but a **car**nal life . . .

702. From an acquaintance with correspondences it is known . . . that by the Lord's **flesh** and by the bread is meant the Divine good of His love, and also all the good of charity ; and that by the Lord's blood and by the wine is meant the Divine truth of His Divine wisdom, and also all the truth of faith ; and that by eating is meant appropriation. Gen.art.

704. 'Flesh and blood' in these passages mean the passion of the cross, which they were to keep in remembrance. Ex.

D. 3345. I saw a sphere as of mere human flesh (representing truly human affection).

3993. (Pieces of black human flesh seen in a kitchen.)

5464³. From him in whom they see human flesh—*carneum*—the (evil Spirits) withdraw.

5575. The celestial in general correspond to . . . the flesh, etc. in the Grand Man.

5576. But Genii are contrary to the flesh and heart; thus most of them become as it were bones, or flesh that is becoming ossified and cartilaginous . . .

E. 30^e. Most people . . . when they approach the Holy Supper, think nothing about flesh and blood . . .

295^e. 'Not from the will of the flesh' = those who are not in the love of evil. (= all the evils of love. 329³⁰). (= those who are not in cupidities from the love of self. 802^o.)

388³⁰. The 'flesh' which they should eat (Ezek. xxxix.) = the good of love.

391¹¹. 'My heart and my flesh shout joyfully towards the living God' (Ps. lxxxiv. 2) = worship from the delight of the good of love.

455⁸. 'Their flesh consuming away' (Zech. xiv. 12) = all the good of love and of life about to perish.

475⁴. 'To wash the flesh' (Lev. xvi. 4, 24) = to purify the spiritual man.

—¹⁸. 'The flesh restored' (to Naaman) (2 Kings v. 10) = spiritual life, such as exists with those who are being regenerated by means of Divine truths.

507⁴. 'All flesh' = every man.

513¹⁹. 'Flesh and bones' = the ultimates of man.

555¹⁴. That both (good and truth) shall become one good, is signified by 'they shall be one flesh'; 'flesh' = good, and it also = man.

556⁵. 'Devour much flesh' = that they applied many things, and thereby destroyed the genuine sense of the Word. (= the destruction of good through falsities; also the appropriation of evil. E. 781¹³.)

584⁴. 'Flesh' = the will, and its good or evil.

617²⁰. The Divine good proceeding is meant by the flesh and by the bread, and the Divine truth proceeding by the blood and by the wine. In like manner as in the sacrifices, in which the flesh and the meat-offering, which was of bread, = the good of love, and the blood and the wine, which was the drink-offering, = truth from that good, both from the Lord. As by the flesh and the bread is signified the Divine good proceeding, and by the blood and the wine the Divine truth proceeding, therefore by the flesh and the bread is meant the Lord Himself as to Divine good, and by the blood and the wine the Lord Himself as to Divine truth . . .

—²⁴. That to eat flesh and drink blood = the appropriation of spiritual good and truth. Ill.

—²⁵. 'To eat flesh and drink wine' (Is. xxii. 13) = to appropriate to themselves evil and falsity.

—²⁶. 'A man shall eat the flesh of his own arm'

= that falsity will consume good, and evil truth, in the natural man.

619¹⁵. The Lord disclosed to the disciples that He had . . . made Divine the whole of His Human even to its Natural and Sensuous, which is signified by the hands and feet, and by the flesh and bones, which they saw and felt; by the hands and feet is signified the ultimate of man which is called the Natural, by flesh its good and by bones its truths; for all things in the human body correspond to spiritual things; the flesh to the good of the natural man, and the bones to its truths.

637¹⁸. The loins and the flesh = the good of the Church.

654¹². 'Flesh' = man's proprium. —⁷¹.

710²⁶. That the man's understanding . . . will be conjoined with the corresponding affection of the wife, whence the two become one affection of truth and good, is meant by the 'one flesh' in which the two will be; for 'flesh' = the good which is of love or of affection . . .

750⁸. 'From the soul even to the flesh' (Is. x. 18) = even to its understanding and to its will; 'soul' = the understanding of truth, and 'flesh' = the will of good.

—¹⁵. The flesh of the quails = natural nourishment.

811¹⁴. 'My sword shall devour flesh' (Deut. xxxii. 42) = that falsities will destroy all things of good.

1004¹. Married partners there who are able to be one flesh. Des.

1069^e. 'Flesh' (John i. 14) = the Divine Human.

1082². 'Flesh,' in the Word, has various significations; it = the proprium of man, thus either its good or its evil, and from this it = the whole man; but in the supreme sense it = the Lord's Divine Human, specifically, the Divine good of the Divine love proceeding from Him. Ill.

—³. Divine good from the Lord was also signified by the flesh of the sacrifices, which they ate . . . Ill.

—⁴. That 'flesh' also = the good with man. Ill.

—⁶. That 'flesh,' on the other hand, = the voluntary proprium of man, which, regarded in itself, is evil. Ill.

1087^e. The flesh and bones are the ultimates of the human body on which its strength depends.

Ath. 112^e. Hence the Lord said that He has flesh and bones.

Flexible. *Flexilis, Flexibilis.*

A. 3469⁴. Pliant to evils . . .

9192⁷. These falsities are soft and flexible.

D. 808^e. In the life of the body such are easy, fickle.

Flight. *Fuga.*

Flight, To put to. *Fugare, Profugare.*

A. 34^e. The 'flight' (Mark xiii. 18) = the last time; also that of every man when he dies.

1835. That the Lord put to flight evils and falsities. Sig.

—². The Lord continually, so far as possible, puts evils and falsities to flight, but by means of conscience.

3755². 'Pray ye that your flight be not in the winter, nor on a Sabbath' (Matt. xxiv. 20) = removal from (the good of love and from the good of innocence), lest this

should take place precipitately in a state of too much cold, or in a state of too much heat: 'flight'=a removal from a state of the good of love and of innocence: 'flight in the winter'=removal from them in a state of too much cold—there is cold when there is aversion for these things, which is induced by the loves of self; 'flight on a sabbath'=removal from them in a state of too much heat; 'heat'=a holy external when there is the love of self and of the world within.

[A.] S304. Power in the spiritual sense is to put to flight . . . the infernal crew, which is done solely by means of truths. (Compare 364^e.)

9330. The flight and damnation of falsities. Sig.

9332. The flight of falsities from evils. Sig. 'To drive out'=to put to flight, thus flight.

9333. No hurried flight or removal of the falsities and evils which are signified by the nations in the Land of Canaan. Sig.

10219^g. See ENEMY—*hostis*.

Flight, To put to. *Profligare, Profligatio.*
T.117². 323. E.S17¹³.

Flint. *Silex.*

See ROCK—*saxum*.

A. 2184². 'Oil out of the flint of rock' (Deut.xxxii.13).

7324². 'The flint into a fountain of waters' (Ps.cxiv.8).

E. 405¹⁴. 'The rock'=the natural man as to truth before regeneration; 'the flint' (Ps.civ.8)=the natural man as to good before regeneration.

Flit. *Volitare.* See under FLY.

A. 6724². Infernal Spirits flit around him . . .

M. 29². He would either flit about in the universe . . .

D. 4281. There were a great many souls flitting about . . .

5950. They seem to themselves to flit about in the air.

Float. *Fluitare.*

See under SWIM.

D. 3685. They suppose that Spirits thus float in the universe.

Flock. *Grex.*

See CATTLE.

A. 343. They who are being led and taught are called the flock. . . But they who are not being led to good, and who are not learning good, are not the flock. II.

—^e. They who lead the flock to the good of charity, are they who 'gather' the flock; but they who do not lead to the good of charity, are they who scatter it.

352. 'The firstlings of the flock' (Gen.iv.4)=that which is of the Lord alone.

415. The shepherd of the flock=the good of charity; but here shepherd is not mentioned, but 'father'; neither is flock mentioned, but 'cattle—*pecoris*.'

1486. '(Abram) had flock and herd . . .' (Gen.xii.16)

=all things in general which pertain to scientifics. . . 'The flock and herd'=the possessions.

1550. 'Cattle' and 'flock'=good.

1564. '(Lot) had flock and herd and tents' (Gen.xiii.5)=the things with which the external man abounds; (thus) the possessions of the external man. . . 'Flock, herd, and tents,' here,=those things which cannot agree.

1565. The reason 'flock and herd'=the possessions of the external man, may be evident from the signification of 'flock and herd,' which is goods; but here, the things which are to be separated, thus non-goods. III.

2180². The sacrifices from the herd=celestial natural things, and those from the flock, celestial rational things.

2184³. 'Milk of the flock' (Deut.xxxii.14)=the Celestial Spiritual of the Rational.

2566. '(Abimelech took) flock and herd' (Gen.xx.14) =that (the doctrine of faith) was enriched with rational goods and natural goods. Those within the Church who are truly rational, that is, who are internal men, are called the flock: hence it is that by 'a flock' is also signified in the abstract rational or internal goods themselves. But those within the Church are called the herd who are natural, that is, external men; and hence by 'a herd' is also signified in the abstract, natural or external goods themselves. Refs.

2567¹⁰. 'The flock' of which he will take the tenth (1 Sam.viii.17)=the remains of good to which he will do violence.

2720⁶. 'Abraham took flock and herd, and gave to Abimelech' (Gen.xxi.27)=Divine goods implanted in the rational things of doctrine.

2830⁶. 'The flock of Kedar' (Is.lx.7)=Divine celestial things.

3154². '(Jehovah) hath given him flock and herd' (Gen.xxiv.35)=goods in general.

3268². 'The flock of Kedar'=spiritual good. That 'a flock'=spiritual good. Refs.

—⁵. 'Tents and flocks' (Jer.xlix.29)=the goods of the Spiritual Church. . . It is the holy things of worship which are signified by 'tents and flocks . . .'

3408. '(Isaac) had possession of flock and possession of herd' (Gen.xxvi.14)=as to interior good and as to exterior good, that is, as to rational good and as to natural good.

3518. 'Go I pray to the flock' (Gen.xxvii.9)=domestic natural good, not conjoined with the Divine Rational. 'Flock'=good, here, natural good, because Jacob is addressed, in fact domestic good, because it was at home. . . Otherwise, 'flock,' in the Word, is predicated of the good of the Rational, but then 'herd' is predicated of the good of the Natural.

3762¹. 'Flocks'=the goods of charity. Refs.

3767. 'Three droves of a flock lying near it' (Gen.xxix.2)=the holy things of the Church and of doctrinal things. . . Specifically, 'a flock'=those who are within the Church, and who learn and imbue the goods of charity and the truths of faith. . . But, in general, 'a flock'=all those who are in good, thus those who belong

to the Lord's Church in the whole earth; and as all these are introduced into good and truth by means of doctrinal things, 'a flock' also=doctrinal things. Ex.

3772. 'They watered the flock' (ver.3)=doctrine. . . For 'a flock'=those who are in the goods and truths of faith.

3783. '(Rachel) cometh with the flock' (ver.6)=interior doctrinal things. 'A flock'=the Church, and also doctrinal things; here, interior doctrinal things, because predicated of Rachel. . . 3793. 3797.

3903. The fructification and multiplication of truth and good is signified by the flock which Jacob acquired by means of the flock of Laban. 3971². 3987.

3972^e. This (collateral) good is signified by the flock of Laban, by means of which Jacob acquired his flock. 3982².

3991. 'I will return, I will feed, I will keep thy flock' (Gen.xxx.31)=that the good represented by Laban was to be applied to use, namely, to that of introducing genuine goods and truths; for the 'flock,' here that of Laban, =the good represented by him.

3992. 'I will pass through all thy flock to-day' (ver. 32)=that he perceives every good as to its quality; 'flock'=good.

3993⁴. It now treats of this fructification of good and the multiplication of truth. . . signified by the flock which Jacob acquired by means of the flock of Laban. 'Flock,' here, =good and truth, as is frequently the case in the Word; the flock of Laban, the good which is represented by Laban. . . the flock of Jacob, genuine good and truth, which is procured by means of the former.

4005². 'A flock,' in the Word, =good and truth, or, what is the same, those who are in good and truth, thus who belong to the Lord's Church.

4011. 'Jacob fed the rest of Laban's flocks' (ver.36) =that from those which were left he took those goods and truths which were to be conjoined. 'Flocks'=goods and truths.

4018. 'Over against the flocks' (ver.38)=that truths and goods might be conjoined with the Natural.

4019. 'And the flocks grew warm at the rods' (ver. 39)=the effect of affection from their Own power. 4029.

4036. '(Jacob) had many flocks' (ver.43)=the interior goods and truths thence derived.

4073. 'To send to them and call the field to his flock' (Gen.xxxi.4)=to adjoin to himself; 'field'= . . . where good is; and 'the flock,' the goods and truths themselves which are now acquired, to which the affections of truth meant by Rachel and Leah were applied. . .

4110. 'Laban had gone to shear his flock' (Gen.xxxi. 19)=the state of use and the end of the good signified by the flock of Laban.

4178. 'Six years in thy flock' (ver.41)=that afterwards he might acquire good.

4185. 'The flock is my flock' (ver.43)=that all. . . the goods were his.

4244. 'Flock' (Gen.xxxii.5)=interior natural good.

4250. 'Flock' (ver.7)=interior goods, and also non-goods.

4378. 'The flocks and herds giving suck with me' (Gen.xxxii.13)=interior goods and natural goods which have not as yet acquired Divine life.

4505. 'Their flocks and their herds' (Gen.xxxiv.28)=that they destroyed rational good and natural good.

4713. 'And the peace of the flock' (Gen.xxxvii.14)=how the case was with those who were learning, that is, the Church.

4853. 'He went up to the shearers of his flock' (Gen. xxxviii.12)=somewhat of elevation to consult for the Church.

4926². 'Flocks' and 'oxen' (Ps.cxliv.13,14)=goods internal and external.

5201². 'Flock' (Jer.xxiii.1,2)=those who are being instructed.

5913. 'And thy flocks, and thy herds' (Gen.xlv.10)=natural good interior and exterior. . . The reason 'herd' =exterior good, and 'flocks' interior, is that the beasts which constituted a herd, as oxen and bullocks, in the sacrifices signified the external goods of charity, and also the goods of the external man; whereas those which constituted the flocks, as lambs, sheep, goats—*caprae*—, signified the internal goods of charity, and also the goods of the internal man; and therefore they who are in these latter goods are called in the Word 'a flock,' and he who leads them 'a shepherd,' 6044. 6046. 8937, Ex.

6048. That they correspond is evident from the fact that when from heavenly affection the Angels are talking together about the goods of charity, there appear. . . flocks and herds; flocks when they are talking about the interior goods of charity, and herds when about the exterior ones.

6065. 'Their flocks and their herds' (Gen.xlvii.1)=the interior and the exterior goods of truth. Ex.

6126. 'For the cattle of the flock, and for the cattle of the herd' (ver.17)=the interior and the exterior goods of truth.

6390^e. 'To hear the hissings of the flocks' (Judg.v.16) =contempt from those who are in the good of charity.

6530. 'And their flocks' (Gen.l.8)=charity; (for) 'flocks'=the interior good of charity.

6777^e. 'To water the flocks'=to instruct from the Word in good.

6778. 'A flock'=those who learn and who are led to the good of charity. Refs.

6781. '(Moses) watered their flock' (Ex.ii.17)=that those who were in good were instructed thence. . . 'A flock'=those who learn and are led to the good of charity; thus those who are in good.

6786. 'He watered the flock' (ver.19)=those who are of the Church there. 'A flock'=those who are in good and who suffer themselves to be instructed; here, those who were of the Church there. . . 'A flock'=both good and the Church, that is, those who are in good and those who are of the Church, for these things are so joined

together that the one cannot be separated from the other . . .

[A.] 6827. 'Moses was feeding the **flock** of Jethro . . .' (Ex.iii.1)=that the law from the Divine was instructing those who were in the truth of simple good.

—². 'A **flock**'=one who learns and is led by means of truth to the good of charity; thus in the general sense 'a **flock**'=the Church, here the Church where were those who were in the truth of simple good. 6828.

7504. 'Upon the herd and upon the **flock**' (Ex.ix.3)=the voluntary things; 'the herd'=the good of the exterior Natural; and 'the **flock**'=the good of the interior Natural; thus they=what is voluntary.

7663. 'With our **flock** and with our herd will we go' (Ex.x.9)=those who are in interior good and in exterior good.

7723. 'Only your **flock** and your herd shall stay' (ver. 24)=that they shall not worship the Lord from good; 'a **flock**'=interior good, and 'a herd' exterior good.

7960. 'Also take your **flocks** and your herds' (Ex.xii. 32)=the interior and the exterior goods of charity.

7977. '**Flock** and herd, very much acquisition' (ver. 38)=the good acquired by means of truth, interior and exterior, in great abundance.

8937. 'Thy **flocks** and thy herds' (Ex.xx.24)=goods internal and external. Ex.

— (The animals of the **flock** and of the herd respectively, enumerated.) 9391.

9135. See CATTLE—*pecus, pecudis*.

9225. '**Flock**'=interior good.

9276. The beasts of the **flock**=affections of internal truth and good; and the beasts of the herd, affections of external truth and good. 9391.

10042⁹. 'The **flocks** of Arabia' (Is.lx.7)=all the goods of the external man. . . '**Flocks**'=the goods of the internal man; and 'Arabia,' where the good is.

—¹⁰. See CATTLE—*pecus, pecoris*.

10609. 'Also the **flock** and the herd shall not feed over against this mountain' (Ex.xxxiv. 3)=that neither could they be instructed concerning the interior and the exterior good of the Church, of worship, and of the Word.

—³. That '**flock** and herd'=the interior and the exterior good with man. III.

R. 417. There appeared in the Spiritual World two **flocks**, one of goats and the other of sheep. . . T.506.

—⁴. The Angel divided the sheep into two **flocks**. . .

—⁹. Ministers of God, seduce not the **flock**. (Then) the greater part of the **flock** on the left hand . . . joined the **flock** on the right.

E. 279. The animals of the herd=the affections of good and truth in the external or natural man; and those of the **flock**, the affections of good and truth in the internal or spiritual man. Enum.

280⁹. 'The **flock** of man with which the waste cities shall be full' (Ezek.xxxvi.38)=spiritual truths with which the doctrine of the Church will be full.

314². 'The **flock** which He shall feed as a shepherd' (Is.xl.11)=those who are in the good of charity.

336⁷. '**Flocks**'=interior goods and truths, which are called spiritual. Refs.

374³. 'Sons of the **flock**'=spiritual truths; and 'sons of the herd,' natural truths.

403¹³. 'Which shall eat up thy **flock** and thy herd' (Jer.v.17)=truths and goods internal and external.

453⁹. '**Flocks**'=interior goods and truths . . . which are spiritual; 'herds,' exterior goods and truths, which are natural. Enum. 513⁹. 650⁶, Enum. 724⁷. 911¹⁴. 1100⁴.

727⁶. 'The **flock** of thine heritage' (Micah vii.14)=those of the Church who are in the spiritual things of the Word, which are the truths of its internal sense.

730²³. '**Flock**' (Ps.lxv.13)=spiritual truth.

863⁸. 'The shepherd and his **flock**' (Jer.li.23)=those who teach and those who learn.

Flood. See under RIVER—*flumen* and *fluvius*.

Flood. *Diluvium*.

See ANTE-DILUVIAN, ARK (of Noah), INUNDATE, NEPHILIM, and WATER.

A. 200⁶. Such a change took place after the **Flood**.

271. The end of the days of the Church was the time of the **Flood**.

307. It here treats of the sixth and the seventh posterity, which perished by the **Flood** . . .

311. The state of those in the other life who perished by the **Flood**. Des. . . Because they would be such in the other life . . . they all became extinct.

563. They became extinct of themselves, and were suffocated as with an inundation not unlike a **Flood**; and therefore their extinction is compared to a **Flood**, and . . . is also described by the **Flood**.

581⁶. They who lived before the **Flood** were of such a nature and genius . . .

606. The **Flood**, the ark, and the things described in relation to them, signify regeneration, and also the temptations which precede it.

660. 'The **Flood**'=an inundation of evil and falsity . . . (For) when the way for remains is closed, the man . . . can no longer be protected by the Angels, but is wholly possessed by evil Spirits . . . Hence the death of the antediluvians, which is described by a **Flood**, or total inundation. The influx of phantasies and cupidities from evil Spirits is moreover not unlike a kind of **flood**, and therefore in the Word *passim* it is called 'a **flood**' or 'inundation.'

662. No **Flood** is here meant, still less a universal **Flood**, but the expiring or suffocation of those who were there, when separated from remains . . . and thus from the Heavens.

705⁶. The reason that both temptations and desolations are compared in the Word to **floods** or inundations of waters, and are so called, is that they are similarly circumstanced. It is evil Spirits who flow in with the persuasions and principles of falsity in which they are, and excite the like things with man; but with the man who is being regenerated they are temptations, and

with the man who is not being regenerated they are desolations.

739. 'The **Flood** of waters' (Gen.vii.6)=the beginning of temptation, because it here treats of temptation as to intellectual things, which temptation precedes, and is light . . . It is therefore called 'a **Flood** of waters,' and not simply 'a **Flood**.'

—². That 'a **Flood** of waters,' or 'an inundation' = temptation. III.

—³. (Thus) it is evident that 'a **Flood**' or 'inundation of waters' = nothing else than temptations and vastations.

787. 'The **Flood**' (ver.17)=the falsities which still inundated the Church; for there is no **Flood** or inundation except that of falsities. Above, 'a **Flood** of waters' =temptation, which is also an inundation of falsities which are excited by the evil Spirits then with the man. It has a like signification here, but without temptation, and therefore it is here called simply 'a **Flood**,' and not 'a **Flood** of waters.'

842⁵. Similar things are represented by the waters of the Red Sea to those here signified by the waters of the **Flood** . . . And by the Red Sea, as by the **Flood**, is signified damnation and also temptation.

876. In his state before regeneration, he was . . . beset on all sides by evils and falsities, or by the waters of the **Flood**.

893⁶. A year, as here applied to the **Flood**, does not signify any year, but a time not determined by certain years, and at the same time the state.

973. It then treats of the state of man after the **Flood** . . .

1034. 'All flesh shall not any more be cut off by the waters of a **Flood**' (Gen.ix.11) = that they will not perish like the last posterity of the Most Ancient Church. Ex.

1035. 'And there shall not be any more a **Flood** to destroy the earth' (id.) = that so deadly and suffocative a persuasion shall not come into existence any more. 1051.

1120. At last, in the last posterity of the Most Ancient Church, which existed just before the **Flood**, hardly anything of internal breathing remained; and when at last there was none at all in the breast, they were suffocated of their own accord; but in some external breathing then commenced . . .

1148. 'After the **Flood**' (Gen.x.1)=from the time in which this new Church came into existence. . . For the end of the Most Ancient Church is described by the **Flood**, and also the beginning of the Ancient Church . . . 1257. 1263.

1335. 'Two years after the **Flood**' (Gen.xi.10)=the second postdiluvian Church.

1850². The **Flood** itself was the last judgment of the Most Ancient Church . . . 2118. J.46².

2243³. Then was the consummation of the Most Ancient Church, which is described by their state before the **Flood**.

2910³. The Most Ancient Church thus expired about the time of the **Flood**.

4057. The consummation of the first Church is described by the **Flood**. P.328⁴. T.760.

4333. This last judgment happened for the first time when the . . . Church which was most ancient perished in the antediluvians through an inundation of evils and falsities, which, in the internal sense, is the **Flood**.

4334⁴. 'As they were in the days before the **Flood**' (Matt.xxiv.38)=the state of vastation of those who were of the Church, which is compared to the state of vastation of the Most Ancient Church, the consummation of the age or last judgment of which is described in the Word by the **Flood**. That by the **Flood** is signified an inundation of evils and falsities, and the consequent consummation of that age. Refs.

—⁶. 'And knew not until the **Flood** came, and took them all away' = that the men of the Church will not know that they are inundated with evils and falsities, because in consequence of the evils and falsities in which they are they will be ignorant of what the good of love to the Lord and the good of charity towards the neighbour are, and also of what the truth of faith is . . .

5725⁵. I was thus instructed what is signified by the **Flood** in the Word, namely, that the last posterity of the most ancients . . . were entirely inundated by evils and falsities, and thus perished.

J. 26. Spoken with some who lived before the **Flood**, P.324⁴.

46. One of the two previous last judgments is described by the **Flood**.

61⁹. (The Babylonians) who were in the plains were inundated as with a flood. D.529S.

C. J. 29. Some (of the Reformed) were inundated as with a flood.

D. 2346. On the signification of the rainbow after the **Flood**.

2712⁶. As with those who at last perished in the **Flood**.

3370. Such before the **Flood** perished in this way.

3373. (Thus) immediately before the **Flood** almost the entire interior man was destroyed.

3376. After the **Flood** man was as they were inverted. Ex.

3415. (On the literal occurrence of the **Flood** and the ark.)

3583². Therefore some will have it that this is what is meant by the **Flood**, namely, that they were suffocated one after another; for this Persuasive is of such a nature that it suffocates others, and thus takes away their breathing . . .

4454. There is a **Flood** by which the modern nephilim perish . . .

E. 304⁶. That 'an inundation,' and 'a flood' = immersion in evils and falsities, and the consequent destruction of the Church. Refs.

419⁹. 'The **Flood**' = the end of that Church, and the last judgment, which took place when everything of the Church had become extinct.

[E.] 595^c. The Flood by which the human race was then destroyed=direful falsities of evil, by which the posterity of the Most Ancient Church perished. 644^e.

633⁴. The Flood=the devastation of the Old Church, that is, the Most Ancient Church; and also the Last Judgment upon those who had been of that Church. 650²⁰. Ath. 49. De Verbo 14⁵. Coro. 34.

Floor. See GROUND—*solum*.

Flour, Meal. *Farina*.

See FINE FLOUR.

A. 1510². As it were grinding flour.

2177. 'The *farina* of fine flour' (Gen. xviii. 6) = the Spiritual and the Celestial then with the Lord. —⁷. 2183.

—⁷. *Farina* = the Spiritual of love.

3316⁴. The 'meal' which Elisha cast into the pot (2 Kings iv. 41) = the truth which is from good, or the Spiritual which is from the Celestial. Thus it signified that the mass was amended by means of spiritual truth from the Word. 8408^e. 10105³. R. 411^e. E. 618^e.

4335. 'To take the millstone and grind meal' (Is. xlvii. 2) = to hatch doctrinal things from truths which they pervert; for meal, being from wheat or barley, = truths from good; but in the opposite sense, the truths which they pervert in order to seduce.

4844¹². 'The barrel of meal' (1 Kings xvii. 14) = truth from good. (=the good of truth. 9198⁷.)

7780. Corn is ground into flour, and is thus prepared for bread, and by flour is signified the truth from which is good, and by bread the good itself therefrom.

7906³. 'Meal' (Matt. xiii. 33) = the truth from which is good.

7966. Flour and fine flour = truth; the dough, the good of truth; and the bread, the good of love.

9995⁵. 'The bud shall yield no meal' (Hos. viii. 7) = barrenness, because there is no truth from good.

—⁶. 'The meal' (1 Kings xvii. 14) = the truth of the Church; and 'the oil,' its good.

—⁷. 'To grind meal' (Is. xlvii. 2) = to pick out such things from the sense of the letter of the Word as serve to confirm the evils of the loves of self and of the world . . . 'To grind' = to pick out . . . and 'meal' = the truth serving for that. (=truth falsified. 10303^e.)

R. 794. Wheat and barley = celestial and spiritual good, and therefore fine flour and meal = truth from that good . . .

M. 292². The worst of this sort.

T. 77². Besides many other things of a like sort.

347². Faith from truths is like the seed of the produce of the fields, which on being ground yields meal.

E. 240¹⁰. 'To grind meal' = to falsify truths.

245. This means an ointment made from flour and oil; and flour = the truth of faith.

1153⁴. By the meal from barley is signified truth from a natural origin.

Flow. *Fluere*.

Flux, Flow. *Fluxus*.

Fluxion. *Fluxio*.

Flow. *Fluor*.

Stream. *Fluentum*.

A. 1759. Their speech is flowing. 1760.

2184⁶. 'A land flowing with . . .' 6857. 8056.

3889. A fluxion into gyres. W. 376.

— . They follow the flux of Heaven.

4041. This is like the flux of the Earth about its axis.

—². I was permitted to see that flux . . . and it thus became evident to me that the brain is formed according to the fluxion of Heaven.

5558. They observe whether it flows freely . . . D. 1209. 1569.

5563². Truths . . . flow as it were freely . . .

5620⁹. 'Flowing with' = abundance. (=to be full. 10530.)

6692². Believes that all things are of blind flux.

7359. Their speech was softish in its flow.

8226. 'To the force of its flow' (Ex. xiv. 27) = according to the common state and order in Hell.

8287. 'The streams stood as a heap' (Ex. xv. 8) = that those who continually attempted evil could not at all infest. . . 'Streams' = falsities from evil.

9014⁵. 'Suffering from a flux' (2 Sam. iii. 29) = the profanation of the good of love.

H. 489⁵. In them there appear as it were flowing forms representative of celestial things.

W. 270^e. The circumgyration follows the flux of the interiors of the mind.

I. 12³. From the fluids—*fluoribus*—in and between (the fibres).

D. 1057. By fluxions as it were linear and reciprocal.

1889². Speech of ideas without flow—*fluore*.

2318. Such is the flux of endeavours and forces to their centres.

2438². Thus the evil returns to him by a wonderful . . . flux of determination.

3607. How the thoughts, endeavours, and forces flow, has been shown by the fluxions of the fibres in our bodies.

E. 163⁹. 'He that has an issue' (Lev. xv. 4) = those who are in natural love separated from spiritual.

5187. 'To pour streams upon the dry land' (Is. xlv. 3) = to give intelligence to those who long for truth from good.

1208³. The forms of the animal kingdom . . . are all according to the flux of spiritual substances and forces, which flux, from the endeavour which is in them, is into the human form . . .

—⁵. The second form, which is the natural form, in which are all plants, derives its origin from the endeavour and the derivative flux of natural forces, which belong to the atmosphere . . .

De Verbo 4. The inflections in the letters derive their origin from the **flux** of Heaven . . .

D. Wis. vi⁸. By means of a wonderful and inexplicable **fluxion** into gyres, the Angels formed a likeness of the heart and a likeness of the lungs . . . and they then followed the **flux** of Heaven . . .

Flow down. *Defluere.*

Flowing down. *Defluxus.*

H. 263. When the thought flows down.

E. 502². This **flowing down** . . . —².

1147⁴. A truth from the Word . . . which **flowed down** to Hell . . . In its **flowing down** it was successively turned into falsity.

Flow forth. *Profluere.*

H. 396. All delights **flow forth** from love . . . The delights of the body all **flow forth** from the loves of self and of the world . . . whereas the delights of the spirit all **flow forth** from love to the Lord and towards the neighbour . . .

Flow in. See INFLUX.

Flow through. *Transfluere.*

Transflux. *Transfluxus.*

A. 4167. Without conscience . . . the good **flowing in** from the Lord **flows through**, like water through a sieve. 5032². 5145⁵. 6368².

6371². The Divine **transflux** through the Celestial Heaven (then). 6720.

6720^o. The Divine which **flows through** Heaven is good.

8899. The Divine truth which proceeds from the Lord **flows through** Heaven . . .

H. 282. By a **transflux** of innocence from the Lord.

336. That which was from them was as it were **transfluxant**.

W. 115⁸. If this were not so, the inflowing love and wisdom would . . . **flow through** and not affect.

E. 802². If they did not do this as from themselves, the Divine influx and operation would **flow through** . . .

Flow to. *Alluere.* A.454. 798^o. 842². 940². W.42^o. M.2². T.29². 119². 121². 134. 160². —³. 281. 653^o. 796. 798. 821^o. E.783⁶. 1091. 5M.4.

Flow to. See AFFLUX.

Flow together. *Confluere.* A.2121. D.2762.

Flower. *Flos.*

Flower, To. *Florere, Florescere, Efflorescere.*

Flowering. *Florescentia, Efflorescentia.*

Floretum, Flower-bed. *Floretum.*

A. 828. When they have stolen the **flower** of virginity, they leave them.

— . It is known that it is the first **flower** of love which leads virgins into chaste marriage love, and conjoins the minds of the partners. D.2705. De Conj.126.

1519. Spheres of charity and faith . . . are perceived as odours of **flowers**, of lilies . . .

1621². Atmospheres as of variously coloured **flowers**. 4528².

1629. The dwellings of good and angelic Spirits have . . . long courts . . . the walls of which . . . are decorated with **flowers** and with garlands of **flowers** woven together in a wonderful way.

1807². His eye does not remain fixed on any **flower** . . . but on the things in the other life which they represent.

2296. Little children seen adorned with garlands of **flowers** resplendent with the most pleasant and celestial colours . . . H.337.

—². The **floretum** over the entrance brightened most gladsomely as they came in.

3220. When the Angels are discoursing about the things of intelligence and wisdom, and about perceptions and knowledges, the influx thence . . . falls into representations of . . . paradises, vineyards, forests, meadows with **flowers** . . . which surpass all man's imagination.

3477. The broad way was set with trees and **flowers** . . . but serpents were hidden in them . . . The narrow way was not so adorned to the sight with trees and **flower-beds**, but appeared sad and dull ; yet there were infant Angels in it . . . in paradises and most delightful **flower-beds**, which, however, the Spirits did not see.

3942. With the ancients . . . all fruits and **flowers** were significative.

4301². As the eye is affected with **flowers** . . .

4528. The Societies in paradisaical things . . . see gardens with trees and **flowers** of so many genera and species, that those in the universal Earth are comparatively few . . .

4529. A (botanist) saw there most beautiful plantations and most delightful **flower-beds** of immense extent . . . He strolled through the plain, and not only looked at them one by one, but also gathered them and held them close to his eye . . . He declared that **flowers** of plants are to be seen there in vast abundance, such as are never seen in the world, and are scarcely comprehensible here with any perception ; and that each one sparkles with an incomprehensible resplendence, because they are from the light of Heaven. He could not as yet perceive that the sparkling was from a spiritual origin, and that it was because there is in each one something of intelligence and wisdom . . .

4676. Into the **flower-florida**-of youth.

5115. 'To bud,' that is, to produce leaves and afterwards the **flower**, = the first of the re-birth.

—². The man who is being re-born . . . as a tree, produces leaves, then the **flower**, and finally the fruit ; for he produces such things as are of intelligence, signified in the Word by leaves ; then such things as are of wisdom, which are signified by **flowers** ; and finally such things as are of life, namely, the goods of love and charity in act, which in the Word are signified by fruits.

5116. 'And the **flower** thereof went up' (Gen.xl.10) = the state near regeneration. (For) the **flower** which

buds out from the tree before the fruit—the state before regeneration. . . The leafy verdure represents the first state; the **efflorescence** the second, or the one immediately before regeneration; and the fructification the third. . . Hence it is that the leaves—the things of intelligence, that is, the truths of faith. . . and the **flowers** the things of wisdom, that is, the goods of faith, because these immediately precede regeneration; and the fruits the things of life, that is, the works of charity. . .

[A.5116]². Which of them is there, who, when he sees **flowers** on a tree and on the other plants, considers that it is as it were their gladness, because they are now producing fruits or seeds. They see that the **flowers** precede, and that they last until they have the beginnings of the fruit or seed in their bosom, and thus transfer their sap into them; and if they knew anything about the regeneration of man. . . they would see in those **flowers** a representative of the state of man before regeneration; namely, that at that time the man in like manner **flowers** from the good of intelligence and wisdom, that is, in interior gladness and in beauty; because he is then in the effort to implant those goods of intelligence and wisdom in the life, that is, to produce fruits. . .

562¹. Fragrances as from. . . **flowers** are then smelt.

562². The **flower** of the almond tree—the interior truth which is from good. III.

600⁴. Such scientifics flourished in Egypt.

752⁴. 'For an ulcer **efflorescing** with pustules' (Ex. ix 9).

836². The cherubs, palms, and **flowers** upon the walls of the Temple (1 Kings vi.29)—the providence, wisdom, and intelligence which are from the Lord, thus all things which are of Heaven. . . By the **flowers** was represented the intelligence which is of truth from Him.

848⁰. Like the **flowers** painted on a tablet compared with the **flowers** which are born in a garden. . . 1019⁴.

955³. 'Its **flowers**' (Ex.xxv.31) = the scientifics of truth. . . The reason '**flowers**' = the scientifics of truth, is that **flowers** are things which are put forth, which precede, and in their own way produce the fruits and seeds. . . The case is similar with man as to intelligence and wisdom; the scientifics of truth precede, and in their own way produce the things which are of wisdom with man. . . Hence it is that the scientifics of truth are as **flowers**, and the good of life, which is the good of wisdom, as fruits. . . Hence it may now appear whence it is that **flowers** = the scientifics of truth, and in general truths; and fruits and seeds, goods. III. 956⁴.

1016¹. (In the Second Earth) there are **flower-beds**. . .

1018³. The **flowering** before the fruit corresponds to the state of that age with man when the marriage principle enters the mind, and gladdens it; thus when truth is being conjoined with good. . . Hence it is that the **flowering** before the fruit is compared to the voice and to the joy of the bride and bridegroom.

1077⁰. (In the Fifth Earth) there appeared grassy plains with **flowers**. . .

1083⁴. (On account of the shortness of the years in the Sixth Earth) the fields blossom continually. . .

H. 176. To those who are in intelligence there appear gardens. . . full of trees and **flowers** of every kind. . . They who are in intelligence also walk there, and gather **flowers**, and weave garlands, with which they adorn little children. There are also species of trees and **flowers** there which are neither seen nor possible in the world. . . They see such things, because a garden. . . and **flowers** correspond to intelligence and wisdom.

185. The **flowers** in their beds by their colours presented to view as it were rainbows.

414. They come into the **flower-floem**—of their youth. 489⁷. P.324⁴. M.69². 250². E.1004⁴.

489⁴. They who have loved knowledges, and have thereby cultivated their Rational, and have thus acquired intelligence. . . dwell in gardens, where there appear **flower-beds** and lawns beautifully laid out. . . The trees and **flowers** are varied every day. . . They enjoy these delights because gardens, **flower-beds**, lawns, and trees correspond to knowledges, Knowledges, and the derivative intelligence.

569. The heat flowing from the sun into plantations and **flower-beds** produces vegetation.

Life 46. A tree=man; its leaves and **flowers** the truths of faith. . .

W. 61^e. From the **flowers** in mines.

246^e. By virtue of which conjunction the man begins to blossom spiritually, as a tree in the spring-time.

P. 332². The things connected with man's initiation into the marriage of good and truth. . . are like the blossoms which the tree produces in the spring-time; spiritual truths are the petals of these **flowers**.

R. 875¹³. Behold, the twigs in their hands **flowered**.

936. A tree=man. . . its branches, his sensuous and natural truths; its leaves, his rational truths; its **flowers**, the primitive spiritual truths in his Rational; its fruits, the goods of love and of charity; and its seeds, the man's last and first things.

M. 13². Doors which opened into **flower-beds**.

15^e. See EAGLE.

42⁴. In her hair were inserted **flowers** of gems.

—e. They were carried along. . . among **flower-beds**.

137. Wreaths of **flowers** decorated their heads. . . They wore cloaks and coats of refulgent silk, in which were woven **flowers** most lovely to behold.

—². The deliciousnesses of their conjugal love were represented by the garlands, and also by the **flowers** woven into their cloaks and coats.

—⁷. Where there were married partners in the like **flower** of their age.

183^e. Then upon the heads of some of them there appeared wreaths of **flowers**; and when they asked why, the Angels said, Because they have understood more deeply.

301^e. The internal pleasantnesses of the state of betrothal may be compared to the **efflorescence** of trees before their fructification.

315². Each (speaker) put on a robe of soft wool interwoven with **flowers**.

316². The shrubs and flowers were in pairs, and I heard that such gardens appear round the houses where there are and have been weddings . . .

355³. The Angel said, I have lived with my wife a thousand years, and that in the like flower of my age in which you here see me.

T. 154³. The Word is like . . . a flower-bed . . .

308². Hence it is that there are flowers which open when the sun rises and close when it sets.

392². All things on Earth flower from their conjunction; and so do all things in the human mind flower from their conjunction; but with this difference, that natural heat and light cause the efflorescence on the Earth, but spiritual heat and light the efflorescence in the human mind; and that the latter efflorescence, being spiritual, is wisdom and intelligence.

585². The flowers which precede the fruit are the means of decanting the sap . . . and of separating its grosser from its purer things . . .

D. 358². I was permitted to represent a certain flower . . . If I were to reason from these things about the manifestation of the flower as such, should I not deny that the flower has any existence?

3636. Occurs.

5663. So long as they are virgins there are only flowers in their gardens.

5665. When they see the flowers growing dim in their little gardens, or being changed into worse ones, they also take notice; but if they are changed into better and more beautiful ones, they are glad, because it is a sign that they have been thinking well.

E. 288¹¹. Their joy from instruction in truths and from illumination, is signified by 'to be glad,' 'to exult,' and 'to blossom' (Is. xxxv. 1, 2).

376¹¹. 'The flower of the fading glory . . .' (Is. xxviii. 1) = the truth of the Church destroyed at its birth . . .

458³. 'The flowers' (on the walls of the Temple) = spiritual natural good, which is the good of the Ultimate Heaven. . . But in the supreme sense . . . 'flowers' = His Divine intelligence; for the Divine good united to Divine truth which proceeds from the Lord is received . . . in the Ultimate Heaven as Divine intelligence.

507⁴. That with men there will then not be any scientific truth, nor any spiritual truth, is signified by, 'All flesh is grass, and all its holiness is as the flower of the field; the grass withereth, the flower fadeth' (Is. xl. 6, 7): 'grass' = scientific truth; and 'the flower of the field' = spiritual truth . . .

650³⁰. 'The leaf thereof was beautiful, and the flower thereof was much' (Dan. iv. 12) = the Knowledges and affections of truth and good, and the derivative intelligence.

727¹¹. The reason Aaron's rod blossomed and produced almonds (Num. xvii. 8), was that his rod represented truth from the good of love; and as truth from the good of love alone produces the fruit which is the good of charity, his rod blossomed and produced almonds.

763³. *Flosculus concinnant.*

828². A flower = implantation.

942². The flowering of man before the fruit is from the affection of truth.

1211⁴. There are also flowers of precious stones and of crystals.

De Verbo 19². There was once opened before the Angels a flower as to its interiors which are called spiritual; and when they saw it, they said that there was a whole paradise therein which consisted of things ineffable.

D. Wis. iii. 3. There, love is the heat and wisdom is the light; and therein all things in the Angels live, and blossom around them, entirely according to the union of love and wisdom in them.

Fluctuate. *Fluctuare.*

Fluctuation. *Fluctuatio.*

A. 788. That its fluctuation was thus. Sig.

— . That its fluctuations thus increased. Sig. and Ex.

—³. Therefore converted Jews fluctuate between truth and falsity more than others. . . These are the fluctuations which are here described. 789. 833. 847.

847. 'The waters receding in going and returning' cannot signify anything but fluctuation between truths and falsities. But the nature of this fluctuation cannot be known unless the nature of temptation is known; for such as the temptation is, such is the fluctuation after it. When the temptation is celestial, the fluctuation is between good and evil; when the temptation is spiritual, the fluctuation is between truth and falsity; when the temptation is natural, the fluctuation is between the things which are of cupidities and their contraries.

848. When temptations are over, there is as it were fluctuation . . . (For) when the man's former life . . . is destroyed by means of temptations, after the temptation he cannot but fluctuate between truth and falsity . . . (For) when the former life has been destroyed, and there is such a fluctuation, the man scarcely knows what truth and good are. Examp.

851. The connection of the sense of the letter may seem to imply that by the ark resting is signified a cessation of the fluctuations which follow temptation . . . But fluctuations, which are doubts and obscurities concerning truths and goods, do not so cease, but continue a long time.

857. By these words, as by the former, are signified fluctuations between truth and falsity, but here, that these fluctuations were lessened. In the fluctuations after temptation, the man does not know what truth is, but as they gradually cease the light of truth appears. Ex.

1110². Still, they fluctuate long between truth and falsity.

5783. Fluctuation. Sig.

N. 197⁵. After temptation is over there is at first a fluctuation between truth and falsity.

Fluid. *Fluidus.*

Fluidity. *Fluiditas.*

A. 1381. They are called wandering Spirits, and are

compared to the fluids in the human body which rise up from the stomach . . .

[A.] 1759^e. The fluidity . . . of the speech is from this, that the celestial good in their ideas is such . . . The speech of the spiritual is also fluid, but not so soft and gentle.

4050³. Their reasonings are the fluids there which represent.

5173. The introductions of these fluids (of the body) to uses, represent those inaugurations into gyres.

5563^e. The fluidity which belongs to the form of Heaven is thus arrested.

7486. They know how to make fluid fires.

So26. These kinds of speech are like fluids . . .

D. 242. In internal things the parts . . . are very fluid. (See COHERE, here.)

1727. Their general motion was fluid . . .

2250^e. The less man has from himself . . . or the more fluid he is, the more perfect . . . In the inmost fibres there is nothing but what is fluid, because spiritual.

3024¹. The more fluid it is in man . . . the more easily is he bent by the Lord . . .

3423. Spirits act more fluidly without the attention of man . . .

3459. Such a fibre could not operate at all without its fluid within, as a patient could not without an agent.

3494. The gyre was not so fluid . . .

3496². An influx . . . pearly, but still fluid.

3727^e. See BLOOD.

Fluid. *Latex.* T.491².

Flute. *Tibia.*

Flute-like. *Tibialis.*

Flute-player. *Tibicen.*

A. 2605. Their speech was . . . flute-like . . . H.327.

R. 792. 'A voice or sound of pipers and trumpeters' (Rev.xviii.22) relates to celestial affections. Ex. E.1185.

T. 391³. The Angel said, You answer like one who sings only one note on his pipe . . .

D. 4507. Their speech was almost of a single tone, like a flute-*tibialis major*.

Flux. See FLOW.

Fly. *Musca.*

A. 1594⁴. Occurs. T.335⁵.

7441². It is these (sensuous) falsities which are signified by 'the flies of Egypt' (Is.vii.18). (See FLY-*volare*, here.) 9331⁴. 10582⁴. E.410⁶.

T. 68². Than a fly against a camel.

381. Like flies round the head of a running horse. 590. I.14⁶.

D. 2921b. They would all flee from a single fly. 3749.

3332. I fixed my look on a fly . . .

4394^e. They are likened to flies . . .

4743. Like the flies of a marsh which fly up in a body, and then settle in the marsh.

D. Min. 4779. As easily as if they had been flies.

E. 740¹⁰. See BEELZEBUB.

Fly. *Volare, Advolare, Avolare, Devolare, Evolare, Involare.*

Fly about. *Volitare, Circumvolitare.* (See FLIT.)

Flying. *Volatilis.*

Flight. *Volatus.*

See BIRD-*volucris*.

A. 1834. 'The flying thing came down upon the bodies' (Gen.xv.11)=the evils and derivative falsities which wanted to destroy. 'The flying thing'=falsity. 'A flying thing' in the Word=truth, and also in the opposite sense falsity.

2758². The transformation of caterpillars into flying things.

3901. Birds which fly high . . . =rational things.

7378^e. The fifth degree of their vastation is that they were in falsities from these evils, by which all truth was destroyed: these are signified by 'the baneful flying thing' (Ex.viii.21). (=the falsities of malevolence. 7441-7465.)

7441. The particular kind of falsities which are here signified by 'the baneful flying thing' is (falsities in the extremes of the natural mind, thus in the Sensuous). The same are signified by 'the flies of Egypt' (Is. vii.18) . . . These falsities are compared to such an insect because the things which are there are just like flying things in the air, which obscure interior things, and also inflict injury upon them; for they are for the most part imaginary things, and are fallacies, the reasonings from which are like things based on the air. The baneful flying thing of this kind is mentioned only in Ps.lxxviii.45; cv.31.

—³. All flying things in the Word=intellectual things, and therefore truths, and in the opposite sense falsities. Refs. But flying things of the lowest sort, which are insects, =truths and in the opposite sense falsities which are more ignoble and obscure, such as are those which are proper to the Sensuous . . .

S431. A flying thing=what is spiritual or that which is of faith.

9331. Flying animals and also winged insects=such things as are of thoughts in both senses, thus truths or falsities.

—². In the other life falsities from evil . . . are presented to view as a filthy swarm of insects and of unclean flying things, terrible to look upon according to the species of the evil from which they are. Ill.

9340¹⁰. 'To fly-*involare*-upon the shoulder of the Philistines' (Is.xi.14)=to receive and take into possession the interior truths of faith. (Compare E.433⁷.)

H. 108². They fly in the air as in their Heaven.

—³. All the birds of the air know their food . . . how to build nests, etc. W.353.

110. Flying things according to their species corre-

spond to the intellectual things of both the natural and the spiritual mind.

429^e. From a perception of their stench they fly—*avolant*—to cadaverous and stercoraceous things.

456^e. The soul (supposed to be) something flying in the ether.

W. 40. The idea (men have) of love and wisdom is as of something flying and floating in the . . . ether . . . not being aware that love and wisdom are the subject itself, and that what is perceived outside of it as flying and floating, is only the appearance of the state of the subject in itself.

41. (Thus) sight, hearing, etc., are not any volatile thing . . .

42. Thought, perceptions, and affections . . . are not volatile entities . . .

46. Nor can they think about life, except as a volatile thing . . .

341. Noxious flies fill the atmosphere . . .

346^e. The less perfect animals are birds.

P. 226. Profaners . . . appear to themselves to fly on high . . .

R. 244. See EAGLE. D.2229. E.410⁵.

415. 'To fly in the midst of heaven and say' (Rev. viii.13)=to perceive and understand; and when said of the Lord, to look out for and provide; here, to instruct and foretell.

437. To fly=to perceive and instruct.

561. 'That she might fly into the wilderness, into her place' (Rev.xii.14)=protection while the New Church is as yet among a few. . . 'To fly'=to clearly see, and to look about.

626. 'To fly in the midst of heaven' (Rev.xiv.6)=to look down, to clearly see, and to look out for; here, what is new from the Lord out of Heaven for the Church.

831. 'Saying to all the birds that fly in the midst of heaven' (Rev.xix.17)=all who are in the spiritual affection of truth, and who therefore think of Heaven. . . 'To fly in the midst of heaven'=to clearly see, to attend, and to think.

M. 2. I once saw an Angel flying . . .

136^e. There appeared one from Heaven as it were flying, having two wings at his feet and two at his temples.

514^e. In their cavern they fly about—*circumvolitant*—like spectres; for they are then in phantasy, and phantasy appears to fly. After their flight they rest.

T. 67. Love and wisdom without use are only volatile things of reason, and also fly away—*evolant*—unless they betake themselves to use. The first two separated from the third are like birds which fly over a great ocean, until, wearied with their flight, they fall down and sink.

151^e. As his delight is in Hell he flies down—*devolat*—thither.

D. 3747^e. Dragons are flying serpents.

3911. The Spirit flew out—*evolabat*—thence above the head.

4198. Some flew out—*evolarunt*—from that Hell.

4281. There were a great number of Souls flying about there, who . . . had been vastated . . .

5950. Profaners . . . become like spectres, and appear to themselves to fly about in the air . . . A female profaner has been seen so to fly, and she then has nothing of thought, for she is in infernal phantasy, which is the source of the appearance.

D. Min. 4723^e. Acute reasoners . . . appear flying in ashes . . . —^e.

E. 281. 'To fly'=presence, also view round about; and, when predicated of the Divine, omnipresence.

282. 'To fly,' in the Word, =circumspection and presence, because when a bird is flying on high it sees clearly on every side, and thus is present everywhere by its sight. But when 'to fly' is predicated of Jehovah, it=omnipresence, because omnipresence is infinite circumspection and presence. Ill. 283⁵.

—⁵. 'To fly as a cloud, and as the doves to their windows' (Is.lx.8)=the inquiring into and the searching out of truth from the sense of the letter of the Word.

—⁶. The inquiring into truth, and circumspection as to where to turn, is signified by, 'Who shall give me a wing as of a dove? I will fly away—*avolabo*—where I may dwell' (Ps.lv.6). 'To fly away where I may dwell'=through this to rescue the life from damnation.

—⁷. 'To fly away—*avolare*—like a bird' (Hos.ix.11)=the deprivation of Divine truth.

—⁸. 'To fly towards heaven' (Deut.iv.17)=the circumspection which is of intelligence in Divine things.

—¹⁰. The reason 'to fly,' when predicated of men, =circumspection and at the same time presence, is that the sight is present with the object which it sees . . . Hence it is that 'to fly' is said of the understanding and of its intelligence . . .

375⁴. Hence profaners . . . appear to themselves to fly hither and thither without any thought.

410⁶. There appear in the Spiritual World flying things of various kinds, but they are appearances from the ideas of the thoughts of Spirits; and the baneful flying things among them are of such a kind as flies and bees.

529. 'To fly' (Rev.viii.13)=to enlighten and give understanding.

—². The reason 'to fly,' when predicated of the Lord, =to enlighten, is that 'to fly' is predicated of the understanding and of the extension of its sight round about; and therefore, when predicated of the Lord, 'to fly'=the enlightenment of the understanding. 'To fly,' when predicated of the Lord, =omnipresence, and therefore it also =enlightenment; for wherever the Lord is present there is enlightenment. Ill.

632⁶. The 'birds of heaven' which devoured the seed (Luke viii.5)=falsities . . .

710⁴. 'To fly away' (Hos.ix.11)=to be dissipated. To fly away is mentioned because a bird is mentioned.

1050². They seem to themselves to fly in the air, like dragons.

1100⁴. *Avolatio* occurs.

1201^e. In a higher degree are the birds of the air.

Foal. See under YOUNG—*pullus*.

Foam. See FROTH.

Fodder. *Pabulum*.

3114. 'Straw'=scientific truths; 'even much fodder' (Gen.xxiv.25)=their goods. Ex.

3146. 'He gave straw and fodder for the camels' (ver.32)=instruction in truths and goods. 'Straw'=the truths of the natural man; 'fodder,' the goods there.

5495. 'To give fodder to the ass' (Gen.xlii.27)=to reflect upon scientific; for fodder is the food with which asses are fed, and consists of straw and chaff; and therefore it=all reflection upon scientific, for this is what especially feeds them. 'An ass'=scientific.

5670. 'He gave fodder to their asses' (Gen.xliii.24)=instruction concerning good. 'To give fodder'=to instruct in good; for 'fodder'=the good of scientific truths; and 'to give fodder,' which is to feed,=to instruct in this good. . . The good of scientific is delight from scientific truths. . .

E. 507. As green grass serves animals for fodder, so scientific truth serves men for spiritual nourishment.

Fog. See MIST.

Fold. *Caula*.

A. 415. It signifies the good which comes from the Holy of love, and there is meant the dwelling or fold of cattle. . . Ill. Here, 'folds' and 'pastures'=the goods of love.

983². 'I will bring them to their folds' (Jer.xxiii.3), treats of the Church planted.

T. 383^e. Like a wolf in a fold of sheep.

Fold. *Plicare, Complicare*.

Folding. *Plicatio*.

T. 371^r. The fibres folded together. . .

D. 3393^e. By the foldings of his body. . . thus foldable—*plicabile*. . .

3927. Grievous penalties of folding. . . They were then folded, or by foldings were broken and torn. . .

4012. Occurs. 4087^e.

4093. When I folded my hands I perceived that as it were I did not fold them, but another; and a certain person said that he felt himself folding his hands, instead of me.

6093^e. They folded their lips at various angles. . . but in vain. See T.111⁶.

Foliage. See LEAFY.

Folkes. W.344.

Foller. D.4899.

Follicle. *Folliculus, Follicularis*. W.413².

Follow. *Liquere*. A.744I. 9198^r. 9213^e.

Follow. *Sectari*.

Follower. *Sectator*.

A. 9319. The evils of life are not to be followed. Sig.

—e. Not to follow—*sequi*, or to follow.

T. 798³. The followers of Godoschalcus.

799. The followers (of the three Reformers).

D. 4446. The followers (of Aristotle).

E. 894. The followers of faith alone. 933.

Follow. *Sequi*.

See AFTER.

A. 1737². Conjunction with the Lord is effected by means of temptations, and by means of the implantation of faith in love. . . This alone is 'to follow Him,' that is, to be conjoined with the Lord in the same way as the Lord as to the Human essence was conjoined with Jehovah. T.302.

3191. 'To go after,' or to follow=from guidance or protecting oversight.

3325⁵. To be in innocence is signified by 'to follow the Lamb.'

3816^e. Every affection follows him thither. 7085.

3939². The essence and quality of the beginning is derived and passes into the things which follow.

3957². The life which a man has acquired in the world follows him. 4227. 6977. [7122.] 7295², Ex. 10813. H.364.

8864⁴. That the things which precede will reign in those which follow. . . is evident from. . . the Lord's Prayer. . .

10087⁴. That John 'followed' the Lord signified that those who are in the good of charity follow the Lord, and are loved by the Lord, and do not go back; whereas they who are in faith separated not only do not follow the Lord. . . E.9².

Life 66^e. Therefore the Lord said that he was 'to follow Him' (Mark x.21), by which is meant that he was to acknowledge the Lord as God.

R. 350. Like a universal entering into all the things which follow.

621. 'These are they who follow the Lamb whithersoever He goeth' (Rev.xiv.4)=that they are conjoined with the Lord through love and faith in Him, because they have lived according to his commandments. Ill. E.864.

641. 'Their works do follow with them' (Rev.xiv.13) =as they have loved and believed and thence have done and spoken. By 'the works which follow with them' are signified all the things which remain with a man after death.

826. 'The armies in Heaven followed Him upon white horses. . .' (Rev.xix.14)=the Angels in the New Christian Heaven who are conjoined with the Lord in the interior understanding of the Word. . . 'To follow the Lord'=to be conjoined with Him.

T. 681. See BAPTISM.

E. 383. 'Hell followed with him' (Rev.vi.8)=eternal damnation. . . For 'to follow with him'=to remain therein. . .

864. No one can follow the Lord from himself, but only from the Lord; for the Lord draws the man after

Him who from freedom is willing to follow; but He cannot draw anyone who is not willing to follow Him; for the Lord so operates with him that the man follows Him as it were from himself. . . . For unless it appeared to the man that he follows the Lord as of himself. . . . there would be no appropriation and conjunction. . . .

—². That to acknowledge the Divine Human of the Lord, and to do His commandments is 'to follow Him', is because no others can be conjoined with the Lord. —³, III. 893³. —⁴.

—⁶. From these things it may be evident that 'to follow the Lord' is to be led by Him, and not by self. . . .

901. 'To follow with them' = to be in them; for that which follows with anyone, when it is said of his life, is in him, and is as he is; and therefore it is said 'to follow with them,' and not to follow them.

934^e. To follow the Lord' = to acknowledge Him alone, and to be led by Him.

Follower. *Assecla*.

A. 465⁸. The followers (of Aristotle). —^e. M. 151b. D. 394⁸. 3949. 3955.

6047². The leaders of the Church have said so, and their followers confirm it. —.

W. 267². Macchiavelli and his followers.

T. 159⁶. The followers (of Arius and Socinus). 174². 489. Their followers could not do otherwise.

D. 472⁸. The followers (of Wolff).

5915². The followers (of Luther).

E. 791^e. A heresy is believed by its followers to be truth.

De Just. Title. A conversation with Calvin and fifty of his followers. . . .

Folly. *Insipientia*.

Foolishly. *Insipide*.

A. 2568⁴. The one leads to all folly and insanity.

3938⁵. Hence come folly and insanity.

H. 505. He then acts foolishly and insanelly.

D. 3703. Ratiocination is the height of folly.

Foment. *Fomentare, Fomentum*.

Fomentor. *Fomentator*.

A. 5715². As a fomenting cause.

P. 250³. Such a fire could not exist with the good, unless it is fomented. . . .

278a⁵. All evil which does not appear foment itself. . . .

M. 360^e. They are like so many foment. . . .

D. 4571. A sick man summons fomentors (that is, evil Spirits who increase his febrile heat).

Fontanel. *Fontanella*. A. 10381. D. 1675.

Food. *Alimentum*.

A. 5392^e. Like foods introduced into the stomach. . . .

A. 5960. 'Food for his father by the way' (Gen. xlv. 23) = interior truth for spiritual good meanwhile. 'Food' = interior truth; for this comes forth from the truth of good and the good of truth which are signified by corn and bread; moreover, interior truth is the food for spiritual good.

932⁸. The Word in its ultimate. . . . is described by the clothing and meat of John the Baptist.

—⁹. The foods in the other life are represented according to the longings for knowledge and wisdom. Hence it is. . . . that food or food-cibus = spiritual nourishment. Refs.

M. 133. Man does not (at birth) know any food-alimonia—that is good for him.

Ad. 965. Foods themselves are the Knowledges of things. . . .

E. 750¹⁶. 'Is not the soul more than meat?' (Matt. vi. 25) = spiritual nourishment. . . . 'Meat' = the good and truth from which there is nourishment.

Food, Meat. *Cibus*.

Feed. *Cibare*.

Feeding. *Cibatio*.

A. 56. The celestial man is delighted solely with celestial things, which, as they agree with his life, are called celestial meats. The spiritual man is delighted with spiritual things, which, as they agree with his life, are called spiritual meats; and the natural man in like manner with natural things, which, as they are of his life, are called meats, and are chiefly scientific. As the spiritual man is here treated of, his spiritual meats are described by representatives. Enum. His natural meats are described in the following verse.

57. 'Fruit' is what the Lord gives to the celestial man; but 'seed producing fruit' is what He gives to the spiritual man, and therefore it is said, 'The tree producing seed to you it shall be for meat' (Gen. i. 29). That celestial meat is called 'fruit from a tree' is evident from the following chapter. . . . and from Ezek. xlvii. 12. . . . But that spiritual meat is called 'the herb,' is declared in Ps. xxiii. 2.

58. The natural meat of the same is here described (Gen. i. 30). It treats of both his natural and his spiritual meat in Ps. civ. 14.

59. In the time of combat the evil Spirits. . . . leave the man nothing for food-*escae*, except what is compared to the vegetables and the green herb; but the Lord gives him food in addition which is compared to the herb yielding seed, and to the tree in which is fruit, which are the food of tranquillity and peace, with their delights and happinesses; and this at intervals.

276. 'Bread' = everything spiritual and celestial which is angelic food. For if they were destitute of this they would not live, any more than a man who was destitute of bread or food. . . . That what is celestial and spiritual is angelic food, is evident from Matt. iv. 4.

677. As to the food of the man who is to be regenerated, the case is this. Before man can be regenerated, he must be instructed in all those things which may serve as means. . . . These things are food. . . . But every

man has his peculiar, and as it were proper **food**, which is provided for him by the Lord before he is regenerated.

[A.] 678. 'Take thou unto thee of all **food** that is eaten' (Gen. vi. 21) = goods and delights . . . for goods and delights constitute the life of man; and truths not so much, for truths receive all their life from goods and delights; everything scientific and rational . . . is insinuated by means of good and delight, which, as his soul lives and is supported from them, are called **meats**, and are **meats**, for without them the soul of man cannot live at all.

680. That goods and truths are the genuine **meats** of man may be evident to everyone, for he who is destitute of them has no life, but is dead; the **meats** on which his soul is fed when he is dead are delights from evils, and pleasantnesses from falsities, which are the **meats** of death, and also delights from bodily, worldly, and natural things, which have nothing of life in them. Moreover such a man does not know what spiritual and celestial **meat** is, so that the **meat** or bread mentioned in the Word he supposes to mean bodily **food**. (Examp. from the Lord's Prayer.)

—². The Lord Himself clearly teaches what is signified in His Word by '**meat**' and '**bread**' . . . 'Labour not for the **meat** which perisheth, but for that **meat** which endureth unto eternal life, which the Son of Man giveth unto you' (John vi. 27).

—⁴. That '**meat**' in the Word = nothing else than spiritual and celestial **meat**, which is faith in the Lord and love. III.

681. What celestial and spiritual **meat** is may be perfectly well known in the other life. The life of Angels and Spirits is not supported by any **meat** such as there is in the world, but by every word that goes forth from the mouth of the Lord, as He Himself teaches, (Matt. iv. 4). Fully ex.

—^e. If Angels, Spirits, and men were deprived of this **meat**, they would instantaneously expire.

995. 'It shall be **meat** for you' (Gen. ix. 3) = the delight thereof which they should enjoy; (for) every pleasure not only affects man, but also supports him, like **food** . . . The delight in which there is good from the Lord is alone alive . . . therefore it is here said, 'Every creeping thing which is alive shall be to you for **meat**,' that is, for enjoyment.

1460³. 'To break the staff of bread' = to be deprived of heavenly **food-victa**; for the life of good Spirits and Angels is supported by no other **food** than the Knowledges of good and truth, and the goods and truths themselves. Hence comes the signification of 'hunger.'

1480. The spirit is greatly delighted with knowledge . . . it is its **food**, with which it is supported and refreshed, as the outward man is by earthly **food**. This **food-victus**, which is of the spirit, is communicated to the external man, to the end that the external man may be adapted to the internal. But these **foods** succeed each other in the following order; celestial **food** is all the good of love and of charity from the Lord; spiritual **food** is all the truth of faith; on these kinds of **food** the Angels live. From these there comes forth a **food** which is also celestial and spiritual, but is a lower angelic **food** on which live angelic Spirits. From this again there

comes a celestial and spiritual **food** still lower, which is that of reason and the derivative knowledge, and on this live good Spirits. Lastly, comes bodily **food**, which is proper to man while he lives in the body. These **foods** correspond to each other in a wonderful manner; and hence it is evident why and how knowledge is so pleasing to itself . . .

1695. 'They took all their **food**' (Gen. xiv. 11) = that they were deprived of the power of thinking falsely.

— The celestial, spiritual, and natural **food** which they enjoy in the other life . . . correspond to the **food** of the body, and are here represented in the Word by '**food**,' and are called '**food**.' But the **food** of evil and infernal Spirits is what is contrary to wisdom, to intelligence, and to true knowledge, which is all falsity. With this **food**, wonderful to say, evil Spirits are supported. The reason is that it is their life . . .

1973^o. Spirits have not the sense of taste, but instead of it a desire, like an appetite, of knowing and learning. This is as it were their **food** with which they are nourished. How they are tortured when this **food** is taken away, may appear from the following example.

2135². The **meats** here mentioned = the celestial and spiritual goods specified in the explication.

2165. See BREAD.

2187. These feasts . . . represented heavenly **food**.

2838^e. As the Divine Human of the Lord signified heavenly **food**, which is nothing else than love and charity together with the goods and truths of faith, this **food** in the Heavens is given to the Angels every moment by the Lord . . .

2930⁴. '**Meat**' (Lam. i. 19) = wisdom and intelligence.

3085^e. The things contained in the internal sense are among the delicious things of the Angels, because heavenly **food** is nothing else than everything which belongs to wisdom and intelligence . . .

3114. As '**camels**' = the natural man as to the general scientifics therein, his **food**, here signified by '**straw**,' must be scientific truths, for he has no other **food** which is the **food** of his life. This is the source of his nonnourishment, and if such **food** were to fail him—that is, knowledge—he would not subsist. That this is the case is evident from the life after death; for then such things, with Spirits, take the place of **food**. Refs.

3570⁵. It is the soul which gives to the body the appetite for **food** . . . The **foods-cibaria**—are introduced by means of the delight of the appetite and of the flavour, thus by means of external good; but the **foods-cibaria**—which are introduced do not all enter the life; some serve as menstrua for digestion, some for tempering, some for opening, some for introducing into the vessels; but the good ones are introduced into the blood . . . The case is similar with the Rational and the Natural; the longing and affection for knowing truth correspond to appetite and relish, and scientifics and Knowledges correspond to the **foods-cibariis** . . .

3596^o. **Food** in general = the things which are of love and charity, that is, the same as celestial and spiritual **food**.

3832². That which is called spiritual and celestial **food**. Sig.

4459^b. He also who is in internal things has pleasure in these things, but his reigning affection is that his body may be pleasureably nourished with food for the sake of his health . . . But to the celestial man, bodily food is a means for the enjoyment of spiritual food, and spiritual food is a means for the enjoyment of celestial food; and as they ought so to serve, these foods also correspond; and hence they are called foods.

4792. As food and nutrition correspond to spiritual food and nutrition, taste corresponds to the perception and the affection thereof. Spiritual food is knowledge, intelligence, and wisdom; for Spirits and Angels live from these things, and from these they are nourished; and they long and have an appetite for them, as men who are hungry do for food . . . Wonderful to say, by means of this food they grow up . . .

4926^c. 'The food with which the garners are full' (Ps. cxliv. 13) = spiritual food, that is, truth and good.

4976. Natural truth bears the same relation to its good as . . . drink does to meat; water or drink causes bread and meat to be diluted . . . In like manner they correspond; for in the other life man is not nourished by any natural meat and drink, but by spiritual meat and drink; spiritual meat is good, and spiritual drink is truth; and therefore wherever 'bread' or 'food' is mentioned in the Word, the Angels understand spiritual bread or food, namely, the good of love and of charity; and where 'water' or 'drink' is mentioned, they understand spiritual water or drink, namely, the truth of faith. From this may be seen what the truth of faith is without the good of charity . . .

5144. The reason 'baskets' = voluntary things, is that they are vessels to contain meats, and because meats = celestial and spiritual goods . . .

5147. 'Of all Pharaoh's meat' (Gen. xl. 17) = full of celestial good for the nourishment of the Natural. 'Meat' = celestial good (because) it was in the highest basket.

—³. The reason 'meat' = celestial good, is that the meats of the Angels are nothing but the goods of love and of charity; by these they are not only vivified, but are also refreshed . . . That such things yield nourishment for man's spirit when material meats yield nourishment for his body, may also be evident from the fact, that food without delights is of little avail, but with delights it nourishes; it is delights which open the ducts that convey [the chyle] into the blood . . . These delights with the Angels are the goods of love and of charity; from which it may be concluded that these are spiritual meats, which correspond to earthly meats; and as meats are goods, so drinks are truths. III.

5174. The aliments or meats in the stomach are violently moved in many ways, in order that their interior things may be extracted. (The correspondence of this.) D. 1035.

5175. When a man . . . enters the other life, his life is like the food, which is softly received by the lips . . . D. 1742.

— . The foods which are soft, and in which there is what is sweet, oily, and spirituous, are at once received by the veins . . . whereas the foods which are hard, or

in which there is what is bitter, foul, and but little nutritive, are . . . swallowed down into the stomach, and are there castigated by various methods . . . and those which are still harder . . . are detrued into the intestines. (The correspondence of this.)

5293. 'Let them gather all the food' (Gen. xli. 35) = all things which are of use. . . In the internal sense 'food' properly = the things which nourish man's soul, that is, which nourish him after the life of the body; for he then lives as a Soul or Spirit, and no longer needs material food . . . but spiritual food, which food is everything that is of use, and everything that conduces to use. That which conduces to use is to know what good and truth are, and what is of use is to will and do them. These are the things with which the Angels are nourished, and which are therefore called spiritual and celestial foods. The mind of man, where are his interior understanding and interior will, or where are the intentions and ends, is nourished with no other food even while he lives in the body; material food does not penetrate thither, but only to the things of the body, which that food supports, to the end that the mind may enjoy its food at the same time that the body enjoys its food, that is, that there may be a sound mind in a sound body. The reason why 'food' in the spiritual sense is everything which is of use, is that all the knowledge, the intelligence, and the wisdom of man, and thus all his will, ought to have use as the end . . . That 'food' in the internal sense is everything which is of use, is evident from these words of the Lord . . . 'I have meat to eat which ye know not of. The disciples said one to another, Hath anyone brought Him to eat? Jesus said unto them, My meat is to do the will of Him that sent Me, and to perfect His work' (John iv. 32-34). 5297.

5340. 'Gathered all the food of the seven years' (Gen. xli. 48) = the preservation of truth adjoined to good, multiplied in the first times. . . 'Food' = all that by which the internal man is nourished; and that this is good and truth, may be evident from the correspondence of the earthly food with which the external man is nourished, with the spiritual food with which the internal man is nourished. Here, therefore, it is truth adjoined to good.

5342. 'He bestowed the food in the cities' (id.) = that he stored up truths adjoined to good in the interiors. Ex. 5343.

5360. The reason 'famine' = this failure, or desolation, is that there is no other celestial and spiritual food except good and truth; these are the things with which Angels and Spirits are nourished . . . and therefore to these correspond material foods . . .

5426. 'To buy food' (Gen. xlii. 7) = to appropriate the truth of good.

5435. 'To buy food are thy servants come' (ver. 10) = to be appropriated to the Natural by means of good. . . 'Food' = celestial and spiritual good, and also truth adjoined to good; here, therefore, truth to be adjoined to the Natural by means of good, thus to be appropriated.

5576. Famine in the Spiritual World . . . is famine for such food as nourishes their minds; this food is to

understand truth and to relish good; which food is called spiritual food; and, wonderful to say, the Angels are nourished by this food. This has been made evident to me by the fact (that little children there grow up as they are instructed), and also by this, that the Angels continually long for the things of intelligence and wisdom . . .

[A. 5576]. That to understand truth and to will good are spiritual food, may be evident to everyone who reflects. He who enjoys material food for the nourishment of the body, is better nourished by such food, if at the same time he is cheerful in spirit, and is engaged in conversation about such things as are favourable thereto; a sign that there is a correspondence between the spiritual food of the mind, and the material food of the body. Moreover, he who is longing to fill his mind with such things as are of knowledge, intelligence, and wisdom, begins to be sad and anxious when they are withheld from him, and, like one in hunger, to long to return to his spiritual food, and thus to the nourishment of his soul.

—⁴. That it is spiritual food which nourishes the soul, as material food does the body. III.

—⁵. Therefore, 'food,' in the supreme sense, that is, when predicated of the Lord, = the good of the Divine love of saving the human race. This is the food which is meant by . . . 'I have meat to eat which ye know not of: My meat is to do the will of Him that sent Me, and to perfect His work.'

5579. In the Spiritual World . . . they are satisfied with truths and goods, for these are food to those who are there; and when these have ceased to be of use, they again come into want. This is like the nourishment of man by material food; when this food has ceased to be of use, hunger comes again.

—^e. For when these things are hungered for, they yield better nourishment; as material food does to a hungry man.

5582. 'Return ye, buy us a little food' (Gen. xliii. 2) = that in order to live they should acquire the good of spiritual truth. . . 'Food' = the good of truth; here, the good of spiritual truth, for this good is treated of in what follows. 5588. 5655.

5706. All foods = goods; and drinks of every kind = truths.

5733. 'Fill the wallets of the men with food' (Gen. xliv. 1) = (influx from himself) into the Natural with the good of truth.

5820. 'Return ye, buy us a little food' (ver. 25) = that the good of truth is to be appropriated. . . Spiritual food is, in general, all good; specifically, however, it is the good which is acquired by means of truth, that is, truth in will and act, for this becomes good . . . and is called the good of truth. 5893.

5915. To this sustenance (by the influx of good and truth from the Lord) corresponds the sustenance of the outward man by food and drink; and therefore by food is signified good, and by drink truth. Moreover, the correspondence is of such a nature, that when a man is being fed with food, the Angels with him are in the idea of good and truth; and, wonderful to say, with a difference according to the species of the food; and therefore when a man is receiving the bread and wine

at the Holy Supper, the Angels with him are in the idea of the good of love and of the good of faith . . .

—². That the soul of man . . . is supported by spiritual food and drink, is evident from . . . 'Man doth not live by bread alone, but by every utterance of the mouth of Jehovah doth man live' (Deut. viii. 3; Matt. iv. 4). 'The utterance of the mouth of Jehovah' = the good and truth which proceed from Him. And also from, 'Labour not for the meat which perisheth' . . .

6078. The soul longs for scientific truth as the body does for food . . . The correspondence (of food with scientific) manifests itself with a man when he is being fed with foods; for if this takes place while he is speaking and listening, the vessels which receive the chyle are opened, and he is more fully nourished than when he is alone. Spiritual truths, and instruction in them, would have the same effect with men, if they were in the affection of good. That truths nourish the spiritual life, is especially manifest with the good Spirits and Angels in Heaven; they are in a constant longing to know and to be wise, and when this spiritual food is wanting, they are in desolation, languor, and hunger . . . But in order for scientific to yield healthful nutrition to the soul, there must be in them life from the goods of truth; otherwise, the scientific does indeed support the interior life of man, but only his natural life, and not his spiritual life.

6110. Truths and goods, and the Knowledges of them, constitute the spiritual life of those who are in Heaven, for they are the spiritual and celestial foods with which they are nourished. These foods are given them daily by the Lord: when it is morning with them, goods are supplied; when it is mid-day, truths are supplied; but when it is evening, they fail, and this until the . . . morning again. Meanwhile, they are kept in appetite, which is of such a nature, that they long for those things more than a hungry man does for food on earth . . .

6118. 'Bread,' in general, = all food, (thus) spiritual life; for food in general, in the spiritual sense, is all the good of love and also all the truth of faith; these two being what constitute spiritual life.

6159. 'For your food, and for those in your houses' (Gen. xlvii. 24) = that thus the good of truth may be in each and all things. 6160.

6502⁵. 'Food' = goods and truths themselves. Refs.

6576. Spiritual food is knowledge, intelligence, and wisdom, thus truth and good. Refs. H. 340 (rr). 356, App. II.

8352². The nourishment of the spiritual life is good and truth . . . If there is a deficiency of good it is like a deficiency of food, and if there is a deficiency of truth it is like a deficiency of drink . . . for food corresponds to good, and drink to truth; and on account of this correspondence, food and drink nourish the body better and more suitably, when at supper or dinner a man is at the same time in the delight of conversation with others about things he loves, than when he sits at table alone . . . When a man is in the latter state, the vessels in him which receive the food are constricted; but when he is in the former state they are open. Such are the effects of the correspondence of spiritual food and

natural food. It is said the delight of conversation with others about things he loves, because everything of that kind has relation to good and truth . . .

8378. (The inhabitants of Jupiter) said that they do not prepare food according to taste, but chiefly according to use; they added that useful food is to them savoury. (A conversation among Spirits on this subject.) D.596.

8408^e. By food and all the kinds of it are signified such things as nourish the soul, thus the affections of good and truth. Refs.

8540. By the things which belong to food are signified goods.

8562. He who is in spiritual life longs for the support of it by such things as are called heavenly foods and drinks, which are the goods and truths of faith . . .

—2. Good has a constant appetite for truth . . . This is like food, which, without drink, is of no avail for the nourishment of the natural life. Moreover, food has an appetite for drink, with which it may be conjoined, in order to be of use. 9206². Life 40. T.367⁶.

9003. See FOOD-victus.

9052. The reason 'teeth'=(the exterior Intellectual, and thence natural truth) is that they grind up like a mill, and thus prepare, the food which is for the nourishment of the body; here, the food which is for the nourishment of the soul; (which is) intelligence and wisdom. This is first received, ground up, and prepared by means of the Knowledges of good and truth in the Natural. That intelligence and wisdom are what is called spiritual and celestial food. Refs.

9139². Hence it is that the goods of love and the truths of faith are called in the Word foods and drinks; moreover, in this sense they are heavenly foods and drinks. Refs.

9192⁷. See FALSITY.

9210⁵. 'To impose the usury of food' (Deut.xxiii.19) = to lend the goods of truth for the sake of gain. . . 'Food' = the good of truth. Refs.

9396³. Heavenly food is all the good of love and of charity; and heavenly drink is all the truth of faith from that good.

9527. These things are signified by 'a table,' because by foods are signified the celestial things which are of the good of love and faith, and thus intelligence and wisdom; which are also called heavenly foods in common conversation, and are, moreover, meant by 'foods' in the Word. Refs. . . These things are sometimes presented to view in Heaven by a table, on which are foods of every kind.

10283⁶. See FIRE.

10362². 'To prepare food (on the Sabbath day)' = to teach themselves from their Own intelligence.

10385. Concerning food (the Spirits of the Sixth Earth) said that they eat fruits and vegetables, and drink milk with water.

H. 111. The foods which are from (plants), especially those which are from the harvested grain of the field, correspond to the affections of good and truth, because

these nourish the spiritual life as earthly foods nourish the natural life.

C. J. 77. (The Africans in the Spiritual World) told me that their little children frequently ask their nurses for food, saying that they are hungry; and when foods are set before them, they examine and taste them to see whether they are suitable, but eat little; and from which it is evident that it is spiritual hunger, which is a longing to know genuine truths, that causes this. D.6095.

L. 27. 'Meat' (John vi.27)=all the truth and good of doctrine from the Word, thus from the Lord.

W. 334. The Angels are nourished gratis, for food is given them daily.

370^e. Hence . . . man requires to be nourished by material food.

P. 321⁷. It is like the pleasure in the appetite for food which a man has once found to be wholesome for him.

R. 122. Good without truths is like bread and food without wine and water, which do not nourish.

153⁷. As they do their work, so they receive food . . . —¹⁰. 531⁴. E.1194².

—7. The foods there are like the foods in our world, but are from a spiritual origin; and they are given to all from Heaven by the Lord according to the uses which they perform; but they are not given to the idle, because they are useless.

224³. There is no animal which does not know the food of its own life when it sees it; and as man is a rational and spiritual animal, he sees the food of his life, not that of his body but that of his soul, which is the truth of faith, provided he hungers for it, and seeks it from the Lord.

M. 6⁵. In Heaven equally as in the world there are meats and drinks.

—^e. Heavenly food in its essence is nothing but love, wisdom, and use together, that is, use through wisdom from love; on which account to everyone in Heaven there is given food for the body according to the use which he performs . . . E.1226².

D. 178. On the food and drink of Spirits. . . Their food and drink are spiritual, namely, they constantly long to know whatever comes up, and are scarcely ever content. The food of the celestial Angels is love, and at the same time the intelligence of truth and good . . . The food of Spirits, who are affections of speaking, consists of a number of affections according to their nature; and their drink is the cupidities of knowing . . . 1055. 1056.

1055. All Knowledges are spiritual foods; but the quality of them is Known from the end. Ex.

2084. That kinds of repugnance are observed among those who partake of foods which are repugnant to them.

3564. That the Knowledges of faith are the food of Spirits.

—^e. (Thus) the Knowledges of truth and the affections of good are the true foods of Spirits.

3566. See EAT.

[D. 3566]^e. As there are Spirits with every man, and they do not know that they are Spirits separated from the man, they, together with the spirit of the man, enjoy their food, when the body of the man enjoys its food.

4117. (How a man can persuade himself to like any kind of food.)

4729. See Doc.

6046. They (who are in faith alone) have little food, because food corresponds to intelligence, which they have not.

6088. On food in the Spiritual World. J.(Post.)341.

— They eat and drink there as in the natural world, but all the food there is from a spiritual origin, and therefore is not prepared, but is given daily. When it is dinner-time and supper-time, there appears a table with foods . . . and it disappears when they have dined or supped.

—². All are fed according to their functions . . . food is given to everyone according to the works which he performs: he who has no employment, business, or work, receives no food, but begs. I have seen great people so begging because they did not want to work, and ladies of distinction too. I have seen great people who in the world had lived in splendour, receiving nothing but bread and milk, and when they complained that they did not receive more, they were told that they had not done any work, and that no food is given to the lazy and those who pass their time in idleness; and so they were reduced to perform some low employment in order to be fed. They also go to those who labour, and eat with them by begging for it, but this does not last long. Bread can be bought in the proper places, but not food . . .

—⁴. In the Hells all are driven to their works, and they who do not work receive no food, garments, or bed. J.(Post.)230.

—⁵. The food cannot be preserved until the morrow: there is a maggot bred in it as in the manna . . . J.(Post.)337.

—⁶. As the food is from a spiritual origin, and is in itself spiritual, and as Spirits and Angels are men, and are endowed with a spiritual body, therefore such spiritual nourishment is of service to them . . . And as all things which appear in the Spiritual World correspond to the affections and thence to the thoughts of the understanding . . . food is given only according to correspondences . . .

—⁷. I have seen their food as manifestly as the like food in our world, food of every kind, together with various dainties. There are also table ornaments which cannot be described in natural language.

D. Min. 4613. If anyone believes that a food which he has loved is injurious to him, and then on principle abstains from that food, he at last abhors it.

E. 235. The food which man takes corresponds to Knowledges. . . That 'food' from its correspondence = Knowledges and the derivative intelligence. Refs. Because Knowledges nourish the internal man: or spirit, as foods nourish the external man or body. Refs.

314⁷. 'He fed on the produce of the fields' (Deut. xxxii. 13) = that they were instructed in all truth and good.

329². Spiritual food is all the good which is communicated and given to man by the Lord; and spiritual drink is all the truth which is communicated and given to man by the Lord.

—³. Spiritual nourishment is from the good and truth which proceed from the Lord, as all the nourishment of the body is from food and drink; and therefore there is a correspondence between them, which is of such a nature that wherever anything of food or that serves for food is mentioned in the Word, good is meant; and wherever anything of drink or that serves for drink is mentioned, truth is meant.

336⁷. 'Garners' and 'food' (Ps. cxliv. 13) = the goods and truths of the Church; for spiritual foods are the Knowledges of truth and good, through which comes intelligence.

374². That foods of every kind = spiritual food, thus the things which belong to knowledge, intelligence, and wisdom, and therefore the good and truth from which these come. Refs. 375³⁷.

386. Food and drink = all things which nourish and support the spiritual life, which in general are the Knowledges of truth and good . . . Moreover, natural foods correspond to spiritual foods; as bread to the good of love, wine to the truths thence derived, and all other meats and drinks, to their own goods and truths in special.

—². 'The food of fire' = consumption by the love of evil.

—⁸. 'To be meat for the beast of the earth' (Jer. xvi. 4) = damnation through evils.

388⁷. 'To become meat' (Ezek. xxxiv. 5) = to be consumed.

413³. Those belonging to the Church, who possess all spiritual food, or knowledge of good and truth from the Word. Sig.

430¹⁵. Feeding = spiritual nourishment by the Lord.

475⁶. A platter is a containant of food, and . . . food has a like signification to bread, namely, good.

514¹¹. 'Meat' (Ps. civ. 27) = knowledge and intelligence.

537¹⁹. By spiritual food is meant instruction in truths and goods, whence come intelligence and wisdom.

617⁴. When the Lord wills, spiritual food, which is also real food for Spirits and Angels, is turned into natural food. Ill.

—¹⁴. 'To feed with the heritage of Jacob' (Is. lviii. 14) = to endow with all things of Heaven and the Church.

622. By food is signified everything which nourishes the soul.

650³⁰. 'In it was meat for all' (Dan. iv. 12) = the heavenly nourishment which is from good and the derivative truths.

—³⁷. 'The meat which is cut off from the house of God' (Joel. i. 16) = the spiritual nourishment which is from the truths which are from good.

730²⁰. Instruction by the Lord is signified by feeding. Ill.

—³⁵. That the Lord meanwhile supports man with spiritual food and drink, which are the goods and truths

of Heaven, is signified by His **feeding** them with manna . . .

739⁸. 'Good for food' (Gen.ii.9)=that which conduces to the nourishment of the mind.

794³. **Food**=the good of the Word and of doctrine. 960¹³.

990. By **foods** and **drinks** are signified the goods and truths which nourish the natural mind.

1084³. (The economy of the **food**.)

—⁶. As the **food** of the body . . . corresponds to the **food** of the soul, which is knowledge, intelligence, and wisdom.

1193^e. By **food** is meant everything internal which nourishes the soul.

J. (Post.) 337. On **foods**.

338. Some are fed at the tables of others, but they who are evil and idle sit at the table and do not see the **food**.

Inv. 56. Hence (after His resurrection) the Lord ate and drank with the disciples from natural **foods**.

Food. *Esca*.

A. 58. 'Every green herb for meat' (Gen.i.58).

59. The reason the green herb alone is here mentioned as **food** for the natural man. Ex. (See **FOOD-cibus**, here.)

H. 479⁵. As animals . . . know their own **foods** . . . P.317^e.

P. 233³. The memory may be compared to the ruminatory stomach of some animals, into which they swallow their **foods**, and which, so long as they are there, are not in their bodies . . .

Food. *Victus*.

A. 1480. See **FOOD-cibus**.

3478². In (the bread of faces) they perceived the **food** by which the Angels live, thus celestial and spiritual love with their happinesses.

3957⁴. Man there leaves behind him . . . cares for **food** . . .

6936. Everyone ought to take thought for his body in respect to **food** and **clothing** . . . to the end that there may be a sound mind in a sound body; and everyone ought to take thought for his mind in respect to **food**, namely, in respect to such things as are of intelligence and wisdom, to the end that it may thus be in a state fit for serving the Lord; he who does this takes good thought for himself to eternity. T.406.

8956. (The inhabitants of Saturn) are but little solicitous about **food** and **clothing**; they eat-*rescuntur*-fruits and vegetables of various kinds, which their Earth produces.

9003. 'Her **food**, her raiment, and her duty of marriage, shall he not diminish' (Ex.xxi.10)=no deprivation of the interior life, which is 'food,' nor of the exterior life, which is 'raiment' . . . 'Food'=the sustenance of the interior life; for **food**, that is, **food-cibus** and **drink**, in the spiritual sense,=the Knowledges of good and truth; **food-cibus**, the Knowledges of good,

and **drink**, the Knowledges of truth; and therefore 'food'=the things which nourish the spiritual life of man. Refs.

10160. What need is there of more, said (the Spirits of the Second Earth), than to have **food** and **clothing**?

P. 220⁵. Temporary things . . . relate to the necessities of man, which are **food**, **clothing**, and **habitation**. These are put off . . . by death, and such things are put on as are like them in respect to the external appearance, but not as to . . . the essence.

R. 153¹⁰. As they labour, so is **food** given them from Heaven.

D. Love xii³. The necessities of life which are given gratis by the Lord, and which come forth in a moment, are **food**, **clothing**, and **habitation**, which exactly correspond to the use in which the Angel is.

Fool. Fatuus.

Foolish. Fatuus.

Folly. Fatuitas.

See under **STUPID**.

A. 1644. These more subtle evil Spirits . . . are like **fools**.

3834^e. Like an **ignis fatuus**. 4419².

4214². The other comes from **foolish lumen**.

—³. The case with **foolish lumen** there. Ex.

—⁴. Such is the case with those who are in **foolish lumen** . . .

5128^e. The things in the centre are in . . . a **fatuous lumen**, like that from a charcoal fire.

10675^e. He who sees only from the world, sees from a **foolish lumen**.

H. 54^e. When in Heaven (these Spirits) became like **fools**.

464⁴. Some of those (who had crammed the memory only) were stupid, some were **fools** . . .

481². They who are corporeal loves are stupid and as it were **fools**.

506². They who have lived in evil . . . and have consequently denied the Divine . . . in the other life appear . . . like **fools**. Des.

S. 118. They who ascribe all things to their Own intelligence . . . at first become like drunkards, afterwards like **fools**, and at last stupid. T.276^e.

W. 162. From this may be seen the **folly** of those who ascribe all things to nature.

P. 98. Every man, unless born silly, or excessively stupid, can attain to reason and freedom themselves.

—². Freedom and rationality themselves cannot exist with those who are **fools** from birth; nor to those who have become **fools** afterwards, so long as they remain **fools**.

318⁸. The difference is as that between **fatuous** light and genuine light; and, in the Spiritual World, **fatuous** light is of such a nature, that when genuine light flows in, it is turned into darkness; such **fatuous** light exists with many in Hell . . .

R. 566². They were told that they see it in **fatuous**

light. They asked what **fatuous** light is; and were informed that **fatuous** light is the light of the confirmation of falsity . . . —³.

M. 77⁵. If they are whoremongers, they are cast out into the **fatuous** lights of the south, (which are) falsifications of truth.

252. Actual foolishness—*stultitia*, and **silliness** (a cause of lawful separation).

269. While men are in (their natural concupiscence), they are like **fools**, and yet seem to themselves to be wise in the highest degree. From this **folly** they are by turns let into their Rational, which, with them, is in externals . . .

I. 4¹. Into what blindness, thick darkness, and **fatuity** they may fall . . . Into **fatuity**, because the man still thinks, but from natural things concerning spiritual . . . thus idiotically, foolishly—*stulte*, and **fatuitously-fatue**.

T. 40². Then all that he thinks, reasons and speaks about God, Heaven, and the Church, is done in **folly**, because in darkness . . . For . . . when the lumen of the world is separated from the light of higher things, it is **fatuous** light, in which falsities appear like truths . . .

69. Into the **fatuous** light of Hell.

94⁶. Becomes sensuous corporeal, which, regarded in itself, is **fatuous** light.

110. I saw an **ignis fatuus** in the air . . . When the Sun rose it disappeared, as is the case with all **fatuous** fire.

135³. I thought to myself, What **fatuity**! 137⁷.

155. It may appear clear from confirmations: but this is from **fatuous** light . . .

169. What is speech then but **silly**!

176. They open their eyes to sensuous things, which are in the **fatuous** light of the bodily senses.

335. I saw **deceptive** lights in diverse forms . . .

346⁶. Nyctalopia is sight in the dark from a **deceptive** light.

385³. This cold emanated from the **fatuous** light of their faith . . . After sunset travellers see such a **fatuous** and cold light.

484. Who does not see the inanity, I do not want to say the **folly**, in these things!

503⁹. What madness to speak so! It is **folly** upon **folly**.

758⁶. It is not Known whether the light is **fatuous**, such as exists in dreams . . .

759². A falling star is a meteor composed of **fatuous** light. . .

—³. What lunatic does not believe his own **folly** to be wisdom, and wisdom to be **folly**? Who can by eyesight distinguish the false light of rotten wood from the light of the moon?

D. 2934. Their **fatuous** state was such . . .

3950⁶. Occurs. 3955. 4748⁶. 4751. —⁶. 4847¹. 5011. 5201. 5479. 5935. **D.** Min. 4664. **J.** (Post.) 246. 248. 249. 350.

E. 252⁸. The prudent and **foolish** virgins = those who are in faith from love, and those who are in faith without love; in like manner as the prudent and **foolish** (builders) (Matt. vii. 24, 26).

1057⁶. Profaners of this kind are stupid and **foolish** in spiritual things, but in worldly ones are cunning and clever.

Fool. *Stultus*.

Foolish. *Stultus*.

Folly. *Stultitia*.

A. 44. He is compared to 'a **foolish** man' (Matt. vii. 26).

2477². They would become **foolish**—*stultescerent*—more and more . . .

4445. 'He had wrought **folly** in Israel' (Gen. xxxiv. 7) = what was illicit in their eyes.

4638³. 'Those who were **foolish** took their lamps and took no oil with them' = that they had not the good of charity in their truths. —⁴. —⁵. **E.** 187¹. 840². 860.

5718². Among **fools** they might be esteemed wise.

9229⁸. 'Ye **fools** and blind' . . . (Matt. xxiii. 19).

9278⁵. Those are **foolish** and delirious who are not in the good and truth of the Church . . .

W. 275³. **Folly** and insanity, which appear like wisdom and intelligence . . . constitute the middle degree in the Hells.

R. 387. The diabolical kingdom consists of those who are in the love of dominion from the love of self, and thence in **folly**; for . . . the **folly** thereof is opposite to celestial wisdom. (Whereas insanity is opposite to spiritual intelligence.)

M. 252. See **Fool-fatuous**.

D. 4352. Hypocrites and the deceitful are much more **foolish** and senseless—*insipientes*—than others.

4728². Occurs. **D.** Min. 4682.

E. 365²⁹. That afterwards they have no evil from falsity and falsity from evil, is signified by, 'Let them not turn again to **folly**' (Ps. lxxxv. 8).

386²¹. 'The fool speaks **folly** . . .' (Is. xxxii. 6). He is here called 'a **fool**' who is in falsities and evils from the love of self, and thus from his Own intelligence; the falsities are meant by 'the **folly**' which he speaks . . . **E.** 750⁹.

560². Regarded in itself, cunning and wickedness . . . are insanity and **folly**; for they remove themselves from eternal happiness, and conjoin themselves with eternal unhappiness, which is the part of . . . a madman and a **fool**. Moreover, all things of heavenly wisdom are in thick darkness with them, and where this wisdom is thick darkness, there is **folly**.

650⁶³. 'The **foolish** people who have spurned His name' (Ps. lxxiv. 18) = the falsities which are contrary to the truths of doctrine; (for) those who are in falsities are 'a **foolish** people.'

675⁶. As where this marriage does not exist there is neither Heaven nor the Church, they are called '**foolish**' who know the truths of faith and have not the good of love.

721¹³. That at last they will have no Knowledges of truth except falsified ones, is signified by, 'At his last end he shall be a fool' (Jer. xvii. 11).

746¹⁸. To say, 'Thou fool' = to utterly abhor.

1003³. With those who are in adulteries, in place of intelligence and wisdom . . . there are insanities and follies.

D. Wis. i⁵. I saw two ways, one called the way of wisdom and the other the way of folly . . .

Foolish. See DULL—*stolidus*, and FOLLY.

Foot. *Pes.*

See under HEEL, and SOLE.

A. 425⁶. Man's foot represents what is natural.

1276. The Hells are under the feet.

2161². 'The feet' = natural things.

2162. 'Wash your feet' (Gen. xviii. 4) = that the Divine should put on something natural. 2332.

—². That 'the feet' = natural things, may be evident from the representatives in the other life, and from the derivative representatives with the most ancient people, and so in the Word . . . III.

—⁷. The sense of the letter is signified by 'the feet.'

2714². The spiritual are signified by . . . 'those who are conjoined to His feet' (Deut. xxxiii. 3). 'The feet' = what is lower, thus what is more obscure, in the Lord's Kingdom.

2757. I came to an abode where heat took possession of the feet. I was told that those who had indulged in pleasures were there . . .

3147. 'Water to wash his feet' (Gen. xxiv. 32) = purification there . . . 'The feet' = natural things, or, what is the same, the things which are in the natural man. In the representative Church it was customary to wash the feet with water, and thereby to signify that the dirt of the natural man was washed off, (which is) all things of the love of self and of the world.

—⁸. 'He that is washed needeth not save to wash his feet' (John xiii. 10) = that he who is being reformed needs to be cleansed only as to natural things, that is, that evils and falsities be removed thence . . . Moreover to wash the feet was an act of charity, meaning that they did not reflect upon the evils of another; and it was also an act of humiliation, meaning that the man would cleanse another from evils, and as it were from dirt. 3148. 7442². 10047⁵.

3148. It was customary for travellers to wash their feet when they entered any house. III.

3481. (The Jews) appear under the plane of the left foot.

3637⁶. Cast under the feet, thus outside the Grand Man.

3641. The infernals (appear) feet upwards.

3750. They are under the feet in Hell.

3761. 'Jacob lifted up his feet' (Gen. xxix. 1) = the elevation of the Natural.

—². It is from correspondence with the Grand Man that the feet = the Natural, or natural things . . . In

the Grand Man, those belong to the province of the feet who are in natural light and but little in spiritual light. Hence it is that the things which are beneath the feet, as the sole and the heel, = the lowest natural things; and a shoe . . . the corporeal Natural, which is the ultimate.

3986. 'Jehovah hath blessed thee at my foot' (Gen. xxx. 30) = from the Divine which the Natural had.

4280. The feet, in the internal sense, = natural good.

4302⁶. By 'the foot which is to be cut off if it should offend' (Matt. xviii. 8), is meant the Natural which constantly sets itself in opposition to the Spiritual; and that it is to be destroyed if it attempts to weaken truths.

4382. 'To the foot of the work which is before me' (Gen. xxxiii. 14) = according to general things. . . It is said 'the foot of the work,' and afterwards 'the foot of the children,' because 'the foot' = the Natural. 4383.

4403². They who appear at the feet are they who are natural; and they who appear at the soles are grosser Spirits of the same kind.

4728. The Lower Earth is immediately under the feet . . .

4931. On the correspondence of the feet, etc., with the Grand Man. Gen. art.

4938. They who in the Grand Man correspond to the feet, soles, and heels, are they who are natural; and therefore 'the feet' in the Word = natural things; 'the soles,' lower natural things; and 'the heels,' the lowest natural things. For the celestial things in the Grand Man constitute the head, the spiritual things the body, and the natural things the feet . . .

4939. Once, when I was elevated into Heaven, it appeared to me as if my head were there, my body below, and my feet still lower. It was thence perceived how the higher and lower things with man correspond to the things in the Grand Man, and how the one flows into the other, namely the Celestial . . . into the Spiritual . . . and finally into the Natural . . . Hence it is evident that natural things are like feet on which higher things rest . . .

4940. They who are in the Lower Earth correspond to the feet and soles; their places, too, are under the feet and soles. . . They are such as had been in natural delight and not in spiritual.

4950. Under the left foot, a little to the left, are such as had attributed all things to nature . . . D. Min. 4722.

5013². The natural, that is, those with whom the Natural has dominated, appear in the light of Heaven feet upwards . . .

5051. It was shown that a communication exists (from the loins) through the feet with the soles and heels . . .

5060². He made spiral turnings about the feet, by which was represented that they wanted to insinuate themselves by such things in nature as are delightful.

5188^e. Their Hell is in a deep place under the right foot . . .

5328. 'And his foot' (Gen. xli. 44) = all the power in

the Natural . . . For 'to lift up the foot' . . . = power; but . . . power in the Natural . . . The Ultimate Heaven relates to the feet. The reason . . . is . . . that it is natural.

[A.] 5394. These Hells are partly . . . under the right foot. D.2843^c.

5669. 'They washed their feet' (Gen.xliii.24)=the consequent purification of the Natural.

5714. He appeared under the feet.

5991. Spirits who rose up from the deep to the side of the sole of the right foot. 6318.

6015⁷. 'The feet'=the things which are of the Natural.

6372. 'A lawgiver from between his feet' (Gen.xlix. 10)=the truths which are from (the Celestial Kingdom) in lower things . . . It is said 'from between his feet,' that the truth from good may be signified; for that interior part of the feet, from its communication with the loins, has this signification.

6413². 'To make the feet like those of hinds' (Hab. iii.19)=the Natural in the freedom of the affections.

6436. The feet together with the soles = the outermost things.

6463. 'He gathered up his feet to the bed' (Gen.xlix. 33)=as to his lower things in which are interior things, to the good and truth of the lower Natural. 'To gather up the feet'=to betake himself to lower things. . . 'The feet'=the things which are of the Natural, thus which are lower things.

6669². 'Thy feet sunk in the mire' (Jer.xxxviii.22)=that the Natural is in evil.

6844. 'Put off thy shoes from off thy feet' (Ex.iii.5) = that the sensuous things which are the external things of the Natural were to be removed. . . 'The feet'=the Natural.

—^c. The Natural with man is external, middle, and internal; the internal Natural is signified by the feet, the middle Natural by the soles, and the external by the shoes.

6952⁶. The centre of gravity is where the Lord is in His Sun . . . thither are the feet of the infernals elevated.

7046. 'Made it touch his feet' (Ex.iv.25)=that the quality of the Natural at that time was shown.

7789. It is said 'the people that is at thy feet' (Ex. xi.8); for Moses represents truth Divine; and . . . 'at thy feet'=those who are beneath, thus who are subordinate; for 'the feet'=lower things, because they = natural things.

—^e. 'The people at his feet'=all and each who are in truth from the Divine.

7864. 'Feet'=what is natural.

9054. 'Foot for foot' (Ex.xxi.25)=if (they shall injure) anything of the power of natural truth.

9325¹⁰. 'The feet'=the things which are of the natural man; in general, what is natural. Refs.

9391². External or natural good was represented by the right foot.

9406. 'Under His feet' (Ex.xxiv.10)=the ultimate sense, which is the sense of the letter. 'The feet'=natural things; thus the soles, which are 'under the feet'=the ultimates of nature. 9873⁵.

—². As the Word in the letter is natural, and natural things are signified by 'the feet,' the ultimate of the Word, like the ultimate of the Church, is called 'the place of the feet of Jehovah,' and 'His foot stool.' III.

9514². Good is to truth as the body is to the arms and feet. Without the arms and feet, the body cannot move itself.

9538. 'Which are for the four feet thereof' (Ex.xxv. 26)=in the natural sphere. . . 'Feet'=what is natural. Refs.

9643². The bases (of the boards) correspond to the feet and soles of the feet in man; in general to the bones . . . and by the feet and by the bones is in like manner signified truth supporting. . . 'The feet'=what is natural, thus truth in power from good. Refs.

9741⁶. 'The place of the soles of My feet' (Ezek.xliii. 7)=the Ultimate Heaven.

9836². All preservation depends on the state of the ultimates . . . Ultimates are as the soles and the feet, on which the whole body rests . . . Hence it is, that . . . the soles and the feet correspond to the ultimates of Heaven.

9872. The wheels of the cherubs have a like signification to that of the arms and feet in man, namely, the power of acting, and of making progress, which is of truth from good.

10005. The feet correspond to the Ultimate Heaven, where there is natural good.

10030³. The 'feet' (of Nebuchadnezzar's statue)=the last state of the Church.

—⁶. In general . . . the feet=natural good, which is the good and truth of faith. Refs.

10044². As ultimate things=all things, or the whole . . . the feet are also taken for them.

10087. The feet correspond to the good of faith, thus to the good of obedience, which is the good of the Ultimate Heaven, and is called the Divine Natural.

10185. All the representatives in nature have reference to the human form; as . . . the foundation of a house (which) has a like signification to that of the feet and the soles.

10241. 'His hands and his feet' (Ex.xxx.19)=the interiors and exteriors of man. . . For when both hands and feet are mentioned, there is signified whatever is in the internal and also in the external man, or spiritual and natural things. Hence it is that 'to lift up the hand'=power in the Spiritual; and 'to lift up the foot,' power in the Natural. Besides, by the extremes of man are signified all things of him, and the extremes are the hands and feet. Hence it is evident why Aaron and his sons washed their hands and feet when they entered the Tent of the Assembly, or approached the altar to minister.

10362. 'To turn the foot from the Sabbath' (Is.lviii. 13)=such things as are of the natural man.

H. 29. The three Heavens . . . follow each other and subsist among themselves as the . . . head . . . the body . . . and the feet.

65^e. The Ultimate Heaven forms the feet down to the soles, and also the arms down to the fingers. T.6o8.

96^e. They who are in the feet are in the ultimate good of Heaven, which good is called spiritual natural.

97. Hence it is that . . . by 'the feet' (in the Word) is signified what is natural.

R. 49. 'His feet like unto fine brass, as if glowing in a furnace' (Rev.i.15)=Divine natural good. 'The feet' of the Lord=His Divine Natural. . .

—². In Heaven, they who are in . . . the Divine Natural constitute the feet.

— The feet, soles, and heels correspond to the natural things in man, and therefore, in the Word, signify natural things. . .

—³. Divine natural good is also signified by 'the feet' in the following passages.

—⁴. As the Lord's Church is beneath the Heavens, and is thus under the Lord's feet, it is called 'the footstool of His feet.' Ill.

—⁵. 'To wash the feet'=to purify the natural man; and when this is purified, the whole man is purified. E.666^e.

—⁶. As 'the feet'=the Natural of man, and this perverts all things if it is not purified, the Lord says, 'If thy foot cause thee to offend, cut it off' . . .

—⁷. By His 'feet' is meant the Word in the natural sense.

183^e. To receive and acknowledge truths is signified by 'to come and worship at thy feet' (Rev.iii.9); not at theirs, but at the Lord's feet, from whom they have the truths from good. (The same is signified in Ps.xcix.5.)

468. 'His feet as pillars of fire' (Rev.x.1)=the Lord's Divine Natural as to Divine love, which supports all things.

470. 'He set his right foot upon the sea, and his left upon the earth' (ver. 2)=that the Lord has the universal Church under His auspices and dominion. . . 'To set his feet upon them'=to have all things subject to Himself.

510. 'They stood upon their feet' (Rev.xi.11)=natural life agreeing with spiritual life, and thus to be vivified by the Lord. . . By 'standing upon the feet' the external of man is signified. . . Every man is reformed first as to his internal man . . . (and then) the external man is reformed by speaking and doing the things which the internal man wills and loves. . . Man is not regenerated before, because (then) his internal . . . is like a man without feet to stand and walk upon. . . This is what is signified by the two witnesses standing upon their feet, after the spirit of life from God had entered into them. Ill. (=new life. E.666, Ill.)

533. 'The moon under her feet' (Rev.xii.1)=the Church about to be on earth, which is the new Jerusalem.

— The moon was seen 'under the woman's feet,' because the Church on earth is meant, which was not yet conjoined with the Church in the Heavens. . .

Generally, the Church itself, when conjoined, is signified by 'the feet.'

M. 44^a. The new comers undergo a change, and in the eyes of the Angels appear . . . with feet like those of calves or leopards.

263. Instead of feet (the devil) had bony ankles without flesh.

264. The ankles of his feet were like two vipers.

T. 383. So long as a man lives in this world . . . Hell is under his feet. . .

Ad. 2/1660. On the washing of feet. 3/2121. 3007.

D. 1913. That (creatures) with many feet signify the more insane devils.

2923. (Stumbling with the foot is caused by evil Spirits.)

3202. That in the left foot up to the knee dwell those who being natural correspond to the celestial.

3295. On a sea beneath the feet.

3550. I perceived cold . . . from the sole of the foot, through the foot up to the knee . . . first in the right foot, and then in the left. . . The Spirits who rose up through the right foot were such as had lived in absolute ignorance . . . such as exist among the lowest of the people . . . And those who ascended so cold through the left foot were in like manner from the lowest of the people, but who had utterly denied the life after death . . . 3551.

3605^e. When thinking of places they drew back the foot . . .

3852. Order is terminated in material things; and when some Spirits lose them . . . they seem to themselves to lose their feet.

3935. I supposed it was a foot for these Spirits to stand upon.

4632. The Sirens descended into the Hell which is before the left foot . . . 4633^e. 4634.

5216. They inflowed into the lowest parts of the left foot, because they were more sensuous than the rest.

5972. They who are in the feet do not perceive as the rest do . . .

E. 65³. As the Ultimate Heaven corresponds to the feet, by 'the feet' is signified the good of natural love from spiritual love, which is the good of faith; because this good reigns there and makes that Heaven.

69. 'His feet like unto burnished brass, as if glowing in a furnace'=the ultimate of Divine order, which is the Natural, full of Divine love. (153.) 'The feet'=the Natural; therefore, in reference to the Lord, the ultimate of Divine order, because that is the Natural. —², Ex. —³, Ill.

212. 'To come and worship at thy feet'=to be outside of Heaven and to want to be admitted but not to be able.

240³. 'To unshoe the soles of the feet' (Is.xx.2)=to reveal the filthy things of nature.

279². The right foot=the Natural as to good.

282². See WING.

[E.] 298¹⁴. The right hand and the right foot = the intelligence and power of truth from good in the internal man and in the external.

405¹². 'The feet' = the natural man. 475⁷.

433⁴. 'Nor a lawgiver from between his feet' = that neither shall the truths of the Word recede from its ultimate sense.

438⁵. The good of love from which are the truths of the Word in the sense of the letter, is signified by 'Let him dip his foot in oil' (Deut. xxxiii. 24).

455⁸. 'To stand upon their feet' (Zech. xiv. 12) means upon the bones without the flesh, by which is signified that they will become utterly corporeal natural. 'The feet' = the things which are of the natural man; here, the lowest things of it.

475⁴. 'To wash the hands and feet' = to purify the natural man.

513¹⁰. 'See My hands and My feet' (Luke xxiv. 39) . . . By the hands and the feet are signified the ultimates of man. 619¹⁵.

556⁵. 'He stamped the residue with his feet' (Dan. vii. 7) = that the things which they could not pervert and destroy they defiled and obliterated by the evils of natural and corporeal loves.

584⁴. 'The feet' = the things which are of the natural man; therefore 'to stand upon them' (Zech. xiv. 12) = to live from these things alone.

600. 'He set his right foot upon the sea, and his left upon the earth' = the sense of the letter which is natural, in which are all things of Heaven and the Church. 'The feet,' when predicated of the Angel, by whom is meant the Lord as to the Word, = Divine truth in ultimates, or the Word in the natural sense. . . 'The feet,' in the general sense, = natural things, because man, from head to the soles of the feet corresponds to Heaven . . . and the feet correspond to the Ultimate Heaven, the Angels of which are celestial natural and spiritual natural; whereas the soles of the feet correspond to the world, in which everything is natural.

606. The dominion of the Lord over all things of Heaven and the Church is meant by, 'Thou hast put all things under his feet' (Ps. viii. 6).

—'. 'The place of the Lord's feet,' in the general sense, = all things of Heaven and the Church, because the Lord as a Sun is above the Heavens. But, in the particular sense, by 'the place of His feet' is signified the Church; for the Lord's Church is with men in the natural world, and the Natural is the ultimate in which the Divine ceases, and upon which it subsists. Hence the Church on earth is also called 'the stool of the feet of Jehovah.' Ill.

622⁸. To walk there upon the earth with the feet, is to touch and draw in the exhalations from the Hells with the corporeal Natural, which corresponds to the soles of the feet . . .

632⁴. 'To tread down with your feet the residue of your pasture' (Ezek. xxxiv. 18) = to destroy so that it does not exist, which is done by reasonings from the corporeal Sensuous, and from the natural man separated from the spiritual. This, therefore, is 'to tread down with the feet.'

—'. 'To disturb the residue of the waters with your feet' (id.) = to confuse the truths not defiled with falsities by means of reasonings from the natural man.

701¹¹. When by the Lord is meant the Word, by His 'feet' is meant the Word in its ultimates, that is, in the sense of its letter.

708. 'The moon under her feet' = faith with those who are natural and in charity.

—^e. The reason the moon was seen under the feet, is that those who are in the Heavens which are under the Lord as a Moon have nothing in common with those who are in the Heavens which are under the Lord as a Sun . . .

717¹⁴. 'The work of a sapphire stone under His feet' (Ex. xxiv. 10) = Divine truth in ultimates, such as is the Word in the letter; for the soles of the feet = the ultimate, which alone could be seen by the Jewish nation.

730¹⁶. 'Their foot did not swell' (Deut. viii. 4) = that the natural man was not injured by these afflictions.

781¹⁰. As 'the feet' = natural things, the 'feet of the bear' (Rev. xiii. 2) = the fallacies from which by means of reasonings they falsify the sense of the letter . . . R. 573.

Foot, On. *Pedissequus.* T. 459². 480².

Footprint. *Vestigium.*

A. 859³. Nor does a trace of it appear in externals.

T. 561^e. They lead him away from his track . . .

D. 319³. No trace of life is observed.

E. 275¹³. 'Thy footprints were not known' (Ps. lxxvii. 19).

1065². The kissing of his footprints.

Footstool. *Scabellum.*

A. 1725^e. 'To make His enemies His footstool, etc. = the combats of temptations, and victories. 9809⁴. L. 14.

2162⁸. See EARTH-terra. 5313².

—⁹. The Jews supposed that the House of God and the Temple was the footstool.

9166². 'The footstool' = truth Divine below Heaven, such as is the Word in the sense of the letter; for on this rests and as it were stands truth Divine in Heaven, such as is the Word in the internal sense. Ill. 9406².

—⁴.

R. 49⁴. See Foot.

470. As the Lord's Church on earth is under the Heavens, it is called 'the footstool of His feet.' Ill. E. 606, Ill. 608⁹.

T. 121². When the footstool of the Angels, which is in the World of Spirits, was taken away from them . . .

E. 69⁴. As the feet of the Lord = the ultimate of Divine order, and this specifically is the external of the Church, of worship, and of the Word, this external is called in the Word 'His footstool.' Ill.

298⁸. 'To put them for a footstool' = to completely subjugate. Ill. 850¹².

413⁵. 'The footstool of Jehovah' = the worship of the Lord in the natural world. Ex.

684²⁷. 'His footstool' (Ps. xxxii. 7) = the things which are of the natural sense of the Word; thus, also, the Church; for in the Church there are Divine truths in their ultimates, which serve as a **footstool** to the spiritual things of the Word and of the Heavens, and thus to the Lord Himself, who dwells therein. 700⁹.

687⁸. 'Until I put Thine enemies for the **footstool** of Thy feet' (Ps. cx. 1; Mark xii. 36) . . . 'The **footstool** of the feet' = the lowest region under the Heavens, beneath which are the Hells.

For. *Pro.*

D. 6110⁶⁵. (The difference between fear of a wife and fear for a wife.)

For ever. See under AGE-*saeculum*, and also under ETERNITY.

Foramen ovale. D. 2477.

Forbid. See INHIBIT, and PROHIBIT.

Forbidden. *Vetitus.*

A. 1947. We strive after what is forbidden. N. 271^e

Force. See under COMPEL, and COMPRESS.

Force. *Vis.*

A. 1607^e. With His Own power, and His Own forces. 2025⁵.

1661³. Which man cannot resist with his own forces.

1712³. The Lord cannot inflow into anyone who deprives himself of everything into which the forces can be infused.

2025. The Lord (acted) from His Own forces. —².

2177⁴. That they loved with all their forces, or with all their soul. Sig.

3628². There are always two forces which keep everything in its connection and in its form; a force acting from without, and a force acting from within, in the midst of which is that which is being so kept. Examps. . . . Unless to these forces there were corresponding internal forces, which should react against those external ones, and thus keep the intermediate forms in connection and equilibrium, they would not subsist a moment. Hence it is evident that there must be two forces in order that anything may come forth and subsist. The forces which inflow and act from within are from Heaven, and through Heaven from the Lord, and have life in them. Examps. . . . And so with all the rest of the organs and members in the human body; there are forces acting outside which are natural and in themselves not living, and there are forces acting within which in themselves are living, which keep each one together, and cause them all to live, and this according to the form which has been given them for their use.

3887^e. All force and action (are from the good of love and the truth of faith).

4031². He supposes that the Lord . . . can save everyone . . . by Angels who . . . shall impel to good by a manifest strong force. —³.

4076. 'With all my power I have served your father' (Gen. xxxi. 6) = that it was from His Own power.

4933. The forces and powers of the whole body and of all its viscera have reference to (the hands, arms, and shoulders).

4937. The forces are (thus) driven back.

5113². This (is done) by a higher force.

5116². From influx there is endeavour; from endeavour there is force; and from force there is effect.

—³. They say that (it is) from a force implanted at the creation. 5173².

5173³. This force, or this endeavour, in action or motion, is what is spiritual in what is natural; for thinking and willing are spiritual . . .

5189^e. One force acting in the extremes is capable of manifold variation, and this according to the form there.

5259^e. The same power and force produces different motions according to the constructions in the mediates and extremes . . .

5557^e. They are only passive forces . . .

5704. In good there is life, thus a living force acting.

5758. Withheld from evil . . . by a mighty force. 6945³. 7206^e. 7989.

5854². Could keep man in good ends by omnipotent force.

6225. New forces through spiritual good. Sig.

—^e. The external of the Church . . . receives forces from no other source than its internal.

6343. 'Strength' = the power of good; and 'forces,' the power of truth . . . For the word by which 'forces' is expressed in the Original Language, in the Word is predicated of truth. 6344, Ill.

6344. 'The beginning of my forces' (Gen. xlix. 3) = that thereby truth has the first power. E. 434¹⁷.

6367. Innocence with innate forces. Sig.

6465. (Thus) in the posterior are all prior things in their order: the case is the same with the modes and forces which proceed from them . . .

6655^e. They have a hidden strong power to attract minds.

6663. All the power to resist had been from the Lord.

7754. For anything to be produced 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.

8168. Two forces or powers act into them, one from the falsities injected by the Hells into the external man, the other from the truths insinuated by the Lord into the internal man. These two forces act mutually against each other; the falsities . . . have their force and power from the love of self and of the world in the man; but the truths . . . have their force and power from love towards the neighbour and to the Lord. When the man conquers, the internal force and power always prevails, because this is Divine; neither does it permit the force or power from falsities to be increased further than that it can be repelled. When, therefore, these two forces are acting, the internal force which is from the Lord continually as it were draws back the man . . . For it is a general rule that when two opposite

forces are acting, the one draws and the other withdraws. In the Spiritual World **forces** are the affections which are of the loves, and the instruments by which they act are truths (or) falsities.

[A.] 8172. He who believes that when tempted he is able to resist from his own **strength**, yields.

8176. That from their own **strength** they will not effect anything. Sig.

8226. 'The sea returned to its **strength**' (Ex.xiv.27).

8603⁴. The forms or substances recipient of life are subjects, and the things which result from their changes and modifications are **forces**, which ought to be called lives, because they are living **forces**.

8710. Those who have **forces** from the truths which are from good. Sig.

9028. The **forces** of life in him. Sig.

—. 'A staff' = the power which is of truth, thus **forces**.

9473². The internal of motion is endeavour, or moving **force**.

9936⁴. 'Thou shalt love Jehovah . . . with all thy might' (Deut.vi.5) . . . = from the things which are of the understanding and will in the external man.

H. 3. As if destitute of **strength** in the joints.

432^e. Just as the instrument serves the living moving **force**.

455. Evil Spirits . . . have frequently been turned by Divine **force** . . .

537. For when, from their equal opposition, two things have no **force**, the **force** of a third does all . . .

589. Equilibrium exists between two **forces**, of which the one acts and the other reacts.

—². All manifestation, that is, every effect, takes place in equilibrium, but takes place by this, that the one **force** acts and the other suffers itself to be acted upon, that is, that the one **force** by acting flows in, and the other receives and yields in a fitting manner. In the natural world, that which acts and that which reacts is called **force**, and also endeavour; but in the Spiritual World that which acts and that which reacts is called life and will; life, there, is living **force**, and will is living endeavour, and the equilibrium itself is called freedom.

W. 65. The end of all uses is the endeavour to produce those uses, and the beginning (of all uses) is the **force** acting from that endeavour.

157^e. (Thus) the actuality of the natural sun is . . . from the living **force** proceeding from the Sun of the Spiritual World.

166. For the dead **force** to act upon the living **force**, or, what is the same, for the Natural to act upon the Spiritual, is entirely contrary to order.

178. The atmospheres are the active **forces**, the waters are the middle **forces**, and the earths are the passive **forces** from which all effects come forth.

200^e. Perfection of **forces** is the perfection of all things which are actuated and moved through the agency of life, in which things, however, life is not. Such **forces**

are the atmospheres as to actualities; and such **forces** also are the interior and exterior organic substances with man, and also with animals of every kind. Such **forces** also are all things in the natural world which get activities immediately and mediately from the sun there.

201. We shall not speak of the perfections of life, **forces**, and forms, increasing or decreasing according to the degrees of . . . continuity . . . but of the perfections of life, **forces**, and forms ascending or descending according to . . . discrete degrees.

205. In similar (successive) order are all the perfections of the forms and **forces** (in Heaven).

218. (See ENDEAVOUR, important passage.) 219^e. 311. D. 3291. 3891^e.

—^e. Such is the progression of endeavour, **force**, and motion into power.

219. Let there be an application of these things to living endeavour, and to living **force**, and to living motion. Living endeavour in man . . . is his will united to his understanding. The living **forces** in man are the things which interiorly constitute his body; in all of which there are motor fibres woven together in various ways. And living motion in man is action, which is produced through these **forces** by the will united to the understanding. Thus the interior things which belong to the will and understanding make the first degree; the interior things which belong to the body make the second degree; and the whole body . . . makes the third degree. That the interior things of the mind are in no power except through the **forces** in the body, and also that the **forces** are not in power except through the action of the body itself, is a recognized fact. These three do not act by continuity, but by discreteness, and acting by discreteness is acting by correspondences . . .

260. So if the membrane which invests the motor fibres of a muscle did not react against the **forces** of these fibres in motion . . . action would cease . . .

277. Actions . . . contain things innumerable; there are the **forces** of the motor fibres of the whole body in concurrence, and there are all things of the mind which excite and determine these **forces**; and these . . . of three degrees.

311. The atmospheres, in ultimates, become such (ultimate) **forces**, by which the substances and matters, such as are in earths, are actuated into forms . . .

315. The heat, light, and atmospheres of the natural world only open seeds . . . and put upon them matters which fix them; but not by any **forces** from their own sun, which viewed in themselves are null, but by **forces** from the spiritual Sun by which they are perpetually driven to these things. But the natural **forces** contribute absolutely nothing to giving them an image of creation; for the image of creation is spiritual.

316⁴. Because thousands and myriads of **forces** operating in act appear as one thing.

392^e. As all the **forces** of the universe are from life . . .

P. 3³. In every such created thing **force** is implanted, but **force** does not perform anything from itself; but from him who implanted the **force**.

177. There would be two **forces** continually acting

against each other; a **force** of evil from the man, and a **force** of good from the Lord . . .

M. 172. That the wife is conjoined with the husband through the appropriation of the **powers** of his virtue.

238². This propagative or plastic **force** in seeds . . . and in souls . . . is from the conjugal sphere . . . which perpetually emanates from the Lord . . .

I. 11. What is spiritual, as a living **force**, is active; and what is natural, as a dead **force**, is passive.

T. 438. No one can purify himself from evil from his Own power and from his Own **forces**; but still it cannot be done without the power and **forces** of the man, as his Own . . . (Thus) man . . . ought to resist evils from the power and **forces** which are given him by the Lord . . .

471. Which life (of God) may be called living **force** itself.

607². Regarded in itself, what is natural is passive, or a dead **force**, but what is spiritual is active, or a living **force**. The passive, or the dead **force**, cannot act from itself; but must be actuated by the active, or the living **force**.

Ad. 645. (On **forces**, active and passive.) 646. 647. 648. 653^e.

D. 159. On the general **force** of Spirits . . .

360. All must be passive **forces** to which active **forces**, as reagents, correspond . . .

1723. The membranes . . . perform no other use that to act as passive **forces**, and to do whatever the active **forces** impress upon them.

2299. Spiritual things are not material, because they are **forces** from substances.

2318. Such is the flux of endeavours and **forces** everywhere to their centres, namely, by spirals from left to right . . .

2733^e. Believe . . . that the **forces** are not his, but the Lord's.

3000. On certain who want to do what is good from their Own **strength**.

3374. It is not the **force** of argument, as it is called . . .

3419^e. Therefore the whole Grand Man is a patient **force**, that is, a passive **force**, which is called dead in itself; and the Lord alone is the active agent, or living **force**. Hence the marriage.

3909. That evil Spirits acquire for themselves **forces** from numbers.

4063^e. The eyes and ears are passive and recipient **forces**, and the ether and air are active or acting **forces**.

5274. A Divine **force** compelled them . . . 6012².

D. Min. 4683. The Angels are in a perpendicular position . . . In this case, there is as it were a **force** acting from above to beneath . . .

E. 209⁴. Good without truths has no quality, and where there is no quality there is neither **force** nor power.

403⁷. 'The fig-tree and the vine shall yield their **strength**' (Joel ii. 22) = that they have natural good and

spiritual good; for 'strength,' here, is the production of fruit.

555⁹. 'The women shall suffer **violence**' (Zech. xiv. 2) = that truths will be perverted, and thus the affections of truth will perish.

1004^e. Everything in which there is **force** wants to produce its like . . .

1146⁷. (Thus) everything comes forth, subsists, is actuated, and is moved from the First . . . who, in Himself, is a living **force**, which is life.

— Nothing can be actuated and moved unless it is in the midst between two **forces**, of which the one acts and the other reacts; thus, unless the one acts on the one side, and the other on the other; also, unless the one acts from within, and the other from without. And as these two **forces**, when at rest, make an equilibrium, it follows that nothing can be actuated and moved unless it is in equilibrium.

1147⁴. It shall be shown how evil and falsity can flow forth from Hell although there exists only one acting **force**, which is the life which is God.

1201². There is in everything spiritual a plastic **force**, where homogeneous exhalations are present in nature; and there is also in everything spiritual a propagative **force** . . .

1203^e. That a living **force** as the principal cause is the Spiritual, and a dead **force** as the instrumental cause is the Natural, will be seen in what follows.

1206³. Even to the ultimate, where the effecting **force** subsists.

—⁴ The presence of the sun, which appears as light, causes the activity of the **forces** or substances of every individual thing according to the form in which it is from creation. This is modification.

1207². The difference is, that the cause is a living **force**, because it is spiritual; whereas the effect therefrom is a dead **force**, because it is natural. Hence it is that in the natural world there exist such things as exactly accord with those which are in the Spiritual World.

1208⁴. The animal form derives an endeavour to such things from the First . . . This endeavour and consequent determination of all spiritual **forces** cannot exist and come forth from any other source . . .

—⁵ But the other form . . . in which are all plants, derives its origin from the endeavour and consequent flux of natural **forces**, which are the atmospheres, and are called the ethers, in which there is such an endeavour from the determination of the spiritual **forces**, which tends to the animal form; and from the continual 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. That this is its origin, is evident from . . . the likeness of the animal form which appears in them.

1209². In everything spiritual there are three **forces**; a **force** of acting, a **force** of creating, and a **force** of forming. There is a **force** of acting, because what is spiritual proceeds from the first fountain of all **forces**, which is the Sun of Heaven; and that Sun is the Lord's Divine love; and love is agency itself; and thence proceeds the living **force** which is life.

[E. 1209]³. The force of creating is the force of producing causes and effects from the beginning down to the end ; and advances from the First through the intermediates to the ultimates. The First is the Sun of Heaven . . . intermediates are spiritual things . . . And as at the creation of the universe this force advanced from the first to the ultimate, it advances afterwards in the same way, in order that productions may be continual . . . It matters not that the continuations are effected by means of seeds ; it is still the same creative force which produces . . .

—⁴. The force of forming is the ultimate force from the ultimates ; for it is the force of producing animals and plants from the ultimate matters of nature . . . The forces which are in nature from the origin of nature, which is the sun of the world, are not living forces, but are dead forces ; which are no other than as are the forces of heat in man and in animal, which keep the body in such a state that the will . . . and the understanding . . . can flow in and perform their acts in it ; nor are they any other than as are the forces of light in the eye, which only cause that the mind . . . may see by means of this its organ . . .

1210². That from the Spiritual, by means of these forces, there come forth plants and also animals ; both those which appear in Heaven, and those which appear in the world. The reason such things come forth also in Heaven, is that these forces are in the Spiritual in the greatest things and in the least, in the primes and in the ultimates of it ; thus in the Spiritual in both Heaven and the world . . .

—³. These three forces . . . are in the Spiritual in every degree thereof, but with a difference of perfection.

D. Love xi². Discrete degrees . . . are as a producing force is to the forces produced, which again become producing down to the ultimate product.

xx. The reason love produces heat, is that love . . . is the living force of all things in the universal world. There is no other origin of all the endeavours, forces, activities, and motions therein . . .

—². The reason love produces heat, is that it is the life of all the forces in the universe . . .

D. Wis. ii. See FIBRE.

Inv. 45. Correspondences . . . possess such force and virtue, that the Word may be called the force and virtue of the Divine omnipotence. 59.

Force one's way out. *Eniti.*

A. 1267. The antediluvians who try to emerge from that Hell . . . those who obstinately persist in forcing their way out . . . 1271.

827³. The endeavours of the Hells to force their way out appear like boilings up . . .

828³. It is said that they could not emerge . . . because being surrounded by their own falsities from evil, they can no longer force their way out . . .

W. 401^e. After the birth. 402^e.

D. 3267. This volume endeavoured to struggle upwards . . . but . . . they could not force their way out. 3268.

3584². They wanted to emerge, and to struggle out into the World of Spirits.

4854^e. Occurs. 4895^e.

Forebode. *Ominari.* T.638^e. D.2691.

Forehead. *Frons.*

See FOREHEAD—*frontispicium*, and FRONTLET.

A. 4046. A cold breathing into my forehead.

9936. 'It shall be upon the forehead of Aaron' (Ex. xxxviii.38)=from the Lord's Divine love . . . 'the forehead,' when predicated of the Lord, = His Divine love. Ex. 9939.

—¹. The reason the forehead specifically = the Divine love itself, is that the interiors have their allotted provinces in the face ; the interiors which are of love, in the province of the forehead . . .

—². As the forehead with man corresponds to his love, they who are in celestial love . . . are said to have a mark in their foreheads ; by which is signified that they are under the Lord's protection, because in His love. III.

—⁵. As the forehead . . . = celestial love with the good, so with the evil it = internal love which is opposite to celestial. III.

10061^e. 'The forehead' (Rev.xiii.16)=the love of evil from which comes falsity.

10217⁷. 'The forehead'=love.

H. 145. The Lord sees the Angels in the forehead . . . because the forehead corresponds to love, and the Lord through love flows into their will . . . P. 29.

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face ; because man's forehead corresponds to love.

332. This Heaven (of infants) appears in front, opposite the forehead . . . because all little children are under the immediate auspices of the Lord . . .

R. 347. 'To seal on their foreheads' (Rev.vii.3)= . . . to distinguish and separate those who are in the good of love ; for 'the forehead'=the good of love . . . The reason 'the forehead'=the good of love, is that the face is the image of man's affections ; and the forehead is the highest part of the face. The brain, from which is the origin of all things of man's life, is directly under the forehead. As 'the forehead'=love—good love with the good, and evil love with the evil—by sealing on the forehead is signified to distinguish and separate the one from the other according to the love. III. E.427.

—². The Lord looks at the Angels in their foreheads, and they in turn look at the Lord through the eyes ; because the Lord looks at all from the good of love, and wills that they in turn should look at Him from the truths of wisdom. 380².

—^e. 'The forehead,' in the opposite sense, = evil love. III.

363². They who constitute the first class of the tribes, are those who correspond to the forehead down to the eyes.

426. 'They that have not the seal of God on their foreheads' (Rev.ix.4)=those who are not in charity and the derivative faith ; for 'the forehead'=love and charity.

605^e. 'The forehead' (Rev.xiii.16)=the whole of man as to voluntary power, and thus as to love; for 'the forehead'=love.

613. 'Having His Father's name written on their foreheads' (Rev.xiv.1)=their acknowledgment of the Lord's Divine and Divine Human from love and faith.

—'. 'The forehead'=love, and the derivative intelligence or faith.

634. 'To receive the mark (of the beast) on the forehead and on the hand' (Rev.xiv.9)=to receive (that doctrine) in love and faith, and to confirm one's self in it.

729. 'Upon her forehead there was a name written' (Rev.xvii.5)=... what is implanted in the love. (=her quality as to love. E.1046.)

938. 'They shall see His face, and His name shall be in their foreheads' (Rev.xxii.4)=that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love.

—². 'The name of the Lord in their foreheads'=that the Lord loves them, and turns them to Himself. ... 'The forehead'=love; and 'written in the forehead'=the love of the Lord in them.

—³. The reason it is that they will turn themselves to the Lord, and that the Lord will turn Himself to them, is that the Lord looks at all who are conjoined with Him by love in the forehead, and thus turns them to Himself.

D. 4032. The higher parts of my forehead, towards the beginnings of the nose, and the entire forehead together with the upper part of the nose, were filled with the heat of a bath. Ex.

E. 148⁴. The forehead corresponds to love, and therefore signifies it.

242². The Lord looks at Angels and men in the forehead; and they look at the Lord through the eyes. The reason is that the forehead corresponds to the good of love, and the eyes to the understanding enlightened thence. 427.

412³. 'I have made thy forehead strong against their foreheads' (Ezek.iii.8)=the rejection of evil by means of good. ... For 'the forehead'=the affection of good and the affection of evil. The affection of truth and of good is strengthened and hardened outwardly from zeal when it is fighting against falsity and evil; otherwise it would not repel it; but it is not hardened inwardly.

427⁷. As the forehead corresponds to the good of love, and therefore the Lord from Divine love looks at Angels and men in the forehead, it was commanded that a plate of pure gold, on which was written 'Holiness to Jehovah' should be put on the mitre of Aaron just over the forehead (Ex.xxviii.36-38). Ex.

—⁸. As 'the forehead'=the good of love, the sons of Israel were commanded to bind the commandment relating to love to Jehovah upon their foreheads (Deut. vi.8; xi.18; besides Ex.xiii.16). Its being said that they were 'for frontlets between the eyes,' was representative that the Lord looks at Angels and men in the forehead, because from Divine love; and gives Angels and men to look at Him from intelligence and wisdom

... That they were to bind them also upon the hands, represented ultimates. ... Thus 'upon the forehead and upon the hands'=in primes and in ultimates; (therefore) all things.

—⁹. On the other hand, 'the forehead'=that which is opposite to the good of love, namely, evil of love, and the consequent hardness, obstinacy, shamelessness, and infernalism. Ill.

546. 'To have the seal of God in their foreheads' (Rev.ix.4)=to be in truths from good from the Lord.

838. 'The forehead'=the good of love.

852. 'Having His Father's name written on their foreheads'=these truths according to the acknowledgment of His Divine from love. ... 'To be written in the forehead'=plenary acknowledgment. The reason 'the Father's name written in the foreheads'=the plenary acknowledgment of the Lord's Divine, is that the Lord turns to Himself all who acknowledge His Divine, and looks at them in the forehead, and they ... look at Him with the eyes; and this because the forehead=love, and the eye the understanding of truth. Thus their being looked at by the Lord in their foreheads signifies that the Lord looks at them from the good of love, and their looking at Him with their eyes, that they look at the Lord from the truths which are from that good, consequently from the understanding of truth.

J. (Post.) 241^e. Some look at the forehead, and (in-breathe the love of self).

Forehead. *Frontispicium*.

H. 251. The influx of the spiritual Angels with man is into his head on all sides from the forehead and temples to every part underneath which is the cerebrum ...

M. 267². Such walk with the back of the head upwards, and the forehead downwards ...

444⁶. The Lord looks at every man in his forehead, and this look passes into the back of his head. Beneath the forehead is the cerebrum, and beneath the back of the head is the cerebellum; the latter is allotted to love and its goods, and the former to wisdom and its truths; and therefore he who looks with his face towards the Lord, receives from Him wisdom, and, through this, love; whereas he who looks backwards from the Lord, receives love and not wisdom; and love without wisdom is love from man and not from the Lord ... and therefore this love is the origin of evil.

I. 13⁴. All the Angels turn the forehead to the Lord as a Sun, and all the Angels of Hell turn the back of the head to Him; and the latter receive the influx into the affections of their will, which in themselves are concupiscences, and make the understanding favour them; whereas the former receive the influx into the affections of their understanding, and make the will favour them ... For the human understanding dwells in the cerebrum, which is beneath the forehead; and the will in the cerebellum, which is at the back of the head.

T. 73^e. (The light did not yet shine on that part of their temples which is next the forehead.)

160⁸. Man's other brain is in the forehead, and is

called the cerebrum, and . . . in the cerebrum dwells the thought of the understanding . . .

D. 1259. The good Spirits above the forehead . . . 1296.

E. 55. The things which flow in from Heaven immediately into the thought, flow in into the region above the forehead.

Foreign. *Extraneus.*

A. 927³. 'To sow the land with a shoot of what is foreign' (Is.xvii.10)=to teach truths which are not genuine.

H. 504⁶. This by extraneous means.

R. 11². They do not allow foreigners to enter, except the Chinese . . .

T. 425. These are not proper to charity, but are extraneous to it.

E. 746¹¹. 'An alien unto my mother's sons' (Ps. lxi.8).

De Verbo 13. The will regards as foreign that which is from the memory in the understanding.

Foreigner. *Alienigena.*

See STRANGE-*alienus*; and under INMATE-*inquilinus*.

A. 2049. 'Of every son that is a stranger, who is not of thy seed' (Gen.xvii.12)=those who are outside the Church . . . thus not in the goods and truths of faith, because not in the Knowledge of them. 'Sons who are strangers' also=those who are in external worship (See 1097, Ill.), because it there treats of those who are within the Church. But here, as it treats of the Lord's Church in the universal, 'the sons who are strangers'=those who are not born within the Church, as is the case with the gentiles . . . These are they who are signified by the sons who are strangers, who are not of the seed, and who are to be circumcised, that is, purified. Hence it is evident that they can be purified equally as well as those who are within the Church. Ex.

—⁵. Such (as have not charity), although born within the Church, are called 'sons who are strangers, uncircumcised in heart, and uncircumcised in flesh,' who are not to be admitted into the sanctuary, that is, into the Lord's Kingdom (Ezek.xliv.7,9).

2115. 'From the son who is a stranger' (ver.27)=all who are rational outside the Church.

4544. 'Put away the gods of the stranger which are in the midst of you' (Gen.xxxv.2)=that falsities should be rejected. . . They were called strangers who were outside the Church, thus who were in falsities and evils.

5081². 'The son of the stranger' (Is.lvi.3) = the natural man as to truth. For the Lord's Church is external and internal, and they who are of the external Church are natural . . . They who are natural . . . and yet in truth are 'the sons of the stranger.' And as truly spiritual or internal men can only exist within the Church, therefore also by 'the sons of the stranger' are signified those who are outside the Church, or the Gentiles, and who still are in truth according to their religion.

7996. 'Every son of a stranger shall not eat it' (Ex. xii.43)=that those who are not in truth and good are separated from them. 'A stranger'=those who being outside the Church do not acknowledge anything of the truth and good which are of faith . . . thus who are not in truth and good.

8998. 'To sell her unto a people of a stranger he shall have no power' (Ex.xxi.8)=not to those who are not of the faith of the Church. 'A stranger'=those who are outside the Church, thus who are not of the faith of the Church.

9210⁵. The reason it was allowed to impose usury on strangers (Deut.xxiii.20), was that by 'strangers' are signified those who do not acknowledge and receive anything of good and truth, thus who do good only for the sake of gain. These are to serve man, because they are relatively servants.

10287¹⁵. 'They who are clothed in the clothing of a stranger' (Zeph.i.8)=those who are in falsities.

—⁶. That 'the sons of a stranger' (Ps.cxliv.7)=those who are in falsities, thus falsities, is very manifest; for it is said, 'whose mouth speaketh vanity, and their right hand is the right hand of a lie.'

T. 677². The reason . . . foreign proselytes are baptized . . . before they have been instructed . . .

808. (How the English regard foreigners.)

E. 195¹². 'Strangers'=those who are outside the Church, and do not acknowledge the truths of the Church.

376¹². 'Sons of the stranger'=falsities. 724¹¹.

587¹². 'The vanities of strangers' (Jer.viii.19)=the falsities of religion.

654⁴⁶. 'A man a foreigner who is not thy brother' (Deut.xvii.15)=a religiosity not concordant; and also falsity in which there is not good.

—⁶¹. 'Our inheritance is turned unto strangers-*alienos*' (Lam.v.2)=the truths of the Church turned into falsities; 'our houses unto aliens'=the good of the Church turned into evils.

746¹¹. 'A man a foreigner,' and 'a stranger-*alienus*' = one who is not of the Church.

811¹⁶. By 'the strangers-*alienos*-who led captive his strength' (Obad.11) are signified the falsities of the Church destroying its truths . . . By 'the foreigners who entered his gates' are signified the falsities of doctrine destroying the truths by which entrance is afforded into interior truths.

850¹⁵. That there will be no falsities of evil there, is signified by, 'There shall no strangers pass through her any more' (Joel iii.17).

Foreknow. *Praescire.*

Foreknowledge. *Praescientia.*

P. 176. Man . . . would not act from freedom according to reason; nor would anything appear to him as his . . . if he foreknew events. Gen.art. 178.

179. As the foreknowledge of future things takes away the human itself, which is to act from freedom according to reason, no one is permitted to know future

things . . . The desire to **foreknow** future things is con-
nate with most people, but this desire originates from a
love of evil. It is therefore taken away from those who
believe in the Divine Providence, and there is given
them trust that the Lord disposes their lot; consequently
they do not want to **foreknow** it, lest in some way they
should interfere with the Divine Providence. This the
Lord teaches . . . in Luke xii. 14-48.

Foresee. *Praevidere.*

Foresight. *Praevidentia.*

A. 393. As it was **foreseen** . . . 394. 521^e. 609^e.
3398³.

587. Jehovah never repents, because He **foresees** each
and all things from eternity; and when He made man
. . . and perfected him till he became celestial, He also
foresaw that in process of time he would become of this
character.

598. That the Lord **foresaw** that thus mankind might
be saved. Sig. 927².

1755. The Lord **foresees** and sees each and all things,
and provides and disposes each and all things . . .

2679^e. For the least things appertaining to man are
foreseen by the Lord, and are provided for in regard to
his future state to eternity . . .

2790. 'To see from afar'=to **foresee**.

2796. Each and all things appertaining to man are
disposed by means of Spirits and Angels; and from this
come all states and changes of state; and thus they are
directed by the Lord towards ends to eternity, which
ends the Lord alone **foresees**.

3495. Presence from being **foreseen** and provided for.
Sig.

3686. The Lord's **foresight** and providence that . . .
Sig.

3688³. A man who is . . . capable of being regenerated
—for this the Lord **foresees**, and as He **foresees** He also
provides for it . . .

3854. 'Jehovah saw'=the Lord's **foresight** and pro-
vidence.

—². As to **foresight** and providence in general.
Relatively to man, there is **foresight**; providence rela-
tively to the Lord. The Lord **foresaw** from eternity
what the human race would be, and what each person
would be . . . Therefore the Lord has not only provided
the means by which man may be bent from Hell and
led to Heaven, but also, from providence, He continually
bends and leads him. The Lord also **foresaw** that it
would be impossible for any good to be rooted in man,
except in his freedom . . . and also that man of himself
. . . would incline to the deepest Hell; and therefore
the Lord provides that if a man should not suffer him-
self to be led in freedom to Heaven, he may still be
bent to a milder Hell; but that if he should suffer him-
self to be led in freedom to what is good, he shall be led
to Heaven. Hence it is evident what **foresight** and
providence are; and that the things which are **foreseen**
are provided for accordingly. From this it appears how
greatly that man errs, who believes that the Lord has
not **foreseen** and does not see the smallest particulars

appertaining to man, and that in the smallest particulars
He does not **foresee** and lead, when the real case is,
that the Lord's **foresight** and providence are in the most
minute of the smallest particulars appertaining to man
. . . For each smallest moment of man's life has in it a
series of consequences extending to eternity . . . and as
the Lord has **foreseen** from eternity what he would be,
and what he would be to eternity, it is evident that
Providence is present in the smallest particulars, which
it rules and bends . . .

3863. 'She said, Jehovah hath seen,' in the supreme
sense, = **foresight**; in the internal sense, faith . . .

—⁴. That 'to see,' in the supreme sense, = **foresight**,
may be evident; for the intelligence which is predicated
of the Lord is infinite intelligence, which is nothing else
than **foresight**.

3869³. That 'to hear,' in the supreme sense, = pro-
vidence, may appear from what has been said concerning
'to see,' that in the supreme sense it = **foresight**; for the
Lord's **foresight** is to see from eternity to eternity that
a thing is so; but the Lord's providence is the ruling
that a thing shall be so, and is the bending of man's
freedom to good, so far as He **foresees** that the man will
suffer himself to be bent in freedom.

—^e. Infinite will is providence, and infinite intel-
ligence is **foresight**.

3966. 'God remembered Rachel, and God listened to
her' (Gen. xxx. 22) = **foresight** and providence . . . For to
remember anyone is to look to him; and to see, in the
supreme sense, is **foresight**.

4136^e. For it is **foreseen** by the Lord what kind of a
life a man will lead, and how he will suffer himself to be
led by Him; and as each and all things . . . are **fore-
seen**, they are also provided for.

4383. For each and all things are **foreseen** by the Lord,
even as to what their quality will be to eternity . . .

4718. 'What seekest thou?' = **foresight**.

5091. 'They dreamed a dream, both of them' = **fore-
sight** concerning these things. . . The reason why, in
the supreme sense, a dream = **foresight**, is that the
dreams which flow in immediately through Heaven from
the Lord, foretell things to come . . . The things to
come, which are foretold thereby, are from no other
source than the Lord's Divine **foresight**. From this
it may also be known that each and all things are
foreseen.

5122^e. If the Lord were to intermit (His providence)
for an instant, all the progressions would be disturbed;
for what is prior looks to what follows in a continual
series, and produces series of consequences to eternity.
Hence it is evident that the Divine **foresight** and pro-
vidence are in the most minute things, and that unless
this were the case . . . the human race would perish.

5155. That which is concluded from what is **foreseen**.
Sig. . . The reason it = that which is concluded from
what is **foreseen**, but not from what is provided, is
that providence is predicated of what is good, but **fore-
sight** of what is evil; for all good flows in from the
Lord, and therefore is provided; whereas all evil is from
Hell . . . and therefore is **foreseen**. In respect to evil,
providence is nothing else than the direction or deter-

mination of evil to what is less evil, and as far as possible to good ; but the evil itself is **foreseen**.

[A.] 5195. For providence has regard to successive state to eternity, which cannot be provided for unless it is **foreseen**. To provide things present, and not at the same time to **foresee** things to come, and thus not to provide things to come in things present, would be to provide without an end . . . and thus not from the Divine. But providence is predicated of what is good, and **foresight** of what is not good. **Foresight** cannot be predicated of what is good, because good is in the Divine . . . but it can be predicated of what is not good and of what is evil ; for this comes forth outside the Divine from others who are against the Divine . . .

5254. This signifies the faculty of apperceiving what is in the things **foreseen**.

5309. Because he had **foresight** and providence. Sig.

— It cannot be said of God that he Knows . . . and therefore 'to Know,' in God, is to **foresee** and provide. To **foresee** is to Know from eternity to eternity ; and to provide is to do it.

5361. As it had been **foreseen** by the Celestial of the Spiritual. Sig.

— 'To say' . . . = to perceive . . . and therefore, when predicated of the Lord . . . it denotes to perceive from Himself, thus to **foresee**.

5430. 'Joseph remembered the dreams which he dreamed of them' = that the Celestial of the Spiritual had **foreseen** what would happen concerning the general truths of the Church in the Natural . . . 'To remember' is predicated of **foresight**. . . And 'dreams' = **foresight**, prediction, event.

5777. 'He was yet there' = **foresight** ; (for) it had been **foreseen** by Joseph that they would return. . . It is said **foresight**, because in the supreme sense the Lord is treated of.

6298. 'He blessed them in this day' = **foresight** and providence to eternity. 'To bless' = prediction ; but in the supreme sense, the **foresight** of the Lord ; and as it = **foresight**, it also = providence, for the one does not exist without the other ; because evil is **foreseen**, and good is provided ; and the evil which is **foreseen**, by means of providence is bent to good. The reason 'to bless,' here, = **foresight** and providence, is that Israel, who here blesses, in the supreme sense, = the Lord.

6340. In the supreme sense, the Lord's **foresight**. Sig. . . . For all prediction is from the Lord's **foresight**.

6484². It was shown to the Angels . . . what had been the quality of his future life as **foreseen**, and that each thing of his life had been under the Lord's guidance . . .

6489. The providence of the Lord is conjoined with **foresight** ; and the one does not exist without the other ; for evils are **foreseen**, and goods are provided ; and the evils which are **foreseen** are continually bent to good by the provident disposing of the Lord.

6853. 'I know their sorrows' = **foresight** how much they were immersed in falsities. . . The reason 'to know' = **foresight**, is that the Lord knows each and all things from eternity. 6906.

6946. 'Jehovah said unto him' = **foresight** as to what

their quality would be if they had not faith. 6951. 6959.

8095. 'God said,' when predicated of future things, = the Divine **foresight**.

8215³. 'Wheels' = the Divine intelligence, or **foresight**. Hence it is said that the wheels went together with the animals, and that their rings were full of eyes . . .

8697. 'Moses' father in law said unto him' = **foresight**. 'To say,' when predicated of the Divine good . . . = **foresight**.

9009. 'He who hath not lain in wait' = when it is not of **foresight** from the will. . . For the evil which the liar in wait is about to do, he **foresees** in his mind ; and as he does such evil from **foresight**, he does it from the will, for it proceeds thence. There are evils which proceed from the will of a man, but not from **foresight** ; and there are others which proceed from the will and from **foresight** ; (the latter) are much worse. Ex.

9296². This good . . . increases . . . more with those who afterwards suffer themselves to be regenerated. This the Lord **foresees**, and, according to the state of the subsequent life, provides ; for in the present the Lord always **foresees** evil and provides good, and this from the beginning of the thread of life to all eternity.

9304. Providence consists in providing and foreseeing — *prospicere*, thus in leading to good and in guarding from evil ; since good is provided by the Lord, and evil is **foreseen**. And as evil is **foreseen**, man is also guarded from it, otherwise good cannot be provided.

10048². With those who are being regenerated, interior and exterior things are regulated by the Lord for all succeeding states . . . for the Lord **foresees** all things, and provides all things ; and His **foresight** and providence are to eternity, thus eternal . . .

10428. 'I have seen the people' = what is **foreseen**. 'To see,' when predicated of Jehovah, = **foresight** ; for what Jehovah sees, He sees from eternity ; and to see from eternity is **foresight** and providence. Refs.

10444. 'Thou spakest to them' = **foresight** and providence. 'To say,' and 'to speak,' when predicated of confirmation by the Divine, = **foresight** and providence. Refs.

10781. There is providence and there is **foresight** ; good is what is provided by the Lord, and evil is what is **foreseen** by the Lord ; the one must be together with the other ; for that which comes from man is nothing but evil, and that which comes from the Lord is nothing but good.

P. 67^o. This takes place with those whom the Lord is able to lead to Heaven. And as the Lord **foresees** this, He also continually provides that a man may be of such a character (as to fit him for his special place in Heaven).

202^o. It is in accordance with the laws (of the Divine Providence), for it to appear to man as if he led himself ; but the Lord **foresees** how he will lead himself, and constantly accommodates.

203. The place (of everyone) is **foreseen**, and at the same time provided.

333. The Lord sees of what quality a man is, and **foresees** what he will want to be, thus what he will be ;

and in order for him to be a man, and therefore immortal, the freedom of his will cannot be taken away . . . Therefore the Lord foresees his state after death, and provides for it, from his birth to the end of his life . . .

—². Now as the Lord foresees the state of all after death, and also foresees the places in Hell of those who are not willing to be saved, and the places in Heaven of those who are willing to be saved, it follows that for the evil He provides their places by permitting and withdrawing, and for the good by leading . . . Without this foresight and simultaneous providence, neither Heaven nor Hell would be anything but confusion. Ex.

D. 1088. On foresight and providence.

— . Evils are not provided, but are foreseen; in like manner are permissions. . . Foresight belongs to evils; providence is the disposition of them to good ends. . . Nothing is permitted which has not been foreseen so (as to conduce to good) . . . Thus it is providence alone which governs; for foresight is thus changed into providence. . . If the foreseen things of evil Spirits were permitted, it would be to the destruction of men and Souls . . .

1885. There is nothing which is not foreseen to happen just as it does, because man is of such a quality as he is; it being foreseen that otherwise he would perish . . .

2718. Each and all things have been foreseen by the Lord from eternity; but evils have been foreseen, and goods have been provided.

3008^e. The conclusion was, that it is foreseen by the Lord that they will thus do evil in act; and that it is provided that they should not precipitate themselves into the worst death.

4275. That all evil is foreseen by the Lord; not provided.

4704. On foresight and providence in the smallest particulars.

5002. The life of every man is foreseen by the Lord, as to how long he will live, and in what manner; therefore he is directed from earliest infancy with regard to a life to eternity.

D. Min. 4652. On the foresight and providence of the Lord. 4692.

E. 710³. 'Before I formed thee in the womb I knew thee, and before thou wentest forth from the womb I sanctified thee' (Jer.i.5) . . . = foresight that he was able to be in truths from good through regeneration; thus that he was able to receive and teach the Word.

Foreskin. *Praeputium*.

Uncircumcised. *Praeputiatus*.

See CIRCUMCISE.

A. 1151². They are called uncircumcised when there is no love.

1197. In the Ancient Church, all were called Philistines who talked much about faith . . . and yet had no life of faith; therefore they were pre-eminently called 'the uncircumcised,' that is, devoid of charity. Ill. 3024². 3412²

2039. Circumcision, or the cutting off of the foreskin, signified the removal of those things which hinder and defile celestial love; and which are evils of cupidities, especially of the cupidities of the love of self, and the derivative falsities. The cause of this signification is that the genitals of both sexes represent celestial love. There are three kinds of loves which constitute the celestial things of the Lord's Kingdom . . . Whatever covers, obstructs, and defiles these loves is signified by the foreskin; the cutting off of which, or circumcision, was therefore made representative.

—³. 'Circumcise yourselves to Jehovah, and take away the foreskins of your heart' (Jer.iv.4)= . . . to remove such things as obstruct celestial love.

— . 'To circumcise the foreskin of the heart' (Dent. x.16)=to be purified from the evils of filthy loves and from the falsities thence derived.

—⁵. That by 'the foreskin,' and 'the uncircumcised' is signified what is unclean. Ill.

2049^e. Hence then it is evident what is meant, in the internal sense, by 'the uncircumcised,' namely, those who are in filthy loves, and in the life of them.

2056. 'The uncircumcised male' (Gen.xvii.14)=him who is not in the truth of faith. . . 'Uncircumcised' is predicated of that which obstructs and defiles . . . (here) truth. In like manner when it is joined to any other thing, it=the darkening and contamination of that thing; as 'the uncircumcised ear' (Jer.vi.10) . . . (which)=that there is no hearkening, and that the Word was a reproach to them.

4462. 'To give our sister to a man who hath a foreskin' (Gen.xxxiv.14)=unless they would place the truth and good of the Church in representatives, and recede from those things which they signify; (for) 'the foreskin'=an external representative, a sign that they were of the Church . . . Hence by these words is signified accession to their religiosity.

—². The genitals in each sex=the things which belong to the conjunction of good and truth . . . As the foreskin covers the genital, in the Most Ancient Church it corresponded to the obscuration of good and truth; but in the Ancient Church, to their defilement . . .

—⁴. But they who are in the loves of self and of the world are called 'the uncircumcised,' although they had been circumcised. Ill.

7045. 'She cut off the foreskin of her son' (Ex.iv.25)=the removal of filthy loves, and thereby the laying bare of what is internal. . . 'The foreskin'=earthly and corporeal love which defiles celestial and spiritual love. . . The reason the foreskin=filthy loves, is that the loins together with the genitals correspond to marriage love, (and therefore) to all celestial and spiritual love. Therefore the foreskin corresponds to loves in the highest degree external, which are called corporeal and earthly loves. If these loves are destitute of the internal loves . . . they are filthy, as was the case with that nation. . . Now as 'the foreskin'=loves in the highest degree external, it follows that when these are removed—which is signified by Zipporah cutting off the foreskin—the quality of the former loves appears, thus the laying bare of the internal.

7225. 'I am uncircumcised in lips' (Ex.vi.12)=that

to them I am impure . . . =he is impure as to those things which belong to doctrine; for 'uncircumcised' is predicated both of doctrine and of life. III.

[A.725]². From these passages it is evident that 'fore-skinned' or 'uncircumcised-*incircumcisum*' denotes what is impure; and as everything impure is from impure loves, which are the love of the world and the love of self, therefore by 'uncircumcised-*incircumcisum*' is signified that which obstructs the influx of good and truth . . . Therefore 'an uncircumcised ear'=disobedience; and 'an uncircumcised heart,' the rejection of good and truth.

—³. It is for the sake of the internal sense that Moses, being a stammerer, calls himself 'uncircumcised in lips,' in order that it might signify that those who are in falsities . . . would not hearken to the things declared to them from the law Divine . . . Therefore the truths of doctrine are apperceived by them no otherwise than as impure . . . 7245.

8012. 'No one that is uncircumcised shall eat thereof' (Ex.xii.48)=that he who is in the loves of self and of the world cannot be together with them.

8313. These are 'Philistines,' and they are called 'the uncircumcised' from the evils of the love of self and of the world, in which is their life.

9659². The foreskin corresponded to the defilement of good by these loves.

9960¹⁵. 'To uncover the foreskin' (Hab.ii.16)=to defile those things. 'The foreskin'=the defilement of celestial goods by these loves. E.235⁶.

10287⁸. 'The uncircumcised'=those who as to life are in filthy loves and their cupidities, however much they may be in doctrinal things.

F. 51. As the Philistines represented those who are in faith separated from charity, they are called 'the uncircumcised;' and by 'the uncircumcised' are meant those who are destitute of spiritual love, and consequently are in mere natural love. Spiritual love is charity.

54. Thus, on the other hand, by 'the uncircumcised-*incircumcisum*,' or 'the foreskinned,' is meant one who has not been purified from the evils of merely natural love, thus who is not in charity; and because one who is unclean at heart is meant by 'the foreskinned,' it is said, 'No . . . uncircumcised in heart, and uncircumcised in flesh, shall enter into My sanctuary' (Ezek. xlv.9). Further ill.

R. 90³. 'The uncircumcised' are they who are destitute of the good of charity. —

D. 2113. The foreskin properly=envy at the happiness of others; and therefore the foreskins . . . were to be cut off. (From experience.)

2114. This is because the foreskin represents what obstructs the things which belong to love, consequently the happy things which come from love alone . . .

E. 195⁶. 'The uncircumcised and the unclean' (Is. lii.1)=those who are in evils and falsities.

240⁹. 'To uncover the foreskin' (Hab.ii.16)=to reveal filthy loves.

417⁸. 'The uncircumcised'=those who are destitute of love and charity, thus who are destitute of good, and are consequently in the loves of self and of the world.

619¹⁸. The Philistine nation represented faith separated from charity; and therefore the Philistines were called 'the uncircumcised,' by which name is signified that they were destitute of spiritual love and charity, and were only in natural love, which is the love of self and of the world. 700²⁰.

781¹². 'Uncircumcised'=those who are in filthy corporeal loves; for the foreskin corresponds to these loves.

811²⁶. 'The uncircumcised and the unclean . . . '=the evils of earthly loves, and their falsities.

817⁶. 'The Philistines' in the Word, represent faith separated from love, and therefore they were called 'the uncircumcised;' for by the foreskin is signified that which is devoid of spiritual love, and which is only in natural love, with which love alone nothing religious, and still less anything of the Church, can be conjoined . . .

—¹¹. Truth defiled by evil of life is signified by 'the uncircumcised.' III.

Forest. *Sylva.*

Forest, Wild. *Sylvestris.*

A. 1443. The rational things (of the celestial man) are compared to a forest of cedars and similar trees, such as existed on Lebanon.

1458³. 'The forest of the south' (Ezek.xx.46)=those who are in the light of truths, and extinguish it; thus those who are of such a character within the Church.

3220. When the Angels are discoursing about the things of intelligence and wisdom, and about perceptions and Knowledges . . . it falls into representations of . . . paradises, vineyards, forests, etc.

3240⁴. 'To spend the night in the forest' (Is.xxi.13)=to be desolated as to good; for 'Arabia'=those who are in celestial things, that is, who are in the goods of faith; 'to spend the night in the forest there'=to be no longer in goods, whence comes desolation. (=to be vastated as to truth. 3268⁷.)

5113¹¹. 'The boar in the wood' (1's.lxxx.13)=falsity.

5717. (Spirits who) dwell in dark forests. Des. D.1782.

6485. They who attribute all things to their Own prudence, are like those who wander in dark forests, and do not know the way out . . . D.4393.

9011⁴. 'To hew wood' (Deut.xix.5)=to place merit in works; but 'to hew wood in a forest'=to discuss these and the like things, and also to bring them into debate; for 'a forest'=what is religious.

—⁵. 'To cut down wood in the forest' (Jer.xlvi.23)=to act from a false religion, and to destroy such things as are of the Church; for the Church is called 'a forest,' 'a garden,' and 'a paradise;' 'a forest' from knowledge, 'a garden' from intelligence, and 'a paradise' from wisdom. For trees=the perceptions of good and truth; and also the Knowledges of them. And as 'a forest'=the Church as to knowledge, thus as to external things, it also=what is religious.

—⁶. The Church as to knowledge, or as to external things, is signified by 'a forest,' in . . . 'Then shall all the

trees of the forest sing' (Ps.xcvi.12); and in . . . 'We found Him in the fields of the wood' (Ps.cxxxii.6) . . . In Is.x.18, 'his forest'=the Church as to the Knowledges of truth; and 'Carmel'=the Church as to the Knowledges of good.

914¹. 'Wood out of the field' (Ezek.xxxix.10)=the interior goods of the Church; and 'wood out of the forests'=the exterior goods. 922⁸.

922⁸. 'Wood from the forests'=the scientifics of good and truth.

940⁶. 'In the fields of the wood'=in the natural or literal sense of the Word. E.684²⁷. 700⁹.

959⁴. 'The fields of the wood'=the goods of the Church with the Gentiles.

964². 'A forest'=what is scientific regnant; but 'a garden'=truth regnant.

9699. Forests (seen in the First Earth).

984³. Men who . . . come into the other life, and who bring with them truths of faith in the natural memory only . . . appear to themselves to wander among broken pieces of rock, and in forests.

10161. (In the Second Earth) there are forests full of fruit trees . . .

10644. Each species of tree=a species of perception and of Knowledge. Hence it is that paradises and gardens=heavenly intelligence and wisdom; and forests, the knowledge of the natural man.

H. 586². (In the Hells) there are dark forests, in which infernal Spirits wander about like wild beasts. 587^e. D.4854. 4897.

S. 18³. By 'a garden,' 'a grove,' and 'a forest,' are meant wisdom, intelligence, and knowledge.

—⁵. 'The forests which he strips bare' (Ps.xxix.9) =the knowledges and Knowledges which the Word opens to them.

96b. The Word is like a garden . . . The man who is in truths, not from doctrine, but from the mere sense of the letter, is at the circumference, and sees nothing but forest trees.

R. 400. In some places in Hell there are forests of trees which bear evil fruits, in correspondence with the concupiscences and the derivative thoughts of those who are there.

M. 75². (Three forests through which Swedenborg passed on his way to visit those who had lived respectively in the Golden Age, in the Iron Age, and in the Age which succeeded. Des.) 78². 79².

151a³. In forests there have been found men like beasts . . .

521³. (Relation concerning satyrs seen in a forest.)

522. The next day . . . the forest (of the satyrs) had disappeared, and in its place there was a sandy plain, with a lake in the middle containing some red serpents. But some weeks after . . . I saw on its right side some fallow land . . .

D. 1681. (In that Earth whole forests are formed into palaces by training the trees.) Des.

1786. While they live in the forests, but little life is allowed them.

3339^e. In forests a man wanders; an animal never. Ex.

3550. On the common people . . . such as live in forests . . .

3785. (The Quaker Spirits, when under the influence of their holy spirit) seem to themselves and to others to be wandering in dense forests, like wild swine . . . J.(Post.) 58.

4174^e. The antediluvians . . . suppose themselves to dwell in forests.

4895. On the right side (of the Heavens) there appeared a dense and dark forest, concerning which it was said that those are sent thither who are in falsities . . .

5465. (Spirits who were wandering in forests.)

D. Min. 4655. When any truth was mentioned, such persons at once descend into terms . . . This was represented as a dark forest, into which they cast themselves . . . Whereas such a forest is removed from those who are in simple good, and they are in an open plain . . .

E. 304⁴⁸. 'A forest' (Is.xliv.23)=natural truth; and 'the trees therein'=the Knowledges of truth. 326¹¹.

365²⁷. 'The forests in which they shall sleep' (Ezek.xxxiv.25)=the falsities thence derived which will not infest them.

388⁵. 'A forest' (Hos.ii.12)=the sensuous man who is in mere fallacies and the derivative falsities.

403⁵. 'A forest'=what is merely natural.

405¹⁰. By 'a forest' (Is.xliv.23) is meant the external or natural man as to all things which belong to him; and by 'every tree' is meant what is a matter of knowledge therein.

412²⁰. By 'the forest of the south' (Ezek.xx.47) is meant falsity within the Church, consequently those who are in falsities therein . . . Falsity from evil is signified by 'the forest.'

458⁸. 'A forest'=what is natural; here (Jer.x.3), what is natural separated from what is spiritual.

504³⁴. 'The forest of the south'=the Church which is able to be in the light of truth from the Word, but now, which, being destitute of spiritual light, is in mere Knowledges.

638⁵. Gardens or paradises, specifically, =the intelligence and wisdom appertaining to the men of the Church; and forests, or groves, =the intelligence of the natural man, which, regarded in itself, is knowledge, and is of service to the intelligence of the spiritual man.

650¹⁰. 'The wild beast of the forest' (Ps.civ.20)=the affection of scientifics.

—²⁶. 'Beautiful with branch and with shady forest' (Ezek.xxxi.3)=intelligence through rational truths by means of scientifics.

—⁴⁰. The nations which are outside the Church are signified by 'the wild beast in the forest' (Is.lvi.9). 'The wild beast'=the natural and sensuous man; and 'the forest,' his knowledge and derivative obscure intelligence.

—⁵². 'To sleep in the forests'=that they will be safe from the infestation of these (cupidities and concupiscences), although in and among them. 'The desert' and 'the forest' are where such things and such Spirits are. 701¹⁸.

[E.] 654¹⁴. 'The forest of his fruitful field' (2 Kings xix. 23) = scientific.

724⁴. Are called paradises in the spiritual man, groves in the natural man, and shady forests in the sensuous man.

730²⁸. That from this he possesses the knowledge of the knowledges of good and truth, is signified by 'the fruitful field shall be counted for a forest' (Is. xxxii. 15). 'A forest' is predicated of the natural man, as 'a garden' is of the spiritual man; and therefore by 'a forest' is signified knowledge, and by 'a garden' intelligence. 1145⁷.

Foretell. *Vaticinari.*

See PREDICT.

T. 181^e. Therefore I am able to foretell . . .

D. 1579. On those who forebode future things . . .

Forget. *Oblivisci.*

Forgetfulness, Oblivion. *Oblivio.*

A. 1886². There, historical things are given to oblivion. 7112².

3615. '(Until) he forget that which thou hast done to him' (Gen. xxvii. 45) = habit from delay. 'To forget,' here, = the successful abolition of repugnance.

5170. 'But forgot him' (Gen. xl. 23) = removal. When 'not to remember' = no conjunction, 'to forget' = removal, because in proportion as there is no conjunction there is removal. That which is given to oblivion is also removed.

5278. 'All the plenty shall be given to oblivion in the land of Egypt' (Gen. xli. 30) = the removal of truth, and its apparent privation in each Natural. 'To forget' or 'be given to oblivion' = removal and consequent apparent deprivation. . . (For) the things of which a man is thinking are immediately under his view, and the things which relate to them present themselves in order round about, even to the things not in relation and which are most remote, and which are therefore in oblivion.

5352. 'God hath made me forget all my toil' (ver. 51) = the removal (of evils) after temptations.

5353. In the Original Language, 'Manasseh' means forgetfulness; thus, in the internal sense, removal, namely, of evils both actual and hereditary; for when these have been removed the new Voluntary rises.

8620. By the Divine remembrance is signified salvation; and by no remembrance, or oblivion, damnation.

M. 398. In the case of beasts and birds, (there is) a total forgetfulness of relationship.

T. 80^e. As he descended, forgetfulness drove away recollection.

D. 5378^o. They are then in forgetfulness, that is, in no thought about His Divine.

E. 411²⁸. The evils from which is their worship are signified by, 'My people hath forgotten Me' (Jer. xviii. 15); for he who forgets God is in evils.

780¹⁰. 'Therefore have they forgotten Me' (Hos. xiii.

6) = that pride has obliterated these things; and thus their longing, and with this their heart, has departed from the Lord.

Forgive. See under EXCUSE—*ignoscere*, and REMIT.

Forgive. *Condonari.*

Forgiveness. *Condonatio.*

A. 1188². Nineveh was forgiven, because of this their character.

6559^e. If, perchance, good Spirits speak or do what is evil, they are not punished, but are forgiven, and are also excused, because their end is not to speak or do what is evil . . .

7272². In like manner, they who believe that sins can be forgiven by men (do the evil of falsity).

9938. From (the things of love and faith) come the forgiveness of sins, that is, the removals from them, because sins are removed by love and faith from the Lord.

10042⁵. The forgiveness of sins, expiation, propitiation, and redemption are nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration. Refs.

P. 117². They think that sins are not sins before God, because they have been pardoned.

T. 459¹⁵. A criminal who . . . prays that the judge will pardon him . . .

D. 3562. (The hatred of those who will not forgive. Rep.)

Fork. *Gaffel.* D. 4787.

Form. *Forma.*

Form, To. *Formare.*

Formal. *Formalis.*

Formally. *Formaliter.*

Formation. *Formatio.*

Former. *Formator.*

Formability. *Formabilitas.*

See HUMAN FORM, and under EFFIGY, and SPECIES.

A. 549. Each is as the centre of all, which is the heavenly form. 2057². 4225^e. D. 4090.

553. It is goodness and charity which form them . . . so that they are the very forms of charity. The form of charity. Des. . . All the Angels are such forms, with innumerable variety.

668. Truth is only the form of good; and faith is only the form of love. Truth, therefore, is formed according to the quality of the good . . .

1175. They set the things of faith before those of charity . . . thus formal things before essential ones; for all external worship is the Formal of internal worship . . . To perform worship from what is formal devoid of what is essential, is to make external that which is internal. Examps.

—². All these things are the formal things of worship . . .

1394^e. Hence is the heavenly form, which . . . relates

to a man ; and which **form** is continually being perfected. 2718^o. 3638^e.

1517^e. A vinous odour comes from the sphere of **formal** beauty.

1757. They serve for distinct **forms** of speech.

1762. Their thought as it were in **form** (in the face).

1860. Hell consists of hatreds and such diabolical **forms**.

—². In Heaven there are nothing but **forms** of charity.

1869. In the other life . . . ideas appear visible in a **form**.

1928. Things or Truths not joined together according to the **form** of the heavenly Societies, have not as yet acquired life . . . They first receive life, when the **form** on both sides is alike . . .

1950^o. The truth which is from good is truth formed from good, so that it may be called the **form** of good.

1999^o. The Internal of man . . . is the first **form** itself from which man . . . is man . . . These Internals of men . . . are **forms** recipient of life from the Lord.

2363^o. These are diabolical **forms**, in which there is nothing human. Such **forms** do all become after death who perceive the delight of life in such things . . . But, on the other hand, if . . . one depicts (love and charity) in a **form**, he will see . . . that the **form** is angelic . . . Can anyone believe that these two **forms** can exist together? and that that diabolical **form** can be put off, and be transcribed into the **form** of charity . . .

2487. According to the impressions made by (the objects of the senses) there take place variations of **form** (in the exterior memory), which are reproduced ; and these **forms** are varied and changed according to the changes of the states of the affections and persuasions.

2872^e. By wonderful influxes in an incomprehensible **form**, which is the **form** of Heaven.

2940^e. This (arrangement) originates in the **form** of things spiritual and celestial, which is of such a nature.

2991. Natural **forms** are effects . . . They receive their **forms** according to the use in the place where they are ; but still the **forms** of the effects represent the things which belong to the causes.

3002. (Thus) all natural **forms**, both animate and inanimate, are representative of the spiritual and celestial things which are in the Lord's Kingdom . . .

3121^e. Truth is nothing but the **form** of good. 9474^o.

3122^o. For truth has (then) so conjoined itself with good, that it no longer appears, except only as the **form** of good . . .

3189. All things which are therein are affections, conjoined in an incomprehensible **form** . . . The Societies of Heaven are in such a **form**, nay, the whole Heaven, being arranged by the Lord according to the Divine **form** which is in Himself. The **form** of the Lord's Spiritual Kingdom comes forth according to the arrangement of the affections in His Divine Human.

3212^o. When the body is put off, the spirit appears, and this in a quite different **form** when the man has

been regenerated ; for it then has the **form** of love and charity in beauty inexpressible ; instead of its previous **form**, which was a **form** of hatred and of cruelty, with ugliness also inexpressible.

3347. The Angels . . . compared (human minds) to the external **form** of man, which comes forth and subsists from the innumerable **forms** which are within . . . all of which nevertheless conspire . . . to the composition of the external **form**, in which nothing appears of the things that are within. To this (external) **form** they compared human minds, and their thoughts and derivative speech ; whereas they compared angelic minds to those things which are within . . . They also compared the faculty of thinking to the faculty of the viscera of acting according to the **form** of the fibres . . . Such comparisons . . . are at the same time exhibited by means of representatives, whereby the interior **forms** spoken of above are presented visibly and intellectually . . .

3470^e. Genuine good is as it were the blood in the vessels . . . leading and applying truths into **form**. The good which is thus **formed** in the natural or external man is general, being as it were woven together . . . from the particulars . . . of spiritual good . . . from the Lord, who alone **forms** and creates anew. Hence it is that the Lord is so often called in the Word 'the Former' and 'Creator.'

3484. To this (one) life correspond the **forms** which are substances . . .

—². In the case of natural **forms** . . . such as the recipient **forms** are, such are the modifications of the light (which flows into them). In the Spiritual World the modifications are spiritual ; therefore, such as the recipient **forms** there are, such is the intelligence, and such the wisdom, of those who are there. Hence it is, that good Spirits and Angels appear as the veriest **forms** of charity ; whereas evil and infernal Spirits appear as **forms** of hatred.

3489. These are external **forms** by which one person misleads another ; whereas the internal **forms** of the men of the Church are utterly different from each other, and also from the external ones. The internal **forms** are those which are here described . . .

3570^o. It is celestial good and spiritual truth . . . which **forms** man.

3584. Truths and goods **form** a society among themselves . . . This originates from the **form** of Heaven . . . Therefore the truths and goods with man flow in and are disposed with him into a like **form**, and this by the Lord alone.

3612^e. Thus, finally, Heaven in its **form**, that is, in its beauty and happiness.

3619. For the Intellectual is nothing but the Voluntary in **form** . . .

3627. It is a general rule, that nothing . . . can be kept in **form** except from something else, that is, by means of something else . . . The human body is kept in **form** from without by the atmospheres . . . 6056. D.3972.

3628^o. See FORCE.

3630. Celestial and spiritual things flow in with man, and this into adapted and suitable **forms** . . .

[A.3630]^o. Under a different **form** and appearance—*specie*.

3646. The operation (of influx with animals) presents itself differently according to the **forms** of their souls and the derivative ones of their bodies. The case is the same as with light . . . which . . . acts diversely in different **forms** . . .

3648. Unless the Spiritual from the Lord within continually acted upon the primitive **forms** (of plants), which are in their seeds, they would never vegetate and grow . . . But the **forms** therein are of such a nature, that they do not receive anything of life.

3679^o. Their speech is not from **forms** of words, as with man, but from **forms** of things.

3741. All the Angels are **forms**, or substances **formed** according to the reception of the Divine things which are from the Lord.

—². Hence it is that the **forms** and material substances appertaining to man are also of such a nature, but in a lower degree, being grosser and more composite. That these, too, are **forms** recipient of celestial and spiritual things, is very evident from . . . thought, which inflows into the organic **forms** of the tongue, and produces speech . . . The thought and will which produce these things are spiritual and celestial things, whereas the **forms** or substances which receive them, and put them into act, are material. It is evident that the latter have been **formed** wholly for the reception of the former, and therefore that they are from them . . .

3743^o. Still, the evil . . . are **forms** recipient of life from the Lord, but such **forms**, that they either reject, or suffocate, or pervert good and truth . . . As light . . . is varied as it . . . flows into various **forms** . . .

3804^o. 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. Such are all angelic **forms** ; and such would man be if from interior life he were in love to the Lord and charity towards his neighbour. Into such **forms** was man created, because he was created into the image and likeness of God ; and such **forms** as to their spirits are they who are regenerate.

3820. When (ideas) are illustrated by particulars . . . they derive thence the essential and the **formal** things which are signified by 'the beauty of **form**, and the beauty of look' which belonged to Rachel. (Gen.xxix.17). '**Form**'=essence. 3821.

3855. External things are images and **forms** compounded of myriads of internal things.

—². The external **forms** (of plants) may easily suffer injury . . . but not so the internal or inmost **forms** of the seeds, which are of a more interior and perfect nature. The like is the case with the internal and external things of man . . .

3938^o. Men, Spirits, and Angels are nothing but recipients, or **forms** recipient of life from the Lord.

4039^o. On the **form** of the brain in general.

4040^o. All these things (in the brain) are exactly according to the heavenly **form** ; for such a **form** is imprinted on the Heavens by the Lord, and thence on the things in man, especially on his cerebrum and cerebellum.

4041. The heavenly **form** is stupendous, and altogether transcends all human intelligence ; for it is far above the ideas of the **forms** which man can possibly conceive, even by analysis, from worldly things. According to this **form** are all the heavenly Societies ordered, and wonderful to say, there is a gyration according to the **forms**, of which Angels and Spirits are not sensible . . . The nature of the heavenly **form** in the lowest sphere has been shown me ; it was like the **form** of the circumvolutions which appear in human brains . . . (Thus) the brain is **formed** according to the **form** of the fluxion of Heaven. But the interior things therein, which do not appear to the eye, are according to the interior **forms** of Heaven, which are quite incomprehensible ; and it has been said by the Angels, that man is created according to the **forms** of the three Heavens . . . so that man is a little Heaven in the least form.

4043. The reason the still more interior **forms**, which are also more universal, are not comprehensible, is that when **forms** are mentioned, they carry with them an idea of space and also of time, when yet in interior things, where Heaven is, nothing is perceived by means of spaces and times . . . but by means of states, and their variations and changes. But as variations and changes cannot be conceived by man apart from such things as belong to **form** . . . it may appear how incomprehensible those things are.

—^e. Still, the things which take place in the Heavens are represented in the World of Spirits by means of **forms**, to which the **forms** which appear in the world bear some likeness.

4149^o. The organ is according to the **form** of the fibres, consequently so is its operation.

— . With everyone who is in good, all truths communicate with each other, and constitute a certain **form** : and therefore the truth of one person cannot be transferred into another, but if it is transferred, it passes into the **form** of him who receives it, and puts on a different face . . . Hence it is that the universal Heaven consists of angelic **forms**, which are in perpetual variety, and which, being disposed by the Lord into the heavenly **form**, act as one ; for a unit is never composed of identities, but of varieties in **form**, which constitute a unit according to the **form**.

4156^o. The same light illuminates scientifics . . . and disposes them into order and into the heavenly **form**.

4206^o. Life is diversely received ; for it is the **form** of each thing according to which the action is determined. 4320.

4214^o. Both appear alike in the external **form**.

4223. The Heavens above mentioned correspond to the very organic **forms** themselves of the human body . . . but still they principally correspond to the functions of these viscera and organs. . . The functions constitute one with these organic **forms** ; for it is not possible to conceive of any function except from **forms**, that is, from substances. Examps. . . Functions, therefore, are what the heavenly Societies principally correspond to, and this being the case, the organic **forms** are also what they correspond to . . . for whether we say the function, or the organic **form** by which and from which the function exists, it is the same thing.

—². It is the use which commands in the forms. Hence it is evident that the use existed before the organic forms of the body came forth; and that the use produced and adapted them to itself. . . . But after the forms have been produced, or the organs adapted, the uses proceed from them, and then it appears as if the forms or organs were prior to the use; when yet it is not so; for the use flows in from the Lord, and this through Heaven, according to the order and according to the form in which Heaven is ordered by the Lord; thus according to correspondences.

4224. Organic forms are not only those which appear to the eye, and which can be discovered by the microscope, but there are organic forms still purer. . . . The latter forms are more interior; as the forms which are of the internal sight, and finally those which are of the understanding. The latter are inscrutable, but still they are forms, that is, substances.

— . Those purer or more interior forms which are inscrutable, are what present the internal senses, and also produce the interior affections. The interior Heavens correspond to these forms, because they correspond to their senses, and to the affections of these senses.

4279². Is Heaven in a small form.

4301. Good has its . . . form from truth. . . .

4302³. All truths, like goods. . . . are disposed in Heaven in such an order, that one has respect to another in such a form as the members, organs, and viscera of the human body. . . .

4317⁵. For the very interior form respective of good and truth from Heaven. . . . is depraved, and, so to speak, distorted. . . .

4322². This influx produces all things in the three kingdoms. . . . and holds them together in forms according to their uses.

—^e. Preservation in connection and form is perpetual creation.

4415. By influx into the forms which are from the light of the world, (that light) produces all things which are of the understanding.

4524. The purer or more interior things are such forms as can receive the influx.

4574. Good, and the Divine forms of good. Sig. . . . 'A company of nations' = the truths which are from good, or, what is the same thing, the forms of good; and, in the supreme sense. . . . the Divine truths which are from the Divine good, or the Divine forms of good.

—². We must first show what is meant by the forms of good. . . . Truths which are from good are said to be the forms of good, because they are nothing else than goods formed. . . . Truths do indeed appear as if separate from good, thus as a form by themselves; but they so appear only to those who are not in good. . . . When the understanding acts in unity with the will. . . . his intellectual things are forms of his will. . . . Hence it follows that, regarded in itself, the Intellectual is nothing but the Voluntary formed.

—³. But as the term form savours of human philosophy, it shall be illustrated by an example, from

which it will be evident that truths are the forms of good.

—⁴. Hence it is evident what is the quality of truths when they are forms of good, and what it is when they are separated from it; for when they are not from good, they are from some evil, and are the forms thereof, however much they may counterfeit the forms of good.

4906^e. With animals. . . . spiritual heat. . . . constitutes life, but a life according to the reception in their organic forms.

4926. The use is prior to the members and organs, since the latter are from the uses, and are thus formed according to the uses; nay, the use itself forms them and adapts them to itself. . . . The case is similar with good and truth. . . . for good forms truths, and adapts them to itself; therefore, regarded in themselves, truths are nothing but goods formed, or forms of good.

4985. 'Joseph was beautiful in form' (Gen. xxxix. 6) = the good of life thence; 'and beautiful in look' = the truth of faith thence. . . . For 'form' = the essence of a thing; and 'look' = the manifestation thence; and as good is the very essence, and truth is the manifestation thence, by 'beautiful in form' is signified the good of life.

—². The truth of faith itself presents beauty in the external form, but the good of the will. . . . forms it. Hence it is that the Angels are of beauty ineffable, being as it were loves and charities in form.

5102. For the thoughts are the forms of the affections.

—³. The Angels see the faces of men. . . . in their spiritual forms; that is, in the form presented by the affections and derivative thoughts.

5114^e. As the state (of brute animals) is such, the recipient forms of their life cannot but be dissipated; for with them the influx passes through their organic forms out into the world. . . . and never returns.

5115. Is Heaven in the least form. 5339^e. 6605. 9807. 10303³.

5128^e. Into such a form are natural and sensuous things disposed when the Rational has the dominion.

5133^e. In the good of charity there is life from the Lord, which life disposes truths into order, so that the form of charity. . . . may come forth. In the other life this form appears visible, and is the very angelic form itself. Hence all the Angels are forms of charity, the beauty of which is from the truths of faith, and the life of the beauty is from the good of charity.

5147². Intellectual things may be compared to forms which are constantly varying.

5150. For (in the interior Rational) the forms are more perfect, and are accommodated to reception.

5165^e. The face is (then) love and charity in form. . . . The face is (then) hatred, revenge, and cruelty in form.

5173^e. That which in the will and thence in the thought is that which produces, is not the same in form as the action which is produced; for the action only represents that which the mind wills and thinks.

5198². See BEAST.

5199. See BEAUTY.

5200^e. See ESSENCE. 5207.

[A.] 5256. Regarded in itself, the human is nothing but a **form** recipient of life from the Divine ; whereas the glorified Human of the Lord . . . is not a **form** recipient of life from the Divine, but is the very Being of life.

5259°. Whatever man thinks falsely and acts evilly is from the **form** which he has impressed on himself ; and whatever he thinks truly and acts well is from the **form** which he has received from the Lord . . .

5272°. The Divine truth proceeding from the Lord is the veriest reality . . . the **forms** of good and truth are from it.

5278°. Thoughts there sometimes present themselves to view . . . and then such a **form** of their arrangement appears. Des.

5288°. The good flowing in through Heaven . . . orders all things, and, so far as the man allows, forms them to a resemblance of Heaven, and hence the thought flows in agreement with the heavenly **form**. The heavenly **form** is that **form** into which the heavenly Societies are ordered ; and they are ordered according to the **form** which is induced by the good and truth proceeding from the Lord.

5337. Going forth or proceeding, in the spiritual sense, is presenting one's self before another in a **form** accommodated to him, thus as the same, but in a different **form**. . . (Thus) it is said of truth that it goes forth or proceeds from good when truth is the **form** of good, or when truth is good in a **form** which the understanding can apprehend. It may also be said of the understanding that it goes forth or proceeds from the will, when the understanding is the will **formed**, or when it is the will in a **form** apperceivable by the internal sight. . . When thought becomes speech, it clothes itself with a different **form**, but still it is the thought which thus goes forth or proceeds . . . In like manner the will becomes a different **form** when it becomes action, but still it is the will which is presented in such a **form** . . .

5339°. Is Hell in the least **form**.

5351°. For the understanding is the will in **form**, or the will **formed** to the sense.

5551. Every such general thing, with its particulars and singulars, has its receptacle, within which it can put itself in action, or vary its **forms** and change its states.

5558°. They conjecture that as there is no resistance, the thing is in agreement with the heavenly **form**.

5563°. As truths are determined according to the **form** of Heaven, they flow as it were spontaneously . . .

5598. As such is the **form** in man, it may be concluded that the **form** in Heaven . . . must be most perfect.

5700°. When scientifics are in order, they are disposed by the Lord into the **form** of Heaven ; but when they are in inverted order, they are disposed into the **form** of Hell. Des.

5807. When the will wills what is good, the good is insinuated into the understanding, and is there **formed** according to the quality of the good at the time ; this **form** is truth.

—°. Love is a harmony resulting from the changes of state and the variations in the **forms** or substances of which the human mind consists. If this harmony is from the heavenly **form**, it is heavenly love. Hence it is evident . . . that love is the Divine, which inflows into **forms**, and disposes them, in order that there may be changes of state and variations in the harmony of Heaven.

5847°. During his life in the world, man induces a **form** on the purest substances of his interiors, so that it may be said that he **forms** his own soul, that is, its quality ; and according to that **form** is the Lord's life received . . .

5881°. Scientifics and truths are arranged into these fascicular **forms** solely by the man's loves ; into infernal **forms** by the loves of self and of the world, and into heavenly **forms** by love towards the neighbour and love to God.

5986°. This life flows in from the Lord through a wonderful **form**, which is the heavenly **form** . . . and it is varied everywhere according to the **form** of each subject, just as this either agrees or disagrees with the heavenly **form**.

6028. What is best is in the middle . . . and around it on every quarter are goods, disposed in the heavenly **form**, nearer and more remote according to the degrees of the goodness. . . But with the evil the worst things are in the middle, and goods are relegated to the extremes . . . This **form** exists with the evil in particular, and in the Hells in general ; thus it is the infernal **form**.

6115°. In order for scientifics and truths to be anything, a **form** must be induced on them, in which they bear a mutual relation to each other ; and this cannot be effected unless they are consociated under a general thing ; and therefore the general thing is what keeps them together in a **form** . . . Moreover, the general thing itself, together with other general things must be referred under things still more general ; and these again under those which are most general . . . The most general universal . . . is the Lord Himself, and that which keeps all things together is the Divine truth proceeding from Him ; the more general things are the general Societies in the Spiritual World . . . and the general things are the less general Societies. Ex.

6138. By receptacles are meant the **forms** themselves of man ; for men are nothing but **forms** recipient of life from the Lord ; and, from heredity and actuality, these **forms** are of such a nature, that they reject the spiritual life which is from the Lord. When these receptacles are so far renounced that they no longer have freedom from proprium, there is a total submission. Sig.

6326. (I said to the philosopher) that man consists of mere **forms** for receiving life ; and that one **form** is more interior than another ; but that one comes forth and subsists from another ; also that when a lower or exterior **form** is dissolved, the higher or interior **form** still lives. It was further said, that all the operations of the mind are variations of the **form** ; and that in the purer substances these variations are so perfect that they

cannot be described ; and that the ideas of thought are nothing else ; and that these variations come forth according to the changes of the state of the affections. How the most perfect variations exist in the purer forms, may be concluded from the lungs, which fold themselves variously, and vary their forms, according to every expression of speech, and to every note of a song, and to every motion of the body, and also to each individual state of thought and affection. What then must be the case with interior things . . .

6465. Concerning the manifestation—*existentia*—of interior things in exterior ones . . . all things (both in man and in nature) come forth—*existant*—by means of successive formations, thus posterior things by means of formations from prior ones. Hence it is, that each formation comes forth separate from another ; but that still the posterior depends upon the prior, so that it cannot subsist without it ; for the posterior is kept by the prior in its connection and in its form . . . He who does not apprehend the interior and exterior things in man according to such formations, cannot possibly have any idea about the external and the internal man, or about the influx of the one into the other ; still less about the manifestation and life of the . . . spirit . . .

6468. Everyone has life according to the form of the interiors which he has acquired by willing and acting, thinking and speaking.

6574. The truth which is from good is in itself good, because formed from good, thus good in its own form.

6584. For the truths which are derived from good are the forms of good.

6607. When thoughts together with affections pour forth, they make a circuit almost according to the form of the circulations of the cimeritious substances in the human brain. Des. . . But the forms of Heaven are still more wonderful, being such as cannot possibly 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, to a great distance almost instantaneously, because according to a form which is infinitely perfect.

6626. The Angels appear in a form more beautiful and resplendent than can be described. . . But in Hell . . . they appear in the light of Heaven as horrible monsters . . . In like manner in the least things of their thought they are such forms ; for such as anyone is in the whole, such he is in the part . . . That form, in which they appear, is also the form of the Hell in which they are ; for every Hell has its own form . . .

6669⁴. 'Clay' = the man of the Church who is being formed, thus the good of faith by means of which man is formed, that is, reformed.

6685². This Divine truth in which is Divine good . . . is the very life itself which fills Heaven . . . but in the subjects it is varied according to the form . . .

6690. 'He made them houses' = that the scientific truths in the Natural were disposed into a heavenly form. . . The scientifics in the Natural are disposed into continuous series . . . according to various affinities and relationships . . . not unlike families and their generations . . . But the disposition of the scientific truths in

the Natural is varied with each man ; for the dominant love induces the form on them. This love is in the middle . . . and places those things next itself which most agree with it, and everything else in order according to the agreement. Thus do scientifics receive a form. If heavenly love has the dominion, all things there are disposed by the Lord into the heavenly form, which form is like that of Heaven, and thus is the form of the good of love itself. Into this form are truths disposed ; and when thus disposed they act as one with good ; and then when the one is excited by the Lord, the other is excited, that is to say, when the things of faith are excited, the things of charity are excited, and the reverse. Such is the disposition which is signified by God making houses for the midwives.

6872³. The Angels, when seen, appear as forms of love . . . The reason is, that all the interiors of an Angel, as also of a man, are nothing but forms recipient of life ; and as they are forms recipient of life, they are forms recipient of loves . . . Since, therefore, the influent love and the recipient form are in agreement with each other, it follows that an Angel or a man is of such a quality as is his love . . . (Thus) man is made altogether new when he is regenerated . . . Nevertheless the previous forms are not destroyed, but are removed ; whereas with the Lord, the previous forms, which were from the maternal, were utterly destroyed and extirpated, and Divine forms were received in their place ; for the Divine love does not agree with any but a Divine form ; all others it casts completely out.

7004². The Divine truth itself is the one only substance ; derivatives are nothing but successive forms thence derived.

7068⁰. Truth cannot be ordered into the heavenly form except by good ; therefore in itself it is hard ; for the heavenly form is perfectly free and has no resistance.

7191². It is an amazing and incredible thing that the form of Heaven is represented in angelic discourse . . .

7236². The reason of the perpetual variety (of good), is that every form consists of various distinct things . . .

7270⁴. The truth Divine which inflows into the Third Heaven . . . inflows simultaneously without successive formation into the ultimates of order. (For) there is only one substance, and all the rest are formations from it ; and that one only substance reigns in the formations, not only as form, but also as non-form, as in its own origin. Unless this were the case, the thing formed could not possibly subsist and act.

7297. The things which flow from order are not varied by abuse, but appear alike as to the external form, but not as to the internal form ; for they are contrary to the ends of order.

7298⁰. For truths receive various forms according to circumstances.

7337. Such are Divine miracles in their internal form. Magical miracles . . . in the external form appear like Divine ones. . . Their external forms are alike, but the internal ones differ as do Heaven and Hell.

7342. For, regarded in itself, the understanding is nothing but the form of the will.

[A.] 7343². The light from the sun is white, but still it is varied according to the **forms** into which it flows; whence come colours: it becomes beautiful ones in beautiful **forms**, and unbeautiful ones in unbeautiful **forms**.

7408. This fasciculation is presented to view especially in the brain . . . The case is not unlike this in purer things, and, finally, in the purest ones, where the **forms** which receive them are the very **forms** of life. That **forms** or substances are recipient of life, may appear in each several thing which appears in living creatures; and also that the recipient **forms** or substances are disposed in a manner the most suitable for the influx of life. Without the reception of life in substances, which are **forms**, nothing living would exist in the natural world, nor in the Spiritual World. Series of the purest threads, like fascicles, are what constitute these **forms**. And the case is the same with the things which are so highly modified therein; for modifications receive their **form** from the **forms** which are substances in which they are and from which they flow; for the substances or **forms** are the determining subjects.

7648^o. If that which reigns is evil and false, the **form** of his spirit is diabolical; but if that which reigns is good and true, his **form** is angelic; for, regarded in itself, the spirit is affection in **form**; and the dominant affection is its veriest **form** . . .

8043². The Lord is called 'the Maker,' and 'the Former from the womb,' because He regenerates man, and from natural makes him spiritual. —³, III.

8311². For falsity . . . is evil in **form** . . .

8343. For, by evil of life, men become **forms** of falsity from evil; and therefore when the evils themselves together with the falsities are cast down, the **forms** to which they adhere are drawn down with them.

8456. The truth of peace . . . disposes into the heavenly **form** all things in the truth which is called the truth of faith, and also, afterwards, the truths themselves one among another.

8458. The good of truth in its first **formation**. Sig. . . . As truth, it **forms** the Intellectual of the mind, and as good it **forms** the new Voluntary. The Intellectual is distinguished from the Voluntary by this, that the Intellectual presents things to itself in a **form**, and so that it may see them as in light; whereas the Voluntary is affected by them . . . and this according to the quality of the **form**.

—². Truth is there presented as angular in various **forms** . . . But good . . . as round, which is continuous in **form**. . . Hence it is that things in the world which approach such **forms** signify either truths or goods.

8459^o. (Thus) 'hoar frost' = truth in the **form** of good. Truth in the **form** of good is said to be consistent and flowing because truth is the **form** of good, and good is the life and as it were the soul of that **form**.

8469^o. From the distinct goods of those who are in a Society, which are thus various, yet still congruent, there arises a **form**, which is called the heavenly **form**. The universal **form** consists of such **forms**. Relatively to goods, these conjunctions are called **forms**, but relatively to Societies they are called persons. Rep.

8470^o. The universal which **forms** and orders each and all things, is the Divine good of the Divine love from the Lord.

8497². For men and Angels are only recipients, that is, **forms** accommodated to receive life, thus good and truth from the Lord.

8530. That truths are vessels recipient of good, may be illustrated by various things in nature . . . They are circumstanced . . . as is every organic **form** of the body to the life therein . . .

8603². Beneath these skins (of fruits) is the interior pulp, which contains the first **form**, as a soul; from which again come new trees and new fruits. . . The first **form**, which is the inmost one in the seed, must be successively opened, before it can be expanded into **forms** like their parents . . .

—⁴. They differ in this, that the **forms** in the animal kingdom are created to receive life; therefore, as **forms** recipient of life are in successive order, so also are the lives which thence result; for the **forms** or substances recipient of life are subjects . . .

8631. The Spirits of Jupiter . . . represented the intellectual mind as a beautiful **form**; and, for affection, they impressed on it an activity suitable to the **form**.

8750². As 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 . . . the Angels are alternately in the good of love, in the truth of faith, and in obscurity as to both.

8772. He who knows the **formation** of good from truths, knows the veriest arcana of Heaven: for he knows the arcana of the **formation** of man anew, that is, of the **formation** of Heaven . . . with him.

8773. They who are in good which is not as yet **formed** by means of truths . . . are first **formed** by the Lord by means of primary truths, that is, by means of general truths . . .

—^e. When these truths have been insinuated . . . the rest are insinuated; and in and under those general ones are ordered according to the heavenly **form** . . .

8861^e. Each and all things originate from truths Divine, which are the internal beginnings of all things; their **forms** too, in which they exist, originate thence; for they are created to receive and to contain.

8862. All the words, that is, all the truths, which are from the Lord . . . in the Heavens are in a spiritual **form**, but on earth in a natural **form**. Ex.

8882. For the understanding is the **form** of the will, that is, the will manifests itself there in the light.

8885. Man's thought . . . is the **form** of a number of things which have successively entered. The things which come to manifest perception are in the middle . . . the rest are at the sides round about; the things in the the circumferences are in obscurity . . . except when such objects occur as they are associated with; and the things which are still more remote, and not in the same plane, but which incline downwards, are such things as the man has rejected and is averse to . . .

—³. The will itself is the inmost of man, because it is **formed** from his love.

8889. 'The Sabbath' = . . . good implanted by means of truths and afterwards **formed** by them ; for the good with man is not spiritual good until it has been **formed** by truths ; but when it has been **formed**, there is the heavenly marriage.

8916. 'The mountain smoking' = the good itself of truth not perceptible except in **external form** . . . (For) Divine truth in the **internal form** is like light and flame, whereas in the **external form** it is like a cloud and smoke. The reason is, that truth Divine in the **internal form** is such as it is in Heaven . . . whereas in the **external form** it is such as it is in the world . . . 8920, Ex. 8921.

8985². When they think abstractedly . . . the thought diffuses itself on every side according to the heavenly **form**, which (form) is produced by the influx proceeding from the Divine.

9043^e. When good is in the Natural, the man is new ; his life being then from good, and his form from the truths which are from good ; (as is the case with) an Angel. This is the human **form**.

9154². As good has its quality from truths, it also has its **form** from them ; for where there is **form** there is quality, but where there is no **form**, neither is there quality. (So) the animal spirit receives its determinations, and thus its **form**, by means of the fibres ; and in like manner the blood by means of the vessels. 9514. 9643.

9192⁶. For falsities from evil are evils in **form**, because when evil shows itself in the light, and **forms** itself, it is called falsity.

9297⁴. All things are **formed** according to the use of life ; it is the truths of faith by means of which the **formation** takes place . . . In the other life . . . the truths or falsities which had made one with that use, remain ; and more are learned, which . . . complete the use, and cause it to appear in its own **form**. Hence it is that Spirits and Angels are **forms** of their own use ; evil Spirits the **forms** of evil use . . . good Spirits or Angels the **forms** of good use . . .

9394⁵. Everything scientific is a certain general thing . . . and such general things are disposed into series, and as it were into bundles ; and these bundles and series are so ordered together, that they relate to the heavenly **form** ; and this in order from the most singular to the most general things. Examp.

9481. 'The **form** of the habitation' (Ex. xxv. 9) = a representative of Heaven ; for 'a **form**' = what is representative . . . The reason is that the Divine things in the Heavens are presented to view in **form** ; and these visible things are representative.

—². All these things are representatives . . . and present in a visible **form** Divine celestial things . . . and Divine spiritual things . . . As the tabernacle and the things it contained were **forms** of Divine celestial and spiritual things . . . there were presented in Heaven such things as were represented.

9482. 'And the **form** of all the vessels thereof' (id.) = a representative of all the celestial and spiritual things which are from the Lord.

9496². (Thus) natural **forms** which are not alive

represent like things with living **forms**, that is, with the **forms** in the human body.

9576. 'See and make in the **form** of those things' (ver. 40) = a representative of all things.

9666². Things are said to be less perfect which can be more easily warped from their **form** and beauty, thus from their order. Examp.

— . In like manner in every perfect **form** ; its inmost is the best.

9783^e. Truth is the **form** of good, that is, good **formed** so as to appear in the light ; and so faith is the **form** of charity, or charity **formed**.

9846. The heavenly **form** of all Truths in their order in the memory from the good of love. Sig.

—^e. Hence it is that truths constitute the **form** of good.

9877. 'With the engravings of a seal' = to the heavenly **form** . . . The heavenly **form** is that **form** according to which all the Societies in the Heavens are ordered, thus according to which all truths from good are ordered . . . The Divine good proceeding from the Lord creates this **form**. According to this **form** flow all the affections which are of love, and thence all the thoughts which are of faith ; in fact, according to it they diffuse themselves into the angelic Societies and make the communion . . . But the nature of this **form** cannot be comprehended as to its particulars, because it transcends all intelligence.

9879². The Angels are receptions of good and truth from the Lord ; and as they are receptions of them, they are also **forms** of them, which **forms** are those of love and charity . . .

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.

—³. Moreover, all the good with man is **formed** by means of truth ; for good flows in by an internal way . . . and truth enters by an external way . . .

10303³. Truths are said to be disposed into series, when they are disposed according to the **form** of Heaven . . .

10373². 'To create' = what is new . . . 'to **form**' = quality ; and 'to make' = the effect.

H. 17. All in Heaven are **forms** of love and charity. Des. Refs.

49^e. For all the extension of the affections and thoughts proceeds according to this **form**.

51. That each Society is a Heaven in a less **form**, and each Angel in the least. 52.

52^e. The Lord (then) appears in an Angelic **form**.

56. A unit which is not from various things . . . has no **form**, and therefore no quality. But when a unit comes forth from various things, and the various things are in a perfect **form**, in which each thing joins itself to another in friendly agreement in a series, then it has perfect quality. Heaven is a unit from various things ordered in the most perfect **form** ; for the heavenly **form** is the most perfect of all **forms**.

62. In the most perfect **form**, the generals are cir-

circumstances as are the parts, and the parts as the generals; the difference is only like that between greater and less.

[H.]99. Man is not an image of Heaven as to the external **form**, but as to the internal one . . . As far as his interiors receive Heaven, man is Heaven in the least **form**; (otherwise) his exteriors may be in a **form** according to the order of the world, and therefore in beauty . . . Hence it is that the **form** of his natural man differs vastly from the **form** of his spiritual man. From experience.

200. On the **form** of Heaven according to which exist the consociations and communications there. Gen.art.

—¹. Heaven is like itself in the greatest and in the least things . . . Therefore each Society is a Heaven in a less **form**, and each Angel in the least. . . The wisest are in the middle . . . Those who are in the good of love dwell from east to west, and those who are in truths from good, from south to north. All these things are according to the **form** of Heaven, and from them may be concluded the nature of its **form** in general.

201. It is important to know what the **form** of Heaven is, because not only are all consociated according to that **form**, but all the communication is according to that **form**; (and therefore) all the extension of the thoughts and affections; consequently, all the intelligence and wisdom of the Angels. (Thus) in proportion as anyone is in the **form** of Heaven, he is wise. Whether you say in the **form** of Heaven, or in the order of Heaven, it comes to the same thing, because the **form** of everything is from order, and according to it.

202. What it is to be in the **form** of Heaven. Ex. . . Man was created to the image of Heaven and to the image of the world; his internal to the image of Heaven, and his external to the image of the world. Whether you say to the image, or according to the **form**, it is the same. But as man . . . has destroyed in himself the image of Heaven, thus its **form**, and in its place has introduced the image and **form** of Hell, his internal, when he is born, is closed . . . In order that the image or **form** of Heaven may be restored to him, he must be instructed in the things relating to order; for . . . **form** is according to order . . . In proportion, therefore, as man knows (the laws of Divine order), and lives according to them, his internal is opened, and there the order or image of Heaven is **formed** anew. Hence it is evident that to be in the **form** of Heaven . . . is to live according to the things which are in the Word.

203. In proportion as anyone is in the **form** of Heaven he is in Heaven; nay, is a Heaven in the least **form**; and therefore in the same proportion is in intelligence and wisdom . . .

204. Those whose intelligence and wisdom are **formed** from genuine truths and goods, have communication with the Societies according to the **form** of Heaven; but with those whose intelligence and wisdom are not **formed** from genuine truths and goods, and yet from such things as agree with them, the communication is broken . . . for it does not exist with the Societies in the series in which is the **form** of Heaven.

205^e. Therefore, they with whom truths and goods

are conjoined according to the **form** of Heaven, see things following each other in a series, and also how wide is their coherence in all directions; but it is otherwise with those with whom goods and truths are not conjoined according to the **form** of Heaven.

206. Such is the **form** in each Heaven according to which the Angels have communication and extension of the thoughts and affections . . .

211. From these things it may be evident what is the nature of the **form** of Heaven; namely, that in the Inmost Heaven it is the most perfect of all; that in the Middle Heaven it is perfect, but in a lower degree; and in the Ultimate Heaven in a degree still lower; and that the **form** of one Heaven subsists from the **form** of another by means of influx from the Lord.

212. As to what concerns the **form** of Heaven in special, and how it proceeds and flows, this is incomprehensible even to the Angels. Some idea may be conceived of it from the **form** of all things in the human body. Des.

—². That this **form** corresponds to the **form** of Heaven, is clearly manifest from the operation of all things of the understanding and will in and according to that **form** . . . and as it is the **form** of the thought and the will, it is the **form** of the intelligence and wisdom. This is the **form** which corresponds to the **form** of Heaven; and hence it may be known, that such is the **form** according to which all the affection and thought of the Angels extends itself; and that they are so far in intelligence and wisdom as they are in the **form**; (and) this **form** of Heaven is from the Divine Human of the Lord. These things are advanced for the additional reason that it may be known, that the **form** of Heaven is of such a nature that it cannot be exhausted even as to its general things; and thus that it is incomprehensible even to the Angels.

266. That the Angels . . . may be called wisdoms, may be concluded from this, that all their thoughts and affections flow according to the heavenly **form**, which **form** is the **form** of the Divine wisdom; and that their interiors, which receive wisdom, are composed to that **form**.

368. That the man is born to be intellectual . . . and the woman to be voluntary, (shown from their **form**).

553. All Spirits in Hell, seen in any light of Heaven, appear in the **form** of their own evil . . . In general, they are **forms** of contempt for others . . . they are **forms** of hatred of various kinds; they are **forms** of revenge of various kinds . . . All these **forms** . . . are indescribable in a few words, for one is not like another . . .

—³. Hell itself in general, in the **form** in which it exists, I have not been permitted to see . . . But in what kind of a **form** exist Hells in special . . . I have often been permitted to see; for there appears at the apertures which lead to them . . . a monster, which in general represents the **form** of those who are inside . . . 554.

554. All in general are **forms** of the loves of self and of the world.

N. 32^e. For the good which is of the will **forms** itself in the understanding, and presents itself to view.

J. 12. That the perfection of Heaven increases according to the plurality is evident from its **form** . . . which is the most perfect of all ; and, in the most perfect **form**, the greater the numbers are, the more does there exist a direction and consent of those numbers towards a unit, and the more is their conjunction close and unanimous . . .

—². The **form** of Heaven is like the **form** of the human mind, the perfection of which increases according to the increments of truth and good . . . The reason the **form** of the human mind . . . is like the **form** of Heaven, is that the mind is the least image of its **form** . . .

—⁴. Every **form** consists of various things. The **form** which does not consist of various things is not a **form**, because it has no quality, nor any changes of state. The quality of each **form** exists from the orderly arrangement of the various things it contains, and from their relation to each other, and from their consent towards a unit ; from which every **form** is considered as a unit. In such a **form** the more things there are ordered in this way, the more perfect it is ; for each several thing . . . confirms, strengthens, conjoins, and thus perfects.

27³. All things of the spiritual mind are also presented in **forms** before their sight. Hence the magnificent and stupendous things of the Spiritual World cannot be described. Moreover, they are increasing according to the multiplication of the human race in the Heavens ; for all things are presented there in **forms** corresponding to the state of each person as to love and faith . . .

W. 15. The reason being is not being unless it comes forth, is that until then it is not in a **form** ; and if it is not in a **form** it has no quality ; and what has no quality is not anything.

40. That the Divine love and the Divine wisdom is a substance, and it is a **form**. Gen.art.

41. The very substance and **form** of the skin cause it to feel the things applied to it : the sense of touch is . . . in the substance and **form** of the skin . . . It is the same with taste ; this sense is only an affection of the substance and **form** belonging to the tongue . . . Hence it follows, that sight, hearing, smell, taste, and touch, are . . . the organs regarded in their substance and **form**.

42. It is the same with love and wisdom, with this difference only, that the substances and **forms** which are love and wisdom are not extant before the eyes . . . Yet no one can deny that . . . thoughts, perceptions, and affections are substances and **forms** ; and that they are not . . . abstracted from a real and actual substance and **form**, which are their subjects. For in the brain there are innumerable substances and **forms**, in which every interior sense resides which relates to the understanding and the will.

46^e. **Forms** are the containants of uses. Therefore if the **forms** alone are regarded, nothing of life can be seen in nature, still less anything of love and wisdom, thus not anything of God.

174². The spiritual atmospheres are discrete substances, or least **forms** . . . The natural atmospheres . . . also are discrete substances and least **forms** . . .

200. Perfection and imperfection are predicated of life, of forces, and of **forms**. . . Perfection of **forms** and perfection of forces make one ; for such as the forces are, such are the **forms** ; with this difference only, that **forms** are substances, but forces are their activities ; and therefore to both belong similar degrees of perfection. The **forms** which are not at the same time forces, are also perfect according to degrees.

205. In like (successive) order are all the perfections of the **forms** and forces (in Heaven).

209^e. By substance is also meant **form** ; for substance without **form** does not exist.

226. From the fact that the greatest and the least things are **forms** of both kinds of degrees, there is a connection between them from primes' to ultimates ; for similitude conjoins them. . . That no sameness is possible between any leasts in any **form**, or among any **forms**, is because . . .

229. It is asserted . . . that there is a substance so simple that it is not a **form** from lesser **forms** . . . But . . . such absolutely simple substances have no existence. For what is a substance without a **form** ? . . . That there are innumerable things in the first created substances . . . will be seen in what follows, where **forms** will be treated of.

245. The **forms** which are the receptacles of heat and light, or of love and wisdom, in man, and which . . . are in threefold order . . . are by birth transparent, and transmit spiritual light . . . But these **forms** are not opened until spiritual heat conjoins itself with spiritual light . . . By this conjunction these transparent **forms** are opened according to the degrees.

273^e. The reason the natural mind . . . is in **form** a Hell, is that every spiritual **form** in the greatest and least things is like itself. 275.

275. That the three degrees of the natural mind, which is a **form** and image of Hell, are opposite to the three degrees of the spiritual mind, which is a **form** and image of Heaven. Ex.

—⁴. Goods and truths are made into evils and falsities by influx into **forms** turned the wrong way ; for . . . all that flows in is perceived and felt according to the recipient **forms** and their states.

291^e. Because the affections are the mere states of the **forms** of the mind . . .

307. That all uses . . . are in **forms**, and that they receive the **forms** from substances and matters such as are in earths. Ex.

309. As the **forms** of uses are here treated of, the subject shall be stated in this order.

310. I. That in earths there is an endeavour to produce uses in **forms**, or forms of uses. Ex.

—². Thus do uses pass into **forms** ; and the **forms** of use, which is like a soul, in the progression from the primes to the ultimates, and from the ultimates to the primes, derive this, that each and all things of these **forms** are of some use. Use is said to be as a soul, because its **form** is as a body.

311. The atmospheres in the ultimates become such forces, by which substances and matters such as are in

earths are actuated into **forms**, and are held together in **forms**, both within and without.

[W.] 313. II. That in all **forms** of uses there is some image of creation. Ex.

— The **forms** of uses are of three kinds ; the **forms** of the uses of the mineral kingdom, the **forms** of the uses of the vegetable kingdom, and the **forms** of the uses of the animal kingdom. The **forms** of the uses of the mineral kingdom cannot be described, because they are not visible to the eye. The first **forms** are the substances and matters of which earths consist, in their leasts ; the second **forms** are congregates of these, and are of infinite variety ; the third **forms** come from plants fallen to dust, and from the remains of animals, and from continual vaporizations and exhalations of these, which go to increase the earths, and form their soil. These **forms** of the three degrees of the mineral kingdom in an image resemble the creation in this, that actuated by the sun . . . they produce in **forms** the uses which have been the ends of creation.

314. In the **forms** of the 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. Ex. . . An image of creation in the **forms** of uses is exhibited in the progression of the **formation** of these things from primes to ultimates, and from ultimates to primes . . .

316. In the **forms** of the uses of the animal kingdom there is a similar image of creation. Ex.

—³. 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. Ex.

—⁴. There is a similar progression of all the affections and thoughts ; these being changes and variations of the state of those **forms** and substances. Ex.

317. III. That in all the **forms** of uses there is some image of man.

318. IV. That in all the **forms** of uses there is some image of the Infinite and the Eternal. Ex.

340. It is the Spiritual which originates from the Sun . . . and proceeds to the ultimates of nature, which produces the **forms** of plants and animals . . . and packs them with matters from the Earth, in order that these **forms** may be fixed and constant.

346. That there are two **forms** into which operation by influx takes place, the vegetable **form** and the animal **form**. Ex.

— That there are only two universal **forms** produced from the Earth, is known from the . . . animal kingdom and the vegetable kingdom . . .

— As to their productions into their **forms**, both kingdoms . . . derive their origin by spiritual influx and operation from the Sun of Heaven . . . and not from the influx and operation of nature from its sun, except their fixation.

347. That both **forms** together with existence receive the means of propagation. Ex.

373. As the will and the understanding are the receptacles of love and wisdom, these two are organic **forms**,

or **forms** organized out of the purest substances ; for they must be such in order to be receptacles. Ex.

376. For Heaven strives after such **forms** (as those of the heart and lungs) . . .

409. In all things created by the Lord, the use has relation to good, and the **form** of the use to truth.

411. Thus do (truths) become affections in **form** ; therefore truth is nothing but the **form** of an affection which is of love. The human **form** is nothing but the **form** of all the affections of love. . . The truth which it receives . . . are what the love disposes into the **form** of its affections ; and these **forms** of affections exist in great variety ; but they all derive a likeness from their common **form**, which is the human. To the love all these **forms** are beautiful and lovely, but all others are ugly and unlovely to it.

432. The Angels . . . presented the initial **form** of man in a type before my eyes in the light of Heaven. Des. . . Moreover it was shown in the light of Heaven . . . that the compages of this little brain within, as to make and fluxion, was in the order and in the **form** of Heaven ; and that its outer compages was in direct opposition to that order and that **form**. . . The Angels said, that the two interior degrees, which were in the order and in the **form** of Heaven, were receptacles of love and wisdom from the Lord ; and that the exterior degree, which was in direct opposition to the order and the **form** of Heaven, was a receptacle of infernal love and insanity . . . D. Wis. iii. 4, Des.

P. 4². That a unit without a **form** has no existence ; but that the **form** itself makes the unit. Ex. . . For whatever comes forth derives from its **form** that which is called quality, and also that which is called predicate ; also that which is called change of state, and that which is called relative, and other similar things. Therefore, that which is not in a **form** has no power to affect—*non est alienjus affectionis*—; and that which has no power to affect has no reality. **Form** itself produces all these things. And because, if a **form** is perfect, all things which are in the **form** mutually regard each other . . . it follows that the **form** itself makes the unit, and thus the subject, of which may be predicated quality, state, affection, thus anything, according to the perfection of the **form**.

—³. In order that each and all things may be **forms**, it is necessary that He who has created all things shall be **Form** itself, and that all things which have been created in **forms** shall be from **Form** itself. Refs.

—⁴. That a **form** makes a unit the more perfectly in proportion as the things which enter into the **form** are distinctly different and yet united. Ex.

— That which is indistinct is confused, from which there results all imperfection of **form**.

124. All things belonging to man are in such a connection, and, by means of the connection, in such a **form**, that they act not as many but as one . . . Now as the human **form** is such . . . it follows that one thing cannot be moved out of its place, or changed in state, except with the consent of the rest ; (for otherwise) the **form** which acts as one would suffer. (Therefore) the Lord never acts on any particular thing without acting simultaneously on all things. . . Yet . . . the Lord acts

upon the particulars in man singly . . . but at the same time through all things of his form ; still, He does not change the state of any part, or of anything in particular, except suitably to the whole form.

180^o. The internals (of the human body) which are organic forms from the fibres and vessels . . .

—⁴. When the sheath acts or is acted upon, the whole form in like manner acts or is acted upon. Ex. . . The reason is that in every form what is general and what is particular . . . by a wonderful conjunction act as one. That the like takes place in spiritual forms, and in the changes and variations of their state . . . as in natural forms and their operations . . . will be seen below. 181^o.

195^o. Goods and truths are indeed changes and variations of the state of the forms of the mind, but these changes are perceived and live only through the delights . . . of good and truth.

196^o. (Thus) all thought . . . is the form of its own affection. It is the same with the will and the understanding, with good and truth, and with charity and faith.

199. When yet the thoughts are nothing but affections compounded into forms by his life's love, so that they appear in the light.

—³. The human mind, in which all things are forms of affections, and of the derivative perceptions and thoughts.

279^o. They are utterly ignorant that affections . . . are mere changes and variations of the state of the purely organic substances of the mind ; and that thoughts . . . are mere changes and variations of the form of those substances . . . Ex. . . Who does not acknowledge . . . that affections and thoughts have no existence except in substances and forms, which are the subjects ? And as they exist in the brains, which are full of substances and forms, the forms are called purely organic. . . Thought can no more exist separate from substantial form, than sight can separate from its form which is the eye . . .

—⁷. There are many viscera . . . and they perform their functions by changes and variations of state and form . . . The operations of the purely organic substances of the mind are like these.

—⁸. The nature of the changes and variations of the 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 in the state of the lungs in speaking and singing. . . This is done by changes and variations of the state and form of the organic substances in the lungs, (trachea, tongue, and lips). Des. 319, Ex.

319^o. In the organic forms of the mind, which are the subjects of man's affections and thoughts . . . (with) the good the spirals turn forward, but in the evil backward ; and the substances and forms which have the spirals turning forward, are turned towards the Lord, and receive influx from Him ; whereas those which have the spirals turning backward, are turned towards Hell, and receive influx therefrom. . . From this it may be

evident what kind of a form or organ an evil man is, and what kind of a form or organ a good man is . . .

327. Good can be turned into evil by the recipient subject whose form is a form of evil . . .

R. 231^o. The formation (of precious stones in Heaven) is from the Lord alone.

875^o. That thought is nothing but the form of affection, may be illustrated by speech, which is nothing but the form of sound.

—³. Faith is nothing but the form of charity, just as speech is the form of sound. Moreover, faith is formed by charity, as speech is formed by sound. The method of the formation is known . . . in Heaven.

903. These two . . . are the essentials (of the doctrine of the New Jerusalem), from which all the formal things proceed.

M. 21^o. Consent is the essential of marriage ; all other things, which follow, are its formal things.

35^o. Every man . . . is the form of his love. It is . . . the interior man which is . . . the form of his love.

86. The reason good and truth in created things are according to the form of each, is that every thing receives influx according to its form. Examp.

90^o. The same is discoverable from (the male) form, which is . . . totally distinct from the female form.

186. That . . . a man's internal form . . . is continually changing. Ex.

— (For) there is nothing that exists except in a form ; and state induces that form ; and therefore it is the same thing whether we say that the state of a man's life is changed, or that his form is changed. All man's affections and thoughts are in forms, and consequently from forms ; for forms are their subjects . . .

187. Men from creation are forms of knowledge, intelligence, and wisdom ; and women are forms of the love of these things as existing with men. Ex.

— The changes of state . . . with both men and women . . . are for the perfecting of the forms ; of the intellectual form with men, and of the voluntary one with women . . . With both, the external form which is of the body is perfected according to the perfecting of the internal form which is of the mind . . .

192. That marriage induces also other forms in the souls and minds of married partners. Ex. and Des.

193. That the woman is actually formed into a wife, according to the description in the Book of Creation. Ex.

194. That this formation is effected on the part of the wife by secret means . . . Ex. 195. 197. 198.

199. That thus a maiden is formed into a wife, and a youth into a husband. Ex.

201. That thus their forms are also successively perfected and ennobled from within. Ex.

310. Therefore the bodies of men viewed interiorly are merely forms of their minds exteriorly organized . . .

—². When marriage love unites the minds of two persons, and forms them into a marriage, it also unites and forms their bodies into a marriage ; for, as has been said, the form of the mind is also interiorly the form of the body ; with this sole difference, that the latter

form is outwardly organized to effect that to which the interior **form** of the body is determined by the mind.

[M.]315¹¹. The soul is a **form** . . . It is a **form** of all things relating to love, and of all things relating to wisdom. . . The latter derived from the former . . . constitute one **form**, in which are contained innumerable things in such an order, series, and coherence, that they may be called a unit. . . Nothing can be taken away from it, or added to it, without the quality of the **form** being changed. What is the human soul but such a **form**? Are not all things relating to love, and all things relating to wisdom, essentials of that **form**?

— . Because you are **forms** of love and wisdom from God, you can never die. The soul, therefore, is a human **form**, from which the smallest thing cannot be taken away, and to which the smallest thing cannot be added; and it is the inmost of all the **forms** of the whole body. And as the **forms** which are without receive from the inmost both essence and **form**, therefore you are souls . . .

I. 12^o. Man is rational and moral according to the organic structure of his mind. For the rational sight . . . without **forms** organized for the reception of spiritual light, would be an abstract nothing.

T. 8^o. As this general influx descends, it falls into **forms** which do not correspond; and the very **form** itself varies the influx. . . So in the . . . three kingdoms of nature. It is the same God who communicates life to the beast that does so to the man; but the recipient **form** causes the beast to be a beast and the man a man. It is the same with a man, when he induces on his mind the **form** of a beast.

—^o. As to human minds, they are varied according to their **forms**, which are spiritual within according to faith in God and at the same time life from God; and these **forms** become pellucid and angelic through faith in one God; but opaque and ferine through faith in a number of gods, which differs but little from faith in no God.

20. That this one God is Substance itself and **Form** itself, and that Angels and men are substances and **forms** from Him . . . Ex.

— . Whatever is a substance is also a **form**; for unless a substance is a **form**, it is an entity of reason; and therefore both may be predicated of God, but in this way, that He is the only, the very, and the first Substance and **Form**. That this **Form** is the Human **Form** itself. Ref.

33. One thing has been **formed** from another, and thus degrees were made . . .

37. Not knowing that love abstracted from **form** is not possible, and that it operates in **form** and through **form**. . . Love, moreover, is not only the essence **forming** all things, but is also that which unites and conjoins them, and so keeps the things **formed** in connection.

—³. That love, as the bridegroom and husband, produces or generates all **forms**, but through wisdom as the bride and wife, may be proved by . . . (this), that the universal angelic Heaven is disposed into its **form**, and kept together in it, from the Divine love through the Divine wisdom.

38^o. Every good **forms** itself through truths . . . and

the goods of one stock bind themselves into bundles, and at the same time clothe these, and thus distinguish themselves from others. That **formations** are effected in this way, is evident from each and all things in the human body; and that the like takes place in the human mind is evident from the perpetual correspondence of all things of the mind with all things of the body. From this it follows that the human mind is organized, interiorly from spiritual substances, exteriorly from natural substances, and finally from material things . . .

53. The reason God is order, is that He is Substance itself and **Form** itself. He is Substance, because all things that subsist have come forth and do come forth from Him: and He is **Form**, because all the quality of substances has originated and does originate from Him; and quality can only be derived from **form**. Now as God is the very, the only, and the first Substance and **Form** . . . and as wisdom from love makes **form**, and the state and quality of this is according to the order therein, it follows that God is order itself.

65. That man was created a **form** of Divine order. Ex.

339. Faith in its essence is spiritual, but in its **form** natural . . .

347. On the formation of faith. Gen.art.

366. That the things which flow in from the Lord are received by a man according to his **form**. Ex. . . By the **form** is here meant the man's state as to his love and at the same time as to his wisdom . . . That the **form** or recipient state induces variations, may be evident from the life of infants . . . adults, and old people, in each of whom there is the same life from infancy to old age . . .

—³. That everyone receives life from God according to his **form**, may be illustrated by comparison with plants of all kinds . . . The sun with its heat does not change their **forms**, but the **forms** change its effects in themselves . . . In like manner the Lord . . . (is present) with His heat . . . and with His light . . . but the **form** of a man, which has been induced by the states of his life, varies the operations; consequently the Lord is not the cause of a man not being reborn and saved, but the man himself.

367. But that a man who divides the Lord, charity, and faith is not a **form** recipient, but a **form** destructive [of them]. Ex.

—³. To separate charity from faith is like separating essence from **form**. It is known in the learned world that essence without **form**, and **form** without essence, is not anything; for essence has no quality except from **form**, and **form** is not a subsisting entity except from essence; consequently, nothing can be predicated of either when separated from the other . . .

374². From which it follows, that 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 boughs and leaves, and actually of the wood of the tree.

472³. For the whole man is nothing but a **form** organized for the reception of (heat and light), from

both the natural and the Spiritual World. . . To deny that man is a **form** recipient of love and wisdom from God, would be to deny influx . . .

583. Now as the spiritual body is to be **formed** in the material body, and as it is **formed** by means of truths and goods which flow in from the Lord through the Spiritual World, and are received by man inwardly in such things belonging to him as are from the natural world, which are called civil and moral things, it is evident what the nature of its **formation** must be . . .

753. For all the quality of good is **formed** through truths; for good is the essence of truth, and truth is the **form** of good, and without **form** no quality is possible.

D. 241. On the (spiritual) **form** of the interiors, that it can never be overcome, but resists every attack, and always remains the firmer . . . 2487.

— (The more yielding a **form** is, the more firmly it stands.)

—³. It is otherwise in the interior **form** where there is what is natural . . . 2488.

1709. The life is according to the **forms**. Ex. 2326. 2329.

2762. (The corporeal **forms** of man in their natural, and in their reformed state. Des.)

3040. On angelic **forms**.

3482. I was led by the Lord into a certain perception of **forms** (which surpass geometrical **forms**). Des. 3484. Ex.

3920. (Signification of variations of **forms** which are turned backwards.)

4040. On **form**.

4399. The affection of truth is **formal**; the affection of good is essential. Examp.

4610. There is nothing in the universal body which makes life, except the changes and variations of the **forms** in the substances therein. Examp.

5646. On the **forms** of Spirits.

5779. Situation (in the Spiritual World) as to **form** is incomprehensible . . . The nature of that **form** may be a little comprehended from the **form** of the fibres in the human body . . .

6056^e. The greatest **form** and the least **form** in the Heavens are alike.

6058^e. The heavenly **form** is from continuous centres.

D. Min. 4667. Thoughts and intellectual things are only **forms** so appearing from affections, that is, affections **formed**.

E. 242². For truth is the **form** of good . . . For the Lord flows in with good, and from that **forms** the truth which is the truth of faith.

282³. 'They shall not make for themselves their **form**' (Deut.iv.17)=that these things are not to be procured from man or from his proprium.

283. All things by which celestial things are represented as to the bodies themselves=essential things; and as to those things which are around them, **formal** things. Thus man, as to the body, =good in essence; and as to those things which encompass it, good in **form**.

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 round about the former.

294³. From their reformation Jehovah is called 'Creator' and '**Former**.'

349³. They turn good into evil and truth into falsity; and this is done because through a life of evil they have inverted their interior recipient **forms**; and all influx is varied according to the **forms**. . . Know, however, that the life itself is not changed and varied, but that by means of it there is presented the appearance of the recipient **form**, through which and from which the life passes . . . —⁶, Ex.

—⁴. Moreover, all man's senses . . . are not in him, but they are excited and produced from influx; in man there are only the organic **forms** which are the recipients. These have no sense until what is adapted to them flows in from without. It is the same with the internal sensories . . .

— The same afterwards confessed that . . . men, Spirits, and Angels are only **forms** recipient of life.

372⁵. That everything representative of Divine truth has been destroyed, is described by, 'Their **form** is darker than blackness' (Lam.iv.8) . . . '**Form**' = the quality of truth.

433²⁰. Jehovah is called 'The **Former** from the womb' (Is.xliv.24) from the fact that He regenerates man.

638¹⁷. 'Beautiful in **form**' (Jer.xi.16)=the truth of that good, from which comes intelligence.

706¹⁸. He is called 'The Holy One of Israel' (Is.xlv.11) from Divine truth; and 'his **Former**' from the establishment of the Church thereby; 'Israel' = the Church.

710¹¹. As the Lord alone reforms and regenerates man, He is called in the Word 'The **Former** from the womb' . . . It is spiritual creation and **formation** which are there meant.

727¹⁰. 'He is the **Former** of all things' (Jer.x.16)=the Lord from whom is all the intelligence of truth.

781². These things are presented before their eyes in various **forms**. Enum.

837. In a word, man after death becomes his own love or his own affection in **form** . . .

926². All things which come forth in the Heavens . . . appear in **forms** like those of the three kingdoms of nature in our world. . . That they appear in such **forms** is from the order of creation, which is that when the things of wisdom and love descend into the lower sphere in which the Angels are as to their bodies . . . they are presented in such **forms** and types. These are correspondences.

1001². All the Angels are **forms** of their own affections . . . These loves with them **form** their faces . . . Such **forms** are the **forms** of the Inmost Heaven; and they are **forms** truly human.

1146^e. All activities are changes of state and variations of **form**, and the latter are from the former. By the **form** in man we understand his intelligence; and by the variations of the **form**, his thoughts.

[E.] 1208². That there are two general forms, the spiritual and the natural; the spiritual such as is that of animals, and the natural such as is that of plants. Ex. D. Love xxi.

—³. 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 which is in them, is into the human form, and into each and all things of it . . . It is from this that the universal Heaven is in such a form, and that all Angels and Spirits are in such a form, and that men on earth are in such a form; and also all beasts, birds, and fishes. This animal form derives the endeavour to such things from the First . . . Who is a Man . . .

—⁵. The other form, which is the natural form, and in which are all plants, originates from the endeavour and the derivative flux of natural forces, which are . . . called the ethers, in which this endeavour is present from the determination of the spiritual forces, which is into the animal form . . . That this is its origin, is evident from . . . some likeness of the animal form appearing in them. That all things of nature strive after that form, and that the ethers make an effort to produce it from what is spiritual impressed and as it were implanted in them, is evident from . . . the universal vegetation on the surface of the whole Earth, also from the vegetation of minerals in such forms in mines . . . from the vegetation of calcareous matter into corals in the depths of the sea, and even from the forms of the parts of snow which are emulous of plants.

1209¹. (On the force of forming.) See FORCE, here.

1212². That animals and plants have the same origin and derivative soul, with the sole difference of the forms into which the influx takes place. Ex.

Ath. 26. Every good, conjoined with truth, clothes itself with forms; principally with the human form . . .

D. Love ii^o. It follows that the conception of a man from his father is . . . only the conception of the first and purest form receptible of life . . .

iii. That the life, which is the Divine love, is in a form. Ex.

iv. That this form is the form of use in the whole complex. Ex.

v. That in such a form is man in particular. Ex.

vi. That in such a form is man in general. Ex.

vii. That in such a form is Heaven. Ex.

—^c. In order that Hell, too, may be in this form, everyone there is compelled to work . . .

viii. That all things of the world, also, have regard to a like form. Ex.

— . From the creation of the universe . . . it may be seen that the Divine love which is life itself, and which is the Lord, is in the form of forms of all uses, which form is Man. Ex.

xi². Discrete degrees . . . are degrees of the formation of one thing from another . . .

—^c. In every form, both spiritual and natural, there are degrees both discrete and continuous; without discrete degrees there is nothing interior in a form to

constitute its cause or soul; and without continuous degrees there is no extension or appearance of it.

xvi². Thought, by itself, is nothing at all, but only through affection . . . because it is from it as the thing formed is from the thing which forms; and the reason why the thought and not the affection is perceived, is that the thing formed is perceived, but not the thing which forms.

xviii. Love cannot exist with man except in a recipient form, which is substantial . . . The form itself recipient of it can also be described . . .

—³. That the will is the man's love in form . . .

xix. Regarded in itself, the will is not love, but the receptacle of it; and such a receptacle as not only to receive love, but also to imbue its states, and to put on forms according to them . . .

— . This receptorium . . . descends into all things of the face and body, and there gyrates and circulates according to its form, which is the spiritual animal form . . .

xxi. That the Divine love . . . by means of heat, produces spiritual animal forms, with each and all things in them. Ex.

—². All these forms, both perfect and imperfect, are forms of love, and are alike as to life in externals . . . but unlike as to life in internals . . . The latter forms are men and Angels; the former are animals of many kinds.

D. Wis. 4¹. Wisdom with the Angels gives to see these things in their essence, and light gives to see them in their form . . .

ii. That the Lord has created with man and afterwards forms with him a receptacle of love . . . and adjoins thereto a receptacle of wisdom . . . Gen. art.

— . The nature of these forms cannot be unfolded, because they are spiritual forms . . . They are forms within forms, ascending to the third degree, innumerable, discrete, but still unanimous; and each of them is a receptacle of love and wisdom . . .

—². That these forms, which are receptacles of love and wisdom, first . . . come forth in the womb. Ex. . . The first forms themselves do not appear to the eye, but the first productions of them, which constitute the head . . . (Thus) these forms are the beginnings.

— . The formation of the embryo of man . . . is an image of creation . . . Hence it follows that the first forms especially with man are receptacles of love and wisdom, and that the creation of all the other things which constitute man is effected through them.

—³. That from these forms by continuity there are brought forth and produced all things of the body from the head to the soles of the feet. Ex.

—⁴. It is a universal law of correspondences that what is spiritual adapts itself into the use which is its end, and actuates and modifies the use by heat and light, and clothes it by the means provided, until it becomes a form subservient to the end; in which form what is spiritual acts as the end, the use as the cause, and what is natural as the effect.

iii. On the formation of man in the womb by the Lord through influx into those two receptacles. Gen. art.

1. That the Lord conjoins Himself with man in the womb of the mother from the first conception, and forms him. Ex. . . That Life itself must be present from the first conception, and must form, follows from this,—that man is to be formed by Life itself, in order to be a form of life, which is man . . . Therefore the Lord is called 'The Creator, the Former, and the Maker from the womb.' III.

3. Love and wisdom together and unanimously form each and all things . . . They operate not as two, but as one, in the formations . . .

5. That there is one receptacle for the will of the future man, and another for his understanding, and yet there is nothing whatever of his will and understanding present in the formation. Ex.

iv. That there is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration. Ex.

viii.2. That such a mind cannot be formed except in man. Ex. . . That the angelic mind is formed in man, is evident from his formation in the womb, and also from his formation after birth. Ex.

— Thus in every man there is formability, and with him who is willing there is a continual formation from infancy . . .

xii.5³. The influx (of the Lord) is into uses, and from these into their forms.

C. 50. Man was created to be a form of love and wisdom. Ex.

96. By charity in form is meant that the man's life is charity; and the form is from the life. 97. 98. 99. 100. 102. 107. 114. 158.

137. All vocations and employments, regarded as to the goods of use, constitute a form which corresponds to the heavenly form. Ex.

143. They also constitute a form which corresponds to the human form. Ex. 149.

Former. See PRIOR and PRISTINE.

Former Church. See OLD CHURCH.

Former Heaven. *Coelum Prius.*

J. 2². See FIRST HEAVEN. 46^e. 66. 69. 71. 72.

65. On the Former Heaven and its abolition. Gen.art.

66. By 'the First Heaven' (Rev.xxi.1) is not meant the Heaven which was composed of those who had become Angels from the first creation . . . for that Heaven . . . remains to eternity . . . But by 'the First Heaven' is meant that which was composed of others than Angels, and for the most part of those who could not become Angels. . . This is the Heaven of which it is said that 'it passed away.' It is called 'Heaven' because those who were in it lived on high associated together on rocks and mountains, in similar delights of natural things, but in no spiritual delights; for most people, when they come . . . into the Spiritual World believe that they are in Heaven when they are on high, and that they are in heavenly joy when they are in delights like those in which they had been in this world.

67. Moreover, this Heaven, which is called 'the First,'

was not composed of any who had lived before the Lord's Advent into the world . . . for at the end of every Church there is a last judgment, and then the Former Heaven is abolished, and a New Heaven is formed; for, from the beginning to the end of a Church, all are tolerated who have lived in external moral life, and in external piety and holiness, even if they have not lived in any internal moral life, piety, or holiness, provided that by means of the civil and moral laws of society they have been able to keep in bonds the internals of their thoughts and intentions; but at the end of the Church the internals are disclosed, and then Judgment takes place upon them. . . So that twice before has a Former Heaven with its earth passed away, and a New Heaven with its earth been created . . . C.J.9.

69. The First Heaven was composed of all those upon whom the Last Judgment was effected; for it was effected . . . solely upon those who had made for themselves a resemblance of Heaven, the greater part of whom were upon the mountains and rocks. . . These, too, are the people called by the Lord 'the goats' whom He set on the left hand. Thus it is evident that the First Heaven was composed not only of Christians, but also of Mohammedans and gentiles, all of whom had formed for themselves such Heavens in their own places. The character of these people shall be stated in a few words. They were those who had lived in this world in a holy external, but in no holy internal, and who had been just and sincere on account of civil and moral laws, and not on account of the Divine laws, thus who had been external or natural men, and not internal or spiritual men; and who, moreover, had been in the doctrinal things of the Church, and had been able to teach them, although they were not in a life according to them; and who also had filled various offices, and had performed uses, but not for the sake of the uses. These, and the like of these, from all the people in the whole world, who had lived after the Advent of the Lord, constituted 'the First Heaven.' This Heaven, therefore, was of a character like that of this world and the Church on earth which is composed of those who do not do what is good because it is good, but because they fear the laws and the loss of reputation, honour, and gain . . . In the First Heaven which was composed of the Reformed there was a large portion who had believed that man is saved by faith alone, and who had not lived the life of faith, which is charity: they had greatly loved to be seen of men. With all of them, so long as they were associated together, the interiors were closed so as not to appear; but they were opened when the Last Judgment was at hand; and then it was found that they were obsessed within by every kind of evils and falsities, and that they were against what is Divine, and were actually in Hell. . . All who had been interiorly good . . . had been . . . elevated into Heaven; and all who had been not only interiorly but also exteriorly evil . . . had been cast into Hell; and this from the time of the Lord's Advent down to the time of the Judgment; and they alone had been left, in order that they might form Societies among themselves, of which was composed the First Heaven.

70. There are several reasons why such Societies, or such Heavens, have been tolerated. The primary one

is, that by their holy external, and by their external sincerity and justice, they were conjoined with the simple good in the Ultimate Heaven, and those who were as yet in the World of Spirits . . . for . . . the simple good who are in the Ultimate Heaven, and who are in the World of Spirits, look especially to external things . . . and therefore if they had been severed from them before the appointed time, Heaven would have suffered in its ultimates . . . Sig. (by the parable of the tares). C.J. 10.

[J.] 71. The quality of the **First Heaven** may (also) be concluded from . . . the fact, that those who are not spiritual . . . and yet appear to be spiritual . . . when left to their own internals, rush into nefarious things in accordance with their lusts . . . Hence it was that the moment they who were in the **First Heaven** were let into their interiors, they appeared conjoined with the Hells.

72. How the **First Heaven** passed away, (is described under JUDGMENT).

R. 548. War cannot take place in Heaven . . . but it took place in 'the **Former Heaven** which passed away' . . . For that **Heaven** passed away by means of the Last Judgment upon the dragon and his angels.

865. 'From Whose face the **Heaven** and the earth fled away' (Rev. xx. 11) = a universal Judgment executed by the Lord upon all the **Former Heavens**, upon those who had been in civil and moral good and in no spiritual good, and who thus simulated Christians in externals, but were devils in internals; which **Heavens** together with their earth were utterly dispersed, so that nothing of them appeared any more. . . From the time when the Lord was in the world . . . it had been permitted that those who were in civil and moral good, although in no spiritual good . . . should remain longer than the rest in the World of Spirits . . . and it was at last granted them to make for themselves fixed abodes there; and likewise, by the abuse of correspondences, and by phantasies, to form for themselves as it were **Heavens**; which also they did form in great abundance. But when they had multiplied so much that they intercepted spiritual light and heat . . . the Lord executed the Last Judgment, and dispersed those imaginary **Heavens**; which was done by their externals in which they simulated Christians being taken away, and the internals in which they were devils being opened.

877. 'For the **Former Heaven** and the former earth had passed away' (Rev. xxi. 1) = the **Heavens** not made by the Lord, but by those who had come from Christendom into the Spiritual World; which were all dispersed at the day of the Last Judgment.

878^s. The **Former Heavens**, which passed away at the day of the Last Judgment, were permitted for the sake of those who were in that external Heaven (collected from Christians), or 'sea,' because they were joined together by externals . . .

Ad. 2/687. That the evil are now in **Heaven** . . .

D. 218^s. If good Spirits and Angels reigned in this ultimate Heaven, mortals could not but be infested by continual torments of conscience . . .

220. Many who were in the **ultimate Heaven** were

cast down. . . The unhappy ones who had long been in grievous captivity strove in sleep with those who in the **ultimate Heaven** were in freedom; and the latter wanted to take all mercy away from them . . .

223. For a long time . . . I have experienced every day, that almost all things which came from the interior Heaven . . . were turned into . . . evil. . . At last I was permitted to understand that those Genii who at this day still inhabit the **ultimate Heaven** . . . turn them into the contrary . . . This is the peculiar nature of the **ultimate Heaven** . . .

225^e. While I was writing these things, the reins were given somewhat to these furies (of Hell); and then the Spirits who are in the **ultimate** or **natural Heaven** were so terrified that . . . they wanted to flee to supplications to God Messiah. Hence may be evident how horrible is the face of those natural Spirits who rove about in the **natural Heaven**.

228^s. They complained of those free Spirits, or those furies, who still abide in the **third Heaven** . . .

240. That there are sirens even in the **ultimate Heaven**.

248. When the **ultimate Heaven** is not directed by the Angels, they burn with anger, and are wicked.

255. See **FIRST HEAVEN**. 256. 260.

438. (Compare this passage.)

488o. (Passages in which the **Former Heaven** and its inhabitants are described.) 4886. 4887. 5070. 5077.

5185. Many mountains and rocks were filled with such Spirits; and also that place where I had believed **Heaven** to be; for so it appeared, from a snowy mist, as it were, upon the summits. But . . . they were nearly all cast out, so that I believed that those mountains would be utterly destitute of inhabitants; but still, when those were cast out, others went up in their place . . . and I was told from Heaven, that those who had succeeded in their place had been previously thrust out thence by the evil . . . 5202. 5389.

5377. On the destruction of the **Old Heaven**, that is, on the changes there. Gen.art.

5532. On the **Former Heaven** and Last Judgment. Gen.art.

5742. On the Last Judgment and the destruction of the **Old Heaven** and earth. Gen.art.

5746. Thus perished the **Old Heaven** and the old earth . . . These things lasted from the 31st of March to the 11th of April . . . 1757.

5749. The **Heavens** which were gathered from the Christian world after the Lord's Advent successively declined, as is wont to be the case on earth. At first they found Heaven within them, and worshipped the Lord, and so had Heaven without them, thus in its own order. But, by degrees, the Heaven that was within them began to be obscured and at last to disappear; and then they wanted to have the Heaven which they knew outside of them; and this they then called Heaven, and no longer the one which is internal. Moreover, they were permitted to have Heaven outside of them. It consisted in amazing and unspeakable magnificence,

in palaces, in porticoes, in ornamentations, in paradises; also in dignities and similar things, and so in magnificence from the number of servants, thus in mere dignity, and in external worship for the sake of these things. At last, when they could no longer have such things from the Lord . . . they proured them for themselves by means of phantasies, and by arts unknown in this world . . . They who were of the first resurrection were not of this character, but they who lived afterwards; for as these came into Heaven, the Lord removed the former, or hid them there, so that they did not appear . . . 5765 $\frac{1}{3}$. J.(Post.)169.

5765. On Babylon and the **Old Heaven** when destroyed. 5786.

5792 $\frac{1}{4}$. The character of those in general who were in the **Former Heaven**. Ref.

5831. Thus were they cast down from the **Former Heaven**, and thus were the Societies of Heaven purged. . .

5839 $\frac{2}{2}$. Such purifications of the nations from the Reformed lasted a long time. They were permitted, as before, as it were to climb up to the places where before were the like Spirits who had formed the **Former Heaven** . . .

5929. By means of phantasies the evil ascend on high, and they believe that they are in Heaven . . . The **Former Heaven** which perished was from these . . .

— $\frac{2}{2}$. Therefore, as such Spirits had formed the so-called **Former Heaven**, they were all cast out.

5966. On those who were in the **Former Heaven**.

5993 $\frac{2}{2}$. Such persons, together with many others, had formerly formed for themselves **Heavens** which are meant in the Revelation by the **Former Heaven** which perished . . . and hereafter such **Heavens** are not tolerated; but all go where their life draws them.

E. 215. This signifies the time of the Last Judgment, when those who are in the **Former Heaven** will be visited.

258. In the second and third chapters (of the Revelation), it treats of those who are of the Church and of those who are not of the Church, thus of those who are in the **Former Heaven** which is to be abolished, and of those who are in the **New Heaven** which is to be formed.

277 $\frac{9}{9}$. The guard and providence of the Lord to prevent the higher **Heavens** from being approached except through the good of love and charity. Sig. For unless this had been done before the Judgment, the very **Heavens** themselves in which were the true **Angels** would have been endangered, because those **Heavens** which were about to perish (Rev.xxi.1), were not in the good of love and charity, but only in some truths; for there were present there from the Christian world those who had been in the doctrine of faith alone, which some had confirmed by a few passages from the Word, and had thus obtained some conjunction with the **Ultimate Heaven**; but this conjunction was burst asunder, when that **Heaven**, which is called 'the **Former Heaven**,' was dispersed. It was then ordained by the Lord, that hereafter no one should be conjoined with the **Heavens** but those who are in the good of love to the Lord and in charity towards the neighbour . . .

391. Before the Last Judgment there was a resemblance

of Heaven, which is meant by 'the **Former Heaven** which passed away' (Rev.xxi.1). This **Heaven** consisted of those who were in external worship without internal . . . They who constituted this **Heaven** before the Last Judgment appeared above the earth, also upon the mountains, hills, and rocks in the **Spiritual World**, and thus believed themselves to be in Heaven. But they who constituted this **Heaven** . . . were cast down, and then all those who had been reserved by the Lord, and hidden here and there, for the most part in the **Lower Earth**, were elevated and translated into the same places, that is, upon the mountains, hills, and rocks where the **Former Heavens** had been; and from these was formed the **New Heaven**.

392 $\frac{3}{3}$. The **Former Heaven** which passed away consisted of those who had lived morally in externals . . . or who lived as it were a spiritual life merely from the love of reputation, honour, gain; thus for the sake of appearances. These, although they were inwardly evil, were tolerated, and constituted Societies in the higher places in the **Spiritual World**; which Societies, taken together, were called **Heaven**, that is, the **Former Heaven** which afterwards passed away. Thus it came to pass, that all those who had been spiritual . . . could not be together with them, but withdrew either of their own accord, or were put to flight, and when found, they suffered persecutions. Therefore they were concealed by the Lord, and reserved in their own places to the day of Judgment, in order that they might constitute the **New Heaven**.

394. 'They that dwell on the earth'=those who were in the **Former Heaven** which afterwards passed away; for they dwelt upon the earth, upon the mountains, hills, and rocks in the **Spiritual World**; and they who had acknowledged the Lord and had been in the life of charity abode beneath the earth . . .

397. The **Former Heaven** consisted of such as had lived a moral life in externals, and yet in their internals had been evil . . . As they were interiorly evil, they would not tolerate among them those who had been interiorly good, on account of the discrepancy of the affections and thoughts . . . They therefore cast them out . . . and whenever they saw them did evil to them . . . therefore they were taken away from their violence by the Lord . . . and this was going on from the time when the Lord was in the world up to this time, when Judgment is done . . . The reason the evil were so long tolerated upon the high places, and the good so long detained beneath Heaven, was . . . that the good might amount to such a number as to be sufficient to form the **New Heaven**, and also that the evil might fall down of themselves into Hell; for the Lord casts no one into Hell, but the evil itself which pertains to the evil Spirits casts them down. . . This takes place at the time when the evils are consummated, that is, completed. Sig. (by the parable of the tares).

675 $\frac{3}{3}$. The evil were such as in the external form could present an appearance of sanctity . . . These are the evil with whom there no longer came forth any truths of doctrine, after the good had been taken away who are meant by 'the two witnesses' . . . There were many Societies composed of such in the **Spiritual World**; and

these Societies, taken together, are meant by 'the Former Heaven which passed away' . . . In these Societies there were such evil Spirits as have been described; and, together with them, the good; and so long as they were conjoined in one Society, the evil, as to their externals, appeared as if they were good; but when they were separated, the external good . . . disappeared from them, and their interiors were manifested . . . Such a separation . . . took place in the Spiritual World a little before the Last Judgment; and this is the state which is here described.

[E.] 702². As the Lord does . . . good to all, He permitted those who had lived a moral and as it were spiritual life in externals . . . to form for themselves in various places of the World of Spirits a resemblance of Heaven; and then the ordinations of the Heavens above them, and of the Hells beneath them, were so disposed, that their interiors—by which they were conjoined with Hell—were as far as possible kept closed; and their exteriors—by which they were conjoined with the Ultimate Heaven—were kept open; and then it was provided that the higher Heavens should not flow in immediately; for by immediate influx their interiors which were infernal would have been opened, and their exteriors which appeared to be spiritual would have been closed . . . But when such *quasi* Heavens had multiplied to such an extent, that the influx from the Hells began to prevail over that from the Heavens, and thereby the Ultimate Heaven, which was conjoined with them, began to be shaken, the Last Judgment was imminent, and a separation was made by turns of the evil from the good in those new *quasi* Heavens, and this by an immediate influx from the higher Heavens . . .

J. (Post.) 134². These factitious Heavens . . .

140. (The Judgment on the Former Heaven des.) 141.

5 M. 21. Here you shall see 'the abomination of desolation' . . . and they showed them a black cloud . . . which terrified the novitiates . . . They are satanic Spirits, who . . . by magical arts, by abuses of correspondences, and by phantasies, have formed themselves as it were Heavens by occupying the hills, and building on them ascending roads and towers, like those in the valley of Shinar . . . in order to attempt to get up into the Heavens where the Angels are, with a purpose to thrust them down . . . And they saw a multitude of Spirits, and heard wicked words interspersed with lascivious foulness, and sounds like those made by bacchanalians in brothels; and the Angels said, The latter are they who are meant by the dragon and his two beasts; and the former by the harlot sitting upon many waters and on the scarlet beast. They are all from the Christian world.

24. Know, therefore, that by 'the Former Heaven and the former earth' . . . nothing else is meant than these dusky expanses; and that so long as these expanses remain, the communication between the angelic Heavens and men is intercepted . . .

Formerly. *Olim.*

E. 724¹⁷. 'As aforetime' (Jer.xx.30) = as with the ancients.

Formula. *Formula.*

A. 1179. A customary form of speaking . . . 1422. 1610. 1843^c. 5694. 9323.

5127^e. Thinking and speaking about spiritual things from formulae impressed on the natural memory.

5449. A formula of asseveration. 6981.

5654. A formula of testification.

5662³. A formula (of salutation).

5694. This formula was derived from the significatives in the Ancient Church.

D. 3617. A formula contrary to the Lord's Word.

Formula Concordiae.

B. 9. (The Formula Concordiae quoted). 66. 80. 81. T. 137⁷. 356². 464. 503⁴. 516. 798¹⁰. Inv. 31. 35. Coro. 33.

T. 101. (The Formula Concordiae referred to.) 112². 137⁹. 484. Inv. 47. 54.

Fornication. *Fornicatio, Fornicari.*

Fornicator. *Fornicator.*

Fornicatory. *Fornicatorius.*

See under HARLOT, and SCORTATION.

M. 423. By scortatory love is not meant the **fornicatory** love which precedes marriage, or which follows it after the death of a married partner.

444a. On fornication. Gen.art.

— By fornication is meant the lust of a youth . . . with a harlot before marriage; but lust with . . . a virgin or with the wife of another is not fornication . . . In what manner these two differ from fornication, cannot be seen by any rational being, unless he takes a clear view of the love of the sex in its degrees and diversities . . . Without these distinctions all relation perishes . . . and the understanding is involved in such shade, that it does not know how to distinguish fornication from adultery, and still less the milder kinds of fornication from the more grievous ones . . .

445. That fornication belongs to the love of the sex. Ex.

— It is said that fornication belongs to the love of the sex, because fornication is not the love of the sex, but is derived from it. The love of the sex is like a fountain, from which both marriage love and scortatory love may be derived, and they may be derived by means of fornication, and also without it. . . If (the love of the sex) puts itself forth before marriage with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage with another woman, it is called adultery . . .

—^e. With what caution and prudence chaste marriage love may proceed by means of fornication; and with what imprudence scortatory love may proceed thereby, shall be opened in what follows. Who can draw the conclusion, that he who has committed fornication cannot be more chaste in marriage?

446. That the love of the sex, from which fornication is derived, commences when a youth begins to think and act from his own understanding, and his voice to be masculine. Ex.

—². Wisdom consists in restraining the love of the sex, and insanity in allowing it a wide range. If it be let forth into **fornication**, which is the beginning of its activity, it ought to be moderated from principles of honour and morality implanted in the memory and thence in the reason . . .

447. That **fornication** is of the natural man, in like manner as is the love of the sex, which, if it becomes active before marriage is called **fornication**. Ex.

—^e. The reason **fornication** is of the natural man, is that it proceeds proximately from the natural love of the sex; and it may exist natural rational, but not spiritual, because the love of the sex cannot become spiritual until it becomes conjugal . . .

448. That **fornication** is lust, but not the lust of adultery. Ex.

— The reasons why **fornication** is lust are :—1. That it comes forth—*prodit*—from the natural man; and in everything which comes forth from the natural man there is concupiscence and lust . . . 2. Because the **fornicator** has a wandering and promiscuous regard for the sex . . . and so long as this is the case it is lust which excites him . . .

449. That the lust of **fornication** is not the lust of adultery, everyone sees clearly from common perception. What law, and what judge imputes the like criminality to the **fornicator** as to the adulterer? The reason why this is seen from common perception, is that **fornication** is not opposed to marriage love as adultery is. In **fornication**, marriage love may be stored up within, as what is spiritual may be in what is natural; nay, what is spiritual is actually unfolded from what is natural; and when what is spiritual has been unfolded, what is natural encompasses it as bark does its wood . . . and also serves what is spiritual as a defence against violence. (Thus) natural love, which is for the sex, precedes spiritual love, which is for one of the sex. If, however, **fornication** comes forth from the natural love of the sex, it may also be wiped away, provided marriage love be regarded, desired, and sought as the chief good. . . (Thus) reason may see that the limited lust of **fornication**, in comparison with the lust of adultery, is as the first warmth to the cold of mid-winter in northern regions.

450. That with some the love of the sex cannot without mischiefs be totally restrained from going forth into **fornication**. Ex.

452. That **fornication** is light in proportion as it looks to marriage love, and gives this love the preference. Ex.

— There are degrees of the qualities of evil . . . The case is similar with **fornication**, which, being lust . . . is an evil; but as every man is capable of being purified, therefore in proportion as he approaches a purified state, this evil becomes a lighter evil; for so far it is wiped away . . . The reason **fornication** is light in proportion as it looks to marriage love, is that it then looks from the unchaste state in which it is, to a chaste state . . . and in this case **fornication**, if the man nevertheless persists in it, is to him a necessity, the reasons of which he examines in himself. There are two reasons which render **fornication** light with those who prefer

and pre-love the marriage state. The first is that the marriage life is their purpose, intention, or end; the other is that they separate evil from good in themselves. Ex.

453. That the lust of **fornication** is grievous in proportion as it looks to adultery. Ex.

— In the lust of **fornication** all those look to adultery who do not believe adulteries to be sins . . . It is evident that with such persons there is no purpose, intention, or end of what is good or chaste, in order that they may be exculpated; and no separation of evil from good . . . in order that they may be purified; as there is in the case of those who from **fornication** look to marriage love.

454. That the lust of **fornication** is more grievous as it verges to the desire for varieties, and to the desire for defloration. Ex.

455. That the sphere of the lust of **fornication**, such as it is at the beginning, is a middle sphere between the sphere of scortatory love and the sphere of marriage love, and makes an equilibrium. Ex. . . For, while anyone is in (the sphere of the lust of **fornication**) he can turn himself to the sphere of marriage love . . . and also to the sphere of the love of adultery . . . Both are in the man's free determination, good pleasure, and will, to the intent that he may act freely according to reason . . .

—^e. It is said that the lust of **fornication** is such at the beginning, because it is then in a middle state. Who does not know that 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, while from natural he is becoming spiritual? The case is similar with the lust of **fornication**, while a man's love is becoming conjugal.

456. That care is to be taken lest marriage love be destroyed by immoderate and inordinate **fornications**. Ex.

—^e. To prevent these mischiefs, care is to be taken by the parents; for a grown up youth, excited with lust, cannot as yet from reason impose restraint upon himself.

459². By (keeping a mistress) promiscuous inordinate **fornications** are restrained and limited, and thus a more restricted state is induced, which has more affinity with marriage life. . . But these things are not said to those who are able to restrain the heat of lust; nor to those who can enter into marriage at once . . .

463³. I once inquired of those in the Spiritual World who had not accounted adulteries to be sins, whether they knew a single distinction between **fornication** . . . and the degrees of adultery. They said that they were alike. . . The case was otherwise with those who . . . had accounted adulteries to be sins . . .

E. 710²⁷. The reason it is said that 'whosoever putteth away his wife except for **fornication**, and taketh another, committeth adultery' (Matt. xix. 9), is that '**fornication**' = falsity; and, with a woman, the affection of evil and falsity; thus an affection which by no means agrees with the understanding of truth and good . . .

[E.] 1010^e. That which does not destroy the marriage principle, and does not extinguish the love thereof, is **fornication** springing from a certain instinct of nature for marriage, which from various causes, cannot yet be entered into.

Forsake. *Derelinquere.*

See under **DESERT**-*deserere*, and **LEAVE**-*relinquere*.

A. 3120. 'Who hath not forsaken His mercy' (Gen. xxiv.27)=the perception of the influx of love.

E. 388¹³. 'I will leave thee in the wilderness' (Ezek. xxix.5.)=devoid of truths and goods. 654³².

410⁷. 'Multitude' is predicated of truths, which are said to be 'forsaken' (Is.xxxii.14) when they are not. 730⁶.

555¹¹. By 'men' are signified those who are in falsities; and by 'women,' those who are in evils from the affection of falsity; because it is said, that 'the one shall be taken and the other left' (Matt.xxiv.40,41); that is, that those who are in truths from affection will be saved, and that those who are in evils from affection will be condemned. 810². 1182³.

653⁶. As, from this, comes the devastation of all good and truth, it is said, 'a place forsaken to the nettle' (Zeph.ii.9).

768²⁴. 'They have forsaken Jehovah, and have provoked the Holy One of Israel' (Is.i.4)=that they have rejected Divine good and Divine truth.

Forswear. See **PERJURE**.

Fortify. *Munire.*

Fortification. *Munitio, Moenia.*

Fortress. *Munimentum.*

A. 7102³. 'They that be in the fortifications and caves shall die of the pestilence' (Ezek.xxxiii.27)=the damnation of the evil which fortifies itself by means of falsity.

7225². This is especially the case when these loves have fortified themselves with falsity as with a wall.

7297⁶. 'Fortresses'=truths, in so far as they defend goods.

7437². In the Word, when evil is compared to a city, falsities are compared to the fortifications-*moenibus*-around the city.

P. 215³. They then began to fortify themselves by means of towers, ramparts, and walls.

E. 177^e. 'To draw waters for the siege, and to strengthen the fortresses' (Nahum iii.14)=to fortify falsities by various means against truths. 540⁸.

223². As these things are signified by a prophet, it is said to this one, 'I have given thee for a fortified city' (Jer.i.18) by which is therefore signified the doctrine of truth protecting against falsities. —³.

316⁴. The total vastation of the Church is described by, 'He hath destroyed the strong holds of the daughter of Judah' (Lam.ii.2) . . . 'Her strong holds' (fortresses) =truths from good.

388¹⁹. 'Fortifications' (Ezek.xxxiii.27)=confirmations from the Word; 'caves'=confirmations from scientifics.

410^e. Occurs.

417¹⁰. 'Fenced cities' (Zeph.i.10)=false doctrinal things which they have confirmed.

514⁵. By 'your strong holds' (Is.xxiii.14) is signified doctrine from the Word protecting; and by its being 'laid waste,' is signified that there is no perception of it, and therefore no truth; for the like doctrinal things from the Word without spiritual perception are not truths, because they are falsified by ideas concerning them which are not just.

—⁹. By 'a lofty tower,' and 'a fenced wall' (Is.ii.15) are signified confirmed principles of falsity, thus also those who are in them.

714¹⁸. The dogmas protecting (falsities and evils) are signified by 'palaces,' and by 'fortresses-*munitiones*' (Is.xxxiv.13).

717^e. By 'the fortifications upon the station,' and 'the fortresses of fortifications' (Dan.xi.38,39) are signified the things which are of Own intelligence confirmed by the sense of the letter of the Word . . .

727⁴. 'He hath destroyed thy strong holds' (Jer.xlviii.18)=the taking away of protection. 'A strong hold'=protection against falsities and evils; and the literal sense of the Word is this protection.

863⁵. By 'the sea,' and by 'the strong hold of the sea' (Is.xxxiii.4) is meant the Natural, where are these Knowledges.

911⁴. By 'the cities of thy fortresses in which thou trustest' (Jer.v.17) are signified doctrinal things from Own intelligence.

Fortuitous. See under **CHANCE**.

Fortunate. See **HAPPY**-*faustus*.

Fortune. *Fortuna.*

Fortunate. *Fortunatus.*

See under **CHANCE**.

A. 5049^e. That everything called **fortune** is from (the Lord's Divine Providence) will . . . be shewn elsewhere by experiences from the Spiritual World.

5179². Some spheres from the Spiritual World, which are in agreement with his life, encompass a man; and by means of these spheres he is in society with Spirits of like affection; and this is the source of very many things which the man . . . ascribes to a more occult nature; as for example in the case of what is ascribed to **fortune**, some are quite persuaded from experience that there is something operating occultly which is called **fortune** . . . That it is from the spiritual sphere, and that it is the ultimate of Providence, will . . . be shewn elsewhere, from experimental proof.

6493. I have often spoken with Spirits about **fortune**, which in this world appears to be fortuitous chance, because men do not know the source of it. When something happened to me which appeared to be fortuitous, I was told by the Angels that it befel me because such Spirits were present, and that when the fortuitous thing is evil, the sphere of such Spirits has prevailed. Moreover, evil Spirits, by means of their arts, found out how to produce a sphere which gave rise to misfortunes, which appeared exactly as if they came by chance.

They told me further that all things, even the smallest things of all . . . are directed by the Providence of the Lord, even to the very steps; and that when that prevails which is contrary thereto, misfortunes happen. They also confirmed the fact that there is no such thing as chance; and that apparent accident, or **fortune**, is Providence in the ultimate of order, in which all things are comparatively inconstant. D.4567.

6494. For many years I have carefully observed whether **fortune** is anything, and I have found that it is, and that in such a case prudence is of no avail. Moreover, all those who have long reflected on the subject know and confess this; but they do not know what is the source of it. Hardly anyone knows that it is from the Spiritual World . . . I once played the common game of dice when this was the subject of conversation; and the Spirits who were with me spoke to me about **fortune** in games; and said that what is **fortunate** is represented to them by a bright cloud, and what is **unfortunate** by a dark cloud; and that when a dark cloud appeared with me, it was impossible for me to win; moreover, by that sign they predicted to me the turns of **fortune** in that game. From this it was given me to know that what is attributed to **fortune**, even in games, is from the Spiritual World; much more that which befalls man in relation to the vicissitudes in the course of his life; and that what is called **fortune** is from the influx of Providence in the ultimates of order, where it so comes forth; and thus that Providence is in the smallest particulars of all, according to the Lord's words, that not even a hair falls from the head without the will of God. D.4567.

N. 276^e. That **fortune** . . . is the operation of the Divine Providence in the ultimate of order, according to the quality of a man's state . . . Refs.

P. 212. Who does not speak of **fortune**? and who does not acknowledge it, because he speaks of it, and knows something of it from experience? . . . That it is something . . . cannot be denied . . . but the cause of **fortune** is unknown. Lest, however, it should be denied from mere ignorance of its cause, take dice or cards, and play, or consult those who play. Does any one of them deny **fortune**? No, for they play with it, and it with them, in a wonderful way. Who can succeed against it if it is set against him? Does it not then laugh at prudence and wisdom? While you shake the dice and shuffle the cards, does it not seem to know and to control the turns and the movements of the muscles of the hand, so as from some cause to favour one party more than the other? And can the cause exist from any other source than the Divine Providence in ultimates, where by constances and inconstances it deals wonderfully with human prudence, and still conceals itself? It is known that the Gentiles formerly acknowledged **Fortune**, and built her a temple . . . Of this **fortune**, which . . . is the Divine Providence in ultimates, I have been permitted to learn many things which I am not at liberty to make known; from which it has become manifest to me that it is no illusion of the mind, nor sport of nature, nor a something without a cause . . . but that it is ocular proof that the Divine Providence is in the smallest particulars of man's

thoughts and actions. . . Still more (therefore, must it be so) in the particulars of things not insignificant and trifling, as the affairs of peace and war in the world, and the things of salvation and of life in Heaven. 251^e.

251^e. Successes . . . are called . . . the **fortune** of war; and this is the Divine Providence, especially in the plans and preparations of the general . . .

M. 286. The **fortunes** of men depend for the most part on their reputation . . . and this reputation depends upon the wife . . .

D. 4008. That the Providence of the Lord is in each and all things, may be evident from the things which are of **fortune**; as in games, and such things as appear to be altogether fortuitous; as, for instance, in a lottery . . . 4393^e.

4423. Such is the case with states of life in the world from various **fortunes** and misfortunes . . .

4819. Some perceive as regards **fortunes** and misfortunes, as if it were foretold.

4909. Saying and believing that everyone is the architect of his own **fortune**.

D. Min. 4784. On misfortunes and **fortune**. . . **Fortune**, especially that which tends to the salvation of man, is from the continual will of the Lord that it should be well with the man, and that he should be saved; and that that sphere (of misfortune) itself should, by means of Angels, contribute thereto.

E. 1159^s. The Lord . . . permits a man rather to attribute . . . contingencies to **fortune** . . . rather than that, through marked and manifest signs of the Divine Providence and presence, he should unseasonably cast himself into sanctities in which he does not permanently remain . . . For it is better for a man to ascribe the operations of the Divine Providence to prudence and **fortune**, than that he should acknowledge them, and still live as a devil.

Forty. *Quadraginta.*

Forty-two. *Quadraginta duo.*

A. 730. 'Forty days and nights' (Gen. vii.4)=the duration of temptation. . . The reason 'forty'=the duration of temptation comes from this, that the Lord suffered Himself to be tempted for **forty** days . . . and as each and all things in . . . the representative Churches . . . were types of Him, so too were **forty** days and nights in representing and signifying all temptation in general; specifically, the duration of the temptation, whatever that duration might be. And as, while a man is in temptation, he is in vastation of all things belonging to proprium and which are corporeal . . . therefore 'forty days and nights'=also the duration of vastation . . . 760. 862. 1847. 1856.

—². That 'forty'=the duration of both temptation and vastation. III.

—³. (In Rev. xiii.5) it is said 'forty-two,' which is the same as 'forty.' The origin of this is that seven days=the end of vastation and a new beginning; and 'six'=labour, from the six days of labour or of combat. Therefore, from the multiplication of seven by six there results the number **forty-two**, signifying the duration of the vastation and the duration of the temptation or

labour and combat of the man to be regenerated, wherein there is what is holy. But the round number **forty** was taken instead of the not round number **forty-two**, as is evident from these passages in the Revelation.

[A. 730]. The Israeliitish people being led about in the wilderness for **forty** years . . . represented . . . the duration of temptation, and also the duration of vastation; the duration of temptation by this, that they were afterwards introduced into the Holy Land; and the duration of vastation by this, that all who were above twenty years old when they went forth from Egypt died in the wilderness, except Joshua and Caleb . . .

786. '**Forty** days' (ver. 17) = the duration of the Church called 'Noah' . . . Here, it says '**forty** days;' in verse 4, '**forty** days and nights,' because it there = the duration of temptation, in which 'nights' are anxieties. 862.

862. 'It came to pass at the end of **forty** days' (Gen. viii.6) = the duration of the former state, and the beginning of the following one.

1963. 'Eighty' . . . involves the same as '**forty**,' that is, temptations.

2272. 'Peradventure there shall **forty** be found there' (Gen. xviii.29) = those who have been in temptations. (For) '**forty**' = temptations. 2273.

2273^e. (Thus) by '**forty**' are here signified those with whom goods have been conjoined with truths by means of temptations.

2703^d. By their journeyings and wanderings in the wilderness **forty** years, is described every state of the Church militant, how of itself it yields, but conquers from the Lord.

2966^e. With those who believe all good and truth to be from the Lord, the price of redemption is signified by **forty**, and in a higher degree by 'four hundred.'

3281. 'Isaac was a son of **forty** years' (Gen. xxv.20) = from Own power through the combats of temptations. . . '**Forty**' = temptations.

3469. 'Esau was a son of **forty** years' (Gen. xxvi.34) = a state of temptation as to the natural good of truth. . . '**Forty** years' = a state of temptation. That '**forty**' = temptations. Refs.

6505. '**Forty** days were fulfilled for him' (Gen. i.3) = a state of preparation by means of temptations. '**Forty**' = temptations.

6828^e. The number '**forty**' = the duration of temptation, whatever it may be.

7932³. The life of **forty** years in the wilderness = temptations. 8098².

8098. As the conjunction can be effected only by means of temptations, these are signified, that is, when the number '**forty**' is added, whether it be **forty** years, **forty** months, or **forty** days; for '**forty**' = temptations, and their duration, whatever it may be.

8537. 'The sons of Israel did eat manna **forty** years' (Ex. xvi.35) = the appropriation of the good of truth in a state of all temptations. . . '**Forty** years' = a state of temptations.

9437. 'Moses was in the mount **forty** days and **forty** nights' (Ex. xxiv.18) = what is plenary as to information and influx. . . The reason '**forty**' = what is plenary, is

that 'four' = what is full, and in like manner 'ten,' and the number **forty** results from four multiplied into ten.

—². As '**forty**' = what is plenary, Moses remained on Mount Sinai, not only on this occasion but also on another, **forty** days and **forty** nights (Ex. xxxiv.28; Deut. ix.18,25; x.30). On this account the sons of Israel wandered in the wilderness **forty** years, and as it is said, 'until all that generation was consumed' (Num. xiv.33, 34). Further ill. And therefore it rained upon the earth . . . **forty** days and **forty** nights. Hence it is evident why it was ordained that a wicked man was to be smitten with **forty** stripes (Deut. xxv.3); for '**forty** stripes' = punishment to the full. Further ill. Thus by '**forty**' is signified what is plenary as to representation.

9643. '**Forty** bases of silver' (Ex. xxvi.19) = plenary support by means of truth. '**Forty**' = what is plenary.

9741^e. '**Forty-two** months' (Rev. xi.) has a like signification to six weeks . . . for six multiplied into seven makes **forty-two**.

9937⁷. The reason why the temptation after **forty** days in the wilderness is alone mentioned, is that '**forty** days' = . . . temptations to the full, thus those of many years.

10685. 'He was with Jehovah **forty** days and **forty** nights' (Ex. xxxiv.28) = the temptations before there exists the internal of the Church, of worship, and of the Word. '**Forty** days and nights,' when predicated of the Church with man, = a state of temptation. Refs. 10686^e.

N. 201³. That '**forty** years,' 'months,' or 'days' = a plenary state of temptations from beginning to end; and that this state is signified by the duration of the Flood for '**forty** days,' etc. Refs.

R. 489. '**Forty-two** months' (Rev. xi.2) = to the very end when there is nothing remaining.

—². That by '**forty-two** months' is signified to the very end when there is not any truth and good of the Church remaining, is because by '**forty-two**' the like is signified as by six weeks, for six times seven is **forty-two**; and by 'six weeks' is signified what is complete to the very end; for the number 'six' has this signification, and 'weeks' = state; and 'seven weeks' = a holy state, which is a new state of the Church, when the Lord begins His Kingdom. The like is signified by this number in (Rev. xiii.5). E.633.

—^e. Moreover the like is signified by this number as by three and a half, because **forty-two** months make three years and a half.

583. '**Forty-two** months' (Rev. xiii.5) = to the end of the former Church while there is a beginning of the New; in like manner as by 'three and a half;' and by 'a time, and times, and half a time;' and also by 'one thousand two hundred and sixty;' because **forty-two** months make three years and a half.

E. 633. '**Forty-two** months' (Rev. xi.2) = to the very end of the Old Church, and to the beginning of the New.

—². By the numbers '**forty**' and '**forty-two**,' in the Word, is signified either the plenary vastation of the Church, or plenary temptation. Ill. 654²⁵.

—⁴. The rain of **forty** days (at the Flood) = the destruction of (the Most Ancient Church) through falsities

of evil ; but the beginning of a new Church is signified by the drying up of the earth after those forty days . . .

—⁵. For by 'forty' is signified the end of evil, and also the beginning of good . . .

—⁷. The vastation of the Church, and also plenary temptation, is signified also by the abiding of the sons of Israel forty years in the wilderness. III. . . From these passages it is evident that by 'forty years' is signified not only the vastation of the Church with the sons of Israel, but also plenary temptation ; and also by the end of those years the beginning of a New Church. Ex.

—⁸. (Thus) it may appear that by the number 'forty,' in the Word, is signified plenary vastation and consummation, that is, when all the good of the Church is vastated and the evil consummated ; and also that by the same number is signified plenary temptation ; as also the establishment of the Church anew, that is, reformation : from which it may be known what is signified by the forty-two months during which the nations will trample on the Holy City ; and what in like manner by . . . 'To the beast . . . Power was given forty-two months.'

650⁷⁰. By the Lord being in the wilderness forty days He represented the duration of all the temptations which He underwent . . . for by 'forty days' is signified an entire period and duration of temptations . . .

654⁵⁹. 'Forty years'=an entire period of the vastation of the Church, and also the entire duration of temptations.

730⁴¹. As 'the wilderness'=a state of temptations, and 'forty,' whether years or days, the entire duration from beginning to end . . .

781¹¹. 'Forty-two' (2 Kings ii.24)=blasphemy.

796. 'There was given to him Power to do his works forty-two months' (Rev.xiii.5)=destruction until nothing of truth and good remained . . . 'Forty-two months'=plenary vastation and consummation, thus destruction until nothing of truth and good remains. The like is signified by 'forty-two' (2 Kings ii.24), where it is said that forty-two children were torn in pieces . . .

Forty-five. *Quadraginta quinque.*

A. 2269. 'I will not destroy it if I find there forty-five' (Gen.xviii.28)=that he should not perish if they are able to be conjoined. . . (For) the number forty-five = conjunction. . . Forty-five results from the multiplication of five into nine, and therefore . . . signifies the same as five and nine : five=a little . . . and nine, conjunction, or that which is conjoined ; thus, here, [forty-five=] if goods are a little conjoined with truths.

—². 'Forty-five'=some conjunction.

Forward. See FRONT.

Foul. *Teter.*

Hideously. *Tetre.*

A. 7419^e. They who have been in the knowledge of faith and in a life of evil . . . are foul and cause aversion. (Lice.)

7454. That infernal foulness and filth would flow in. Sig.

8819^e. When the rays of light fall upon hideous forms, they are turned into hideous colours.

D. 1080. How foul loves are made known . . .

4117. In time it becomes palatable . . . so that he prefers what is loathsome and bitter to what is sweet.

E. 1015². The Hells appear in a fire hideously reddening . . . and in a fire hideously flaming . . .

Foul. *Turpis.*

Foulness. *Turpitude.*

A. 1592. The foulness of the external man when disjoined is here described. (Sodom.)

1666². 'This is the sea of salt'=the foul things of Falsities thence.

5433^e. 'To show nakedness to the nations'=ugliness ; all ugliness comes from the absence of truths ; and all beauty from truths.

5981. With infernal Spirits and Genii there sometimes appear things foul and filthy . . . But lest the Angels should flee away, these foul and filthy things are perceived by them more mildly . . . D.1995.

D. 2206. On the things which restrain the foulnesses of Spirits.

4793^e. (The foul practices of Moravian Spirits.) 4794.

Found. *Conflare.*

Founder. *Conflator.*

A. 1623. Composed of. J.66. 69. D.3213.

8159². 'A refiner's fire' (Mal.iii.2)=temptation, by means of which there is purification.

9424⁹. 'The goldsmith spreadeth it over with gold' (Is.xl.19). Ex. 9852². 10406⁴. E.587⁴.

9466⁵. 'The work of the workman and of the hands of the goldsmith' (Jer.x.9)=that which is from man's Own intelligence. R.450^e. E.576^r. 585¹⁰. 1186².

H. 102. Made up out of nature.

W. 229^e. Produce.

R. 458. Every evil is made up of concupiscences.

M. 269⁹. Why man is constituted of these three loves.

272. The matters of which the bodies of men are composed.

439^e. The internal delights which enter into the external and compose them.

T. 508³. Dogmas made up from man's Own intelligence . . . —⁴.

E. 587⁴. By these words is described how doctrine is forged and framed by means of falsities ; thus by means of such things as are from man's Own intelligence. . . By 'the artificer' and 'the founder' . . . is meant one who devises and forms such doctrine.

Foundation. *Fundamentum. Fundus.*

Found, To. *Fundare.*

Founding. *Fundatio.*

Fundamental. *Fundamentalis.*

From the Foundation. *Funditus.*

See under BASE.

A. 613. 'The foundations of generation and generation' (Is.lviii.12)=the things which belong to the spiritual things of faith, which had fallen since ancient times.

1055. The universal Heaven is founded on love . . .

1066². 'The foundations of the earth' (Is.xl.21)=the foundations of the Church.

1691⁴. 'The foundations of the mountains' (Deut. xxxii.22)=the Hells. . . They are called 'the foundations of the mountains' because the love of self and the love of the world reign there, and are thence.

1843³. Charity is the very foundation—*fundus*—in which faith is implanted.

3542³. 'Laying bare the foundation even unto the neck' (Hab.iii.13)=thus intercepting the conjunction.

3679⁵. Although Spirits are not allowed to use the natural memory, still it serves them as a plane or as a foundation, so that the ideas of their thought are therein terminated.

4060⁴. 'The powers of the heavens shall be shaken' = the foundations of the Church . . . For the Church on earth is the foundation of Heaven, because the influx of good and truth . . . is terminated in the ultimate.

4360^e. Spiritual things are founded upon natural ones.

5053. Marriage love is the fundamental love . . . M.58. 65. D.4229. E.993².

5126². Without an influx of innocence from the Lord during this first age, there would never be anything fundamental . . .

5182. It is a fundamental principle that . . .

5477². All the ideas of man's thought . . . are founded upon such things as there are in the world . . .

5510². Every truth of the Church . . . is founded upon man's scientifics . . .

6299². The external (of the Church) is in the place of a foundation on which the internal may stand . . . Therefore . . . unless the Natural is regenerated, the internal has no foundation, nor receptacle; and if it has no foundation and no receptacle, it utterly perishes.

6937. Like one who is building a house; he first lays the foundation; but the foundation must be for the house . . . He who believes that he is his own neighbour in the first place, is like one who regards the foundation as the end . . .

7554. 'From the day when it was founded until now' (Ex.ix.18)=that there is no such destruction with others; for 'day'=state, and 'foundation,' the quality thereof.

9301^e. The truths which belong to this latter innocence are mainly founded upon fallacies of the external senses.

9407². The precious stones which are foundations (Rev.xxi.)=truths Divine . . . in the ultimate of order.

9430². The Word in the letter . . . and interior things . . . are circumstanced like a house and its foundation . . . As a house rests on its foundation, so does Heaven rest on the Church, and consequently the Divine truth

in Heaven on the Divine truth in the earth . . . 10559⁴. J.65.

9433³. 'The bases on which the earth is founded' (Ps. civ.5)=truths in ultimates . . .

—^e. The ultimate of truth Divine . . . on which, as on a pivot and a foundation, they subsist and rest. Sig.

9490. 'Thou shalt overlay it with pure gold'=that all these things are to be founded on good. . . In Heaven, the same thing which encompasses also forms the foundation; for Heaven presses against it as a house presses on its foundation . . . 10194.

9538^e. It is on this account that the Natural serves the former as a foundation . . .

9643². Hence it is that the foundation, which is a general base, =the truth of faith and also faith itself. III.

—³. 'The foundations of the earth' (Is.xl.21)=the truths of faith; for these truths serve the Church as foundations. III.

—⁴. As 'a foundation'=the truth of faith, and 'a city,' its doctrine, 'the foundation of the city' is mentioned in the Word when the truth of doctrine is understood. III.

— (Thus) the foundations of the city holy Jerusalem . . . =the truths of faith. (=truths from good. 9863².)

9873⁵. 'The foundations which are to be laid with sapphires' (Is.liv.11)=the externals of that Kingdom; for the foundations are the things laid under.

9959². Truths . . . are like the foundations on which a house is built; and therefore the foundations of a house = truths of faith from good.

10028. 'The foundation of the altar' (Ex.xxix.12)=the Sensuous, which is the ultimate of man's life. The reason 'the foundation of the altar' has this signification, is that the altar was a representative of the Lord's Divine Human, and therefore its 'foundation'=that which is the ultimate of life in the human . . . which is called the external Sensuous.

10185. The foundation (of a house) has a like signification to that of the feet and the soles of the feet.

10194. What it is to be founded upon good . . . It is believed by some that truth is that upon which all things are founded, but they are very much mistaken; for no truth exists with man unless he is in good. Ex.

H. 187 (a). 'Foundation'=the truth on which are founded Heaven, the Church, and doctrine.

480². Upon this plane the interiors of the mind rest, as a house does upon its foundation; and hence it is that a man remains to eternity such as has been his life of love in the world.

N. 1. 'The foundations of the wall' (Rev.xxi.) . . . =the Knowledges upon which that doctrine is founded.

J. 9. Without the human race the angelic Heaven would be like a house without a foundation . . . Without these ultimates . . . man's spiritual things . . . would dissolve, like things . . . without a foundation—*fundo*.

S. 43. That the truths of the sense of the letter of the Word are meant by the foundations of the wall of the New Jerusalem. Ex.

W. 72. This is the **fundamental** thought concerning God.

330. These things are like a house; of which the body is the **foundation** . . .

R. 17. Truth which is not truth in act is . . . like the **foundation** upon which a house is built . . . The first thing in end is residence in the house, and the first thing in time is the **foundation**.

343. When the evil are multiplied to such a degree . . . in the World of Spirits, the Angels . . . have no support and **foundation**.

533^e. The internal without the external is like a house without a **foundation**.

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

645. The Church on earth is to the angelic Heaven like the **foundation** upon which the house rests.

735. 'Whose names have not been written in the Book of Life from the **founding** of the world' (Rev. xvii.8)=those who do not believe in the Lord and are not in doctrine from the Word, from the establishment of the Church, here, from the establishment of this religiosity. E.1057.

902. 'The wall of the city having twelve **foundations**' (Rev.xi.14)=that the Word in the sense of the letter contains all things of the doctrine of the New Church. . . . By '**foundations**' are signified doctrinal things; and by 'twelve,' all. Moreover, the Church is **founded** upon doctrine. . . . As all things of doctrine are signified by 'the twelve **foundations** of the wall of the city New Jerusalem,' and the Church is the Church from doctrine, it treats below of its **foundations** in special. In the Word . . . by 'the **foundations** of the earth' are . . . meant the **foundations** of the Church . . . and the **foundations** of the Church are nothing but the things which are from the Word, and are called doctrinal things; for the Word itself is that which **forms** the **foundation** of the Church.

—². Doctrinal things from the Word are signified by '**foundations**' in the following passages. Ill.

914. 'The **foundations** of the wall of the city were adorned with every precious stone' (ver.19)=that all things of the doctrine of the New Jerusalem taken from the sense of the letter of the Word with those who are therein will appear in light according to reception.

T. 132. (This) is the **fundamental** error of the Church.

209⁵. 'The **foundations** of the wall' (of the New Jerusalem)=the doctrinal things of the New Church from the sense of the letter of the Word. 217.

342^e. Buried in its **depths-fundo**. 391.

394. These three loves . . . are the universal and the **fundamental** ones of all. E.798⁴.

D. 4046. Love is **fundamental** . . .

5552. The Sensuous of man . . . is the ultimate itself, and therefore also is the **foundation** upon which Heaven rests as a house does on its **foundation**.

5553^e. At that time man had entirely withdrawn, in

ultimates, from the Heavens, so that the **foundation** began to perish.

560S. The natural thought of man is the plane in which all things of angelic wisdom close; it is a **foundation** like that of a house.

5616. Natural Truths are in the place of a **foundation** . . .

5709. I spoke about the **foundations** of truth, that they are two, one from the Word, and the other from nature . . . that the **foundation** from the Word is for the universal Heaven . . . and the **foundation** from nature is for those who are natural . . . And it was found also that all things of Heaven have their **foundation** in the laws of order of nature in the world and in man, which **foundation** remains constantly fixed . . . But as falsities have closed up the Intellectual, and all the ideas of thought are **founded** upon natural things, therefore such things must be as a **foundation** to those who have false ideas.

5710. I also spoke about the Word, that it is the very **foundation**, that is, for those who live well and acknowledge the Word as holy and Divine; whereas with these who doubt . . . the Word is to be unclosed . . . by means of natural Truths. How the **foundation** from the Word accords with the **foundation** from the truths of nature, was shown by two examples . . .

—^e. In fine, nothing can be **founded** upon sciences unless it has first been **founded** upon the Word . . .

E. 268². 'A **foundation**'=the truth upon which the Church is **founded**.

304¹⁵. 'The mountains' (Ps.xviii.7)=the goods of love; and their '**foundations**'=the truths of faith.

357²⁵. 'The **foundations** of the mountains which are set on fire' (Dent.xxxii.22)=the truths upon which the goods of love are **founded**; specifically, the truths of the sense of the letter of the Word, because these are the **foundations**. 405⁴⁵.

391¹⁹. 'The **founding** of the world' (Luke xi.50)=the establishment of the Church.

400⁶. 'The **foundations** of the mountains' (Ps.xviii.7)=the truths upon which the Church is **founded**, which are truths from good.

401²⁵. 'The end' has a similar meaning to 'the **foundation**,' and this is the natural man, because the goods and truths of the spiritual man are terminated in the things which are there.

405⁴⁰. 'The earth' (Micah vi.2)=the Church; and its '**foundations**'=the principles upon which all the rest are **founded**.

587¹⁵. 'The **foundations**' (Micah i.6)=the natural truths upon which the Church is **founded**.

654²⁸. Occurs.

727¹⁸. The reason the truths of the literal sense of the Word are meant by 'the rod of the **foundation**' (Is.xxx.32), is that this sense is a **foundation** to the truths of its spiritual sense.

741²². That all things of the Church as to its truths and as to its goods have been overthrown **from** the **foundation**, is signified by 'the channels of waters appeared, and the **foundations** of the world were re-

vealed' (Ps. xviii. 15). 'The channels of waters'=its truths; and 'the foundations of the world,' its goods; 'to appear' and 'to be revealed'=to be overthrown from the foundation.

[E.] 817⁹. 'Jehovah had founded Zion' (Is. xiv. 32)=that the Church will be established by these things.

993². As (marriage love) is the fundamental love of all the loves of Heaven, it is also the fundamental of all the delights and joys of Heaven . . .

—³. The love of adultery is the fundamental of all infernal loves.

1057². The establishment of the Church is meant by 'the founding of the world,' in these passages. Ill.

1086. The acknowledgment of the Word as Divine, and the founding of the Church upon it. Sig.

De Verbo 3⁹. Therefore the basis and foundation of the Heavens is the human race.

Coro. 16². In the deep—*fundo*—beneath them there are also three expanses . . .

Fountain. Fons.

A. 756. 'All the fountains of the great deep were broken up' (Gen. vii. 11)=the extreme of temptation as to voluntary things.

1927. 'At a fountain of waters in the wilderness' (Gen. xvi. 7)=natural truth which has not yet acquired life. 'A fountain of waters'=truth.

1928. 'At the fountain in the way to Shur' (id.)=that this truth was from the things which proceed from scientifics. 'A fountain'=truth.

1949⁶. 'Fountains' (Ps. civ. 10)=Knowledges.

1956. 'Therefore she called the spring' (ver. 14)=the state of truth thence. . . As this truth was not seen in the Rational, but below the Rational, 'fountain' is expressed in the Original Language by a different word from that which is used above, which is the common word for fountain.

1957. 'The spring to the Living One who seeth me' (id.)=truth thus perspicuous.

2572². They are in the very beginnings or springs of things . . .

2702. 'A well of water' and 'a fountain'=the Word, and also doctrine from the Word, consequently truth itself. Ill.

— As the Spiritual Church is here treated of, 'a well' is mentioned, and not 'a fountain.'

—⁴. That 'a fountain'=the Word, also doctrine, and therefore truth. Ill.

—⁵. 'The fountain of Jacob' (Deut. xxxiii. 28)=the Word, and the doctrine of truth thence derived . . . (On account of this signification) when the Lord came to the fountain of Jacob, He spoke with the woman from Samaria, and taught what is signified by 'a fountain,' and by 'water' . . . As 'the fountain of Jacob' signified the Word; 'water,' truth; and 'Samaria,' the Spiritual Church . . . the Lord spoke with the woman from Samaria, and taught that the doctrine of faith is from Him, and that when it is from Him, or, what is the same, from His Word, it is 'a fountain of water springing up into eternal life.' S. 2^o. E. 483².

2762⁴. When they were describing the birth of knowledges from what is intellectual, they invented a flying horse, which broke open a fountain with his hoof . . . At this day . . . learning is described by a fountain; but scarcely anyone knows that . . . a fountain=truth.

2882. The Lord is good itself and truth itself, and therefore the fountain.

3065. 'Behold I stand above at the fountain of waters' (Gen. xxiv. 13)=a state of conjunction of truth Divine in the Human. 'A fountain'=truth; here, truth Divine, because the Lord is treated of. The state of conjunction itself is signified by 'standing above at the fountain.'

3082. 'She came down to the fountain' (ver. 16)=truth Divine.

3096. The difference between the signification of 'a fountain' and that of 'a well' (is) that 'a fountain' is mentioned when purer and when higher truth is treated of; and 'a well,' when truth not so pure and when lower truth is treated of; as is the case in this chapter, in which 'a fountain' is now mentioned, and now 'a well.'

3131. 'Laban ran out unto the man, unto the fountain' (ver. 29)=the animus of the affection of good towards the truth which was to be initiated in truth Divine . . . 'The fountain'=truth; here, truth Divine.

3137. 'At the fountain' (ver. 30)=their enlightenment from truth Divine. . . As the Word is truth Divine it is called 'a fountain' . . . 'To stand at the fountain' here involves the enlightenment of those things which are in the natural man . . . for where there is truth Divine there is enlightenment.

3194. 'Beer-lahai-roi,' in the Original Language, means 'the spring to Him that liveth and seeth me.'

3413^o. Earthly things, with which the Word, which is the fountain of all truth, is obstructed.

3424. It is well known that the Word is called 'a fountain,' in fact 'a fountain of living waters;' and the reason it is also called 'a well' is that such is the relative character of the sense of the letter; and because, relatively to the spiritual, the Word is not 'a fountain,' but 'a well.' Ill.

3635. There are two things in the human body which are the springs of all its motion . . . the heart and the lungs. 9276^o. L. 47. D. Love v². D. Wis. vi.

3765. The Word is here called 'a well' because it treats of what is natural . . . but it is called 'a fountain' when it treats of what is rational . . .

4197. Although they have not Divine truths direct from the Divine fountain, that is, from the Word . . .

4352². For He is the Fountain and origin of all celestial and spiritual love . . .

4524². There can be only one Fountain of life, as in nature there is only one fountain of light and heat . . . 5605^o. 10774. H. 9. P. 292.

4697^o. 'The rivers and the fountains of waters' (Rev. viii. 10)=intelligence, and wisdom from the Word.

4861. 'She sat in the door of fountains, which is on the way to Timnath' (Gen. xxxviii. 14)=what is intermediate to the truths of the Church and to falsities.

'Fountains'=the truths of the Church which are from the Word; for 'a fountain,' in the universal sense, = the Word.

4891. 'In the fountains upon the way' (ver.21)=that it appeared as truth. 'Fountains'=the truths of the Church.

4966². They said that . . . Pegasus broke open a fountain there . . . For they knew . . . that a fountain meant intelligence. (=doctrine from which knowledges are derived. W.H.4.)

6418. 'The son of a fruitful one upon a fountain' (Gen.xlix.22)=fructification from truth from the Word. 'A fountain'=the Word.

6774. The Word is sometimes called 'a well,' and sometimes 'a fountain;' when it is called 'a well,' the Word is signified as to the literal sense, and when 'a fountain,' the Word is signified as to the internal sense.

7343^e. 'The fountain' (Num.xxi.17)=the doctrine of truth Divine.

8367^e. Enlightenment by means of truth, and what is pleasant thence, is signified by 'the twelve fountains of waters' (at Elim); for 'fountains'=truths. 8368,Ex.

8368. 'Where were twelve fountains of waters' (Ex. xv.27)=that there they had truths in all abundance. . . 'Fountains'=truths of faith. E.458⁹.

8568³. 'The fountain of the water of life' (Rev.xxi.6) =the truth and good of faith.

W. 33. Affection and thought are the springs of all things of man's life . . .

R. 384. 'And shall lead them to living fountains of waters' (Rev.vii.17)=and shall lead to conjunction with Himself by means of truths from the Word. (For 'the living fountain of waters'=the Lord, and also the Word. Ill. (=in Divine truths. E.483.)

409. 'It fell upon the third part of the rivers, and upon the fountains of waters' (Rev.viii.10)=that from this all the truths of the Word were utterly falsified. . . 'The fountains of waters'=the Word. E.518.

630. 'Adore Him who made . . . the fountains of waters' (Rev.xiv.7)=that the Lord alone is to be worshipped, because . . . from Him alone . . . are all things belonging to (Heaven and the Church) . . . 'The fountains of waters'=all truths of the Word which are of service to the Church for doctrine and life. E.876.

683. 'The third Angel poured out his vial into the rivers and the fountains of waters' (Rev.xvi.4)=the influx into the understanding of the Word with them. . . 'The Fountain of waters'=the Lord as to the Word, thus the Word of the Lord; and therefore 'the fountains of waters'=the Divine truths thence derived.

889. 'I will give to him that is athirst of the fountain of the water of life free' (Rev.xxi.7)=that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all things which conduce to that use. . . 'The fountain of the water of life'=the Lord and the Word.

M. 14². (In the middle of the table) there gushed as it were a leaping fountain of nectareous wine . . .

182². When they had ascended the bill Parnassus,
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some guards brought water in crystal cups from a fountain there, and said, This water is from the fountain which, according to the ancient fable, was broken open by the hoof of Pegasus, and was afterwards consecrated to the nine virgins . . . The attendants said . . . The guards are instructed to speak thus; but by drinking water from a fountain we understand being instructed concerning truths, and through truths concerning goods, and thereby becoming wise.

183. In the middle of the garden there was a grassy circus . . . and in the middle of the circus, on raised ground, there was a little fountain—*fenticulus*—, which, from the strength of its spring, leapt high.

293. I saw seven women sitting on a bed of roses at a certain fountain, and drinking the water.

—⁶. I asked, Why did that boy call you Virgins of the fountain? They replied, We are called virgins when we are sitting at this fountain, because we are affections of the Truths of the wisdom of our husbands, and the affection of truth is called a virgin; moreover, a fountain signifies the truth of wisdom . . . Then one of the seven wove a garland of roses, and sprinkled it with water from the fountain, and placed it on the boy's cap . . . and said, Receive the delights of intelligence . . .

T. 568². When evils spring from their native fountain . . .

E. 119⁴. That these are from the Word is signified by 'the fountain going forth out of the house of Jehovah' (Joel iii.18).

239¹³. That they are to be led to truths is signified by 'I will lead them to fountains of waters in a way of right' (Jer.xxxi.9).

340⁴. 'The fountain of salvation' (Ps.lxviii.26)=spiritual good, because through this there is salvation.

374⁷. 'Fountains and deeps going forth from valley and from mountain' (Deut.viii.7)=interior and exterior truths from the Word . . . 518⁵.

376¹⁰. 'The fountain of Jacob' (Deut.xxxiii.28)=Divine truth, and the Word.

386²⁷. 'A spring—*scaturigo*' (Is.xlix.10) or fountain =the Word, and also doctrine from the Word.

405¹⁴. 'A fountain of waters' (Ps.cxiv.8)=the Word from which come the (Knowledges of truth).

—²¹. 'Fountains'=the truths of the Word; 'the fountains sent into the rivers' (Ps.civ.10)=intelligence thence derived. 483⁷.

433¹³. 'A fountain shall go forth out of the house of Jehovah, and shall water the river of Shittim' (Joel iii. 18)=that there comes truth of doctrine out of Heaven from the Lord which will enlighten those who are in Knowledges. 483⁵. 518¹⁰.

483². 'To set fountains' (Is.xli.18)=to instruct in truths. 518⁵.

—⁷. That 'a fountain,' in the supreme sense, means the Lord as to Divine truth, or Divine truth from the Lord, and therefore the Word. Ill.

—¹². That Divine truth from the Lord is meant by 'a fountain.' Ill.

—¹³. The 'fountain' (that Joseph was said to be near, Gen.xlix.) means the fountain of Jacob; for the

field in which that fountain was, was given to Joseph by his father (John iv. 5, 6).

[E. 483¹³]. 'A fountain' = the Word; and 'fountains,' the Divine truths from it. Ill.

—¹⁴. 'A fountain' and 'fountains,' in the opposite sense, = the doctrine of falsities, and the falsities of doctrine. Ill.

518³. It is from the signification of 'waters,' which is truths, that 'a fountain' = the Word, and the doctrine of truth.

727⁸. By 'the fountain' in Beer (Num. xxi.) is signified doctrine from the Word; for, in the Original Language, Beer means a fountain.

730¹². 'A spring' (Hos. xiii. 15) = doctrine; and 'a fountain' = the Word.

—²⁴. 'Fountains in the midst of the valleys' (Is. xli. 18) = intelligence from natural truths.

876. 'The fountains of waters' = interior Divine truth, such as is the Word in the spiritual sense.

1100⁹. When 'fountains' mean the truths of the Word, 'rivers' mean the intelligence thence derived.

De Verbo 7³. The fountain (on Parnassus) = intelligence and learning.

Four. *Quatuor.*

Fourth. *Quartus.*

A. 1686. 'Four kings with five' (Gen. xiv. 9) = the union of these, and their disunion. . . 'Four' = union because it is pairs, as also does 'two' when it regards the marriages of things.

1856. 'In the fourth generation they shall return hither' (Gen. xv. 16) = the time and state of restoration. . . 'The fourth generation' = the same as 'forty' and 'four hundred,' namely, the duration and state of temptation: it is a kind of diminutive from them.

5291. 'Four' involves the same as 'two.'

5313⁷. 'Four' = conjunction, the same as 'two.' Refs.

6157. 'Four parts shall be for you' (Gen. xvii. 24) = the things which are not yet remains. 'Four parts,' when predicated of what is left from the fifth part—by which are signified remains—= the things which are not yet remains. By 'four' is signified the same as by 'two,' namely, things which are pairs, and which are conjoined, as are good and truth.

8877. 'Upon the thirds and upon the fourths' (Ex. xx. 5) = in a long series, and conjunction.

9103. 'Four small cattle—*pecudes*—for a small cattle—*pecude*' (Ex. xxii. 1) = a corresponding penalty to the full. 'Four' = conjunction; for 'four' = the same as 'two' . . . and 'two' = conjunction. From this it follows that these numbers also = to the full, for what is conjoined is full.

9103². The reason why five oxen were to be repaid for an ox, and four small cattle for a small cattle, (was that) the number five involves the restoration of exterior good to much, and the number four the restoration of interior good to the full.

9493. 'Thou shalt cast for it four rings of gold' (Ex. xxv. 12) = Divine truth conjoined with Divine good. . . There were four rings because by this number is signified conjunction.

9538. 'Which are on the four feet thereof' (ver. 26) = in the natural sphere. . . 'Four' involves conjunction.

9563. 'Four almond-shaped bowls' (ver. 34) = the scientifics of truth from good. 'Four' = conjunction.

9601. 'The breadth four cubits' (Ex. xxvi. 2) = the marriage of truth with good. . . 'Four' = conjunction, thus marriage, for the conjunction of truth and good is called the heavenly marriage. The reason 'four' = conjunction or marriage, is that this number arises from two multiplied into itself, and 'two' = conjunction. 9674.

9642⁹. All states of the good of love and the truth of faith are signified by 'the four corners of the earth' . . . In like manner by 'the four winds.' Ill.

9674. 'Thou shalt put it upon the four pillars of shittim' (ver. 32) = the good of merit . . . which conjoins and supports. 'Four' = conjunction.

9677. 'Upon four bases of silver' (id.) = the power of conjunction through truth. 'Four' = conjunction.

9720. 'Upon the four corners thereof' (Ex. xxvii. 2) = in every way. 'Four' = conjunction.

9728. 'Upon the net thou shalt make four rings of brass' (ver. 4) = the sphere of good through which there is conjunction. . . 'Four' = conjunction.

9767. 'Its pillars four, and their bases four' (ver. 16) = the goods and truths therefrom which support conjunction. . . 'Four' = conjunction.

9864. 'Four rows of stones' (Ex. xxviii. 17) = the conjunction of all . . . truths from good. 'Four' = conjunction.

10624. 'Upon the thirds and upon the fourths' (Ex. xxxiv. 7) = the damnation of falsities and of the evils thence derived. . . 'Three' is predicated of truths or falsities, and 'four,' of goods or evils. . . The numbers two, four, and eight belong to the celestial class. . . By 'four' is also signified all good in the complex.

R. 322. 'There was given unto them Power over the fourth part of the earth, to kill' (Rev. vi. 8) = the destruction of all the good of the Church. . . By 'the fourth part of the earth' all the good of the Church is signified. 'The fourth part' = all good (because) the numbers 'two' and 'four,' in the Word, are applied to goods, and signify them. . . Hence 'the fourth part,' or simply 'a fourth,' = all good . . . Besides, 'four,' in the Word, = the conjunction of good and truth. That both these things are signified by 'four.' Ill.

342. 'I saw four Angels standing upon the four corners of the earth' (Rev. vii. 1) = the universal Heaven now in the endeavour to execute the Last Judgment upon those who were in the World of Spirits. . . Here, by 'the four Angels' is signified the universal Heaven, and by 'the four corners of the earth,' the universal World of Spirits. . . By 'the four corners' are meant the four quarters.

—⁴. That 'the corners' = the quarters; and therefore 'the four corners' = all the quarters. Ill.

343. 'Holding the four winds of the earth' (id.) = a nearer and thus a stronger influx into lower things. . . 'The four winds' = the influx of the Heavens.

348. The number four = all as to good.

654. Four is predicated of good and of the conjunc-

tion of good and truth, and therefore in the opposite sense of evil and the conjunction of evil and falsity, as here. E.847².

858. 'Shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog' (Rev. xx.8)=that those who are meant by the dragon would draw to their party all who were from the earths in the universal World of Spirits who lived there in external natural worship only.

E. 283³. The reason there were four cherubs . . . was that by 'four' is signified celestial good . . . for 'four' =conjunction, and the inmost conjunction with the Lord is through love to Him.

—¹³. There being 'four wings' (Ezek. i.6) = the Divine Spiritual in the Celestial Kingdom.

316¹⁶. That the great horn of the he-goat was broken, and that there came up four in its place towards the four winds of the heavens (Dan. viii.8) = all falsities conjoined with evils thence. 'Horns' = the falsities of evil; 'four' = their conjunction; and 'the four winds of the heavens,' all, both falsities and evils. 418⁶.

—²⁷. There being four horns (to the altar), one in each corner, = that they were for the four quarters in Heaven, by which are signified all things of truth from good.

362². The reason there were four animals or cherubs, was that 'four' = conjunction into one, and such is the conjunction which they enjoy who are in that Heaven.

384². The reason 'the fourth part' (Rev. vi.8) = all good and the derivative truth, is that the number four = the conjunction of good and truth, and therefore 'the fourth part' = or 'the fourth' = everything of conjunction. . . 'A fourth part' = all good; and as all truth is from good, by 'a fourth part' is signified all good and the derivative truth.

— The reason 'four,' and therefore 'a fourth part' are predicated of goods and the derivative truths, is that they signify the conjunction of them. . . When the Angels discoursed about the conjunction of good and truth, or of love and faith, and that discourse was determined into numbers, there came forth the number four; and sometimes also the numbers two, eight, and sixteen, because these numbers have a like signification.

— That 'four' = the conjunction of good and truth, originates from the four quarters in Heaven; in two of which . . . dwell those who are in the good of love, and in the other two . . . those who are in the derivative truths. Hence by 'the four quarters,' or by 'the four winds,' is signified all good and the derivative truth; and by 'four,' the conjunction of them.

—^e. The reason 'the fourth part' = everything of the conjunction of good and truth, is that the fourth part here constitutes everything; and 'a fourth' is significative of conjunction.

418⁶. The reason 'the four winds of the heavens' also = all evil and falsity, is that in the four quarters of the Spiritual World there dwell not only those who are in the good of love and the derivative truths, but also those who are in evils and the derivative falsities.

532⁶. The number 'three,' in the Word, is predicated of truths, and 'two,' and 'four,' of goods. The reason is

that 'two,' and 'four' = conjunction, but 'three,' fulness; and spiritual conjunction is love, and all good is of love; and spiritual fulness is formed by means of truths.

—⁷. 'Four five' (Is. xvii.6) = the few who are in good; 'four,' those who are in good, and 'five' a few.

—¹². By 'the third and fourth generation' are signified all who are in falsities from evil; by 'the third generation,' those who are in the falsities of evil; and by 'the fourth generation,' those who are in the evils of falsity; for in the opposite sense, 'three' = falsities, and 'four' evils.

569. (The angels bound at the river Euphrates) are said to be 'four' from the conjunction of falsity with evil; for this number in the Word = the conjunction of good and truth; and in the opposite sense, as here, the conjunction of evil and falsity. Refs.

Fourfold. *Quadruplicatus, Quadruplicatim.*

A. 1763. A speech of Spirits which has a quadruplicate termination . . .

D. 1036. The red blood . . . seems to be able to pass through similar gyres as Spirits when inaugurated into a Society; and, in fact, with fourfold terminations—*terminis*.

1127. There are Genii, and also Spirits, who . . . act and speak with a fourfold—*quadruplicatim*—sound and speech, so that there are four terminations—*termini* . . . When it is quickest it coincides with the fourfold or quadruped sounds of those mentioned elsewhere.

Foursquare. *Quadrangularis.*

See SQUARE.

A. 9717^e. The external good of (the New Jerusalem), which is what is just, is signified by its being 'foursquare.'

N. 1. That by 'foursquare' or 'square' is signified what is perfect. Refs.

R. 875⁵. (The Temple of Wisdom) was foursquare . . .

905. 'The city lieth foursquare' (Rev. xxi.16) = justice in it. The reason the city was seen foursquare, was that 'foursquare' or 'square' = what is just; for 'triangular' = what is right; all these in the ultimate degree, which is natural. 'Foursquare' or 'square' = what is just, because it has four sides, and the four sides look to the four quarters; and to look equally to the four quarters is to regard all things from what is just. . . The city lay foursquare that its length and breadth might be equal; and by 'the length' is signified the good of that Church, and by 'the breadth,' its truth; and when the good and the truth are equal, there is what is just. It is from this signification of 'square,' that we say in common conversation, a square man; who is a man that does not turn aside to this side or to that through what is unjust. As 'square' = what is just, the altar of burnt-offering . . . and the altar of incense were square . . . and the breastplate of judgment was a square doubled.

D. 5471. The middle-space is where those are who are truly Christian; and in its midst is the New Jerusalem, foursquare.

Fourteen. *Quatuordecim.*

Fourteenth. *Quartusdecimus.*

A. 1670. 'In the **fourteenth** year' (Gen.xiv.5)=the first temptation. (For) **fourteen**, or the end of the second week (of years) . . . =the beginning of temptation . . . It is here said 'in the **fourteenth** year' relatively to the twelve which precede, by which is signified the time of childhood.

4177. '**Fourteen** years for thy two daughters' (Gen. xxxi.41)=the first period, that he might acquire thence the affections of truth. '**Fourteen**' or two weeks=the first period; for 'a week'=an entire period, great or small; in like manner two weeks, when they are mentioned as one; for the doubling of a number does not take away its signification.

6024². 'The sons of Rachel . . . **fourteen**' (Gen.xlvi.22)=their state and quality.

7842. 'To the **fourteenth** of the month' (Ex.xii.6)=to a holy state. 'The **fourteenth** day'=a holy state. . . '**Fourteen**'=the same as 'seven,' that is, what is holy. 7900.

8400. 'The **fifteenth**'=what is new; because '**fourteen**,' or two weeks,=an entire period or state from beginning to end.

Fowl. See BIRD.

Fox. (*The Quaker.*) D.3771.

Fox. *Vulpes, Vulpinus.*

P. 311². They who are in their own prudence are like wolves and foxes.

T. 13^e. They become foxes in cunning.

34². He becomes as to love like a fox.

383^e. They cannot dwell together, any more than . . . a fox in a hencoop.

D. 3191². See ADULTERY.

3867. They set huge dogs, foxes, etc., upon men . . .

4151. A cloak lined with fox skin.

Fragment. *Fragmentum.*

A. 9391¹⁶. 'They trample under foot the pieces of silver' (Ps.lxviii.30).

E. 430¹⁵. 'The twelve baskets of **fragments**' (Matt. xiv.20)=the derivative Knowledges of truth and good in all abundance and fulness.

Fragrance. *Fragrantia.*

Fragrant, To be. *Fragrare.*

A. 4301². They who are in interior perception are affected by truths as with the **fragrance** which exhales from flowers.

5621. When the perceptions of the Angels are turned into odours . . . they are smelt as **fragrances** from spices and flowers.

—^e. The **fragrant** substances in the oil of anointing were representative of spiritual and celestial things.

10291. 'Take to thee **fragrant** spices' (Ex.xxx.34)=the affections of truth from good which must be in Divine worship.

10293. '**Fragrant** onycha' (id.)=the affection of natural truth: by 'onycha' is signified that truth, and by '**fragrant**' the perceptivity of what is grateful, which is from the affection of truth, thus is the affection itself. It is called '**fragrant onycha**,' because it is said . . . 'Take to thee **fragrant** spices, stacte, and onycha, and galbanum, **that are fragrant.**'

10295. '**That are fragrant**' (id.)=affections from spiritual good. (For) '**fragrant** spices'=the affections of truth from good.

P. 305². Evil stinks, but good is **fragrant**.

R. 394. The smoke of the incense was **fragrant** from spices . . . and the **fragrances** from these spices correspond to such things as belong to spiritual love, or to charity and the derivative faith; for in Heaven there are smelt most **fragrant** odours which correspond to the perceptions of the Angels that originate from their love; and therefore it is said in the Word in many places that 'Jehovah smelled an odour of rest.'

777². The incense-offerings were pleasing because they were made from **fragrant** substances which correspond . . .

M. 171⁹. The sphere of love which flows from a wife who is tenderly loved is perceived in Heaven as sweetly **fragrant** . . .

T. 365⁴. This may be illustrated by the **fragrances** from a large garden, and by the **fragrances** from extensive fields of flowers; the **fragrant** odour which is exhaled from them consists of thousands and myriads of various odours, and yet they are smelt as one.

E. 324. It was on this account that the incense was made from **fragrant** spices . . . There is a correspondence of odour with perception . . . In the Spiritual World . . . the perceptivity of good and truth is smelt as **what is fragrant** from grateful odours. . . The good of love and of charity produces this sweetness or **fragrance**, that is, by means of truth, but not from itself without truth; still less does truth without good produce it; for good without truth has no perceptivity, neither has truth without good.

—²⁵. In order that what is grateful might be represented, the incense was made from **fragrant** spices . . . for **fragrant** odours correspond to the pleasantnesses and delights which are in the thoughts and perceptions from the delight of spiritual love . . .

—²⁷. As the **fragrances** which belong to odour correspond to spiritual pleasantnesses, or to the pleasantnesses which originate from spiritual good, the most grateful reception by the Lord is called 'an odour of rest.' III.

494². By **fragrance** and sweetness was signified that which was grateful and accepted.

D. Wis. x. 6². A good Spirit with delight draws into his nostrils things **fragrant** and sweet . . . But an evil Spirit . . . shuns things **fragrant** and sweet.

Franc. D.6034.

France. *Gallia.*

French. *Gallicus.*

P. 257⁴. It has been provided that there should be a

nation among (the Babylonians) which has not passed under the yoke of such domination, and which holds the Word to be holy: this nation is the noble French nation.

R. 740. 'The ten horns are ten kings, who have received no kingdom as yet' (Rev. xvii. 12) = the Word as to power from Divine truths with those who are in the kingdom of France, and are not so completely under the yoke of the papal dominion; among whom however there has not yet been formed a Church fully separated from the Roman Catholic religion. That these things are said of those who are in the kingdom of France, may be evident from the series of things in the spiritual sense. . . The reception of the Word and the derivative state of the Church among those who are attached to that religion only as to externals, and who are especially in the kingdom of France (is treated of in verses 12-14).

—³. The Church with those in the kingdom of France is said to be not yet separated from the Roman Catholic religion, because it coheres with it in externals, but not so much in internals. . . The reason they still adhere to it is that there are so many monasteries there, and because the priesthood there is under the authority of the Pontiff, and these are in everything that is formal according to the papal edicts and statutes: and therefore very many are still in the essentials of that religion; on which account the Church there is not yet separated.

745². The reception and understanding of the Word by the noble French nation (is treated of in verses 12-14).

M. 110. (Opinions of the French concerning the origin of marriage love and its potency.)

380³. Mentioned.

381. (Three orators, from France, deliver orations on the origin of beauty in the female sex.)

D. 5980. On the king of France, Dec. 13, 1769. J. (Post.) 104.

E. 1070². Within Babylon are those in the kingdom of France . . . who have not taken away from the Lord the power of saving men, nor Divine holiness from the Word, and ascribed both these to some Vicar; as may be evident from the contest of the Gallican Church with the Roman one, which has lasted a long time and is still going on. The things contained in Rev. xvii. 12-14 are said especially of this contest.

1071. The Gallican Church acknowledges the Word as Divine truth, and attributes Divine inspiration to each thing of the Word; but to the sayings of the Pope not an equal Divine inspiration in relation to those things which are the means of salvation.

Frankincense. *Thus.*

A. 113⁰. 'They offered Him gifts, gold, frankincense, and myrrh' (Matt. ii. 11); where 'gold' = good; 'frankincense' and myrrh, 'the things which are grateful, because from love and faith; and which are therefore called 'the praises of Jehovah' (Is. lx. 6).

1171³. Things celestial and the derivative spiritual things are meant by 'gold and frankincense' (Is. lx. 6).

—⁵. 'Gold, frankincense, and myrrh' = celestial, spiritual, and natural good.

—^e. 'Sheba' = Knowledges and adorations, which are 'frankincense and calamus' (Jer. vi. 20).

2177⁴. 'Fine flour with oil and frankincense' (in the meat-offering, Lev. vi. 15) represented all things of charity; 'fine flour,' what is spiritual thereof; 'oil,' what is celestial; and 'frankincense,' what is on this account grateful.

— 'Frankincense,' from its odour, = what is grateful and acceptable.

3048⁵. 'Gold and frankincense' (Is. lx.) = goods and truths, which are 'the praises of Jehovah.'

3242². The doctrinal things of good are 'gold'; the doctrinal things of truth are 'frankincense,' both are 'the praises of Jehovah.'

4262³. 'Gold' (Matt. ii.) = celestial love; 'frankincense,' spiritual love; 'myrrh,' these loves in the Natural.

4748⁵. By 'cinnamon, incenses, ointments, and frankincense' (Rev. xviii. 13) are signified truths which are from good; but with them, truths perverted and falsities from evil.

9293³. By 'gold, frankincense, and myrrh' are signified all things which belong to the good of love and of faith directed to the Lord; 'gold,' the things of the good of love; 'frankincense,' the things of the good of faith; and 'myrrh,' the things belonging to both in externals. . . (The wise men knew from correspondences) that gold, frankincense, and myrrh signified the goods which are to be offered to God.

9993⁵. 'The pure frankincense' which was to be put upon the cakes (Lev. xxiv. 7) = truth from celestial good, which is the ultimate or outermost of the Celestial Kingdom.

10137¹¹. The reason no oil and frankincense were to be put upon the meat-offering of the sacrifice for sin and guilt, was that by 'oil' is signified the good of love, and by 'frankincense' the truth of that good; and by the sacrifice for sin and guilt is signified purification and expiation from evils and the derivative falsities, which were not to be commingled with good and the derivative truth. 10177¹².

10177¹¹. 'Frankincense,' specifically, = the truth of faith; and therefore when 'frankincense' is mentioned in the Word, there is adjoined 'oil,' 'bread,' 'meat-offering,' or 'gold,' by which is signified the good of love. III.

—¹³. As the good of love is not possible except together with the truth of faith . . . upon every meat-offering there was frankincense; and also upon the breads of faces (Lev. xxiv. 7).

10252⁵. 'Gold' (Matt. ii.) = good; 'frankincense,' internal truth; and 'myrrh,' external truth, both from good. . . 'Frankincense' is mentioned in the second place, because it = the internal truth which is from good.

10293². By 'frankincense' is signified internal truth in the internal man, which is spiritual good.

10296. 'Pure frankincense' (Ex. xxx. 34) = inmost

truth, which is spiritual good ; (for) 'frankincense' = that which is purified from the falsity of evil. . . The good with those who are in the Spiritual Kingdom is nothing but truth, which is called good when a man wills and does it from conscience and affection.

[A. 10296]². As 'frankincense' = spiritual good, and good is what reigns in all truths, disposes them, conjoins them, and gives affection to them, therefore frankincense is mentioned in the last place ; and therefore it was from it that the vessels of incense were called censers-*thuribula* ; for the name is given from the essential, which is good.

—³. It is called 'pure frankincense,' because 'pure' = purified from the falsities of evil.

10303². 'Pure frankincense' = spiritual good.

S. 23³. 'Gold' = celestial good ; 'frankincense,' spiritual good ; and 'myrrh,' natural good ; from which three is all worship. R. 277⁶. E. 324¹⁰. 491⁵.

R. 277². 'Frankincense' has a similar signification to 'incense,' because frankincense was the principal spice from which the incense was made.

777. 'And cinnamon, and incenses, and ointment-pigmentum-, and frankincense' (Rev. xviii. 13) = that they no longer have worship from spiritual goods and truths, because they have nothing internally in their worship which corresponds to the things here named.

—². The essential of the incense-offerings is meant by 'the frankincense.'

E. 242⁷. By 'the gold and frankincense which they shall carry' (Is. lx. 6) are meant goods and truths from good, which, from being such, are grateful.

324⁷. 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, therefore 'frankincense,' by which is signified spiritual good, was put upon the breads of faces, by which is signified celestial good.

—⁹. That 'incense' and 'frankincense' = spiritual good ; and 'the incense-offering,' the worship which is grateful from this good. III.

—⁹. By 'the gold and frankincense which they shall carry,' is signified worship from the spiritual good which is from celestial good ; 'gold' = celestial good, and 'frankincense,' spiritual good ; and because worship from these is signified, it is said 'and they shall proclaim the praises of Jehovah.'

324¹⁴. As 'the meat-offering' = the good of celestial love, and 'frankincense' the good of spiritual love, oil and frankincense were put upon the meat-offering of fine flour . . .

—²⁶. The frankincense was the primary thing (of the incense), and the other three spices were added for the gratefulness of their odour . . . From this it is evident why 'frankincense' = the same as the compounded incense, namely, spiritual good.

340⁶. 'To offer frankincense and bless vanity' (Is. lvi. 3) = to worship God from such things as represent spiritual good, and yet to love evil and falsity . . .

449⁵. 'To bring burnt-offering, sacrifice, meat-offering, and frankincense' (Jer. xvii. 26) = worship from celestial good and from spiritual good in the natural man ;

'burnt-offering' = worship from celestial good ; 'sacrifice,' worship from spiritual good ; 'meat-offering and frankincense,' good and the truth of good in the natural man.

491². That 'frankincense,' in the Word, = spiritual good ; and in like manner 'the censer-*thuribulum*' - which was its containant. III.

— 'I have not made thee to serve by a meat-offering, nor wearied thee by frankincense' (Is. xliii. 23). 'Meat-offering' and 'frankincense' are mentioned, because by 'the meat-offering,' which was from fine flour, and thus was bread, is signified celestial good ; and therefore by 'frankincense' is signified spiritual good.

—³. Oil was poured upon the meat-offering, and frankincense was put on it ; and this in order that by the meat-offering there might be represented the conjunction of celestial good and spiritual good ; for 'oil' = celestial good, and 'frankincense' spiritual good.

—⁴. Therefore, also, 'frankincense' was put upon the breads of faces in the tabernacle ; and this also for the sake of the conjunction of both goods ; for the 'breads' = celestial good, and 'the frankincense,' spiritual good . . .

492. The incense-offerings represented worship from spiritual good ; and frankincense = this good . . . thus by the incense-offerings from frankincense was represented the things which thence proceed ; and the things which proceed from that good are truths ; for this good thinks them and speaks them . . . Moreover, spiritual good is formed in man by means of truths . . .

494. The reason the smoke of the incense-offerings = truths from spiritual good, is that the frankincense, from which came the smoke, = spiritual good ; and the fire by which the frankincense was kindled, celestial good.

1151. 'And ointment and frankincense' (Rev. xviii. 13) = profaned worship from spiritual love. 'Ointment' = the good of spiritual love ; and 'frankincense' = the truth of spiritual good. The reason it is spiritual love which is signified by 'ointment and frankincense,' is that the incense-offerings were effected by means of them . . .

Inv. 51. Statements of Scripture by which Truths are confirmed ascend into Heaven ; they are like the smoke from frankincense.

Fraud. *Fraus.*

Fraudulent. *Fraudulentus.*

Fraudulently. *Fraudulenter.*

To Defraud. *Defraudare.*

Defrauding. *Defraudatio.*

A. 949². They consult how to deceive others fraudulently . . . They who have acted fraudulently (at last have) faces worse than that of a dead man, of a ghastly hue . . . with horrible cavities ; and thus do they live in the torment of anxiety.

3597. 'Thy brother came in fraud' (Gen. xxvii. 35) = the inverse of order.

3660. The fraud which horrified Isaac signified and foretold what was fraudulent in that nation as to the representatives . . .

4459. 'The sons of Jacob answered Shechem and Hamor . . . in fraud' (Gen.xxxiv.13)=an evil opinion and intention concerning the good and truth of the Church with the ancients. . . 'Fraud'=an evil opinion and intention; for fraud, in general, involves evil against another and against those things which he speaks and acts; because he who is in fraud thinks and intends differently from another.

6666°. (The infernals) use all . . . cunning and fraud . . .

7296°. They who in the life of the body . . . have contrived many arts to defraud others . . . in the other life learn magical arts.

9200. 'Ye shall not afflict'=that they should not be defrauded. III.

9274°. 'The deceitfulness of riches' (Mark iv.19).

9348°. These two things (evil loves and reasonings from fallacies of the senses), are meant in the Word by . . . 'frauds' and 'deceits,' etc. III.

H. 358°. He who . . . does not defraud another, merely because he fears the laws . . . and if that fear did not restrain, would defraud another as much as he could; the thought and will of that man are fraud . . . He, being internally insincere and fraudulent, has Hell in him. But he who . . . does not defraud another, because it is contrary to God and against the neighbour, does not wish to defraud another even if he can; the thought and will of this man are conscience; he has Heaven in him.

481. They (who are in corporeal love) . . . feel delight in fraud; and what is good, sincere, and just, from fraud, is evil, insincere, and unjust.

530°. If they did not fear the law . . . they would to the utmost of their power defraud, plunder, and despoil others, and this from delight.

Life So. 'To steal,' in the natural sense, (also means) to defraud . . . E.803°,ii. 902°. 1028°.

P. 146. The man who has perceived delight in defraudings . . . and now sees . . . that they are sins . . . when he desists, there arises a combat . . . The internal man is in the affection of sincerity, but the external is still in the delight of defrauding; which delight, being completely opposite to the delight of sincerity, does not recede unless it is compelled to do so . . . Then when the victory has been gained, the external man comes into the delight of the love of sincerity . . . and afterwards the delight of defrauding gradually becomes undelightful to him.

891. 'The unfaithful'=those who are in no charity towards the neighbour; for they are insincere and fraudulent, thus unfaithful.

M. 460°. (This) is to defraud some man.

D. 4827. These frauds were turned into magical arts. Enum.

E. 182°. Moral life from the love of self and of the world . . . regarded in itself, is nothing but cunning and fraud . . .

725¹¹. That this worship, being fraudulent, is infernal, is signified by 'Cursed be the defrauder' (Mal.i.14).

Frederick. *Fridericus.* (King of Sweden, as husband of Queen Ulrica Eleonora.)

D. 5799. I saw one I had known in the world, who had been Frederick King of Sweden. He joined and devoted to himself all those he could, to the number of hundreds, all who were able to do for him what he wanted, both in procuring gold, and also in procuring many other things which he had possessed in the world and had loved above everything, especially the alluring of the women . . . he saw.

D. Min. 4725. On King Frederick. . . He was with me on the fifteenth day after death, and heard the same day that he was being buried. He saw and heard somewhat, as the ringing of the bells. He spoke with me for several hours, and was surprised that although dead, he should see and hear those things. Then he was glad that he was still alive.

4742. One who in the life of the body had been an adulterer—King Frederick—, and had placed his highest delight therein, without any conscience about injuring the matrimonial covenant; and who, moreover, was lascivious in the highest degree, and was wholly given up to pleasures, so that he did not want to perform any use except on his own behalf, and for the sake of his adultery and his pleasure, was with me for several days, beneath the feet. And when he changed his state, he inflicted . . . pain on the periosteum . . . When he was operating, his sphere produced a great oppression in the stomach . . . He assailed and hurt all the periosteum, even though of the head . . . for he was also a dissembling hypocrite. 4743. 4787.

4794. On adulteries. King Frederick. . . *Translatus erat sub nates . . . ibi solum latrinae . . . quibus significabatur quod meris voluptatibus deditus esset . . . Novas continue volebat, et semel tactas respuebat.*

4795. From the caverns there exhaled also the stench of corpses, because he had also been deceitful.

Free. See under VOID.

Free. *Exsolvere.*

A. 7218°. They cannot free themselves from this compulsion.

H. 479°. Their love is like . . . a rope . . . from which they cannot loose themselves.

R. 99. Interior combat . . . from which they cannot be released.

Free. *Liber.*

Freedom. *Libertas.**

Freely. *Libenter, Libere.*

See DELIVER, and FREE WILL.

A. 891. 'The dove did not return to him any more'=a free state.

— . So long as Noah was in the ark he was in a state of slavery . . . His state of Freedom is described in the following verses . . . thus first of all by the going forth of the dove, that is, of the truth of faith from good; for all freedom is from the good of faith, that is, from the love of good.

* *Libertas* is distinguished from *liberum* by the use of a capital F for Freedom when it stands for *libertas*.

[A.] 892. When man is regenerate, he then for the first time comes into a state of **Freedom**; before this he was in a state of slavery. There is slavery when cupidities and falsities exercise command; and **Freedom** when the affections of good and truth do so. How this is man never perceives so long as he is in a state of slavery; but he does so for the first time when he comes into a state of **Freedom**. While he is in a state of slavery . . . the man supposes . . . that he is in a state of **Freedom** . . . for he is then carried away by the delight of cupidities and of the pleasures thence derived . . . and in consequence of such delight, it appears to him to be **freedom**. Everyone who is being led by any love . . . supposes himself to be **free**; but it is diabolical Spirits . . . who are carrying him away; and this the man supposes to be the **utmost freedom** . . .

—². Man never comes into a state of **Freedom** until he is regenerate and is led by the Lord through the love of good and truth. When he is in this state he is for the first time able to know and perceive what **freedom** is; because he then perceives what life is, and what is the true delight of life, and what happiness is . . . 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 they who see Hell open before their eyes. But as most people are utterly unaware of what the life of **Freedom** is, we may say in a few words . . . that the life of **Freedom**, or **Freedom**, consists solely in being led by the Lord . . .

905. 'To go forth from the ark' = **Freedom**.

— The presence of the Lord involves **Freedom**; the one follows the other; the more the Lord is present, the **freer** is man; that is, in proportion as he is in the love of good and truth, he acts **freely**; such is the nature of the Lord's influx through the Angels . . .

918. The nature of man's spiritual **Freedom** may appear from this, that he is ruled by the Lord through conscience. He who is ruled through conscience, or he who acts according to conscience, acts **freely** . . . to act contrary to conscience is Hell to him, and to act according to conscience is Heaven to him; from which everybody may see that this latter is **freedom**.

1107. **Freely-libenter**, occurs. 2131.

1316². The sphere of one who regards himself in all things . . . absorbs . . . all the delight of the Spirits about him, and destroys all their **freedom** . . . Whereas, when . . . the general good of all is regarded, then one never appropriates to himself the delight of another and destroys his **freedom**; but, so far as he can, promotes and increases it. Hence the heavenly Societies are as one . . .

1507. A certain Spirit . . . had seemed to himself to be great and wise in comparison with others . . . The Spirits said that they could not possibly approach; that they were deprived of all **Freedom** . . . From this it may appear what is the nature of a sphere of authority in the other life.

1749³. The dominion from evil and falsity consists in wanting to make all into slaves; the dominion from good and truth consists in wanting to make all **free**.

1937⁴. In all compulsion to good there is a certain

freedom, which is not perceived as such while one is in compulsion, but still it is in it. Examp.

—⁵. This is most especially the case in temptations, in which, when a man compels himself against evil and falsity . . . there is more **freedom** than there ever is in any state out of temptations, although the man cannot apprehend it at the time, it being an interior **freedom** . . . This **freedom** is from the Lord, who insinuates it into the man's conscience, and by it causes the man to conquer the evil as from proprium. By this **freedom** the man receives a proprium into which the Lord can operate good. Without a proprium acquired, that is, given, through **freedom**, no man can possibly be reformed, because he cannot receive a new will, which is conscience. The **freedom** thus conferred is the very plane into which comes the influx of good and truth from the Lord. Hence it is that those who do not resist in temptations from this Voluntary or **freedom**, yield. In all **freedom** consists the life of man, because there consists his love; for whatever a man does from love appears to him to be **free**; but in that **freedom** when a man compels himself against evil and falsity, and to do what is good, there is heavenly love, which the Lord then insinuates, and by which He creates his proprium . . .

—⁷. (Thus) from being compelled there never comes anything 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. Hence it is a universal law, that all good and truth is inseminated in **freedom**; otherwise the ground is never receptive . . . of good, nay, there is not any ground in which the seed can grow.

1947. (In temptations) **freedom** becomes stronger according to the assaults made by evils and falsities, and is strengthened by the Lord, in order that a heavenly proprium may be conferred upon him.

— Moreover the Lord never compels anyone . . . to think truth and do good . . . (for) everyone longs to get from non-**freedom** into **freedom**, because the latter belongs to his life.

—². (Thus) nothing can ever be grateful to the Lord which is not from **freedom**, that is, which is not from what is spontaneous or voluntary; for when anyone worships the Lord from non-**freedom**, he worships Him from nothing of his own, but is moved by what is external, that is, by what is of compulsion, while what is internal is either absent altogether, or is repugnant, or is even contradictory.

— When a man is being regenerated, he compels himself from the **freedom** with which he is gifted by the Lord . . . and thus receives a heavenly proprium, which proprium is afterwards gradually perfected by the Lord, and is made more and more **free**, so that it becomes the affection of good and of truth derived from good, and has delight, and in this delight and affection happiness like that of the Angels. This is the **freedom** of which the Lord Himself thus speaks in John: 'The Truth shall make you free. . . If the Son shall make you **free**, ye shall be **free** indeed' (viii. 32, 36).

—³. What this **freedom** is, is utterly unknown to those who have no conscience, for they make **freedom** to consist in the humour and licence of thinking and

speaking what is false, and of willing and doing what is evil . . . when yet this is the very reverse of **freedom**, as the Lord also teaches in the same: 'Whosoever committeth sin is the servant of sin' (viii.34). They receive this slavish **freedom** from the infernal Spirits who are with them, who infuse it; and while they are in the life of these Spirits, and also in their loves and cupidities, fanned by an impure and excrementitious delight, being carried away by them as by a torrent, they suppose themselves to be in **freedom**; but it is infernal **freedom**. The difference between this **freedom** and heavenly **freedom**, is that the former is of death and drags them down to Hell; whereas the latter . . . is of life and elevates them to Heaven.

—⁴. That all true internal worship takes place not from compulsion, but from **freedom**, and that it is not internal worship unless it is from **freedom**. III.

—⁵. The humiliation of the rational man . . . from **freedom** . . . was represented by the affliction of their souls on festival days. III.

—⁶. Man's **freedom** suffers (from a life of asceticism).

2131^o. Translation from one Society into another . . . is (thus) done entirely from **freedom**.

2744. The progression of the delights from marriage love . . . towards Heaven (is) into blessednesses and happinesses continually multiplying . . . and this by the **utmost freedom**; for all **freedom** is from love; consequently, the **utmost freedom**, which is heavenly **freedom** itself, is from marriage love. . . The progression of the delights of marriage love towards Hell (is also effected) from apparent **freedom** . . .

2842^o. An internal man is of such a character, that he loves to speak and act from **freedom**, and not from compulsion; for with them the internal compels the external, and not the reverse.

2870. On the **freedom** of man. Gen.art.

— . Few know what **freedom** is, and what is non-**freedom**. **Freedom** appears to be everything which is of any love and its delight; and non-**freedom** appears to be everything which is contrary thereto. That which is of the love of self and the love of the world, and of their cupidities, appears to man like **freedom**; but it is infernal **freedom**: whereas that which is of love to the Lord and of love towards the neighbour, consequently of the love of what is good and true, is **freedom** itself; and is heavenly **freedom**.

2871. Infernal Spirits are unacquainted with any other **freedom** than that which is of the love of self and the love of the world, that is, of the cupidities of exercising command, of persecuting and hating all who are not subservient to them, of tormenting everybody, of destroying the universe if it were possible, for the sake of themselves, of taking away and claiming for themselves whatever belongs to others. When they are in these and in the like things they are in their **freedom**, because they are in their delight. In this **freedom** consists their life, insomuch that if it is taken away from them, they have no more life left than a new-born child. From experience.

2872. But heavenly **freedom** is that which is from the Lord: in this **freedom** are all the Angels . . . It is of love to the Lord and of mutual love, thus of the

affection of good and truth. The nature of this **freedom** may be evident from the fact, that everyone who is in it, from inmost affection communicates to others his own blessedness and happiness . . .

2873. How far heavenly **freedom** . . . is distant from infernal **freedom** . . . may appear from this, that when the Angels . . . merely think of such **freedom** as is from the affection for what is evil and false . . . they are at once seized with internal pain; and on the other hand, when evil Spirits merely think of **freedom** which is from the affection for what is good and true . . . they at once fall into agonies; and, wonderful to say, so opposite is the one **freedom** to the other, that the **freedom** of the love of self and of the world is Hell to good Spirits; and, on the other hand, the **freedom** of love to the Lord and of mutual love is Hell to evil Spirits. Therefore, in the other life, all are distinguished according to the **freedoms**; or, what is the same thing, according to the loves and affections . . .

2874. From this it is evident what **freedom** is, namely, that it is to think and will from affection; and that the **freedom** is such as is the affection: also that one **freedom** is infernal, and that the other **freedom** is heavenly; and that the infernal **freedom** is from Hell, and the heavenly **freedom** from Heaven. It is evident also, that they who are in infernal **freedom** cannot come into heavenly **freedom**—for that would be to come from Hell into Heaven—unless all life were taken away from them: and also that no one can come into heavenly **freedom** except through reformation by the Lord; and that he is then introduced into it through the affection for what is good and true, that is, through the good of life wherein is implanted the truth of doctrine.

2875. The truth of doctrine . . . is called forth (from the memory) by the Lord . . . and is conjoined with the affection of good: this takes place in the man's **freedom**; for man's **freedom** is from affection. Such is the insemination and inrooting of faith: whatever is done in **freedom** is conjoined; but whatever is done under compulsion is not conjoined. Ex.

2876. As no one can be reformed except in **freedom**, **freedom** is never taken away from man, so far as appears: it is an eternal law that as to the interiors everyone shall be in **freedom**, that is, as to the affections and thoughts, in order that the affection for what is good and true may be insinuated in that **freedom**. 3145^o.

2877. Whenever the affection of truth and the affection of good are insinuated by the Lord . . . the man imbues truth and does good in **freedom**, because from affection; for whatever is from affection . . . is free; and then the truth of faith conjoins itself with the good of charity. Unless man had **freedom** in all that he thinks and wills, it would be impossible for the **freedom** of thinking truth and of willing good to be insinuated into anyone by the Lord; for, in order to be reformed, man must think what is true as from himself, and must do what is good as from himself; and that which is as from himself is in **freedom** . . . 3146.

2878. As man is continually introduced by means of affections into what is true and good, thus by means of things free . . . the Lord alone knows these times and states . . . Hence it is evident why man has **freedom**.

[A.] 2879. Unless man is in **freedom** interiorly as to all affections and as to all thoughts, he can never be disposed so that good and truth can take any root.

2880. Nothing else appears to man as his own . . . except that which flows from **freedom**. The reason is that all affection . . . is his veriest life, and to act from affection is to act from life, that is, from himself, thus from what is his own . . . In order, therefore, that man may receive a heavenly proprium . . . he is kept in **freedom**, and is thus introduced into it by means of **freedom**. Everybody can see that to worship the Lord from **freedom** appears to be from self . . . whereas to worship from compulsion is not from self . . . thus that worship from **freedom** is real worship, and that worship from compulsion is no worship at all.

2881². While man is in combats . . . it appears as if the Lord compelled him, and thus that he has no **freedom**; for he then continually fights against the love of self and of the world, thus against the **freedom** in which he was born and in which he grew up . . . but . . . in the combats in which he conquers the **freedom** is stronger than it is out of combats; but it is a **freedom** not from himself, but from the Lord, and yet it appears as his own. 4031².

2882. Man believes he has no **freedom** chiefly because he knows that of himself he has no power to do what is good and think what is true; but let him not believe that anyone ever has or has had any **freedom** to think what is true and to do what is good from himself . . . But the **freedom** to think the truth which is of faith and to do the good which is of charity all flows in from the Lord . . . All the Angels are in such **freedom**; nay, in the very perception that it is so.

2884. The **freedom** of the love of self and of the world and of their cupidities, is nothing less than it is **freedom**, being complete slavery; but still it is called **freedom**, just as love, affection, and delight are used in both senses.

2885. No one can know what slavery and what **freedom** are, unless he knows the origin of the one and of the other, which he cannot know except from the Word; and unless he knows how the case is with man as to his affections . . . and as to his thoughts.

2886. Evils and falsities have connection with the Hells; from this comes the willing and thinking of those who are in them, and from this their love, affection and delight, and therefore their **freedom**. Whereas goods and truths have connection with Heaven; and from this comes the willing and thinking of those who are in them, and from this their love, affection, and delight, and therefore their **freedom**. From this it may appear what is the source of the one **freedom**, and of the other **freedom**.

2890. The evil Spirits who are with man . . . consider him as a vile slave . . . But the Angels . . . consider him as a brother, and insinuate into him affections for good and truth, and thus lead him by means of **freedom**, not whither they will, but whither it pleases the Lord. (Thus) . . . to be led by the devil is slavery, but to be led by the Lord is **freedom**.

2891. Novitiate Spirits . . . are told that they must

by all means think, will, and do what is good from themselves, and that otherwise they cannot have a heavenly proprium, and heavenly **freedom**; but that still they must acknowledge that what is good and true is not from them, but from the Lord; and they are instructed that all the Angels are in such an acknowledgment . . . and that the more exquisitely they perceive that they are led by the Lord . . . the more they are in **freedom**.

2892. He who lives in good, and believes that the Lord rules the universe, and that from Him alone is all good . . . and all truth . . . nay, that life is from Him, thus that from Him we live, move, and have our being, is in such a state that he can be gifted with heavenly **freedom** . . .

3043. 'Thou art free-immunis—from my adjuration'= the **freedom** which the natural man has. 3154^o.

—². **Freedom** is predicated of the natural man, but not so much of the rational; for there flows in good in heavenly **freedom** from the Lord through the Rational into the Natural; the natural man is what receives it; and in order that he may receive it, and thus be conjoined with the heavenly **freedom** which flows in through the Rational, the Natural is left in **freedom**; for **freedom** is of love or affection.

—³. As to the Lord, He also left the Natural in **freedom** when He made His Rational Divine as to truth . . .

3145. 'He loosed the camels'= **freedom** for those things which were to be of service. . . The real case is this, that without **freedom** there is never any production of faith in the natural man, nor any calling forth of truth thence into the rational man and conjunction of good therein; all these things take place in a **free** state; for it is the affection of truth from good which makes **freedom**: unless truth is learned from affection, thus in **freedom**, it is not implanted, still less is it exalted towards the interiors, and there made faith.

3158. The **free** state of their deliberation. Sig. . . In both these cases a **free** state of deliberation is required: that it is required in betrothal and marriage is known, but that it is required in the initiation and conjunction of good and truth is not so well known . . . but still it exists every moment during man's reformation and regeneration, namely, that he is in a **free** state while truth is being conjoined with good.

—². In order that truth may be received by the good which is of the will, it is necessary that there should be a **free** state. Everything which is of the will appears **free**: the state itself of the will is **freedom** . . .

3159. Reciprocal **freedom**. Sig. and Ex.

3463³. He who acts not from the commandment but from charity . . . acts from the heart, thus from **freedom** . . .

3750. The love of self exalted . . . by an imaginary **freedom** . . .

—³. What a **freedom** . . . of respiration he enjoyed when he sat on his throne in the Consistory. Des.

3854². The Lord foresaw that it would be impossible for any good to be rooted in man, except in his **freedom**; for that which is rooted in non-**freedom** is dissipated at

the first approach of evil and of temptation. This the Lord foresaw, and also that man, of himself, or of his own freedom, would incline to the deepest Hell; on which account the Lord provides that in case man should not suffer himself to be led in freedom to Heaven, he may still be bent to a milder Hell; but in case he should suffer himself to be led in freedom to good, he may be led to Heaven.

—^e. Providence is present in the least particulars (concerning man), which it rules and bends . . . and this by a continual management of his freedom.

3869³. The Lord's Providence is the ruling that a thing may be so, and the bending of man's freedom to good; so far as He foresees that the man will suffer himself to be bent in freedom.

3928³. 'A hind let loose' = the affection of natural truth in a free state which exists after temptation . . . For in temptations the combat is concerning freedom.

4029². The conjunction of truth and good in the Natural is not effected except through what is spontaneous, that is, in freedom. Tr.

4031. What is not free. Sig.

—^e. Whatever is not from affection is from non-spontaneousness or non-freedom . . . For when the ardour of affection is deficient, then freedom ceases; and that which then takes place is called non-freedom, and at last compulsory.

—². In non-freedom . . . no conjunction (of truth and good), thus no regeneration, can take place . . .

—³. Hence at this day manifest miracles are not wrought, but . . . invisible ones, which are such as not . . . to take away man's freedom.

—⁴. It is the freedom of man into which the Lord operates, and by means of which He bends him; for all freedom is of love or its affection, consequently of the will. If he does not receive good and truth in freedom it cannot be appropriated to him.

—^e. He who compels himself, does it from freedom within; whereas to be compelled is from non-freedom. Therefore it is evident into what . . . errors those cast themselves who reason about the Lord's Providence . . . and do not know that freedom is that by means of which the Lord operates . . .

4067³. These Spirits communicate with Hell, and the man . . . is completely ruled by them . . . although he supposes, from the delight and consequent freedom which he enjoys, that he rules himself.

4079. His freedom, and that in his freedom these things were taken by the Lord. Sig.

4096⁵. For all affection makes freedom.

4110². The separation of the Spirits of a middle sort is effected by several means, until they recede in freedom. Ex. . . Evil Spirits are also removed in freedom, yet in a freedom which only appears to them to be freedom. Ex.

4136. The state in case the separation had been from freedom on his part. Sig. . . (For) these words = that the separation was made against his inclination, when yet it ought to have been made from freedom. A state of freedom is signified and described by the words which now follow.

—³. At this day . . . few know anything about freedom. . . I may give one example . . . There was a certain leading man . . . who had been acknowledged by others to be learned; but as he had led an evil life, he was in such stupid ignorance about good and freedom . . . that he did not know the least difference between infernal delight and freedom, and heavenly delight and freedom; nay, he said that there was no difference.

4139. Disjunction from a free state according to the faith of that good. Sig.

4225². Respiration is according to the freedom of the life . . .

4352³. There is no spiritual confidence except that which flows in through the good of love and of charity, when the man . . . is in a free state.

4364². The Lord leads everyone through his affections . . . for He leads him through freedom . . . When, therefore, man has been led to good in freedom, then truths are accepted and implanted; then, too, he begins to be affected with them; and thus, by little and little, he is introduced into heavenly freedom.

4818³. The evil which a man does from false doctrine . . . he does from . . . freedom . . .

4884². When a man frequently does truth, it recurs, not only from habit, but also from affection, and therefore from freedom.

5002^e. In Heaven . . . when external bonds are relaxed . . . as they are thereby brought nearer to the Divine being—*esse* . . . they are more interiorly in affection and in the derivative freedom, consequently in blessedness . . .

5096. They who are in falsities, and still more they who are in evils, are said to be 'bound,' and 'in prison' . . . because they are not in freedom; for they who are not in freedom are interiorly bound. For 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 therein, are not even in freedom to see it, still less to acknowledge and believe it; for they are in the persuasion that falsity is truth and truth falsity; and this persuasion is of such a character that it takes away all freedom to think anything else, consequently it holds the thought itself in a bond, and as it were in prison. From experience, and Sig.

—². People of this character . . . are affected with their falsity, and love it for the sake of the evil from which it comes; therefore they suppose that they are in freedom; for whatever is of the affection or love appears free. But they who are not in confirmed falsity . . . easily admit truths . . . and are affected with them . . . They are in so much freedom, that in view and thought they can range as it were through the whole Heaven to innumerable truths. But no one can be in this freedom unless he is in good . . .

5428³. He who looks at freedom from what is natural . . . cannot know otherwise than that freedom consists in thinking and willing from himself, and in being able to act as he thinks and wills without restraint . . . But if he is told that real freedom, which is called heavenly freedom . . . consists in willing nothing from himself,

but from the Lord, and not even in thinking from himself, but from Heaven . . . this he does not acknowledge.

[A.] 5462. 'Go ye'—after they had been bound—= that meanwhile they had **freedom**.

5508^s. Miracles . . . would compel a man to believe, and whatever is compulsory takes away **freedom**, whereas all man's reformation and regeneration are effected in his **freedom**. That which is not implanted in **freedom** is not permanent. It is implanted in **freedom** when a man is in the affection of good and truth. Refs.

5619. It was customary to give . . . a present . . . The reason was that the presents . . . represented such things as ought to be offered to the Lord . . . which are what proceed from **freedom**, consequently from the man himself; for his **freedom** is what is from the heart . . .

5647. There is the fear of . . . losing **freedom**, and, with **freedom**, the delight of life. This is the subject treated of in what follows; for they were afraid lest they should be adjoined to the Internal, and should thereby lose their proprium, and with proprium their **freedom**, and with **freedom** the delight of life, for this depends on **freedom**.

5650. It is left to the natural man to think thus, in order that, from **freedom**, he may choose what he pleases.

—e. The man who is to be regenerated is placed in this state, in order that, in **freedom**, he may be able to turn whither he will; and in proportion as, in **freedom**, he turns to this, he is regenerated.

5660^e. They who are in a heavenly proprium are in **freedom** itself; for to be led by the Lord is **freedom**.

5760. 'We will be to my lord for servants'=that they will be associated for ever, without **freedom** from proprium. 5763. 5786. 613S. 656S.

5763. He who is in interior truth, knows that . . . all **freedom** from proprium, or from man himself, is infernal; for when man does and thinks anything from his Own **freedom**, he does and thinks nothing but evil; and therefore is a slave of the devil. . . Moreover, he feels delight in this **freedom**, because it agrees with the evil in which he is . . . And therefore this Own **freedom** of man must be put off, and heavenly **freedom** must be put on in its stead, which consists in willing good and so in doing it, and in desiring truth and so in thinking it. When a man receives this **freedom**, he is then a servant of the Lord, and is in **freedom** itself . . .

5786^s. It follows, that the external man . . . ought to be completely subject to the internal, consequently ought to be without **freedom** from proprium. **Freedom** from proprium consists in the indulgence of all kinds of pleasures; in despising others in comparison with ourselves; in subjecting them to ourselves as our servants . . . in delighting in the evils which befall them . . . Hence it is evident that when a man is in **freedom** from proprium, he is a devil in human form. But when a man loses this **freedom**, he receives from the Lord heavenly **freedom**, which is utterly unknown to those who are in **freedom** from proprium. They suppose that if this **freedom** were taken away from them, nothing of life would remain, when yet life itself then begins, and

then also come real delight, blessedness, happiness, and wisdom; because this **freedom** is from the Lord.

5854^s. The Lord . . . could lead man into good ends by omnipotent force; but this would be to take away his life . . . and therefore the Divine law is inviolable, that man shall be in **freedom**; and that good and truth . . . shall be implanted in his **freedom** . . . for what is received in a compulsory state does not remain. . . It is (then) the will of another from which he acts; and therefore when he returns to his own will, that is, to his own **freedom**, it is extirpated. Therefore the Lord rules man through his **freedom**, and, so far as possible, withholds him from the **freedom** of thinking and willing evil; for unless man were withheld by the Lord, he would continually precipitate himself into the deepest Hell.

—^s. Therefore, unless man were reduced into order moderately, and by degrees, through the leading of his **freedom**, he would instantly expire.

5982. In order that man may be in **freedom**, the Lord places him in equilibrium between evils and goods, and between falsities and truths, by means of evil Spirits on the one side, and Angels on the other. In order for man to be saved he must be in **freedom**, and in **freedom** be withdrawn from evil and led to good. Whatever is not done in **freedom** does not remain, because it is not appropriated. This **freedom** is from the equilibrium in which he is kept.

5992. The office of the Angels is . . . to observe whither the man's delights are turning, and to manage and bend them to good, so far as, from the **freedom** of the man, they are able. . . The Angels especially manage the affections; for these constitute the life and also the **freedom** of the man. . . Especially do the Angels call forth the goods and truths which are in the man, and oppose them to the evils and falsities which the evil Spirits excite; so that the man is in the midst, perceiving neither the evil nor the good; and being in the midst, he is in **freedom** to turn himself either to the one or to the other.

6125. (The Intellectual) is given to man in order that he may be in **freedom** and choice, that is, in the **freedom** to choose good or evil . . .

6138. When these receptacles (by which are meant the very forms of man) are so far renounced as no longer to have any **freedom** from proprium, there is a total submission.

6193. The things which flow in from Spirits from Hell are evils and falsities, and those which flow in from Angels from Heaven are goods and truths; thus by means of these opposite influxes man is kept in the midst, and thus in **freedom**.

6207^e. Conscience is the plane into which the Angels flow . . . and thus they keep the man bound, but still in **freedom**.

6308. See EQUILIBRIUM. 6477. 6657. 6864^e. 8209^s. H. 537. 589. M. 444^s.

6325. Spirits who want to rule themselves suppose that (to believe that everything flows in) would be to lose their Voluntary, and thus their **freedom**, consequently all delight . . . because they do not know how

the case really is ; for the man who is led by the Lord is in **freedom** itself, and thus in delight and blessedness itself ; goods and truths are appropriated to him ; the affection and longing to do what is good are given him, and then nothing is a greater happiness to him than to perform uses ; there is given him the perception of good, and also the sensation of it ; and there are given him intelligence and wisdom ; and all these things as his Own ; for he is then a recipient of the Lord's life.

6390. All slavery is from the affection of the love of self and of the world ; and all **freedom** is from the affection of love to the Lord and towards the neighbour. The reason is that the affection of the former love flows in from Hell, which exercises violent command ; whereas the affection of the latter love is from the Lord, who does not exercise command, but leads. 6393.

6413. 'A hind let loose'=the **freedom** of natural affection. . . Deliverance from a state of temptations is compared to a hind let loose, because a hind is a wild animal which loves its **Freedom** more than any other animal ; and the Natural is like it ; for it loves to be in the delight of its affections, thus in **freedom** ; for **freedom** is that which is of affection.

6487. Spirits were present who had impressed on themselves something about fate or absolute necessity, from which they supposed that the Lord acted . . . But they were shown that man has **freedom**, and that if he has **freedom**, it is not from necessity. (Illustrated by the case of the building of a house.) All things which are from the Lord are most essential, but they do not follow in order from necessity, but in application to the **freedom** of man.

6489^o. As man has **freedom**, therefore in order that he may be reformed, he is bent from evil to good so far as in **freedom** he suffers himself to be bent . . .

6657^o. When Spirits from Hell are fighting against the Angels, they are in the World of Spirits, and are there in a **free** state. Ref.

6663. Infestations take place by means of immersions in their evils and falsities . . . but still they are not so deeply immersed in them but that the influx from the Lord . . . may prevail. This is done with an exactness like that of a balance ; the object being that he who is being infested may appear to himself to be in **freedom**, and thus to fight from himself against the evils and falsities . . .

7007^o. The Lord leaves to everyone his own **freedom** ; for unless man is in **freedom** he cannot possibly be reformed. . . Compulsion is not the man's will, but **freedom** is his will ; and yet good and truth, in order to belong to man as his Own, must be inrooted in his will . . . And as, on this account, everyone is left to his **freedom**, man is allowed to think evil, and, so far as external fears do not restrain, to do it . . .

—³. These things (order in Heaven and Hell, and equilibrium) cannot possibly exist, except through the Divine Providence in the smallest particulars of all ; thus unless the Divine continually rules and bends the **freedom** of man.

7118^e. For that which flows in from Heaven, and reigns universally, reveals itself in all [states of] **freedom**.

7290^o. The internal things of worship, which are faith and charity, must be implanted in **freedom**, for then they are appropriated . . .

7502^o. There is such an order in Heaven from the Lord, that nothing is done violently, but all things in **freedom** as from themselves.

7564^o. The truths and goods which are not the Lord's are for the most part those which a man does in a state of misfortune, sadness, grief, or fear, and in a state not **free** ; for these are for the sake of self.

8307^o. The reason a man is able to abstain from evils of himself, is that the Lord continually inflows into the will of man with that endeavour, and thereby puts in his **freedom** the desisting from evils, and also the application of himself to good.

8392. The repentance which is done in a **free** state avails ; but that which is done in a compulsory state does not avail. . . An evil man in a state of compulsion . . . does what is good, but when he comes into a **free** state, he returns into his former evil life. N.168.

8516^o. All in Heaven are led in this way (that is, through good and not through truth) ; for this is according to Divine order ; and thus all things which they think and do flow as it were spontaneously and from **freedom** : it would be quite different if they were to think and act from truth . . .

8690^o. This good which he does is truth, because it is done only by command, thus as yet from compulsion, and not from **freedom**. He does good from **freedom** when he does it from affection ; for everything which flows from the affection of love is **free**.

8700^o. 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. The reason is that the things which are insinuated in **freedom** are insinuated into the affection and thus into the will of the man, and so are appropriated ; but not the things which are insinuated under compulsion. Consequently it is impossible for a man to be saved, unless he—having been born in evil—is allowed to do evil, and to desist from evil. When he desists from evil from himself in this **freedom**, there is insinuated the affection of truth and good from the Lord ; and from this he has the **freedom** of receiving the things of faith and charity ; for **freedom** is of the affection.

8866^o. It is **freedom** to be led by the Lord. Refs.

8974^o. In the Spiritual Church . . . there are two kinds of men . . . Those who are in the good of charity and in the corresponding truth of faith . . . are men of the internal Church . . . these are, from themselves, **free**, because they are in good ; for they who are led by the Lord through good, are **free**. Refs. But those who are in the truth of faith, and not in the corresponding good of life, are men of the external Spiritual Church. These are they who are meant . . . by 'the Hebrew servants.'

8976. 'In the seventh [year] he shall go out to the *free-ad liberum*—for nothing' (Ex.xxi.2) = a state of confirmed truth without his works.

[A.] 897^o. Hence it follows that the man of the internal Church is **free**, whereas the man of the external Church is relatively a servant; for he who acts from the affection which is of love acts from **freedom**; whereas he who acts from obedience does not act from **freedom**; for to obey is not **freedom**.

898^o. 'I will not go out **free**' (ver. 5) = the delight of obedience; (for) 'to go out **free**' = the state after combat, which is a state merely of truth confirmed and implanted.

—². They who suffer themselves to be regenerated act from affection . . . whereas they who suffer themselves . . . to be . . . only reformed, act . . . from obedience. The difference is that they who act from affection act from the heart, and thus act from **freedom** . . . whereas they who act from obedience do not act so much from the heart, and therefore not from **freedom**. If they seem to themselves to act from the heart and from **freedom**, it is for the sake of something of self-glory.

898^o. To serve the Lord, by doing according to His commandments, and thus by obeying, is not to be a servant but is to be **free**; for the veriest **freedom** of man consists in being led by the Lord; because the Lord inspires into the man's will the good from which he is to act; and although it is from the Lord, it is perceived as being from himself, thus from **freedom**. This **freedom** is possessed by all those who are in the Lord; and it is conjoined with happiness unspeakable.

906^o. 'He shall let him go **free** for his eye' (Ex. xxi. 26) = that he can no longer serve the Internal. (For) 'to let go **free**' = to dismiss from service. 906^o.

906^o. Bonds so called are not bonds except relatively to the opposite things; for he who does anything from the affection which is of the love of good acts from **freedom**; but he who does anything from the affection which is of the love of evil, appears to himself to act from **freedom**, but he does not act from **freedom**, because he acts from the cupidities which are from Hell. He only is **free** who is in the affection of good, because he is led by the Lord, which the Lord teaches in John: 'If ye remain in My Word, ye shall be My disciples indeed; and ye shall Know the Truth, and the Truth shall make you **free**. Everyone that committeth sin is the servant of sin. If the Son shall make you **free**, ye shall be **free** indeed' (viii. 31-36).

—^e. That **freedom** consists in being led by the Lord, and slavery in being led by the cupidities which are from Hell. Refs. For the Lord implants affections in favour of good, and He implants aversion for evil; hence man has **freedom** in doing what is good, and complete slavery in doing what is evil. He who believes that Christian **freedom** extends itself further than this, is very greatly mistaken.

9212^o. 'To walk whither he would' (John xxi. 18) = to live in **freedom**. For those live in **freedom**, or act from **freedom**, who are in faith from love to the Lord and from charity towards the neighbour; because they are led by the Lord.

9460. 'Of every man whom his heart hath moved willingly' (Ex. xxv. 2) = that all things are to be from love, thus from **freedom**. . . The reason this denotes from love is that all **freedom** is of love; for that which a man does from love he does from **freedom**. Refs.

9585. On the doctrine (of **freedom**). Gen. art. N. 141. —. All that is called **freedom** which is of the will, thus which is of the love. It is from this that **freedom** manifests itself by the delight of willing and thinking, and thence of doing and speaking; for all delight is of love; and all love is of the will; and the will is the being of man's life.

9586. To do what is evil from the delight of love appears to be **freedom**, but it is slavery, because it is from Hell. To do what is good from the delight of love appears to be **freedom**, and moreover is **freedom**, because it is from the Lord. It is therefore slavery to be led by Hell, and **freedom** to be led by the Lord. This the Lord teaches in John viii.

9587. The Lord keeps man in the **freedom** of thinking, and, so far as external bonds . . . do not hinder, He keeps him in the **freedom** of doing: but, through **freedom**, He bends him away from evil; and, through **freedom**, He bends him to good; leading him so gently and silently, that the man does not know but that it all proceeds from himself. Thus the Lord, in **freedom**, inseminates and inroots good into the very life of man. Sig. (Mark iv. 26-28).

9588. That which is inseminated in **freedom** remains, because it is inrooted in the very will of man, which is the being of his life; but that which is inseminated under compulsion does not remain . . . Hence it is that worship from **freedom** is pleasing to the Lord . . . Worship from **freedom** is worship from love, for all **freedom** is of love. N. 143.

9589. There is heavenly **freedom** and there is infernal **freedom**. Heavenly **freedom** consists in being led by the Lord, and this **freedom** is the love of what is good and true; but infernal **freedom** consists in being led by the devil, and this **freedom** is the love of what is evil and false, properly it is concupiscence.

9590. They who are in infernal **freedom** believe that it is slavery and compulsion not to be allowed to do what is evil and to think what is false at pleasure: but they who are in heavenly **freedom** feel horror in doing what is evil and in thinking what is false; and if they are forced thereto, they are tormented. N. 144.

9591. From these things it is evident what **free** will is, namely, that it consists in doing what is good from . . . the will; and that they are in this **freedom** who are led by the Lord. N. 146.

9877. According to the heavenly form flow all the affections which are of love, and thence all the thoughts which are of faith; for according to it they diffuse themselves into the angelic Societies, and make a communion. Hence it is that they who are in the good of love to the Lord, and thence in the truths of faith, are in the **freest** state of willing and thinking . . .

10097. It is said from the peace sacrifices, because by them is signified the worship which takes place from **freedom**; for the peace or eucharistic sacrifices were voluntary sacrifices; and the things which are voluntary are from man's **freedom**. That is called **freedom** which is done from love, thus which is done from the will . . . The Lord inflows with man into his love, thus into his will, and causes that that which the man receives is

received in freedom; and that which is received in freedom, also becomes freedom; and he loves it; and therefore it becomes of his life. Hence it is evident what the worship from freedom is which is signified by the peace or voluntary sacrifices.

10173. That which is done from love truly conjugal is done from freedom on both sides; for all freedom is from love; and each partner has freedom when the one loves that which the other thinks and that which the other wills. Hence it is that to want to exercise command in marriages destroys genuine love; because it takes away its freedom, and therefore its delight. H. 380².

10409. By these words is signified to be led by the Lord, thus to be elevated from the natural man to the spiritual. . . and therefore from slavery into Freedom. . . . That slavery consists in being led by self, and Freedom in being led by the Lord, Refs. and Ex.

—4. Moreover, every man is led by the Divine through his Intellectual. . . . Hence it is that the Divine leaves the Intellectual with man in its freedom; and does not restrain it. . . .

10777. The reason the evil succeed according to their arts, is that it is from order that everyone should do that which he does from reason and also from freedom; and therefore unless man were left to act according to his reason from freedom. . . he could not possibly be disposed to receive eternal life; for this is insinuated when man is in freedom, and his reason is enlightened. For no one can be forced to what is good, because nothing compulsory adheres, not being the man's. That becomes of the man himself which is done from freedom; for that which is from the will is done from freedom; and the will is the man himself; and therefore unless a man is kept in freedom to do what is evil too, good from the Lord cannot be provided for him.

H. 44. When (Angels) are with their like, they are also in their freedom, and thence in all the delight of life.

293. As man is in equilibrium, he is in his freedom, and can be withdrawn from evils and bent to good, and good can also be implanted in him, which could not possibly be done unless he were in freedom; nor can freedom be given him unless Spirits from Hell act on the one side, and Spirits from Heaven on the other, and the man be in the midst. . . . Man would have no life. . . . unless he were in freedom. . . . The good which man receives in freedom is implanted in his will, and becomes as his Own; and hence it is that man has communication with both Hell and Heaven.

380². Where there is dominion no one has freedom; the one is a slave, and so too is the one who domineers, because he is led as a slave by the cupidity of domineering.

386. All freedom is from love; therefore the greatest freedom is from marriage love, which is the heavenly love itself.

597. That man is in freedom by means of the equilibrium between Heaven and Hell. Gen. art.

— The reason spiritual equilibrium, in its essence, is freedom, is that it is an equilibrium between good and evil, and between truth and falsity, and these are spiritual things; and therefore to be able to will what is good or what is evil, and to think what is true or

what is false, and to choose the one in preference to the other, is the freedom here treated of. This freedom is given to every man by the Lord, nor is it ever taken away. It is, indeed, by virtue of its origin, not man's, but the Lord's, because it is from the Lord; but still it is given to man as his own together with life; and this to the intent that he may be reformed and saved; for without freedom there is no reformation and salvation. Everyone can see from rational sight that it is within the freedom of man to think evilly or well, sincerely or insincerely, justly or unjustly; and also that he can speak and act well, sincerely, and justly; but not evilly, insincerely, and unjustly, on account of spiritual, moral, and civil laws, by which his external is kept in bonds. Hence it is evident that the spirit of man, which is that which thinks and wills, is in freedom; but not so much the external of man, which speaks and acts, unless this be in agreement with the above mentioned laws.

598. The reason man cannot be reformed unless he is in freedom, is that he is born into evils of every kind, which, however, must be removed. . . and they cannot be removed unless he sees them in himself. . . ceases to will them, and at last holds them in aversion. . . This cannot be effected unless the man is in both good and evil; for, from good, he can see evils. . . This is the first reason why man must be in freedom. The second is that nothing is appropriated to man except that which is done from the affection which is of love. . . Nothing is ever free which is not from the will. . . . Whatever a man wills or loves he does freely. Hence it is that the freedom of man, and the affection which is of his love or will, are one. And therefore man has freedom in order that he may be affected with truth and good, that is, love them; and that they may thus become as his Own. In a word, whatever does not enter in freedom into man, does not remain, because it is not of his love or will.

599. In order that man may be in freedom, with a view to his being reformed, he is conjoined as to his spirit with Heaven and with Hell. . . By means of the Spirits from Hell, a man is in his own evil; and by means of the Angels from Heaven, he is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom.

602². Those with whom the freedom of thinking has not been extinguished by preconceived ideas, confirmed. . . .

603. Appendix. (Refs. to passages on the subject of man's freedom.) N. 148.

N. 141. On freedom. Gen. art.

— All freedom is of love, for that which a man loves he does freely. Therefore all freedom is also of the will. . . and as love and the will constitute the life of man, freedom also constitutes it. From this it is evident. . . that freedom is that which is of the love and of the will and therefore of the life of man. Hence it is that that which a man does from freedom appears to him to be from his own proprium.

142. To do evil from freedom appears to be freedom, but is slavery, because this freedom is from the love of self and from the love of the world, and these loves are

from Hell. After death, such **freedom** is actually turned into slavery; for the man who has such **freedom** then becomes a vile slave in Hell. But to do what is good from **freedom** is real **freedom**, because it is from love to the Lord and from love towards the neighbour, and these loves are from Heaven. This **freedom**, moreover, remains after death, and then becomes truly **freedom**; for the man who has such **freedom** becomes like a son of the house in Heaven. This the Lord thus teaches: 'Every-one that doeth sin is the servant of sin; the servant doth not remain in the house for ever; but the son remaineth for ever; if the Son shall make you **free** ye shall be **free** indeed.' Now as all good is from the Lord, and all evil from Hell, it follows that **freedom** consists in being led by the Lord, and slavery in being led by Hell.

[N.] 143. The reason man has **freedom** to think what is evil and false, and also, so far as the laws do not withhold, to do it, is that he may be able to be reformed; for goods and truths must be implanted in his love and will, in order that they may become of his life; and this cannot be done unless he has **freedom** to think what is evil and false as well as what is good and true. This **freedom** is given to every man by the Lord; and while he is thinking what is good and true, in proportion as he then does not love what is evil and false, the Lord implants what is good and true in his love and will, thus in his life, and so reforms him.

144. The **freedom** of doing what is good and the **freedom** of doing what is evil, although alike in external appearance, differ and are remote from each other as are Heaven and Hell. Moreover, the **freedom** of doing what is good is from Heaven, and is called heavenly **freedom**; and the **freedom** of doing what is evil is from Hell, and is called infernal **freedom**. And, further, in proportion as a man is in the one he is not in the other; for no one can serve two lords.

145. As to act from **freedom** appears to man to be as it were from his own proprium, the heavenly **freedom** may be called the heavenly proprium; and the infernal **freedom** the infernal proprium. The infernal proprium is the one into which man is born . . . but the heavenly proprium is the one into which he is reformed . . .

147. A man may know what kind of **freedom** he possesses, from the delight he has while he is thinking, speaking, acting, hearing, and seeing; for all delight is of love.

J. 33. The primary reason why the Last Judgment takes place at the end of the Church, is that there then begins to perish the equilibrium between Heaven and Hell, and with the equilibrium the very **freedom** of man. And when the **freedom** of man perishes, he can no longer be saved; for he is then, from **freedom**, carried to Hell, and cannot be led, in **freedom**, to Heaven. For without **freedom** no one can be reformed; and all the **freedom** of man is from the equilibrium between Heaven and Hell.

73^o. Henceforth, the man of the Church will be in a freer state to think about the things of the Church, thus about the spiritual things which are of Heaven; because spiritual **freedom** has been restored. . . As spiritual **freedom** has now been restored to man, the

spiritual sense of the Word is now disclosed, and interior Divine truths are thereby revealed . . .

74. I have spoken with the Angels about the state of the Church henceforth. They said that things to come they do not know . . . but that they do know that that slavery and captivity in which the man of the Church has been heretofore is taken away; and that now, from restored **freedom**, he is better able to perceive interior truths if he wants to perceive them, and thus to become more interior if he wants to do so: but that still they have small hope of the men of the Christian Church . . .

C. J. 40. The better of the English nation . . . derive this light from their **Freedom** of thinking, and thence of speaking and writing.

42^o. In the northern quarter (of the spiritual London) dwell those who preeminently love the **Freedom** of speaking and writing. T.809. (These are illiterate people. J.(Post.) 268.)

L. 48. As the life of man is various . . . by 'spirit' is meant various affections of life with man, as . . . III. The **Freedom** of life. III.

Life 19. So long as man is in the world, he is in the midst between Heaven and Hell . . . and he is kept in **freedom** to turn either to Hell or to Heaven . . . 69^o.

20. Every man has this **freedom**, not from himself, but from the Lord; and therefore it is said that he is kept in it.

101. It is from Divine order that man should act from **freedom** according to reason, because to act from **freedom** according to reason is to act from himself. But these two faculties, **freedom** and reason, are not proper to man, but are the Lord's with him; and, so far as he is man, they are not taken away from him, because he cannot be reformed without them . . .

102. The Lord loves man and wills to dwell with him, but he cannot do so unless He is reciprocally received and loved . . . For this reason the Lord has given man **freedom** and reason; **freedom** to think and will as from himself, and reason according thereto . . .

W. 57. From the **freedom** to think and will according to reason, which the Angels have from the Lord as theirs.

116. 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: yet both these, the **freedom** as well as the rationality, are not his, but are the Lord's with him. But as these two are intimately conjoined with his life, so intimately that they may be said to be joined into his life, they appear as his Own. From them he is able to think and to will, and to speak and act; and that which he thinks, wills, speaks, and does from them, appears as if it were from himself. This makes the reciprocity by means of which there is conjunction.

—². In these two, **freedom** and rationality, consists the life which is called angelic and human.

117. Some suppose that Adam had a **freedom** or free determination of such a nature, that he was able to love God and be wise from himself; and that this free determination was destroyed in his descendants. But this is an error. For man is not life, but a recipient of life.

162². Then, because the conjunction with Heaven is broken, conjunction with Hell takes place; the faculty of thinking and willing alone remaining; the faculty of thinking, from rationality; and the faculty of willing, from freedom . . . Devils have these two faculties just as much as Angels; but devils apply them to being insane and to doing evil . . .

240. See FACULTY. 247. 264. 425. P.15.

— . When man sees evil and fears the penalty, he is able, from freedom, to desist from doing.

266. An evil man is able to will and do truths . . . Who is not able to will and do the things which he thinks? The reason he does not will and do them is that he does not love to will and do them. The ability to will and do is the Freedom which every man has from the Lord; but his not willing and doing what is good . . . is from the love of what is evil, which is repugnant, yet he is able to resist this love, and many do resist it. (From experience.) From this it was evident that the evil have the faculty called Freedom just as much as the good. . . The reason a man is able to will, is that the Lord, from whom this faculty comes, continually gives the ability; for the Lord dwells with every man in these two faculties.

267. From the intellectual faculty which is called rationality, and from the voluntary faculty which is called Freedom, man derives the ability to confirm whatever he pleases . . . No beast can do this, because no beast enjoys these faculties. —^c.

271. He who abuses his Freedom to think and do what is evil, calls this Freedom; and the opposite of it, which is to think what is good . . . he calls slavery; when yet the latter is truly free, and the former slavish.

425. All the means through which man is able to come to good are provided. To know and to understand these means is from rationality, and to will and do them is from Freedom. Freedom also consists in wanting to know, understand, and think them.

—². After death, they who have confirmed themselves in (the belief that spiritual things transcend the understanding . . . and that no one can do good as of himself) are deprived, according to their faith, of both these faculties; and instead of the heavenly freedom in which they might have been, they are in infernal freedom . . . and, wonderful to say, they acknowledge that both these faculties exist in the doing of evils, and in the thinking of falsities; not knowing that the freedom of doing evils is slavery, and that the rationality of thinking falsities is irrationality.

—³. But it is to be carefully remembered that both these faculties, Freedom and rationality, are not man's, but are the Lord's with man; and that they cannot be appropriated to man as his; moreover, that they can not be given to man as his, but that they are continually the Lord's with him; and yet that they are never taken away from man, because without them man cannot be saved . . .

P.43. There is infernal freedom and there is heavenly freedom. From infernal freedom come the thinking and the willing of what is evil, and, in so far as civil and moral laws do not prevent, the speaking and doing of it; whereas from heavenly freedom come the thinking

and willing of what is good, and, so far as opportunity is afforded, the speaking and doing of it. Whatever a man thinks, wills, speaks, and does from freedom, he perceives as his own; for everyone has all his freedom from his love; and therefore they who are in the love of evil perceive no otherwise than that infernal freedom is real freedom; whereas they who are in the love of good perceive that heavenly freedom is real freedom; consequently, to both of them the opposite freedom is slavery. But still it cannot be denied that either the one or the other is freedom; for there cannot be two opposite freedoms which are both real freedoms. Moreover, it cannot be denied that to be led by good is freedom, and to be led by evil is slavery; for to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil. Now as everything which a man does from freedom appears to him as his own—for it is of his love, and to act from one's love is to act from freedom—it follows that conjunction with the Lord causes a man to appear to himself free, and therefore his own; and the closer the conjunction with the Lord is, the more free he appears, and thus the more his own. . . The Lord never compels anyone . . . and therefore man is led by the Lord continually in freedom; and is also reformed and regenerated in freedom.

44. The Angels of the Third Heaven . . . call it freedom itself (to be the Lord's); and to be led by self they call slavery. They say the reason is that the Lord does not flow in immediately into the things which are of their perception and thought from wisdom, but into the affections of the love of good, and through the latter into the former; and that they perceive the influx into the affection from which they have their wisdom; and that all they afterwards think from wisdom appears as from themselves, thus as their own; and that by this there is effected reciprocal conjunction.

71. That it is a law of the Divine Providence that man should act from freedom according to reason. Gen.art.

— . That man has freedom to think and will as he pleases, but not freedom to say whatever he thinks, and to do whatever he wants, is known. Therefore the freedom which is here meant is spiritual freedom, and not natural freedom, except when they make one. . . These things have been premised in order that it may be known that by acting from freedom according to reason is meant freely to think and will, and thence freely to speak and do, that which is according to reason.

72. As few know that this can be a law of the Divine Providence, chiefly because thus man has freedom to think what is evil and false, as well as what is good and true . . . we must proceed . . . in the following order.

73. That man has reason and freedom, or rationality and Freedom; and that these two faculties are from the Lord with man. Ex.

—². First it is to be known that all freedom is of love, so much so that love and freedom are one; and as love is the life of man, so is freedom of his life; for all the delight which man has is from his love . . . and to act from the delight of love is to act from freedom; for delight leads a man as a stream does that which is carried along by its current. Now as there are many loves,

some concordant and some discordant, it follows that in the same way there are many freedoms. In general, however, there are three freedoms; natural freedom, rational freedom, and spiritual freedom. Every man has natural freedom by inheritance; from it he loves nothing but himself and the world; his first life is nothing else. And as all evils come forth from these two loves, and the evils derived from them also become of the love, it follows that to think and will evils is the man's natural freedom; and when he has confirmed them in himself by reasonings, he does them from freedom according to his reason. So to do them is from his faculty which is called Freedom; and to confirm them is from his faculty which is called rationality. Examp. It is from the Divine Providence of the Lord that the man is allowed so to act, because he has freedom or Freedom. In this freedom is man by nature, because by heredity; and in this freedom are they who have confirmed it in themselves by reasonings from the delight of the love of self and of the world.

[P. 73]. Rational freedom is from the love of reputation for the sake of honour, or for the sake of gain. The delight of this love is to appear in the external form like a moral man; and because the man loves the reputation of this, he does not defraud, commit adultery, take revenge, or blaspheme; and as he makes this a matter of his reason, he also from freedom according to reason does what is sincere, just, chaste, and friendly; indeed, he can from reason speak well in favour of these things. But if his Rational is merely natural, and not at the same time spiritual, this freedom is only external freedom, and not internal freedom, because in spite of all he does not love these goods interiorly, but only exteriorly, for the sake of reputation. . . His freedom . . . derives nothing from the love of the public good; nor does his reason, because this assents to his love. And therefore this rational freedom is interior natural freedom. This freedom, also, of the Divine Providence of the Lord, is left to everyone.

—⁶. Spiritual freedom is from the love of eternal life. No one comes into this love and its delight, except the man who thinks evils to be sins, and who therefore does not will them, and at the same time looks to the Lord. As soon as a man does this, he is in this freedom; for no one is able not to will evils because they are sins, and therefore not to do them, except from a more interior or higher freedom, which is from his more interior or higher love. At first this freedom does not appear to be freedom, but still it is, and afterwards it appears to be so, and then the man acts from freedom itself according to reason itself, in thinking, willing, speaking, and doing what is good and true. This freedom increases as the natural freedom decreases and becomes subservient; and it conjoins itself with the rational freedom, and purifies it. Anyone is able to come into this freedom, provided he is willing to think that there is an eternal life, and that the delight and blessedness of life in time for time are but as a fleeting shadow, compared with the delight and blessedness of life in eternity to eternity; and this a man can think if he is willing, because he has rationality and Freedom; and because the Lord, from whom are these two faculties, continually gives the ability.

74. That whatever a man does from freedom, whether it be of reason or not of reason, provided it is according to his reason, appears to him as his own. Ex.

— . What the rationality is and what the Freedom which are proper to man, cannot be more clearly known than by a comparison of men with beasts; for beasts have no rationality or faculty of understanding, nor any Freedom or faculty of freely willing; and therefore they have no understanding nor will. . . And as they have not these two faculties, they have not thought. . .

75. It is otherwise with man. . . Man is able to be elevated from natural knowledge into spiritual intelligence, and from this into celestial wisdom. . . But this elevation as to affection would not be possible, unless man had, from rationality, the faculty of elevating his understanding, and, from Freedom, that of willing to do so. By means of these two faculties he is able to think within himself about the things which he perceives outside of himself with the senses of his body; and he can also think higher up about the things of which he is thinking lower down. . . From this it is evident that man thinks above his thought, and sees it as it were beneath him. This man has from rationality and from Freedom: from rationality, that he can think higher up; from Freedom, that he wills so to think; for unless he had Freedom so to think, he would not have the will, and therefore not the thought either.

—³. Therefore, they who do not want to understand . . . what moral and spiritual good and truth are. . . make themselves men no further than that from the rationality and Freedom implanted in them they can understand if they will, and also will if they will. It is from these two faculties that man is able to think, and, from thought, to speak. In all other things they are not men, but beasts; and some, from the abuse of these faculties, are worse than beasts.

77. Man's rationality and Freedom are laid bare, appear, regulate, and give perception and ability, in proportion as, for these reasons, he shuns these evils.

78. That whatever a man does from freedom according to his thought, is appropriated to him as belonging to him, and remains. Ex. This is because the proprium of man and his freedom make one. The proprium of man is of his life, and that which a man does from his life he does from freedom. And again, the proprium of man is that which is of his love; for the love is the life of everyone; and that which a man does from his life's love, he does from freedom. The reason man acts from freedom according to his thought, is that everyone thinks about that which is of his life or love; and by thought it is confirmed; and when it is confirmed, he does it from freedom according to his thought; for whatever man does he does from the will by means of the understanding; and freedom is of the will, and thought of the understanding.

—². A man is also able to act from freedom against reason, and also from non-freedom according to reason; but things so done are not appropriated to the man; being merely of his lips or body. . .

79. It is said that what man does from freedom according to his thought remains. Ex.

—². For example; if in his youth a man has. . .

defrauded, blasphemed, taken revenge, committed whoredom; then, as he did these things from freedom according to his thought, he has appropriated them; but if he afterwards repents, shuns them, and regards them as sins which are to be abhorred, and thus, from freedom according to his thought, desists from them, there are then appropriated to him the goods to which those evils are opposite. These goods then constitute the centre, and they remove the evils towards the circumferences, further and further, according to his turning away from and abhorrence of them; but still they cannot be so completely cast out that they may be said to be extirpated . . .

85. The reason man is reformed and regenerated by means of these two faculties, which are called rationality and Freedom, and that without them he cannot be reformed and regenerated, is that by means of rationality he is able to understand and know what evil and good are, and thus what falsity and truth are; and, by means of Freedom, he is able to will that which he understands and knows. But so long as there reigns the delight of the love of evil, he cannot freely will what is good and true, and make them of his reason; and therefore he cannot appropriate them; for . . . the things which a man does from freedom according to his reason are the things which are appropriated to him as belonging to him; and unless they are appropriated to him as belonging to him, the man is not reformed and regenerated. A man first acts from the delight of the love of what is good and true, when the delight of the love of what is evil and false has been removed; for two delights of love which are opposite to each other do not exist at the same time. To act from the delight of love is to act from freedom; and, as the reason favours the love, it is to act from reason too.

86. As all men, both evil and good, have rationality and Freedom, an evil man . . . is able to understand what is true and do what is good, but he cannot do so from freedom according to reason, whereas a good man can; because an evil man is in the delight of the love of evil, and a good man is in the delight of the love of good: and therefore the truth which an evil man understands and the good which he does are not appropriated to him . . . and without appropriation as his there is no reformation and regeneration . . .

87. That by means of these two faculties a man can be reformed and regenerated, so far as he can be led to acknowledge that everything true and good which he thinks and does is from the Lord, and not from himself. Ex. . . From rationality man has the ability to understand; and, from Freedom, the ability to will; both as from himself: but to be able to will good from freedom, and, from that, do it according to reason, is impossible except to a regenerate man. An evil man is able, from freedom, to will only evil, and to do it according to the thought which, by means of confirmations, he makes as of his reason . . .

88². Hence it is evident, that these two faculties, which are called rationality and Freedom, are from the Lord, and not from man; and as they are from the Lord, it follows that man wills nothing whatever from himself, and understands nothing from himself, but only as from himself.

89. As all willing is from love and all understanding from wisdom, it follows that the ability to will is from the Divine love, and the ability to understand from the Divine wisdom . . . and from this it follows that to act from freedom according to reason is from no other Source. Everyone acts according to reason, because freedom, like love, cannot be separated from will. But in man there is an interior will and an exterior will; and he can act according to the exterior and not at the same time according to the interior . . . but still the exterior will is from freedom, because it is from the love of appearing different from what he really is, or from the love of some evil . . . But . . . an evil man cannot, from freedom according to reason . . . do what is good. He can indeed do it, but not from the interior freedom which is his own proper freedom, and from which his exterior freedom derives the quality that it is not good.

92. That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by means of these two faculties. Ex.

—³. The reciprocity with man is, that the good which, from freedom, he wills and does, and the truth which, from that will, he thinks and speaks according to reason, appear as if they were from him . . . Yes, they appear to man to be as from himself, and as his, just as if they were his; there is no difference . . .

96. That the Lord guards these two faculties in man unimpaired and as sacred, in all the progression of His Divine Providence. Ex. The reasons are, that without these two faculties man would not have understanding and will, and so would not be man; and also that without these two faculties man could not have been conjoined with the Lord, and so could not be reformed and regenerated; and, further, that without these two faculties man would not have immortality and eternal life.

—². That without these two faculties man would not have will and understanding, and so would not be man. Ex. For man has will from no other source than that he is able to will freely as from himself; and to will freely as from himself is from that faculty which is continually given him by the Lord, which is called Freedom. And man has understanding from no other source than that he is able, as from himself, to understand whether a thing is of reason or not; and to understand whether a thing is of reason or not, is from the other faculty which is continually given him by the Lord, which is called rationality. These faculties conjoin themselves together in man, like the will and the understanding . . . and therefore, with the faculty which is called Freedom, there is given the faculty which is called rationality . . .

—⁴. It is evident without confirmation, that unless man had a will from the faculty which is called Freedom, and an understanding from the faculty which is called rationality, he would not be man. Beasts have not these faculties . . .

—⁵. That without these two faculties man could not have been conjoined with the Lord, and so could not be reformed and regenerated. Ex. . . For the Lord resides in these two faculties with men both evil and good, and by means of them He conjoins Himself with every man. Hence it is that an evil man . . . is able to

understand ; and hence he has, in potency, the will of good and the understanding of truth : that they are not in act, is owing to the abuse of these faculties.

[P.96.] That the Lord resides with every man in these two faculties, is from the influx of the Lord's will . . . It is this will of the Lord which causes to appear in man as belonging to him that which he thinks, speaks, wills, and does. That the influx of the Lord's will operates this, may be confirmed by many things from the Spiritual World ; for sometimes the Lord so fills an Angel with His Divine, that the Angel does not know that he is not the Lord . . . So, too, can one Spirit be filled by another . . . Moreover, it is known in Heaven, that the Lord operates all things by willing, and that what He wills is done. From these things it is evident that it is by means of these two faculties that the Lord conjoins Himself with man, and causes man to be reciprocally conjoined.

97. That therefore it is of the Divine Providence that man should act from **freedom** according to reason. To act from **freedom** according to reason, and to act from **Freedom** and rationality, is the same thing, and so is to act from the will and the understanding ; but it is one thing to act from **freedom** according to reason, or from **Freedom** and rationality, and another to act from real **freedom** according to real reason, or from real **Freedom** and rationality ; for even the man who does evil from the love of evil, and confirms it in himself, acts from **freedom** according to reason ; but still his **freedom** is not, in itself, **freedom**, or real **freedom** ; but it is infernal **freedom**, which, in itself, is slavery ; and his reason is not, in itself, reason, but it is reason either spurious, false, or apparent through confirmations. But still both are of the Divine Providence ; for if the **freedom** to will evil, and, through confirmations, to make it as of reason, were taken away from the natural man, his **Freedom** and rationality would perish, and at the same time his will and understanding, and he could not be withdrawn from evils and reformed ; so also he could not be conjoined with the Lord and live to eternity. Therefore the Lord guards the **freedom** in man, as man guards the apple of his eye. But still the Lord, through **freedom**, continually withdraws man from evils ; and, so far as He can through **freedom** withdraw him from them, so far, through **freedom**, He implants goods. Thus, successively, in place of infernal **freedom**, does He implant heavenly **freedom**.

98. It has been said that every man has the faculty of willing, which is called **Freedom**, and the faculty of understanding, which is called rationality ; but it is to be carefully remembered that these faculties are as it were implanted in man ; for his human itself is in them. But . . . it is one thing to act from **freedom** according to reason, and another to act from real **freedom** according to real reason ; no others act from real **freedom** according to real reason except those who have suffered themselves to be regenerated by the Lord ; the rest act from **freedom** according to their thought, which they make a semblance of reason. But still every man, unless born a fool, or excessively stupid, is able to attain real reason, and, through it, real **freedom** ; for his not attaining it there are many reasons, which will be unfolded in what follows ; I shall only say here who

those are with whom real **freedom**, or real **Freedom**, together with real reason, or real rationality, cannot exist ; and who those are with whom they can scarcely exist.

—². Real **Freedom** and rationality cannot exist with fools from birth, nor with fools so made afterwards so long as they remain fools. Neither can real **Freedom** and rationality exist with those who are born stupid and dull ; nor with any who have become so from the torpor of idleness, or from sickness which has perverted or completely closed the interiors of the mind, or from the love of a beastly life. Neither can real **freedom** and rationality exist with those in the Christian world who utterly deny the Divine of the Lord and the holiness of the Word, and who have maintained this denial confirmed within them to the end of life . . . Neither can real **freedom** and rationality exist with those who attribute all things to nature and nothing to the Divine, and who have made this of their faith by reasonings from things that can be seen ; for these are atheists.

—⁵. Real **Freedom** and rationality can scarcely exist with those who have much confirmed themselves in falsities of religion, because a confirmer of falsity is a denier of the truth ; but they can exist in those who have not confirmed themselves, in whatever religion they may be.

—⁶. Little children and youths cannot come into real **Freedom** and rationality until they have grown up ; for, with man, the interiors of the mind are successively opened . . .

99. It has been said that real **Freedom** and rationality cannot exist with those who have denied the Divine of the Lord and the holiness of the Word, nor with those who have confirmed themselves in favour of nature against the Divine, and scarcely with those who have much confirmed themselves in falsities of religion ; but still all these people have not lost the very faculties themselves. (From experience.) From this (experience) I have been fully confirmed that every man has **Freedom** and rationality ; and that everyone can come into real **Freedom** and rationality if he shuns evils as sins. But the adult who does not come into real **Freedom** and rationality in the world, can never come into them after death ; for his state of life then remains to eternity such as it had been in the world.

104^e. That the mind of man is of such a nature (as to possess an exterior thought and an interior thought) is due to the two faculties which he has from the Lord, and which are called **Freedom** and rationality . . .

123^e. That man cannot be conjoined with the Lord, and thus reformed, regenerated, and saved, unless he is allowed to act from **freedom** according to reason—for by this man is man—is according to His Divine wisdom ; and whatever is according to the Lord's Divine wisdom is also according to His Divine Providence.

129. See **COMPEL**.

— For the spirit or mind of man is in the full **Freedom** of thinking, willing, believing, and loving : it is in this **Freedom** from influx from the Spiritual World, which does not compel . . . but not from influx from the natural world, which is not received, unless they act as one.

130. Miracles induce faith . . . and this at first so takes possession of the external of man's thought, that it as it were binds and fascinates it. But the man is thereby deprived of his two faculties, which are called rationality and Freedom, and thus of the ability to act from Freedom according to reason; and then the Lord cannot flow in through the internal into the external of his thought, except merely to leave the man to confirm, from his rationality, the thing which has been made of his faith by the miracle.

136³. That the internal so repels compulsion by the external that it averts itself. Ex. The reason is that the internal wants to be in freedom, and loves freedom; for freedom is of the love or life of man; and therefore when freedom feels itself being compelled, it withdraws as it were into itself, and averts itself, and regards compulsion as its enemy . . . That man's internal is of such a nature, is from the law of the Divine Providence that man should act from freedom according to reason.

—⁹. That there exists a forced internal and a free internal. Ex. A forced internal exists with those who are in external worship only . . . for their internal is to think and will that to which their external is being forced . . .

138. That no one is reformed in states not of rationality and not of freedom. Ex. . . Nothing is appropriated to man except that which he does from freedom according to reason. The reason is that freedom is of the will, and reason of the understanding; and when a man acts from freedom according to reason, he then acts from the will through his understanding; and whatever is done in the conjunction of these two, is appropriated.

139. The reason no one is reformed in a state of fear, is that fear takes away freedom and reason, or Freedom and rationality; for love opens the interiors of the mind, but fear closes them . . .

—². Fear can never invade the internal of thought; this is always in freedom, because it is in the love which is of its life; but it can invade the external of thought; and when it does so, the internal of thought is closed; and then the man can no longer act from freedom according to reason, and so cannot be reformed.

—⁴. The fear of infernal penalties does indeed invade the external of thought, but only for a (short time); it is soon restored to its freedom from the internal of thought . . .

—^e. This fear (which exists with those who are in a strong persuasion about their religion from the fear of the loss of dignity and wealth) especially takes away rationality itself and Freedom itself . . .

140. The reason no one is reformed in a state of misfortune, if that is the only time he thinks about God . . . is that it is a forced state; and therefore when he comes into a state of freedom, he returns into his former state . . . It is different with those who, in a free state, had feared God before.

—^e. To think about God only in (states of misfortune) is not from God but from self; for the mind is then as it were imprisoned in the body; thus is not in Freedom, and therefore neither in rationality . . .

141. The reason no one is reformed in a state of sickness of mind, is that sickness of mind (such as melan-

choly, spurious and false conscience, phantasies of various kinds, griefs of mind from misfortunes, anxieties and mental suffering from a vitiated condition of the body) takes away rationality, and therefore the Freedom of acting according to reason.

142. The reason no one is reformed in a state of bodily disease, is that the reason is not then in a free state; for the state of the mind depends on the state of the body. When the body is sick, the mind is sick by removal from the world; for a mind removed from the world . . . is not in the freedom of reason. Man has the freedom of reason from this, that he is in the middle between Heaven and the world . . .

144. Neither can anyone be reformed in a state of blindness of the understanding . . . for when the understanding is blinded the will is also closed up, and does not do from freedom according to its reason anything except the evil confirmed in the understanding, which is falsity.

145. That it is not contrary to rationality and Freedom to compel one's self. Ex.

—³. As man is man from the internal of his thought . . . it is evident that a man compels himself when he compels the external of his thought . . . and that this is not contrary to rationality and Freedom, but according to them, is evident; for rationality makes the combat and Freedom follows it up; moreover, real Freedom together with rationality resides in the internal man, and from this in the external. When, therefore, the internal conquers . . . real Freedom and real rationality are given to man by the Lord; for the man is then withdrawn by the Lord from infernal freedom, which, in itself, is slavery, and is introduced into heavenly freedom, which, in itself, is real freedom; and consociation with the Angels is given him. That they who are in sins are slaves, and that the Lord makes those free who receive the Truth from Him, through the Word, He Himself teaches in John viii.

147^e. As no one can fight against himself except from a more interior self, and except from the freedom there, it follows that the internal man then fights against the external, and that it does so from freedom, and that it compels the external man to obey it. This, therefore, is to compel one's self; and that this is not contrary to Freedom and rationality, but according to them, is evident.

148. Moreover, every man wants to be free, and to remove from himself non-freedom or slavery. Every youth who is under a master wants to be his own master, and thus free . . . every maiden wants to . . . marry, in order that she may act freely in her own house . . . 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, from which the exterior freedom is regarded as a slave. This has been adduced in order to confirm the statement that to compel one's self is not contrary to rationality and Freedom.

149. One reason why man does not in like manner want to come out of spiritual slavery into spiritual Freedom, is that he does not know what spiritual slavery is,

or what spiritual Freedom is. He has not the truths which teach it, and without truths it is believed that spiritual slavery is freedom, and that spiritual freedom is slavery. The second reason is, that the religion of the Christian world has closed up the understanding, and faith alone has sealed it up . . . Thus have the truths been hidden which teach what spiritual Freedom is. The third reason is, that few examine themselves and see their sins; and he who does not see them, and desist from them, is in the freedom of them, which is infernal freedom, and, in itself, slavery; and, from this, to see heavenly freedom, which is real freedom, is like seeing the day in thick darkness . . . Hence it is that it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between what is alive and what is dead.

[P.] 176. That if man were to perceive and feel the operation of the Divine Providence, he would not act from freedom according to reason . . . It would be the same if he foreknew events. Ex.

—^e. Who does not see that in this case man would not have any freedom? And if he had no freedom, he would have no reason; for everyone thinks from freedom and in freedom; and whatever he does not think from freedom and in freedom, does not appear to him to be from himself, but from some one else.

179. As the foreknowledge of future things takes away the human itself, which is to act from freedom according to reason, man is never permitted to know future things . . . If a man knew (what his lot after death will be), he would no longer think from his interior self . . . but only from his exterior self . . . and this state closes the interiors of his mind, in which there chiefly reside the two faculties of his life, which are Freedom and rationality.

—². Most people, after death, want to know what their lot is to be; but they are told that if they have lived well, their lot will be in Heaven, and if they have lived evilly, in Hell . . . Thus everyone is left to act from freedom according to reason, in the Spiritual World as in the natural world; but as they have acted in this world, so they act in that . . .

183. Therefore, if man manifestly saw or felt this withdrawing . . . he would be angry, and would regard God as an enemy . . . and therefore, in order to prevent man from knowing it he is kept in freedom, from which he knows no otherwise than that he leads himself.

—². The Divine Providence does not take away this evil in a moment . . . but it takes it away so silently and successively that the man does not know anything about it. This is done by allowing the man to act according to the thought which he makes to be of reason; and then by various means, both rational, and civil and moral, the Divine Providence withdraws him, and thus, so far as he can be withdrawn in freedom, he is withdrawn.

184. The same is done with other evils in which man is hereditarily . . . none of which could be removed unless the Freedom to think and will them were left to man, that so he might remove them as of himself . . . Without this Freedom and the Divine Providence together, these evils would be like poison shut in . . .

186. The reason man would run counter to God, and would also deny Him, if he manifestly saw the workings of His Divine Providence, is that he is in the delight of his love; and this delight constitutes his very life; and therefore when man is kept in the delight of his love, he is kept in his freedom, because freedom and this delight make one. . . From this, man knows no otherwise than that he is constantly in his proprium; for freedom makes one with proprium. Hence it is evident that freedom appropriates to man that which the Divine providence introduces; which would not be the case if the Divine providence manifested itself.

204^e. Hell is in the human form, because those who are there . . . possess the two human faculties, which are called Freedom and rationality; although they have abused Freedom to will and do what is evil, and rationality to think and confirm it.

210. Unless man as from his own prudence disposed all things belonging to his employment and life . . . he would divest himself of his two faculties, which are Freedom and rationality, and by which he is distinguished from beasts.

211^e. If man felt this, he would be . . . enraged against God . . . For this reason the Lord by His Divine Providence constantly leads man in freedom; and the freedom appears to him no otherwise than as his proprium: and to lead in freedom that which is opposite to self, is like raising a heavy weight from the earth by screws, owing to the power of which the weight and resistance are not felt; and it is like a man in company with an enemy who intends to murder him, which intention he is not aware of at the time; and a friend leads him away by unknown paths, and afterwards discloses the intention of the enemy.

219^e. It is only from the Lord that man can think, speak, and reason; for he has this ability from the two faculties, which are called Freedom and rationality, and which faculties man has from the Lord alone.

227^e. Everyone has what is truly human from rationality, in being able to see and know, if he is willing, what is true and what is good; and also in being able, from Freedom, to will, think, speak, and do it. . . But this Freedom, together with its rationality, has been destroyed with those who have commingled together in themselves what is good and what is evil; for they cannot, from good, see evil, nor from evil, know good, because they make one; therefore they no longer possess the faculty or power of rationality, and therefore neither do they possess any Freedom.

228^e. It is not so with what they receive . . . in early childhood and youth . . . because at that time they do not receive and acknowledge . . . from any rationality and Freedom, that is, in the understanding from the will . . . Whereas, when a man comes into the use of his rationality and Freedom, which he does successively, as he grows up . . . if he then acknowledges truths and lives according to them, and afterwards denies them, he commingles holy things with profane . . . But if a man is in evil from the time when he has become of his own rationality and Freedom . . . and afterwards acknowledges the truths of faith and lives according to them,

provided he then remains in them up to the end of life, he does not commingle them . . .

278. When a man sees this, and knows what sin is, if he implores the Lord's aid, he is able not to will it, to shun it, and afterwards to act contrary to it; if not freely, still by combat he is able to coerce it . . .

281. It is known that man is in full Freedom to think and will, but not in full Freedom to speak and do whatever he thinks and wills . . . He is in full Freedom to think many things which are evil . . . It seems incredible that unless man possessed full Freedom, he not only could not be saved, but would also perish altogether. (This fact ex.)

—³. If man were not allowed to think according to the delights of his life's love . . . he would lose his two faculties, which are called Freedom and rationality, in which consists humanity itself.

—⁴. As, therefore, it is within th Freedom of man to think as he pleases . . .

285. In every man, good or evil, there are two faculties, of which one constitutes the understanding, and the other the will. The faculty which constitutes the understanding is his ability to understand and think, from which this faculty is called rationality; and the faculty which constitutes the will is his ability to do these things freely, that is, to think, and therefore also to speak and do, provided it is not contrary to reason or rationality; for to act freely is to act whenever he wants, and as he wants. As these two faculties are perpetual, and continual from primes to ultimates in each and all things which a man thinks and does, and as they are not in man from himself, but are with him from the Lord, it follows that the presence of the Lord, when in them, is also in the . . . smallest singulars of man's understanding and thought, and also of his will and affection, and therefore in the smallest singulars of his speech and action. Remove these faculties from any singular, however small, and you will not be able to think or speak it as a man . . . Now, as these faculties are with man from the Lord, and are not appropriated to man as belonging to him—for what is Divine cannot be appropriated to man so as to be his, but can be adjoined to him, and thereby appear as his—and as this Divine with man is in his smallest singulars, it follows that the Lord rules the smallest singulars with both an evil man and a good man; and this government of the Lord is what is called the Divine Providence.

294². Everyone wants to be his own, and to be led by himself, and especially to think and will from himself; for this is freedom itself, which appears as the proprium in which every man is; and therefore if he knew that what he thinks and wills flows in from somebody else, he would seem to himself like one who is bound . . .

321³. They who wait for influx . . . do not receive any . . . and never are they instructed what to believe and what to do, and this lest the human Rational and freedom should perish, which are, that everyone should act from freedom according to reason, to all appearance as from himself.

—⁵. The Lord also gives man freedom of choice.

328⁶. The image of God and the likeness of God have not been destroyed with man . . . for they remain im-

planted in his two faculties, which are called Freedom and rationality.

R. 164^e. That which man does from himself, in freedom, remains to eternity.

224⁹. Who does not see that every man has freedom to think about God, or not to think about Him? . . . thus everyone has freedom in spiritual things equally as in civil and moral things; for the Lord gives this to all continually; and therefore he is guilty if he does not think about Him. B.69.

337. By 'bondmen' are signified those who are in such things from others, thus from memory; by 'freemen' (Rev.vi.15) are signified those who are in such things from themselves, thus from judgment. 604. 832.

875¹². The ability to desist from evil the Lord gives to every man . . . and whatever a man does from will as his own according to understanding as his own, or, what is the same, whatever he does from the freedom which is of his will according to the reason which is of his understanding, remains permanently. By means of this, the Lord induces on a man a state of conjunction with Himself . . .

M. 208³. We have heard from our husbands, that the Lord wills that a male human being should act from freedom according to reason; and that on this account the Lord Himself from within governs his freedom, so far as regards the inclinations and affections; and that He governs it from without by means of his wife . . .

257^e. Hence, whatever relates to this love is felt as free; neither is there any freedom but what is of love: and I have heard from the Angels, that love truly conjugal is most free, because it is the love of loves.

438. Man was created so that he may do whatever he does from freedom according to reason . . . Without these two faculties he would not be man, but a beast . . . and whereas there is no freedom on the one part, unless there is also a like freedom on the other . . . so, unless man had freedom from reason to draw near to evil also . . .

T. 106^e. 'Servants'=those who are not conjoined with the Lord; but 'the free'=those who are conjoined with Him; for the Lord says, 'If the Son shall make you free, ye shall be free indeed.'

371². In order that there may be this reciprocal conjunction, there has been given to man free choice; from which he can enter either the way to Heaven or the way to Hell. From this freedom which has been given to man there flows forth his reciprocity, which consists in his ability to conjoin himself either with the Lord or with the devil; but this Freedom . . . will be illustrated in what follows, where free will is to be treated of.

478³. There is also a freedom with beasts, birds, fishes, and insects; but these are carried away by the senses of their bodies . . . Man would not be unlike them, if, with him, the freedom to do were as the freedom to think . . .

491. God has imparted freedom not only to man, but also to every beast, and something analogous to it even to inanimate things, imparting to everything the ability to receive it according to its nature.

[T.] 493. That everything spiritual of the Church which enters in **freedom**, and which is received from **freedom**, remains; but not otherwise. Gen.art.

— The reason that remains with man which is received by him from **freedom**, is that **freedom** is of his will; and being of his will, it is also of his love. . . That whatever is of the love is **free**, and that it is also of the will, is understood by everybody, when he says, I will this because I love it . . . Everything which a man loves, and, from love, wills, is **free**; for whatever proceeds from the love of the internal will is the delight of his life; and as the same is the being of his life, it is also his proprium; which is the reason that that which is received from the **freedom** of this will remains; because it adds itself to the proprium. The contrary is the case if anything is introduced in non-**freedom**.

495. All the **freedom** which is from the Lord is real **freedom**; but that which is from Hell, and which is from Hell with man, is slavery: but still it cannot but be than that spiritual **freedom** must appear like slavery to one who is in infernal **freedom**, because the two **freedom**s are opposites; nevertheless, all who are in spiritual **freedom** not only know, but also perceive, that infernal **freedom** is slavery; and therefore the Angels abhor this **freedom** as a cadaverous stench; whereas the infernals draw it in as an aromatic odour. It is known from the Word of the Lord, that worship from **freedom** is truly worship. III.

496. The reason that remains which is received from **freedom**, is that the will of man adopts and appropriates it to itself; and also because it enters into his love; and the love acknowledges it as its own; and forms itself by it. (Shown by comparison with the action of heat.)

—³. The reason why the **freedom** of love may be illustrated by the **freedom** induced by heat, is that love produces heat . . .

—⁴. In such an equilibrium and consequent **freedom** are all things which are within man: in such **freedom** does the heart impel its blood equally upwards and downwards; and the mesentery its chyle . . . Equilibrium and **freedom**, here, are one. There is no substance in the created universe which does not tend to an equilibrium, in order that it may be in **freedom**.

498. This is the **freedom** of man, by which, in which, and with which, the Lord is present in man, and is incessantly urgent to be received; but He never puts aside or takes away his **freedom**; because . . . everything which man does in spiritual things not from **freedom**, does not remain; and therefore it may be said that this **freedom** of man is that in which the Lord dwells with him in his soul.

807. The better of the English nation . . . derive this light from the **Freedom** of speaking and writing, and thereby of thinking; with those who are not in such **Freedom**, this light is covered up, because it has no outlet.

814. As the Germans are under a despotic government in each dukedom, they are not in the **Freedom** of speaking and writing like the Dutch and the English; and when the **Freedom** of speaking and writing is restrained, the **Freedom** of thinking, that is, of taking a large view of things, is restrained also. Examp. . .

Influx adapts itself to efflux; and so does the understanding . . . adapt itself to the measure of **Freedom** of uttering . . . the thoughts.

815. From this their state proceeds . . . this, that they keep the spiritual things of the Church inscribed on their memories; and rarely elevate them into the higher understanding . . . thus quite differently from **free** nations; for these, as to the spiritual things of the Church . . . are like eagles which fly up to any height; whereas nations not **free** are like swans in a river. Moreover, **free** nations are like tall stags with lofty horns that range unchecked the plains . . . whereas nations not **free** are like stags kept in menageries . . . Again, peoples of **Freedom** are like flying horses . . . whereas peoples not emancipated are like high-bred horses adorned with fine trappings in the stables of kings.

D. 1936. Some can be led by the Lord more easily than others. The reason is that the Lord leaves to everyone his **Freedom** to think according to his inclination; which **Freedom** the Lord does not break . . .

1948. On **Freedom**. I said to Spirits, that he who thinks and does nothing from himself . . . is **free**; (whereas, he who thinks and does everything from himself) is a slave. This seemed like a paradox to the Spirits, but still it is most true, and is confirmed by the Angels, and by much of my own inward experience.

2365. On the **Freedom** of man. One law of order in the government of the universe by the Lord is, that **Freedom** is left to everybody; for without **Freedom** there is no life, nor any worship; and without **Freedom** there is no amendment. In the other life, too, there is **Freedom**, but apparent: everyone is permitted to will, which they suppose to be their own; nor can they make a distinction from the **Freedom** in the other life; but there is a difference.

2406°. For, in the life of the body they are left much more to themselves than after the life of the body, thus in a more spacious field of **Freedom**, by which they are led in a roundabout way.

2630. These do not appear to man as necessities; for he seems to himself to think and act from himself; and this in order that he may be led by the things which he loves . . . and be thus bent to what is good . . . this appears to man to be **freedom**; and therefore it does not appear as any necessity . . .

2965. As to the bounds 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, so that what they desire is attended with admission, and soon as it were with restriction; and in this way, although they are not aware of it, there flows in from others that which acts in opposition; and so they suppose that they are living their own life, and that they are in **Freedom** . . .

2971. Spirits do not tolerate others inducing anything . . . for they thus suppose that they are not **free**; although, if they did not know it, they would want that very thing.

3495. When I was writing about **Freedom**, that he is **free** who is led by the Lord, and that he is a slave who

supposes that he is led by himself, a Spirit applied himself to my left side, who supposed that he was free because he was speaking from himself. But I was permitted to tell him that he was not speaking from himself, but from others; and, in fact, from such as wanted to murder him if they could; and would it not therefore be better for him to be led by the Lord, who . . . wills well to all?

3786. That he is less free who supposes himself to be free.

— When Spirits speak or think through another Spirit, they infuse their own cupidities and persuasions into him; so that the other Spirit supposes that he is speaking and thinking from himself; for he who thinks and speaks from cupidity and persuasion, supposes that he does so from himself, and in Freedom . . . from which it is evident that he who supposes himself to think and speak from himself, and that when he does so he has Freedom, is then most utterly a slave; and, in the eyes of the other Spirits, is as nothing, scarcely so much as a slave; for in this way they can use him as a mere dead instrument.

3787. But with those who are . . . led by the Lord, the case is totally different. These, too, are permitted to know that nothing is of them, but that everything is of the Lord, through the Angels; and as good affections together with a persuasion of what is true and good are insinuated into them by the Lord, with which at the same time no reflection is given them, it then seems to them to be from themselves; for at the time they know no otherwise; so that they seem to themselves to be in a full state of Freedom. But the moment they begin to claim what is good and true for themselves, the Lord knows it, and reflection is given them, and they are instructed in various ways that it is not from themselves but from the Lord . . . until they are brought back into a state of Truth; and thus again enjoy the most happy Freedom. This is what is called Freedom.

3892. On Freedom. I perceived, and I said to a good Spirit of Mars who was with me, that his Freedom is left to man; and that if he cannot be reformed when he seems to himself to be acting freely, he cannot possibly be reformed by means of miracles . . . because non-freedom or compulsion never insinuates the faith which remains in the other life; and that this is the reason why his freedom is allowed to man; and why, in so far as he is aware, freedom is by no means taken away from him; and that as he is not aware of it—as for instance while his cupidities are being bent by the Lord, unconsciously to him—he still supposes that it is freedom; and therefore faith is inrooted in Freedom . . . And therefore it is false, as many suppose, that the Lord coerces man to what is good, and restrains him from the actuality, and thus from Freedom.

4162. I perceived that man is the cause of evil; as is evident from the fact, that it is an internal law that man should seem to himself to enjoy Freedom; so that nothing takes place against his will . . . Faith is implanted in his Freedom . . . and from this it is evident that as it is an eternal law that man should seem to himself to enjoy Freedom, he himself is the cause of evil.

4386. On Freedom. That in the other life everything appears free, and from self . . . The things which belong to the other life are implanted in freedom, and never in compulsion: external bonds are acquired, and at last these bonds seem to be free.

4569. On freedom. In order that I might know that the life of man consists in freedom, because freedom is of affection, I was once brought into compulsion, namely, that I was acting not from freedom, but under compulsion: this was insinuated into my thought; and then the Angels said that I had no life . . .

4877. Such as . . . believe that deeds effect nothing; but that they are in Christian Liberty . . . are dragons.

5629. In England there is Freedom to speak and write . . . but no Freedom at all to deceive others, etc. . . . whereas the opposite is the case with the Italians; they have almost complete Freedom to deceive, etc. . . but none whatever to speak and write . . .

5797. The reason (a true Christian) is in freedom, that he is led to good so as to be affected with good and truth; and thus he is led by the Lord therein; and is then withdrawn from thinking and willing evil; and not to will evil, but good, is freedom; and this freedom is from the Lord . . . whereas with the evil, to think and do evils is freedom . . .

5934. From this they believed that all could be saved, even they who are in Hell; but I said that they cannot, because they are not in Freedom to think, to will, and to do, thus not in their own life.

6006. On freedom. I heard some Spirits speaking, and I then perceived from the Lord that without freedom there is no reformation; because if he is not in freedom there is no affirmation of the thing in which he is being kept; and thus he has no extension of thought and intelligence; for he then believes that to be true in which he is, and does not see the opposites; in a word, he is not in spiritual equilibrium . . .

D. Min. 4652^e. From this it may also be evident, that man is led by the Lord to foreseen ends by continual necessities, and still he is led by means of his freedom.

4655. On philosophy and freedom.

— These things (terms, definitions, etc.) induce darkness on the mind of man . . . and take away his freedom. Ex.

4692. Spirits were present who supposed that all things are carried on by absolute necessity . . . but they were shown that they all possess freedom; and that if there is freedom there is not necessity; because there are so many contingencies which carry man in freedom to things opposite. Examp.

E. 208¹³. By 'the servants' of the sons of Israel (Ex. xxi.6; Deut. xv.17) were signified those who were in truths and not in good; and by 'the free,' those who were in good and thence in truths.

248². There are two things which are in man's freedom, from the perpetual presence of the Lord, and from His perpetual will to conjoin Himself with him. The first thing which is from this source in the freedom of man, is that he has the opportunity and capacity to think well about Him and about the neighbour . . . The

second thing . . . is that he is able to abstain from evils . . .

[E.248]³. From this it is evident that nothing is wanting to enable a man to be reformed if he wills ; for all the means of reformation are left to man in his freedom. But it is to be carefully remembered that this freedom is from the Lord . . . and therefore that the Lord operates these things, if the man, from the freedom which is given to everyone, receives them . . .

349². For man is held in the freedom to choose, that is, to receive what is good and true from the Lord, or to receive what is evil and false from Hell ; in this freedom man is held for the sake of reformation ; for he is held between Heaven and Hell, and therefore in spiritual equilibrium, which is freedom. This freedom itself is not in man, but it is one with the life which flows in.

409. 'Every servant and every freeman' (Rev.vi.15) = the natural man and the spiritual man. . . The reason the spiritual man is meant by 'a freeman,' and the natural man by 'a servant,' is that the spiritual man is led from Heaven by the Lord ; and to be led by the Lord is freedom ; and the natural man is obedient to and serves him . . . With one who is regenerate, however, the natural man is equally as free as the spiritual, because they act as one, like principal and instrumental . . .

—⁹. By these words (in John viii.) is meant that freedom consists in being led by the Lord ; and that slavery consists in being led by Hell. By 'the Truth which makes free' is meant the Divine truth which is from the Lord ; for he who receives it in doctrine and life is free, because he is made spiritual, and is led by the Lord ; and therefore it is also said . . . 'if the Son shall make you free, ye shall be free indeed ;' by 'the Son' is meant the Lord, and also the Truth.

—¹⁰. That to receive Divine truth from the Lord in doctrine and life is to be free, the Lord teaches in John xv.14-16. . . By 'friends,' here, are meant the free, because 'friends' are here opposed to 'servants ;' and that they are not servants, but friends or freemen who receive Divine truth in doctrine and life from the Lord, is taught by these words, 'if ye shall do whatsoever I command you, I no longer call you servants, but friends' . . .

412¹⁰. The Lord is present with each and all . . . and by this presence He gives them the freedom to receive Him, that is, what is true and good from Him ; and therefore if they will it from freedom, they also receive it. The reason it must be from freedom, is that the goods and truths may remain with the man, and be with him as his own ; for what a man does from freedom he does from affection ; for all freedom is of affection . . . and therefore that which is received in freedom . . . enters the will and remains.

701². In order to receive this light and this affection, there is given to man freedom of choice, which, being from the Lord, is the gift of the Lord with man, and is never taken away from him ; for this freedom is of man's affection or love, and therefore it is also of his life. Man, from freedom, is able to think and will what is evil, and also to think and will what is good. In proportion, therefore, as from this freedom . . . he

thinks falsities and wills evils . . . he is not conjoined with the Lord ; but in proportion as he thinks truths and wills goods . . . he is conjoined with the Lord . . . He is mistaken who believes that a man can do nothing for his own salvation, because the light to see truths and the affection to do them, and also the freedom to think and will them, are from the Lord, and nothing of them is from man . . .

774⁴. No man has, and no man can have, the freedom to do good from himself ; for man is only a recipient. . . In a word, freedom consists in doing good from the Lord, and slavery in doing good from self.

811¹⁸. By 'the captives' to whom He will 'preach Liberty' (Is.lxi.1) are signified those who are shut out from truths and thus from goods, to whom truths will be opened, and who will thereby be imbued with goods.

820⁷. 'To gird himself, and to walk whither he would' (John xxi.18) = to ponder freely, and to see truths, and to do them ; but 'to stretch forth the hands' = not to be in this freedom ; (for it =) not to have this power, and thus not to have the freedom to think and to see truth.

836. 'Freemen and servants' (Rev.xiii.16) = those who think from themselves and those who think from others. To think from one's self is to see from one's self whether a thing is true or false, and thus to choose the one and reject the other ; these are they who are made spiritual by the Lord, and are thus in the light of Heaven, and see and are led by the Lord ; for freedom consists in thinking and living from the Lord ; and slavery in thinking and living from Hell. That the former are 'free,' Refs. That the Lord by His Divine truth makes freemen, is stated in John (viii.32-36) ; and that the Church, when it is in faith from love, is in a free state ; and when in faith without love, is in a servile state, and that this is meant by the Lord's words in John (xxi.18), see 820.

864. The Lord draws after Him the man who, from freedom, is willing to follow ; for the Lord operates this in him, that the man should follow Him as of himself ; thus He inflows into his freedom ; and this He does for the sake of the reception and the implantation of truth and good in him . . . for everything enters man, and becomes as his own, which he receives from freedom, that is, as from himself.

900³. In temptations, man is kept in his freedom ; from which it appears as though he fought from himself ; nay, in temptations, man has spiritual freedom more strongly than he has out of them, for it is more interior. Unless man fought from this in temptations, he could not become spiritual ; for all freedom is of love ; and therefore the man then fights from the love of truth, and thus from the love of eternal life. Thus, and no otherwise, is the internal opened, and the man regenerated. Sig.

—⁴. It was from His Own power that the Lord glorified His Human . . . which could not possibly have been done if He had not been left in absolute freedom as to the Human.

— . That freedom is that which is of the love and will, and thus of the life of man. Refs.

— . That man must have freedom in order to be capable of being regenerated. Refs.

— That to compel one's self is from freedom, but not to be compelled. Refs.

— That in all temptation there is freedom, but that this freedom is interiorly with man from the Lord, whence it is that he combats and wills to overcome, and not to be overcome, which without freedom he would not do. Refs.

936². Man is set in the middle between Heaven and Hell; from Heaven goods continually flow in, from Hell evils; and as he is in the middle, he is in freedom to think goods or to think evils; this freedom the Lord never takes away from anyone; for it belongs to his life, and is the means of his reformation. In proportion, therefore, as, from this freedom, a man thinks that he will shun evils because they are sins, and supplicates the Lord for aid, the Lord removes them, and gives to the man to desist from them as of himself, and afterwards to shun them. Everyone is able, from natural freedom, to shun these same evils on account of their being contrary to human laws . . . and, in the external form, his life appears exactly like the life of him who shuns these evils on account of their being contrary to the Divine laws, but it is utterly unlike it in the internal form; for the one acts from merely natural freedom, which is from man, but the other from spiritual freedom, which is from the Lord: both act from freedom. When a man is able to shun the same evils from natural freedom, why cannot he shun them from the spiritual freedom, in which he is constantly kept by the Lord?

938². As evils belong to man's life, it follows that, from himself, man cannot possibly desist from them, for that would be from his life to desist from his life; and therefore it has been provided that he is able to desist from them from the Lord; and in order that he may be able to do this, there has been given him the freedom to think that he wills it, and also to supplicate the Lord for aid. The reason he is in freedom, is that he is in the middle between Heaven and Hell, consequently between good and evil . . .

1027². For the sake of this end (reciprocity), the Lord has imparted to man the freedom to will and act as of himself, and such freedom, that when a man is thinking what is true and doing what is good, he knows no otherwise than that it is within himself, and thus from himself. . . But, as this freedom is from the Lord, and continually from Him, man ought to make a complete acknowledgment that to think and understand what is true, and to will and do what is good, is not from himself but from the Lord.

1043². All Angels, Spirits, and men are kept by the Lord in equilibrium between good and evil, and between truth and falsity, in order that they may be in freedom, and may thus be withdrawn from evil to good, and from falsity to truth, easily and as of themselves, although by the Lord . . .

1129³. It is a law of order for man to do what he does from freedom according to reason.

1138³. This law involves the other, which is, That man has freedom; and that it must appear to him as his own; and still that he must acknowledge that it is not his own, but is the Lord's with him. This law follows from the former one because freedom makes one

with life; for without freedom man is not able to feel and perceive that life is as in him; from freedom he feels it and perceives it; for, from freedom, everything which life performs appears to man as proprium and his own; for freedom is the power to think, will, speak, and act of himself, in this case, as of himself; and is chiefly of the will, for a man says, I can do that which I will, and I will that which I can do; that is, I am in freedom. Moreover, who is not able to think from freedom that this is good and that that is evil? also that this is true and that that is false? Therefore, freedom has been given to man together with his life, and is never taken away from him; for in the same proportion that it is taken away or diminished, he feels and perceives that it is not he who lives, but another in him; and in the same proportion there is taken away and diminished the delight of all things of his life; for he becomes a slave.

1141². The third law of the Divine Providence is, That, from freedom according to reason, to think and speak what is true, and to will and do what is good, is not from man, but from the Lord; and that, from freedom, to think and speak what is false, and to will and do what is evil, is not from man either, but is from Hell . . . but the freedom itself, regarded in itself; and the faculty itself to think, will, speak, and do, regarded in itself, are from the Lord. Ex.

1145². A man Angel is in freedom . . . when he does what is good from good, and also when he is not doing evil; but a man devil is in freedom . . . when he is doing what is good from evil, and also when he is doing evil.

1148². The reason evil is imputed to man, is that there has been given him, and there is continually being given, to feel and perceive as if life were in him; and, because he is in this state, he is also in the freedom and in the faculty of acting as of himself: this faculty, regarded in itself, and this freedom, regarded in itself, is not taken away from him, because he has been born man, who is to live to eternity: it is from this faculty, and from this freedom, that he is able to receive both good and evil as from himself.

—³. But the principal fallacy into which man falls from this is, that he does not know that his freedom, and the faculty of acting as of himself, are from the influx of life from the Lord into his inmost; and that this influx is not taken away from him because he has been born man, who possesses this inmost . . . Man lives in the middle between Heaven and Hell . . . and he is constantly kept in the sense and perception of life as being from himself; and, by this, he is also constantly kept in the freedom to choose either the one or the other, and in the faculty of receiving either the one or the other . . .

1150². The third law of the Divine Providence is, That the understanding and will cannot be at all coerced, because all coercion takes away freedom from another; but that the man himself must coerce himself; for to coerce himself is from freedom. The freedom of man belongs to his will; from the will it is in the thought of the understanding; and, through this, it is in the speech of the lips, and in the action of the body.

For a man says, when he wills anything from **freedom**, I will to think this; I will to speak this; and I will to do this. From the **freedom** of the will, man has also the faculty of thinking, speaking, and acting: the will gives this faculty, because it is **free**. As **freedom** belongs to the will of man, it belongs also to his love; nothing else with man makes **freedom** but the love which is of his will. . . . Hence it is evident that **freedom** is of the will of man; that it is of his love; and that it is of his life; consequently, that it makes one with his proprium, with his nature, and with his disposition.

[E.] 1151². There is infernal **freedom** and there is heavenly **freedom**; infernal **freedom** is that in which man is born from his parents, and heavenly **freedom** is that in which man is reformed by the Lord. From infernal **freedom** man has the will of evil, the love of evil, and the life of evil; but from heavenly **freedom** man has the will of good, the love of good, and the life of good; for . . . the will, the love, and the life of man make one with his **freedom**. These **freedom**s are opposite to each other, but the oppositeness does not appear, except in proportion as a man is in the one and not in the other. But to come from infernal **freedom** into heavenly **freedom** is what man cannot do unless he coerces himself: to coerce himself is to resist evil and fight against it as of himself, but still to implore the Lord for aid; thus does man fight from the **freedom** which is from the Lord interiorly in him, against the **freedom** which is from Hell exteriorly in him. While he is in the combat, it appears to him that it is not **freedom** from which he is fighting, but as it were compulsion, because it is contrary to that **freedom** which is born with him; but still it is **freedom**, because otherwise he would not be fighting as from himself. But the interior **freedom** from which he is fighting, and which appears as compulsion, is afterwards felt as **freedom**; for it becomes as it were involuntary, spontaneous, and as it were innate; comparatively as one who compels his hand to write . . . the hand afterwards does it as it were of its own accord . . . When a man has coerced himself contrary to the infernal **freedom**, he then sees and perceives that the infernal **freedom** is slavery, and that the heavenly **freedom** is real **freedom**, because from the Lord.

1152³. When a man forces himself away from evils, he then purifies his internal; and when this is purified he does what is good from **freedom**, and does not force himself to do it; for in the same proportion that a man forces himself away from evil, he comes into heavenly **freedom**; and from this **freedom** comes all the good which is really good.

1155⁴. If man could be reformed by miracles and visions, everybody in the world would be reformed; (but) it is a sacred law of the Divine Providence, that the internal **freedom** should not have the least violence done to it; for, through this, the Lord enters into man, even into Hell, where he is; and, through it, He leads him while there, and, if he is willing to follow, leads him out thence, and introduces him into Heaven, more and more closely to Himself. In this way and in no other is man brought out of infernal **freedom**, which, regarded in itself is slavery, because it is from Hell, and is brought into heavenly **freedom**, which is real **freedom**, and, by degrees, he becomes more free, and at last most

free, because from the Lord, who wills that man should not be in the least coerced. Neither does the **freedom** of man's spirit ever have violence done to it for the sake of this end, that his evil both hereditary and actual may be removed. . . . For miracles and visions persuade and compel to belief, and thus send the thoughts as it were bound to prison; and thus, **freedom** being taken away, there is no opportunity to remove evils from within. . . . and so the evils remain shut in; and, from their own infernal **freedom**, which they love, they continually act against those truths and those goods which the miracles and visions have impressed, and at last dissipate them. . . .

1168². In proportion as a man is removed from evils . . . he enters into goods . . . and then . . . his **freedom** is inverted. . . . His **freedom**, which before was the **freedom** to think and to will evil, becomes the **freedom** to think and to will good, which, in itself, is real **freedom**. When a man is in this, he then for the first time knows what **freedom** is, but not before, because from the **freedom** of evil he had felt the **freedom** of good as slavery; whereas, now, from the **freedom** of good he feels the **freedom** of evil as slavery; as, indeed, in itself, it is.

1174². Through the Societies (which are around his spirit) man, that is, his mind, walks **free**, although he is bound; and the Lord leads him; nor does he make a step into which and from which he is not led: and He gives continually, that the man does not know otherwise than that he goes from himself, in full **Freedom**. If the affection is evil, he is carried about through infernal Societies. . . . but still the Lord leads him as it were by the hand, permitting, and withdrawing so far as from **freedom** he is willing to follow. . . . In this and in no other way can man be led from affection into affection, in **freedom**, and as from himself. . . .

J. (Post.) 269. They do not tolerate in the city (London) any ruler who . . . commands them what to do: they want to be in full **Freedom**.

346. To do what is good from obedience is not from **freedom**, because it is not from affection.

D. Wis. xii. 4³. Men and Angels are nothing but receptacles; although, in the **freedom** in which they are kept by the Lord, they appear as if they were not receptacles: but still they are so, both the good and the evil; for the **freedom** in which they are kept is also from the Lord.

Free. See under VOTIVE.

Free Will. *Libera arbitrium.*

See under CHOOSE.

A. 9591. From these things it may be evident what **free will** is; namely, that it is to do what is good from the will or from the will-*voluntate*; and that those are in this **freedom** who are led by the Lord.

W. 117. Some suppose that Adam was in such **freedom** or **free will**, that he was able to love God and be wise from himself; and that this **free will** was destroyed in his descendants. But this is an error.

R. Pref. V^e. (The Roman Catholic doctrine is) that after the sin of Adam **free will** was not lost and extinguished. . . .

IXa. (The Reformed doctrine) concerning **free will**. They make a distinction between the state before the fall, after the fall, after the reception of faith and renovation, and after the resurrection. That since the fall man is entirely incapable of beginning, thinking, understanding, believing, willing, operating or co-operating anything from his own strength in spiritual and Divine things; or of applying or accommodating himself to grace; but that his natural **will** is only to those things which are contrary to God . . . and therefore in spiritual things man is like a stock; but that still he has the capacity, not active but passive, whereby he can be turned to good by the grace of God. That nevertheless there remains in man since the fall the **free will** to be able or not to be able to hear the Word of God; and that thus a spark of faith may be kindled in his heart, which embraces the remission of sins for Christ's sake, and imparts consolation. That nevertheless the human will has freedom to perform civil righteousness, and to make choice of such things as are within the province of reason.

M. 437. The equilibrium between these spheres is spiritual equilibrium, because it is between good and evil: from this equilibrium man has **free will** . . .

B. 6. (The Council of Trent) concerning **free will**. That **free will** is by no means destroyed by Adam's sin, although it is debilitated and warped thereby . . . Whoever shall say that the **free will** of man, when moved and stirred up by God, cannot at all co-operate by concurring with God . . . or that he cannot dissent if he would . . . let him be accursed.

15. Concerning **free will**, from the *Formula Concordiæ*. That man has not the smallest degree of ability in spiritual things. . . That still man has a locomotive power by virtue whereof he can . . . attend public worship, and hear the Word; but that in his private thoughts he despises it as a foolish thing; and . . . is worse than a stock, unless the Holy Spirit is efficacious in him. . . That in his conversion man is merely a passive subject, and . . . does not at all co-operate with the Holy Spirit. That since the fall man retains . . . the faculty of knowing natural things, as also **free will** in some measure to choose natural and civil good . . . T. 464.

28. As regards **free will** in conversion . . . it appears as if the sentiments (of the Reformers and Roman Catholics) were entirely opposite to each other; but that still they accord together, may be seen if we duly consider and compare the passages transcribed from the Council of Trent, with those from the *Formula Concordiæ*: for in Christian countries all are baptized, and therefore are in a state of **free will**, so as to be enabled not only to hear the Word of God, but likewise to assent to it, and embrace it by faith; consequently no one in the Christian world is like a stock.

T. 24². For man has **free will** to procure for himself Knowledges . . .

69³. Every man, so long as he lives in the world, walks in the middle between Heaven and Hell, and thus is in equilibrium, and so in **free will** to look upwards to God or downwards to Hell.

74³. God is perpetually present, and continually . . . acts upon man, and also touches his **free will**; but never does violence to it; for if he were to do violence to man's **free will**, there would perish the dwelling of man in God, and there would be only that of God in man . . .

110⁶. From this perpetual influx from the Lord it appears to man as though he were active from himself; and because it is so he has **free will**, which has been given him in order that he may prepare himself to receive the Lord; and thus for conjunction, which is not possible unless it is reciprocal; and it becomes reciprocal when man acts from his freedom, and yet by faith attributes all activity to the Lord.

185⁶. (The preacher in the frigid zone said) From the heap of mysteries I will produce still one more, which is, that man has not a grain of **free will** in spiritual things; for our primates . . . assert, that in regard to the things which belong to faith and salvation . . . a man has no power to will, think, or understand, nor even to accommodate and apply himself to the reception of them . . .

362². Nevertheless (the things which flow into man from without) are imputed to him as his own, on account of the **free will** in which are his will and thought . . .

371³. It is to be lamented that the reciprocal conjunction of the Lord and man . . . is unknown in the Christian Church. The reason it is unknown is the hypotheses concerning faith and **free will**. . . The hypotheses concerning **free will** are that man has not so much as a grain of **free will** in spiritual things.

—⁶. The reciprocal conjunction of the Lord and man . . . is a mutual conjunction, not effected by action and reaction, but by co-operations; for the Lord acts, and man receives the action from the Lord, and operates as from himself; yes, from himself from the Lord. This operation of man from the Lord is imputed to him as his own, because he is constantly kept by the Lord in **free will**. The **free will** thence resulting is, that man is able to will and that he is able to think from the Lord, that is, from the Word, and also that he is able to will and to think from the devil, that is, contrary to the Lord and the Word. The Lord gives man this freedom, in order that man may conjoin himself reciprocally . . .

429. The benefactions and the obligations of charity are distinguished from each other, as are the things which take place from **free will**, and those which take place from necessity.

463. On **Free Will**. Chapter.

465. These are the precepts, tenets, and decrees of the present Church concerning man's **free will** in spiritual things and in natural things . . . They are adduced in order that the precepts, tenets, and decrees of the New Church on the same subject may more evidently appear . . .

466. That the two trees placed in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify that **free will** has been given to man in spiritual things. Gen.art.

469. Why did not Jehovah remove that fruit from Adam's reach? . . . My friend, God did not do so,

because if He had He would have taken away **free will** from man ; and yet it is from this that man is man, and not a beast.

[T. 469]^e. (In spite of hereditary evil) everyone is left to his own **will**.

475. That so long as he lives in the world, man is kept in the middle between Heaven and Hell, and therein in spiritual equilibrium, which is **free will**. Gen.art.

— The origin of **free will** is in the Spiritual World, where the mind of man is kept by the Lord.

477. The sole reason why man is kept in (the World of Spirits), and continually in the middle of it, is that he may be in **free will** in spiritual things . . .

478. This spiritual equilibrium, which is **free will**, may be illustrated by natural equilibriums. Examps.

479. From the permission of evil, in which is the internal man of everyone, it evidently appears that man has **free will** in spiritual things. Gen.art.

480. The particular things which prove that man has **free will** in spiritual things equally as in natural things, are innumerable. Examps.

— Could you think at all without **free will**? In your speech, in your prayers to God, in your preachings, and in your hearings, does not **free will** in all these things bear along every iota? In fact, without **free will** even in the smallest particulars, you would not breathe any more than a statue, for the breathing follows the thought and the derivative speech at every step. I say no more than a statue, and not than a beast, because a beast breathes from natural **free will**, but a man from **free will** in natural and at the same time in spiritual things . . .

481. It is not denied that man has **free will** in natural things ; but man possesses this from his **free will** in spiritual things ; for the Lord flows in with every man with Divine good and Divine truth from what is higher or more interior . . . and in order to his reception of these things and his acting from them, He gives him ability and will, which He never takes away from anyone. From this it follows that it is the perpetual will of the Lord that man should receive truth and do good, and thus become spiritual . . . but to become spiritual without **free will** in spiritual things, is (utterly) impossible.

—². One of those who are in Hell . . . was told that he was able to will (truth) ; at which he wondered, and said he was not ; whereupon the Angels inspired his understanding with the glory of reputation . . . on receiving which he willed . . . From this it is evident that man is man from his **free will** in spiritual things ; and that without it he would be a stock . . .

482. That man would have no **free will** in civil, moral, and natural things, if he had not any **free will** in spiritual things, is evident from the fact, that spiritual things, which are called theological, reside in the highest region of the human mind . . . below them are civil, moral, and natural things, which, in man, receive all their life from the spiritual things which are seated above them ; and as life flows in from the highest things from the Lord, and the life of man is the ability freely to think, will, and thence speak and do, it follows that

his **free will** in political and natural things is from this and no other source. From this spiritual freedom man has a perception of what is good and true, and of what is just and right in civil things, which perception is the understanding itself in its essence. Man's **free will** in spiritual things is comparatively like the air in the lungs . . . It is also like the blood in the heart . . . It is also like a body in motion, which is also carried along while the endeavour is in it . . . So, also, is it with the **free will** in which is the will of man. Both together, **free will** and will, in man, may be called living endeavour ; for when will ceases action ceases, and when **free will** ceases will ceases. If spiritual freedom were taken away from man, it would be like the wheels being taken away from machines, and the sails from windmills and ships. In fact it would be as it is with a man who loses his breath at the moment of death ; for the life of man's spirit consists in his **free will** in spiritual things. The Angels bemoan themselves when it is merely mentioned that at the present day this **free will** is denied by many ministers of the Church ; and they call the denial of it raving upon raving.

483. That without **free will** in spiritual things, the Word would not be of any use, consequently the Church would not be anything. Gen.art. 484.

485. That without **free will** in spiritual things, man would have nothing by which he could reciprocally conjoin himself with the Lord ; and consequently there would be no imputation, but mere predestination, which is detestable. Gen.art.

489. That without **free will** in spiritual things, God would be chargeable as the cause of evil, and thus there would be no imputation. Gen.art.

— To prevent man from entering into a participation of merit with the Lord, (the Council of Nice) deprived him of all **free will** in spiritual things . . . From this have sprung direful heresies, one after the other . . .

—². It may be thought that the **free will** given to man in spiritual things was the mediate cause of evil ; consequently, that if such **free will** had not been given to him, man would not have transgressed. But, my friend, pause awhile, and consider, whether any man, to be man, could have been created without **free will** in spiritual things : if that were taken away from him, he would no longer be man, but only a statue. What is **free will** but the ability to will and act, and to think and speak to all appearance as of himself ?

490. The reason God did not create evil, because He had endowed man with **free will** in spiritual things, and that He never inspired any evil into him, is that He is good itself ; and in this God is omnipresent . . .

—^e. From what has been said, it is evident that every man is predestinated to Heaven . . . but that man consigns himself to Hell from the abuse of his **free will** in spiritual things ; by which he embraces such things as exhale from Hell ; for every man is kept in the midst between Heaven and Hell, in order that he may be in equilibrium between good and evil, and thus in **free will** in spiritual things.

494². In the highest region of the mind principally resides man's **free will** in spiritual things ; and from

this descends all the freedom which man has in natural things ; and as the origin of it is there, it communicates with all the **free wills** in natural things . . . But if anyone denies **free will** in spiritual things . . . he makes for himself another fountain . . . and changes spiritual freedom into merely natural freedom, and at last into infernal freedom . . .

497. That the will and understanding of man are in this **free will** ; but that the commission of evil, in both worlds . . . is restrained by laws . . . Gen.art.

— . Every man may know that he is in **free will** in spiritual things, by merely observing his thought . . . If this freedom were taken away from man for a single moment, would not his thought come to a stand . . . And therefore, my friend, if you like, by merely observing your thought, you can reject . . . that absurd and harmful heresy, which, at the present day, has induced a lethargy in Christendom . . .

—². The following are the causes why this **free will** resides in the will and understanding of man. Enum.

—³. Man is in the middle between Heaven and Hell . . . and hence has **free will** in spiritual things . . . but so long as man lives in the world, he is as to his spirit in equilibrium between Heaven and the world, and is little aware that in proportion as he recedes from Heaven and accedes to the world, he in the same proportion accedes to Hell. This he is unaware of and yet is not unaware of, to the end that in this also he may be in freedom, and be reformed.

—⁵. All the judgment which man possesses after death depends on the habitual use of his **free will** in spiritual things.

498. It results that the **free will** itself in spiritual things resides in all its perfection in the soul of man, and from thence, as a vein into a fountain, it inflows into his mind, into its two parts, which are the will and the understanding ; and through these into the senses of the body, and into the speech and actions. . . It is this freedom of man through which, in which, and with which the Lord is present in man . . .

—^e. All these (evils) can only be removed by the true use of **free will** in spiritual things, which consists in fixing the thoughts on the state of life after death.

499. Unless there were a certain **free will** in all created things, both animate and inanimate, there could not be any creation ; for, as to beasts, without **free will** in natural things, they would have no choice of food . . . nor any procreation or preservation of their offspring . . .

—². Unless there were something analogous to **free will** in the soil of the earth, in the seed cast into it, and in all things of the tree thence produced, in its fruits, and again in the new seeds, there would not be any plant.

— . If there were not something analogous to **free will** in every metal, and in every stone both noble and ignoble, there would not be any metal, nor stone, nor even a grain of sand. For all these in freedom absorb the ether, and breathe forth their native exhalations . . .

—^e. Since, therefore, freedom has been implanted in all created subjects, in each one according to its nature, how much rather ought man to be endowed with **free will** according to his nature, which is to be

spiritual. Hence it is that **free will** in spiritual things has been given to man from the womb to the oldest age at which he arrives in the world, and afterwards to eternity.

500. That if man had not **free will** in spiritual things, everybody in the whole world could be brought to believe in the Lord in a single day ; but that the reason why this cannot be done is that that which is not received by man from **free will** does not remain. Gen.art.

— . It is a primary thing of order that man should be an image of God . . . but without **free will** in spiritual things, by which man is able to turn himself to God, and to reciprocally conjoin himself with Him, it would be in vain . . .

—². If man could have been created without **free will** in spiritual things, what would have been more easy for the omnipotent God than to bring everybody in the whole world to believe in the Lord ?

501. The reason why miracles do not take place at this day, as before, is that they compel, and take away **free will** in spiritual things . . .

—³. There is also this especial reason why miracles do not take place at the present day : the Church has taken away from man all **free will**, by decreeing that he cannot contribute anything whatever towards the reception of faith, towards conversion, or, in general, towards salvation. The man who believes these things becomes more and more natural . . . (and) the higher region of the mind, where **free will** in spiritual things primarily resides, is closed up . . .

502^e. There is an order in which man has been made, which is, that from **free will** in spiritual things shall depend his blessing or his curse ; for . . . without **free will** man could not have been created, nor even a beast, bird, or fish ; but beasts are in natural **free will** only ; whereas man is in natural **free will** and at the same time in spiritual **free will**.

503. A meeting was convened in the Spiritual World to deliberate about man's **free will** in spiritual things. There were present the learned from all quarters . . . All who were present at that meeting were full of confirmations in favour of the utter impotence of man in spiritual things, and thus were ridiculers of his **free will** in them.

—². One of them started up and declaimed as follows :—A man has no more **free will** in spiritual things than Lot's wife had after she was turned into a pillar of salt ; for if he had any more **free will** than this, he would forsooth, from himself lay claim to the faith of our Church, which is, that God the Father gives that faith gratis . . .

— . After him, another started from his seat, and said, A man has no more **free will** in spiritual things than a beast . . . for if he possessed it, he would do good of himself . . .

—³. After him, one leapt up from his chair, and raised his voice in the midst, saying, that man has no more **free will** in spiritual things, even in discerning them, than has an owl in the day time . . . (otherwise) he would believe that he could regenerate and save himself . . .

[T. 503]³. Then, in heat . . . I went on to say, If man had no **free will** in spiritual things, what would he be but a brute? Is it not by means of this that man is raised above brute beasts? . . . What is more frequently said and commanded in the Word, than that man must love God and his neighbour? and also that he must believe? and that he will receive life and salvation according to his love and belief? Who is there that has not the capacity to understand and do the things which are commanded in the Word and in the decalogue? How could God have prescribed and commanded such things for man, unless the capacity had been given him? . . .

504. I saw two Spirits . . . one of whom loved what is good and true . . . and the other what is evil and false. . . From the tones of their voices and answers I gathered that both of them were able to perceive Truths, to acknowledge them when perceived, thus to think from the understanding, and also to determine intellectual things at pleasure, and voluntary things as they would, and therefore that both were in the same **free will** as to rational things. I observed further, that from this freedom in their minds there appeared a lucidity extending from the first sight which was that of perception to the last sight which was that of the eye. But when he who loved what is evil and false was left to himself, and was thinking, I noticed that as it were a smoke from Hell ascended, and extinguished the lucidity which was above the memory, and occasioned a thick darkness there, like that of midnight; and also that that smoke, being kindled, burned like a flame, and illuminated the region of the mind which was below the memory, from which he thought enormous falsities from the evils of the love of self. But when the other Spirit, who loved what is good and true, was left to himself, I saw as it were a gentle flame flowing down from Heaven, which illuminated the region of his mind above the memory, and also the region below it even to the eye; and that the light from that flame shone brighter and brighter, in proportion as, from the love of good, he perceived and thought truth. From these sights it was evident to me that every man, both evil and good, possesses spiritual **free will**; but that Hell sometimes extinguishes it with the evil, and that Heaven exalts and kindles it with the good.

—². After this, I spoke to both of them, and first with him who loved what is evil and false. . . When I mentioned **free will**, he took fire, and said, Oh what insanity it is to believe that man possesses **free will** in spiritual things! . . .

—⁴. I afterwards spoke to the other Spirit . . . and when I mentioned **free will**, he said, What insanity it is to deny **free will** in spiritual things! . . . Was not freedom given to Adam to eat of the tree of life, and also of the tree of the knowledge of good and evil? And as from his freedom he ate of the latter tree, a smoke from . . . Hell entered his mind, on account of which he was cast out of paradise . . . and still he did not lose **free will**; for it is written that the way to the tree of life was guarded by a cherub, without which precaution he might still have wanted to eat of it.

—⁵. The Spirit who loved what is evil and false then said . . . God alone is alive and consequently

active; and man from himself is dead, and consequently merely passive; how then can such a being . . . take to himself something that is alive and active? To this I replied, Man is an organ of life, and God alone is life; and God infuses His life into the organ and each thing which belongs to it, as the sun infuses its heat into a tree and each thing which belongs to it; and God gives that man should feel this life in himself as his own . . . to the intent that man may live as of himself, according to the laws of order . . . and may thus dispose himself to receive the love of God: nevertheless God with His finger perpetually holds the perpendicular tongue which is over the balance, and governs it; but He never does violence to **free will** by using compulsion. (Further ex.) Man has **free will** from this, that he feels the life in himself as his own; and God leaves man so to feel in order that conjunction may take place, which is not possible unless it is reciprocal; and it becomes reciprocal when man acts from freedom altogether as from himself. (Otherwise) man would not have been man, neither would he have had eternal life; for reciprocal conjunction with God causes man to be man and not a beast; and also causes him to live after death to eternity: **free will** in spiritual things effects this.

516^e. (Mere oral confession of being a sinner) is founded upon this also, that there is no **free will** in spiritual things.

580³. The Lord with His Divine good and truth is present with every man; from this everyone has his life, and from this he has the faculty to understand and to will, and, with these, **free will** in spiritual things.

615. That regeneration is not possible without **free will** in spiritual things. Gen.art.

617. The man who believes regeneration to be possible without any **free will** in spiritual things, thus without co-operation, becomes as to all the truths of the Church as cold as a stone; or, if he is warm, he is like a fire-brand burning on a hearth, which blazes up from the combustibles it contains, because he blazes up from concupiscences. (His quality shown by comparisons.)

Ad. 43. The **free will** of Adam.

E. 774⁴. They say, That by the fall of Adam **free will**, which is the freedom to do good of one's self, was lost. Refuted. J.(Post.)221.

Inv. 6. That miracles close up the internal man, and take away all **free will**, by which and in which man is regenerated; and **free will** is properly of the internal man.

26. Man is only an organ of life; and is in the middle between Heaven and Hell; and is thus in equilibrium or **free will**.

Coro. 27. Adam's having been permitted to eat of every tree of the garden, except the tree of the knowledge of good and evil, = **free will** in spiritual things; for all things of the garden = spiritual things; for without **free will** in these things, man could not possibly progress into light, that is, into the truths and goods of the Church, and procure for himself life . . .

28. Without this **free will** man would not be man, but only a figure and a phantom; for his thought would

be devoid of reflection, thus of judgment . . . and his will would be devoid of determination, thus would be no more active to what is just or unjust than a grave stone beneath which lies an inanimate body. That the life of man after dead, and the immortality of the soul, is from the gift of this free will; and that 'the likeness of God' is it, has been confirmed in the work itself.

—². (Without free will in spiritual things) man, that is his mind, would be like a sponge, which absorbs water plentifully, but is not able to empty it out, which causes both the water and the sponge to go bad. . . Moreover, in each and all things of the Church, man would be more blind than a bird of night in the light of day . . .

—^e. Free will in spiritual things is derived from this, that man walks and passes his life in the middle between Heaven and Hell; and that Heaven operates into him from above, but Hell from below; and that the option to turn either to higher or to lower things has been given to man; thus either to the Lord or to the devil.

29². After childhood, the spiritual mind is gradually opened; for there is given to every man from birth the faculty, and afterwards the power, to procure for himself stairs by which he ascends and speaks with the master and mistress, and afterwards descends and carries out their behests: this power is given to him by means of the gift of free will in spiritual things.

Freely. *Gratis.*

A. 5649. Truth in the exterior Natural appears to be given freely. Sig. and Ex. 5657.

—³. When he reflects, he perceives that (all this knowledge and intelligence) is given him by the Lord through that angelic Society, freely.

—⁴. In the other life, they perceive what is given them freely.

5664^a. They are given him freely by the Lord, every moment . . .

8976. 'In the seventh year he shall go out free for nothing' (Ex.xxi.2)=a state of confirmed truth without his works. . . 'For nothing'=without their works.

—². The same is signified by 'freely' in, 'I will give . . . of the fountain of the water of life freely' (Rev. xxi.6); and in, 'Let him take the water of life freely' (Rev.xxii.17).

9005. 'She shall go out free without money' (Ex.xxi. 11)=alienation therefrom without truth conjoined therewith.

H. 190. The houses in which the Angels dwell . . . are given them by the Lord, freely . . .

266^e. All these things come from the Lord freely; they are clothed freely, they are fed freely, they dwell in houses freely. 393^e. W.334. E.1226². D.Love xii².

R. 889. 'To give freely' (Rev.xxi.6)=from the Lord, and not from any self-derived intelligence of man.

956. 'Whosoever will, let him take the water of life freely'=that he who from love is willing to learn truths and appropriate them to himself, will receive them from the Lord without his own works.

E. 328¹⁶. 'To be sold for nought' (Is.lii.3)=to estrange

one's self and to renounce falsities from self or from proprium.

840². That they should be given freely by the Lord. Sig.

Freeze. See FROST.

Frenzy. *Phrenesis.* M.252. T.4.

Frequent. *Frequentare.*

Frequent. *Frequens.*

Frequenting. *Frequentatio.*

A. 831. They had frequented churches. 1094. 1175². R.659^e. D.5792³.

1063^e. Provided he frequents sacred things. D.4854. 4327. By frequent use.

8253. To frequent places of worship. 8762. H.222. Life 25. R.859².

358. To frequent places of amusement.

T. 699². They frequent the Holy Supper from their youth.

D. 1692. Like others, they frequent divine worship.

2777^e. They had frequented a place of worship.

2778. What is the use of the frequenting of preachings, and of the Holy Supper, merely as a ritual?

Friend. *Amicus, Amica.*

Friendship. *Amicitia.*

Friendly. *Amicus, Amice.*

A. 51². The spiritual man . . . is also called 'friend': —'Ye are My friends if ye do whatsoever I command you' (John xv. 14, 15).

1114. Thus not only is it permitted to meet friends after death—who for the most part find each other out—but also others who have been held in esteem.

1125. They who had been of the Church Enos . . . perform offices of friendship to those who come to them; but it was evident that their charity was the charity of friendship.

1158². Islands=those things within the Church which are somewhat remote from charity, as are friendships and civilities: friendship is not charity; still less is civility; but they are a degree below charity: the more, however, that they derive from charity, the more sincere they are.

1517. I smelt a vinous odour, and was informed that it came from those who flatter from friendship, from an allowable love.

1880². It has sometimes happened that some (Spirits and Angels) have seen, through me, the friends which they had had in the life of the body . . .

2184^e. The good of the Natural is the delight which is perceived from charity, or from the friendship which is of charity.

3875². Mutual love differs from friendship in this, that mutual love regards the good which is in a man . . . whereas friendship regards the man; and it, too, is mutual love when it regards a man from good or for the sake of good; but when it does not do so from good or for the sake of good, but for the sake of self which it

calls good, then **friendship** is not mutual love, but approaches the love of self, and in the same proportion it is opposite to mutual love.

[A.] 4054. There are Societies which have no end of use, but merely to be among their **male** and **female friends**; in pleasures and in complete self-indulgence . . . the number of the Societies of such Spirits at this day is incredible. The moment they approach, their sphere . . . extinguishes in others the affections of truth and good; and when these affections have been extinguished, the Spirits are in the pleasure of their **friendship**. They are obstructions of the brain, and induce therein stupidity. A number of Societies of such Spirits have been with me; and their presence was perceived from a dulness, languor, and deprivation of affection. . . They are curses and pests, although in civil life, when they were in the world, they appeared to be good, delightful, polite, and clever; for they are skilled in what is becoming, and in insinuating themselves thereby, especially into **friendship**. What it is to be a **friend** to good, or what the **friendship** of good is, they know not, and do not want to know. A state of sadness awaits them; at last they live in squalor, and in such stupidity, that scarcely anything human, in respect to apprehension, is left them.

4121^e. In the other life . . . the affections appear as in clear day, even the quality of the affection which one has had for another . . . and therefore they who have been discordant in mind are dissociated; and then there is obliterated on both sides all brotherhood and all **friendship** which had been of the external man, and there remains that which is of the internal man.

4211. 'Brethren'=those who were conjoined in a covenant, that is, in **friendship**.

4212. 'And they did eat bread,' in the external sense, = . . . **friendship**.

4327^e. They put on a **most friendly** expression . . . and yet are the most bitter enemies. D.2856.

4804. There are very many Societies in the other life which are called Societies of **friendship**, being constituted of those who in the life of the body have preferred the delight of social intercourse to every other delight; and who have loved those with whom they have had social intercourse, without caring whether they were good or evil, provided they were agreeable; thus who have not been **friends** to what is good or to what is true. They who have been of this character in the life of the body, are of the same character in the other life; they adjoin themselves from the mere agreeableness of social intercourse. A number of such Societies have been with me, but at a distance . . . It was given to notice their presence by a torpor and dulness, and by the deprivation of the delight in which I was . . . for wherever they come they take away the delight from others, and . . . appropriate it to themselves . . . From this it has been given to know what great injury is done to the spiritual life of man by **friendship**, if the person is regarded and not what is good. Everyone may indeed be **friendly** to others, but still he must be **most friendly** to what is good. D.4243, Ex. 4439.

4992^e. To do good to a **friend**, of whatever quality he

may be, if only he is a **friend**, is natural and not spiritual; but to do good to a **friend** for the sake of the good in him, and still more to hold good itself as the **friend** to which one does good, is spiritual natural; and when a man is in this he knows that he transgresses if he does good to a **friend** who is evil; because then, through him, he does evil to others.

5060. They who lay an ambush by means of **friendship** and kind offices. Des.

5132^e. There is sometimes an appearance of mercy with the evil who are in no charity, but it is pain on account of what they themselves suffer; for it is shown towards their **friends** who make one with themselves, and 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 itself; thus except the **friends** who make one with itself.

5180^e. The modest Spirits of this province are they who have longed to know the thoughts of men, in order to allure and bind them to themselves . . . The end in view is social intercourse and **friendship** . . .

5388^e. Flatteries differ according to the ends in view; for if the end is **friendship**, or the pleasure of social intercourse . . . it is not so evil.

5764. The union and **friendship** of the infernal Societies is that of robbers.

6667. The love of the neighbour which they appear to have is nothing but the love of self; for . . . in proportion as anyone does not favour them . . . he is rejected; and if he had previously been a **friend**, he is hated in the same proportion; such things are latent in the love of self; nor do they manifest themselves in the world, but in the other life, where they break forth.

6893^e. In the other life . . . when anyone is thought of intensely, he is presented to view; hence it is that **friends** meet there; and also enemies.

7363. (In Mars) the inhabitants consociate with such as agree in mind . . . they are then at once **friends**.

8622^e. In externals they had appeared as . . . **friends**; and also as Christians as to speech . . . but inwardly they were deceitful tigers.

9104. Conjunction is effected by a state of desiring to speak to another; hence it is that in the other life those meet, who in the world had been in any conjunction either by love or by **friendship**, or by reverence, when they long for it; but they are afterwards disjoined according to the dissimilitudes of the state of life.

9139^e. 'I will sing to my Beloved a song of my **Friend** touching his vineyard' (Is.v.1). . . Here the Lord is spoken of, who is 'the Beloved,' and 'the **Friend**.'

H. 494. As the spirit of a man when recently from the world is of this nature, he is then Known by his **friends** . . . For Spirits perceive this, not only from his face and speech, but also from the sphere of his life . . . Everyone there, when he is thinking about another, presents to himself his face in thought, and at the same time also a number of things which belong to his life; and when he does this, the other becomes present, as if he had been sent for and summoned. . . Hence it is that

all, on their first arrival in the other life, are recognized by their **friends**, their relatives, and all who had known them in any way; and also that they speak together, and are afterwards consociated according to their **friendship** in the world. I have frequently heard that those who have come from the world, have rejoiced at seeing their **friends** again; and that their **friends** in turn have rejoiced that they had come to them.

574². When a Spirit of his own accord . . . directs his course to his own Hell . . . he is at first received in a **friendly manner-amice**, and is thus led to believe that he has come among **friends**. But this lasts only for some hours . . .

Life 69. A new-born child is kept in a state of external innocence; after a little, in a state of external charity; and then in a state of external **friendship**.

F. 21. Many say, I love him because he loves me and does good to me; but still, to love him merely on this account is not interiorly to love him, unless he is in good, and, from this, he loves his good. The latter is in charity, but the former is in **friendship** which is not charity. He who from charity loves the neighbour, conjoins himself with his good, and not with his person, except in so far and for so long as he is in good. This is spiritual; and he loves the neighbour spiritually. But he who loves another from **friendship** alone, conjoins himself with his person, and then at the same time with his evil. After death, the latter can scarcely be separated from the person which is in evil, but the other can.

42. The Angel said . . . **Friend**, who art thou? 43. T. 391.

43^e. The Angel of Heaven then looked at him, and said, My **friend**, come with me, and dwell with us.

P. 338⁴. Everyone (there) is his own love, and no one can live with any but those who are in a like love . . . Hence it is that after death everyone comes into the society of his own, who are those who are in a like love, and that he Knows these as his connections and as his **friends**; and, wonderful to say, when he meets and sees them, it is as if he had Known them from infancy: it is spiritual relationship and **friendship** which effects this.

R. 875. These two Angels, when they lived in the world, had been conjoined in interior **friendship**; but now one was in the eastern, and the other in the southern Heaven . . .

914^e. My friend . . . T. 173². 177^e. 484². 489. —². 497. 502². 521. 535². 590^e.

M. 557. From this they have a chaste love of the sex, which, regarded in itself, is interior spiritual **friendship** . . .

155a². Wives are as it were burning zeals for the preservation of conjugal **friendship** and confidence . . .

162. The love which is of the spirit, and from the spirit of the body, is insinuated into the souls and minds of married partners together with **friendship** and confidence; and when these two things conjoin themselves with the first love of marriage, marriage love is the result, which opens their bosoms and inspires into them

the sweetnesses of love; and this more and more intimately, in proportion as these two things join themselves to the primitive love; and that love enters into them, and they into it.

164. The virtues which pertain to the moral wisdom of the men are . . . called . . . **friendship**, etc.

180. That the states of (love truly conjugal) are . . . inmost **friendship**, etc.

—^e. Innocence and peace belong to the soul; tranquillity to the mind; inmost **friendship** to the breast; full confidence to the heart . . .

183⁷. These heavenly nuptial sports, in the soul, are not at all perceived by man; but they thence insinuate themselves into the interiors of the mind under the appearance of peace and innocence; into the exteriors of the mind under the appearance of blessedness, happiness, and delight; into the bosom under the appearance of the deliciousness of inmost **friendship** . . .

214. That with those who are in love truly conjugal, the conjunction of minds increases, and therewith **friendship**; but that with those who are not in conjugal love, they both decrease. Ex.

—². The reason this conjunction increases in proportion as **friendship** conjoins itself with love, is that **friendship** is as it were the face of that love, and is also as it were its garment; for it not only adjoins itself to the love as a garment, but also conjoins itself with it as a face. The love which precedes **friendship** is similar to the love of the sex, which, after the marriage vow, departs; whereas love conjoined with **friendship** remains after the marriage vow, and is also rendered stable. It likewise enters more interiorly into the bosom; **friendship** introducing it, and making it truly conjugal; and then this love makes this its **friendship** also conjugal; which differs greatly from the **friendship** of every other love; for it is full. The contrary takes place with those who are not in marriage love . . . With them, the first **friendship**, which had been insinuated at the time of betrothal, and afterwards during the honeymoon, recedes more and more from the interiors of the mind, and from these it successfully departs at last to the cuticles; and, with those who think of separation, it goes away altogether . . .

216⁴. They who are in love truly conjugal have regard to what is eternal; and if this idea escapes from their inmost thoughts, they are disinclined as to marriage love, however they may not be so as to **friendship**; for **friendship** dwells in externals, but marriage love in internals.

231. A company consisting of such as in the world had been judges influenced by **friendship** and by gifts. Des.

—⁴. If you take away **friendship** for some one, these judges sit mute like statues. . . They see nothing except what belongs to their **friend**. . . We in Heaven regard them as monsters, whose heads are constituted of things belonging to **friendship** . . . and the soles of their feet of those which belong to justice.

248^e. After a tacit agreement between (married partners, one of whom domineers, and the other is a slave), it appears as if marriage love had become **friend-**

ship; but the difference between conjugal and servile **friendship** in marriages is like that between light and shade . . .

[M.] 271. On the causes of apparent love, **friendship**, and favour in marriages. Chapter.

—e. As it is out of their power to prevent internal disagreements, it is enough for them, by apparent loves and favours, from conscience to allay the disagreeables which arise: hence, also, **friendship** is able to return, in which marriage love lies concealed on the part of such, although not on the part of the other.

273³. It frequently happens there, that **friends** meet after death, and recollect their **friendships** in the former world; and they then believe that they will consociate in a life of **friendship** as before; but when this consociation, which is of the external affections only, is perceived in Heaven, a separation takes place according to their internal affections . . .

278. That from this there is apparent love, apparent **friendship**, and favour between married partners. Ex.

—e. From this . . . external **friendship** appears like internal **friendship**.

290. That if favour does not cease with the wife, when faculty ceases with the man, there may exist a **friendship** resembling conjugal **friendship** when the parties grow old. Ex.

291. That there are various kinds of apparent love and **friendship** between married partners, one of whom has been subjugated . . . Ex.

—e. Such (domineering) men have no **friendship** of love except what is infatuated; and such (domineering) wives are in the **friendship** of spurious love, from lust.

333. That it is only with one wife that love truly conjugal is possible, consequently **friendship**, confidence, and potency truly conjugal . . . Ex.

334. As love truly conjugal conjoins the souls and hearts of two persons, it is united also with **friendship**, and, through this, with confidence, and it makes both conjugal, and so exalts them above other **friendships** and confidences, that as this love is the love of loves, so also is this **friendship** the **friendship** of **friendships** . . .

355⁶. Hence also love together with its inmost **friendship** with the wife, and wisdom together with its happiness with the husband, are perennially increasing, and this to eternity. This is the state of the Angels.

T. 446. That the **friendship** of love, attached to a person irrespective of what he is as to his spirit, is detrimental after death. Gen.art.

—e. By the **friendship** of love is meant interior **friendship**, which is of such a nature that it loves not only the external man, but also the internal, and this without any scrutiny of his quality as to the internal or spirit . . . Such **friendship** is attached by many persons from various causes, and for the sake of various ends. It is distinct from that external **friendship** which belongs to the person alone, and which exists for the sake of various delights of the body and the senses, and for the sake of various kinds of intercourse, commercial or otherwise. This **friendship** may be contracted with anyone . . . This is called simply **friendship**; but the former is called the **friendship** of love; because **friend-**

ship is natural conjunction, but love is spiritual conjunction.

447. That the **friendship** of love is detrimental after death, may be evident from the state of Heaven, from the state of Hell, and from the state of the spirit of man, respectively. . . Immediately on his entrance into the Spiritual World . . . a man is for some time being prepared for his own Society . . . and this preparation is effected by the rejection of every love which is not in agreement with his principal love; and therefore one person is separated from another; **friend** from **friend**, client from patron, parents from children, and brother from brother; and each is interiorly adjoined to his like . . . At the beginning of this time of preparation they meet, and converse in a **friendly way** with each other, as they used to do in the world; but by little and little they are separated, which is done insensibly.

448. But they who in the world have attached **friendships** of love with one another, cannot be separated according to order as others can . . . for they are interiorly attached as to the spirit, and cannot be torn asunder, because they are like branches which are grafted into other branches; and therefore if one as to the interiors is in Heaven, and the other in Hell, they cohere together, much like a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in Hell inspires his infernal things into him whose interiors are in Heaven; for . . . evils can be inspired into the good, but not goods into the evil . . . The consequence is, that when goods thus cohere with evils, the interiors are closed, and both are thrust down into Hell, where the good man suffers hard things; and at last, after an interval of time, he is taken out, and then first begins to be prepared for Heaven. I have been permitted to see such attachments, chiefly between brothers and relations; also between patrons and clients, and of many with flatterers . . . I have seen them kissing each other, and vowing fidelity to their former **friendship**; and I have perceived the good then drinking in the delights of the evil, and walking hand in hand, and entering caverns together . . . But after a time I have heard from the good lamentations of fear . . . and from the evil joyful utterances like those of enemies over the spoil; not to mention other sad scenes. I have heard that the good, when taken out, are prepared for Heaven by the means of reformation, but with greater difficulty than others.

449. The case is quite different with those who love what is good in another; thus who love justice, judgment, sincerity, benevolence from charity, especially who love faith and love to the Lord; these persons, as they love the things which are within a man, abstractedly from those which are without him, if they do not observe the same in his person after death, at once recede from **friendship**; and are associated by the Lord with those who are in like good. It may be said that no one can explore the interiors of the minds of those with whom he is in company and intercourse; but this is not necessary; only let him beware of the **friendship** of love with anybody indiscriminately. External **friendship** for the sake of various uses does no harm.

454. That the **friendship** of love among the evil is intestine hatred towards each other. Gen.art.

455a. Every man who . . . 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 of this character; but that it is so, in various degrees with them all who have rejected the faith, and spurned the holy things of the Church . . . I have been given to know for certain by many examples in the Spiritual World. Ex.

D. 2643^e. Thus the one loves to torment the other, even if he is his dearest friend.

2651. It makes no difference that . . . the one is the **friend** of the other; the one may be in Hell . . . and the other in the interior sphere of good Spirits.

2740. They who in the life of the body have been of such a character, that by interior cunning they could allure to themselves companions and friends, (there become addicted to magical arts).

2771. That relations, friends, and companions find each other in the other life.

2858^e. Such as cannot be perceived not to be a **friend**, either from the tone of voice, or from what they say, and yet nurse a disposition to injure and destroy. Des.

2891. It is not hatred . . . for the moment they cease . . . they can be friends . . .

2974. In a dream a certain person I had known as a **friend** seemed to be lying near me . . . Suddenly he wanted to bite me, and suck my blood . . .

3137. Those who . . . simulated **friendship** together for the sake of agreeable social intercourse . . .

4375. There was one who was known to me . . . who always looked at me as a **friend**. He was with me for months, and continually thought evil, and studied . . . to torture me . . . I told him that I would perform the works of **friendship** . . . but this was as nothing . . . Such are the evil in the other life . . .

4439. On the Societies of **friendship**.

— They live together in a friendly way, thus in the delight of **friendship**; but not in the delight and blessedness of mutual love. . . Wherever they go they take to themselves the delights of others . . . This, they said, they were not aware of. . . I was informed that such is the delight of **friendship**, when it is not the delight of mutual love . . .

4524. On **friendship** and the love of **friendship**.

— I heard good Spirits saying . . . that **friendship** is possible, but never any love of **friendship**, because the love of **friendship** ties minds together; sometimes dissimilar minds, which causes them much trouble in the other life; besides that the love of **friendship** cares for nothing unless there are the delights of life, which they abstract from the delights . . . of life of another; and it is such that when wealth and thus delights cease with anyone it is dissolved . . .

—^c. **Friendship** belongs to civil life; but never the love of **friendship**.

4582. On the Hell of those who . . . appear outwardly to be . . . friends.

4653. They who have impressed on themselves that faith alone saves . . . are to the right . . . beneath the

sole of the foot; in that place are those who form a Society of more interior **friendship**.

4677. On consociations and friendships in the other life in Heaven.

— When I have had social intercourse with angelic Spirits, I have observed that they appear to me as . . . old friends . . . although I had never seen them before . . .

4716. When a man sees another, he reflects upon all things he has heard about him . . . and he acknowledges him as his **friend** . . . and forms a **friendship** from various causes; but not so a Spirit; they acknowledge as **friends** those who are like themselves; and as acquaintances all those who receive their ideas; but this with great variety; and this whether they had before known them or not.

4731. In the other life, **friendships** and familiarities are not acquired by keeping company or by social intercourse; but likenesses of minds effect such things; and therefore the moment that anyone appears, he is Known either as a **friend** or as an enemy from the similitude or the dissimilitude . . .

4793. They do good to them in turn, but from **friendship** which counterfeits charity.

4796. The reason interior **friendship** exists with them, is that they think much about their salvation; and that they are saved and not others; this is the source of such **friendship** among them. 4801.

4856. They who hate and persecute . . . everybody except their friends; and who commit injustice for the sake of their friends; and have no regard for what is just and fair, except from **friendship**, produce adultery with a sister. (Lars Benzelst.)

5791[‡]. A great part of them ran about wherever they could find delight . . . and thus took away from others the delight of their life, like the Societies of **friendship** . . .

6110²⁹. The love of inmost **friendship** such as it is among them; that the inmost of **friendship** is continuous, and constitutes the delight of heavenly social intercourse.

D. Min. 4716. How the Societies of **friendship** withdraw the delights from others.

4735. On a Society of **friendship**.

4763. Their quality was shown, namely that it (the Moravian Church) is a Society of interior **friendship**; for, like the Societies of **friendship**, wherever they go, they take away the external delight of life from others . . . so that they are a Society of interior **friendship**. This they were unwilling to admit; but they were shown incontrovertibly that it is so; for they call all brothers who are within the society, and with them have interior delight of life, but they spurn all others who are without the Society, and call them dead; so that they despise others in comparison with themselves, and so judge others to Hell, and believe themselves alone to be the elect . . . They praise a life of good of those who are within their congregation . . . but this they do, not from charity, but from interior **friendship**; for **friend** praises **friend**, and thinks well concerning him;

and this in the degree in which he perceives delight from social intercourse with him. J.(Post.) 295.

[D. Min.] 4810. On the love of **friendship**. In a dream I saw a virgin . . . with others . . . they had intimate social intercourse . . . She perceived that there was not such love of **friendship** with me . . . When I awoke . . . I spoke to her about the familiarity of social intercourse and the love of **friendship**. I said . . . that in the internal form she had either lasciviousness, delight in idleness, or contempt for others; thus that there was not anything of **friendship** . . . in the internal form. . . . She appeared like an angelic virgin; but was sent among her **female friends** and her **male friends** . . . and then what was within came out. She spoke contemptuously and abusively about others, so far as the modesty which is in **friendship** was relaxed, and she communicated with Societies of adultery and whoredom. She was shown what sort of glory and splendour was theirs who feel **friendship** for good, with whomsoever it may exist, and that . . . she could not be tolerated there . . .

E. 409¹⁰. 'Ye are My **friends** if ye do whatsoever I command you' (John xv.14). By '**friends**' here are meant those who are free, because '**friends**' here are opposed to '**servants**.' That they are not servants, but are **friends** or freemen, who receive Divine truth in doctrine and life from the Lord, is taught by these words, 'If ye do whatsoever I command you, I no longer call you servants, but **friends**' . . .

661. 'To send gifts'=to be consociated from love and from **friendship** . . . The wicked enter into **friendships** . . . in order to inflict injury on the upright; the delight of hatred . . . consociates them; and then they appear as if they were **friends** at heart, when yet they are enemies.

813³. The temptations which the faithful will then undergo for the sake of truths, are described by 'being delivered up by fathers, brethren, kindred, and **friends**' (Luke xxi.16) . . . By '**fathers, brethren, kindred, and friends**' are meant those who belong to the same Church, but are in evils and falsities.

863¹⁴. 'The virgin after her, her **female friends**' (Ps. xlv.14)=the spiritual natural affections of truth, which are of service.

D. Love xii³. The delights (of use) are those with friends, etc. . .

Frighten. See DETER.

Frigid. See COLD.

Fringe. *Fimbria*.

A. 3540. 'For the multitude of thine iniquity are thy **skirts** uncovered' (Jer. xiii.22) . . . Here, '**skirts**'=external truths.

9825^e. 'To enlarge the **borders** of their robes' (Matt. xxiii.5)=to speak truths in a magnificent style, merely to be heard and regarded by men.

9917. 'Thou shalt make upon the **borders** thereof' (Ex. xxviii.33)=in the extremes where the Natural is. . . For by 'the robe' is signified the Divine truth in the Spiritual Kingdom in its internal form; and, in general, the Spiritual Kingdom; and by 'the **borders**,' which

are all around below, are signified its extremes; and the extremes of the Spiritual Kingdom are natural things. . . And as the scientifics of truth and good are in the external . . . man, pomegranates were placed in the **borders**.

—². That 'the **borders** of the robe'=the extremes where the Natural is. III.

—'. 'His **skirts** filled the temple' (Is. vi.1) . . . By '**skirts**,' here, are signified Divine truths in the ultimates or extremes, such as are the truths of the Word in the sense of the letter; and which are said 'to fill the temple' when they fill the Church. The same is signified by 'the **skirts** which fill the temple,' as by the smoke and the cloud which fill the tabernacle and also the temple, which are occasionally mentioned in the Word . . . E.220⁵. 253². 285².

—³. By the woman afflicted with an issue of blood being healed, when she touched the **hem** of the Lord's garment (Matt. ix.20,22); and in general, by as many as touched the **border** of His garment being healed (Matt. xiv.36; Mark vi.56), there was signified that salvation goes forth from the Divine in its extremes or ultimates; for . . . strength and power are in the ultimates of the good and truth which are from the Divine. E.815⁴.

—'. In Matthew: Jesus said of the Scribes and Pharisees, that they 'do all their works to be seen of men, that they make broad their phylacteries, and enlarge the **borders** of their robes;' where it is very evident, that 'the **borders** of the robe'=the external things which are exhibited to the sight; and that 'to enlarge them'=to do works in externals, that they may appear, or be seen.

—⁴. In Jeremiah: 'Jerusalem has sinned a sin, her filthiness is in her **skirts**' (Lam. i.9). 'Filthiness in the **skirts**'=in the deeds and words, thus in the extremes; for the extremes derive their essence from the interiors; and therefore when the interiors are unclean, the extremes are also unclean. 9960¹.

—⁵. In Nahum: 'I will uncover thy **skirts** over thy faces; and I will show the nations thy nakedness' (iii.5). 'To uncover the **skirts** over the faces'=to remove external things, in order that internal things may appear . . .

—⁶. In Jeremiah: 'For the multitude of thine iniquity are thy **skirts** uncovered. . . I will lay bare thy **skirts** over thy faces, that thy shame may be seen' (xiii.22,26) . . . 'To uncover the **skirts**,' and 'to lay them bare'=to take away external things, which veil and conceal, so that the interiors may be seen; for a man, for the sake of reputation, honour, and gain, learns to put on what is good, honest, and sincere . . .

—^c. From these things it is evident, that by 'the **borders** of the robe' are signified goods and truths in the ultimates or extremes, which are in the natural world.

9920. 'Upon the **borders** thereof round about' (Ex. xxviii.33)=in the extremes, where the Natural is, in every direction.

E. 395¹¹. By 'the **borders** of their robes which they enlarge,' are signified external truths; external truths are those which are in the ultimate sense of the letter;

'the robes'=truths in general; and 'the borders'=their ultimates.

Fringe. *Peniculamentum.*

A. 9468^r. 'Let the sons of Israel make for themselves a fringe upon the wings of their garments . . . and let them put upon the fringe of the wing a hyacinthine thread' (Num.xv.38). Life 2^e. E.576^r. 1042^e.

T. 378^s. Like those who cover their eyes with a skirt . . .

Frivolous. *Frivolus.*

M. 526. This is a frivolous word. B.65.

T. 183². Absurd, ludicrous, and frivolous ideas.

5 M. 1. A frivolous opinion.

Frog. *Rana.*

A. 7265^e. The third degree (of vastation), which is, that they reasoned from falsities against the truths and goods of the Church, is described by the frogs out of the river. 7295^e.

7351. 'I will affect all thy border with frogs' (Ex.viii.2)=reasonings from mere falsities; (for) 'frogs'=reasonings; and that they are from mere falsities is signified by their crawling forth out of the river; and because it is said that all the border should be affected with them . . .

—². That 'frogs'=reasonings from falsities, is evident from . . . 'I saw three unclean Spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the Spirits of demons . . .' (Rev.xvi.13,14). That 'frogs'=reasonings from falsities against truths, is evident from everything that is here said . . .

—³. In David: 'He made frogs crawl forth into their land, in the chambers of their kings' (Ps.cv.30). It is said 'in the chambers of their kings,' because there is meant reasoning from falsities against truths.

7352. 'And the river shall make frogs crawl forth' (Ex.viii.3)=reasonings from these falsities; (for) 'the river of Egypt'=falsity; and 'frogs'=reasonings. The reason 'frogs'=reasonings, is that they are in waters, and there make a chattering noise, and croak; and they are also among unclean things. What reasoning from mere falsities is. Examps.

7357. 'And the frogs shall come up both on thee, on thy people, and upon all thy servants' (ver.4)=that reasonings from falsities shall be in each and all things.

7386. 'And the frog came up' (ver.6)=ratiocinations from mere falsities.

7389. 'And (the magicians) made frogs come up upon the land of Egypt' (ver.7)=as to ratiocinations from the natural mind; (for) 'frogs'=ratiocinations from mere falsities.

7392. 'Let Him take away the frogs from me, and from my people' (ver.8)=that they should not be driven to reason from mere falsities. . . . 'Frogs'=ratiocinations from mere falsities.

—². This is why Pharaoh deprecated the evil of the frogs, but not the evil of the blood . . . for by the evil of the frogs is signified infestation by ratiocinations

from mere falsities, by which they cannot do harm; whereas by the evil of the blood is signified infestation by falsities from fallacies and appearances . . .

7397. 'To cut off the frogs from thee, and from thy houses' (ver.9)=that the ratiocinations should cease; (for) 'frogs'=ratiocinations from mere falsities.

7398. 'Only in the river shall they remain' (id.)=that they should remain with falsities, where they are. Ex. . . Hence it is that . . . the frogs were gathered into heaps, and that the land stank with them, by which is signified that these reasoning falsities were arranged fascicularly in the Natural, giving rise to what is hideous and revolting.

7402. 'And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people' (ver.11)=that they should not be driven to reason from mere falsities.

7407. 'And the frogs died out of the houses, out of the courts, and out of the fields' (ver.13)=that with them there ceased ratiocinations from mere falsities everywhere in the Natural.

W. 345^e. (That noxious things upon the Earth originate from man, and thus from Hell) may be inferred from the locusts, frogs, and lice in Egypt.

P. 40. The delights of the concupiscences of evil may be compared to the lascivious delights of frogs in ponds . . . The same things as affect frogs . . . also affect those in the Hells who are in the concupiscences of evil.

R. 702. 'Three unclean Spirits like frogs' (Rev.xvi.13)=that there arise mere ratiocinations and cupidities of falsifying truths. . . By 'frogs' are signified ratiocinations from cupidities; because they croak, and are lasciviousnesses. . . The frogs here have the same signification as the frogs of Egypt, because the devastation of the Church with the Egyptians is equally described by the miracles which were performed. . . The reason the frogs were produced from the waters of Egypt, and remained in the river, was that the waters in Egypt, and especially the waters of the river there, signified the falsities of doctrine from which they reasoned.

926^r. Instead of a floor there was a marsh containing a multitude of frogs.

Ad. 2/1955. By 'frogs' are meant unclean Spirits, thus evil men, like the Egyptians . . . as is evident from Rev.xvi. . .

1956. It here treats of unclean Spirits of the lowest sort . . . who rule the lowest parts of man . . . and who excite the cupidities which are properly of the body and blood, and are called the pleasures of the senses . . . properly the various luxuries of the body from the taste. These unclean Spirits . . . are thus called frogs, which are larger insects, of various shapes; and which in like manner once appeared to me, as they went forth . . . I saw them creeping . . . and presently they were gathered together into one; and then they were as it were fire, and they burst asunder with a noise . . . the place was afterwards cleansed. It was in London, in April, 1745. As it were a smoke burst out through the pores; but on the ground there appeared as it were so many crawling worms, in great abundance.

E. 1000. 'Three unclean Spirits like frogs'=ratiocinations from mere falsities against Divine truths. . . This signification of 'frogs' comes not only from their croaking, but also from their abiding in marshy and stinking ponds, by which also are signified infernal falsities; for they who reason from falsities against Divine truths abide in Hells which appear like marshes and fetid ponds; and those who are there, when looked at in the light of Heaven, are like frogs, some of greater size, and some of smaller, according to their elation of mind from a more acute or a grosser ratiocination. . .

—². That 'frogs'=ratiocinations from mere falsities against Divine truths, may appear from the miracle of the frogs in Egypt. . . That by 'the frogs' there, are signified the reasonings of the natural man from falsities against the truths of the spiritual man, is evident from the description of this miracle in Moses. . . 'The frogs' here=the reasonings of the natural man from falsities against Divine truths.

—³. 'The frogs crawling forth on the lands' (Ps. cv.30)=the reasonings of the natural man from falsities.

Frölich. *Frolick.* D. 5573.

From. *Ab.*

A. 3267^e. Although in the Church, not of the Church.

3938^s. That which proceeds from Him. . . is not in Him, but is from Him.

From. *Ab-apud.* A. 7736. 7738.

From. *Ex.*

E. 1126^e. We cannot say life from itself, because from itself involves an origin. . .

From day to day. *Indies.*

H. 334^e. Thus are they perfected from day to day.

Front. *Anterior.*

Front, In. *Antrorsum.*

A. 1276. In front are those who are of a middle sort.

2744². They hastened in front to the Sirens. . .

2751. In front above before the left eye. . . were adulterers.

2784. There are others in front upwards a little to the right. . . who claim all good from themselves.

3639. See SITUATION.

4050^e. When they hear anything about marriage love, they apply it to whoredoms. . . These appeared in front at some distance to the right.

5035². Evil or infernal Spirits appear in front and at both sides beneath the Earth of Lower Things; but evil or infernal Genii beneath the hinder part. . .

6463^e. When Jacob is thought of, there appears in the World of Spirits a bed in which a man is lying: this appears at a distance above the head towards the front parts on the right.

7800. The Spirits from Jupiter appear in front to the left at some little distance, and this constantly. There, also, is that planet in the idea of Spirits and Angels.

9668^s. In Heaven. . . the east is where the Lord

appears as a Sun, which is in front opposite the right eye. . . All in Heaven look to the Lord; for to look in front there, is to look to Him.

H. 142^e. In Heaven the front parts are turned to the common centre, but in the world, the lower parts. . . Moreover, the interiors of the Angels are actually turned in front.

311². The Hell which is in front—*anterior*—, where are those who are called evil Spirits, is called Satan. 544².

327. The men of the Ancient Church. . . who became idolaters, were in front towards the left. . .

332^e. This Heaven (of infants) appears in front, opposite the forehead. . .

W. 120. In the natural world. . . in front is the north.

—^e. In the Spiritual World, the determination of the quarters. . . is from the east; *overagainst-antorsum*—this, is the west.

P. 319^s. With (the good, these substances and forms) are spirated forwards; but with the evil backwards; and those which are spirated forwards are turned to the Lord. . .

E. 422⁷. They built their temples so that the front parts, where was the oracle, looked to the east.

Frontlet. *Frontale.*

A. 1038^s. 'Frontlets between the eyes' (Deut.vi.8; xi.18)=the understanding.

7847. The lintel and the posts have a similar signification to the frontlet and the hands.

8090. 'And for frontlets between the eyes' (Ex.xiii.16)=that it must be perpetually in the understanding. (Compare 8067.)

9936⁴. 'For frontlets' (Deut.vi.8)=for a sign of love to Jehovah God. It is said 'between the eyes,' because the eyes=the intelligence and wisdom which are from that love; and the wisdom from that love is to have God continually before the eyes.

E. 427⁸. Its being said 'for frontlets before the eyes,' was a representative that the Lord looks at Angels and men in the forehead, because from Divine love; and gives to Angels and men to look at Him from intelligence and wisdom; for 'the eyes'=the understanding; for all man's understanding is from his good of love.

Frost. *Gelu.*

Frosty. *Gelidus, Gelatinus.*

Congeval, To. *Congelare.*

A. 3146^e. Man would be like ground bound with frost.

5232^e. The man who is in faith alone. . . is in frost and in darkness; in frost because he is against good. . .

8288. 'The deeps were congealed in the heart of the sea' (Ex.xv.8)=that mere falsities from the evil of the cupidities of the love of self could not possibly emerge; (for) 'to be congealed,' when predicated of those who are in the Hells,=not to be able to emerge.

H. 482. In the light of winter . . . all things are torpid, bound with frost.

M. 510^e. At a distance they appear . . . as frozen substances—*gelatina*.

T. 185. In the frigid zones there . . . there appear lands bound with frost.

D. 3365². With their intensely frosty persuasion they can kill anyone they meet.

3375^e. They infuse direful persuasions, and kill the ideas of a man or a Spirit, like frost which kills a man's members . . .

3550. Spirits so cold, or rather frosty . . .

E. 991⁴. (With adulterers and adulteresses) in externals there is what is fiery, in internals what is icy.

Froth. *Spuma*.

A. 3348^e. They call such things feculent froth.

4744². 'Setting the pot empty upon the coals, that . . . the scum thereof may be consumed' (Ezek. xxvii. 11) . . . 'An empty pot' is one in which there is uncleanness and scum, that is, evil and falsity.

8408². 'Woe to the city of bloods, to the pot whose scum is in it, and whose scum hath not gone forth out of it' (Ezek. xxiv. 6). Here, 'the pot' = the city or the people therein in whom is the evil of the profanation of good . . . The evil is the 'scum' from it; the profanation of good is the 'scum' which remains. ('The scum in it' = the external which favours filthy loves; and when this is not removed, truth is defiled. 10105⁴.)

R. 421. They cohere like the concretioned froth of the sea.

T. 30^e. Both brains . . . would go away into froth.

D. 1248. They would be cast out like froth.

E. 391²⁸. 'Her king is as foam upon the faces of the waters' (Hos. x. 7) . . . 'Foam upon the faces of the waters' = what is empty and separate from truths.

403⁶. 'He hath reduced my . . . fig-tree into froth' (Joel i. 12) . . . 'Froth' = where there is no truth within.

556⁴. 'To reduce the fig-tree into froth' = the destruction of natural truths.

Fruit. *Fructus*.

Fructify. *Fructificare*.

Fructification. *Fructificatio*.

Fruitbearing. *Fructiferus*.

See PRODUCT—*genimen*.

A. 43. 'Be fruitful and multiply' (Gen. i. 22) . . . Everything which has life in it from the Lord, fructifies and multiplies itself immensely; not so much while man lives in the body, but in the other life amazingly. 'To fructify,' in the Word, is predicated of those things which are of love; and 'to multiply,' of those things which are of faith; and the fruit which is of love has seed, by means of which it multiplies itself so greatly. The blessing of the Lord also signifies in the Word fructification and multiplication, because these come from it.

55. 'Be fruitful and multiply' (ver. 28) . . . As the most ancients called the conjunction of the understand-

ing and will . . . a marriage; whatever of good was produced from that marriage they called fructifications; and whatever of truth, multiplications. III.

—². The fruits thence derived which are of truth, are called 'sons'; and the fruits which are of good, 'daughters,' and this very frequently in the Word.

57. 'The tree in which is fruit' (ver. 29) = the good of faith. 'Fruit' is that which the Lord gives to the celestial man; but 'seed from which is fruit,' is that which He gives to the spiritual man. . . That celestial food is called 'fruit from a tree,' is evident from the following chapter, where the celestial man is treated of.

—². 'Neither shall the fruit thereof be consumed; in its months it shall be reborn . . . and the fruit thereof shall be for meat' (Ezek. xlvii. 12) . . . 'Fruit' = wisdom, which shall be meat for them.

161^e. Unless charity is in an action . . . it cannot be called a work of charity, or a fruit of faith.

198. 'The fruit of the tree of the garden' (Gen. iii. 2) = the good and truth revealed to them by the Most Ancient Church. 'The fruit of the tree which is in the midst of the garden, of which they should not eat' = the good and truth of faith, which they were not to learn from themselves.

199. That 'the fruit of the tree of which they might eat' = the good and truth of faith revealed to them by the Most Ancient Church, or the Knowledges of faith, may be evident from the fact, that it is called 'the fruit of the tree of the garden of which they might eat,' and not, as before, where the celestial man was treated of, 'the tree of the garden.' 'The tree of the garden' . . . = the perception which is of good and truth; which good and truth, being from that source, are here called 'fruit'; which, also, is the signification of 'fruit' many times in the Word.

346. 'Cain brought of the fruit of the ground an offering to Jehovah' (Gen. iv. 3) . . . 'The fruit of the ground' = the works of faith without charity. 348, III.

348². But that such fruit is no fruit, or that the work is dead, and that both the fruit and root perish. III.

— . . . But the works of charity are living, of which it is said, that they take root downwards, and bear fruit upwards (Is. xxxvii. 31). 'To bear fruit upwards' is from charity. Such fruit is called 'the fruit of excellence' (Is. iv. 2). It is also 'the fruit of salvation' (Is. xlv. 8).

501. The succession of Churches . . . is like that of fruits or their seeds, in that in the midst of them, or in their inmosts, there are as it were fruits of the fruits, or seeds of the seeds, from which all the successive things live in order . . .

627². 'The fruit of his works' (Jer. xxxii. 19) = life from charity.

885. 'Fruit' (Ezek. xlvii. 12; Rev. xxii. 2) = the good of love and of charity. III.

913. 'Let them be fruitful' (Gen. viii. 17) = increasings of good; and 'let them multiply' = increasings of truth. . . . 'To be fruitful,' in the Word, is predicated of goods; and 'to multiply,' of truths. . . . It here treats of the operation of the internal man into the external . . . then for the first time is good fructified, and truth multiplied, when the external man is reduced to . . . obedience . . . The fructification of good, and the multiplication of

truth, take place in the external man ; the **fructification** of good, in his affections ; and the multiplication of truth, in his memory. The external man is here called 'the earth' . . . upon which they **fructify** and multiply themselves.

[A.]983. '**Befruitful**' (Gen. ix. 1) = the goods of charity ; and 'multiply' = the truths of faith, which should now receive increasings. Ill. 1015.

1015. 'This **fructification** and multiplication' (ver. 7) are predicated of the goods and truths in the interior man . . . The reason **fructification** and multiplication are predicated of the interior man, or of the Rational, is that the operation of the internal man is not felt in the interior man, except in a very general way.

1069. In the Word, Churches are described by gardens, and also by the trees of a garden . . . and this from the fruits, which = the things of love and charity ; and therefore it is said that a man is Known by his **fruit**.

— (Thus) the Celestial Church is described by a paradisaical garden . . . and by the trees of the garden are signified the perceptions of that Church ; and by the fruits, the goods of every kind which are of love. But the Ancient Church, being spiritual, is described by a vineyard, from its fruits, which are grapes, which represent and signify the works of charity. Ill.

1488^r. 'The **fruit** of justice' (Amos vi. 12) = goods, which are 'turned into wormwood.'

1809. 'If thou be able to number (the stars)' (Gen. xv. 5) = the **fructification** of love, and the multiplication of faith ; or, what is the same, the **fructification** of good and the multiplication of truth . . . because they cannot number them.

1861¹⁰. 'Every tree that maketh not good **fruit** is cut down, and cast into the fire' (Matt. iii. 10 ; Luke iii. 9). By 'good **fruit**' is meant charity ; and he who deprives himself of this cuts himself down, and casts himself into such fire.

1873. (Some Spirits thus illustrated the internal sense of the Word by the fruits of faith.) It was said that good works are the fruits of faith in the sense of the letter ; but that these works are inanimate unless they proceed from charity, and therefore the **fruit** of faith in the next interior sense is charity ; but as charity . . . ought to proceed from love to the Lord, this is the **fruit** of faith in the internal sense ; and as all love is from the Lord, it is the Lord Himself.

1940. 'In multiplying I will multiply thy seed' (Gen. xvi. 10) = the **fructification** of the rational man when he submits himself to the authority of the interior man adjoined to good. . . Here, by 'multiplying seed' is signified the **fructification** of the celestial things of love in the Rational when the Rational submits itself to interior or Divine truth. 'Multiplication' is predicated of truths, and 'fructification' of goods ; but as the Lord is here treated of, by 'multiplication' is signified **fructification**, because every truth in His Rational was made good, thus Divine.

—². How the case is with the multiplication and **fructification** in man in his Rational. Ex.

1997. 'I will multiply thee very exceedingly' (Gen. xvii. 2) = the **fructification** of the affection of truth to

infinity. 'To multiply' is predicated of truth ; but because it is here predicated of the Lord it = the **fructification** of truth from good to infinity.

2013. 'I will make thee **fruitful** very exceedingly' (ver. 6) = the **fructification** of good to infinity. 'To **fructify**' is predicated of good.

2039^r. '**Fruits**' represent and signify charity, as may be evident from many passages in the Word.

2088. 'I will bless him, and I will make him to be **fruitful**, and I will make him to be multiplied, very exceedingly' (ver. 20) = that they shall be imbued and gifted immensely with the goods of faith and with the derivative truths ; (for) 'to be blessed' = to be gifted with all goods . . . 'to be **fructified**' = the goods of faith with which they are gifted ; and 'to be multiplied' = the derivative truths.

2336^r. 'The twelve **fruits**' (Rev. xxii. 2) = what are called the fruits of faith ; for 'twelve' = all things of faith. (= all things of charity. 3272^r.)

2349^r. The things which are of charity are also called the **fruits** of faith.

2455^r. 'A land of **fruit** into saltness' (Ps. cvii. 34) = the vastation of good in truth.

2468^r. They are not unlike **fruits** which in outward form are not unbeautiful, but which within are mouldy or rotten.

2657^r. The first Rational is at first like unripe **fruit**, which successively ripens, until the seeds are formed in it, and then . . . it begins to separate itself from the tree . . . But the second Rational . . . is like the same **fruit** in good ground, in which the things which encompass the seeds rot away, and the seeds thrust themselves out . . . until at last there are new **fruits**.

2679^r. They are like **fruits** as yet unripe.

2722. The spiritual things derived from (the celestial ones) were represented by **fruitbearing** and leafy things.

2846. 'In blessing I will bless thee' (Gen. xxii. 17) = **fructification** from the affection of truth. . . **Fructification** is here spoken of, because it is predicated of affection ; but multiplication, of the truths thence derived.

3146^r. Unless faith or truth is coupled with good in the Rational . . . there is nothing of **fruit** from it ; for everything that is called the **fruit** of faith is the **fruit** of the good which is of love and charity through the truth which is of faith.

3186. 'Thou our sister be for thousands of my riads' (Gen. xxiv. 60) = the **fructification** of the affection of truth to infinity. . . With man the case is this : goods are not **fructified**, nor are truths multiplied with him, until the conjunction of truth and good has been effected in his Rational, that is, until he is regenerate ; for then the **fruits** or offspring come forth from a lawful or heavenly marriage, which is that of good and truth . . .

3207^r. The goods of life appear to man as the **fruits** of faith, but they are the **fruits** of charity.

3416^r. They who attend (to what the Lord has said about love and charity) call those things the **fruits** of faith, which they thus distinguish, may separate, from charity.

3427³. They set that which is behind before ; for they lay it down that faith is the essential of the Church, and that the things which are of love to the Lord and of love towards the neighbour are the **fruits** of faith ; when yet the fact is, that if love to the Lord is compared to the tree of life in the paradise of Eden, charity and its works are the **fruits** from it, whereas faith and all things of faith are only the leaves. Since, therefore, they thus invert the Word, and deduce the **fruits** not from the tree but from the leaves, it is no wonder that they deny the internal sense of the Word . . .

3435. 'We shall be fruitful in the land' (Gen.xxvi. 22)=increasings of good thence. 'To be fructified'=increasings of good. 'That to be fructified' is predicated of good ; and 'to be multiplied,' of truth. Refs.

3470². This is like as it is with **fruits**, which are first filled with bitter juice, before they can receive sweet juice ; that bitter juice, which is not genuine, is the means of introducing the sweet . . .

3578. 'Which Jehovah hath blessed' (Gen.xxvii.27)=which is multiplied and fructified from the Divine.

3579. With the multiplication of truth and the fructification of good, the case is this. (See GOOD, here.)

—². 'The vine shall give her fruit' (Zech.viii.12)=that the Spiritual of the Church or the truth of faith shall give good.

3610³. In every tree and in every plant there lies inmost concealed the endeavour to produce **fruits** or seeds ; but this endeavour cannot manifest itself until it has first produced all the means, namely, twigs, leaves, and flowers.

3668. 'And make thee to be fruitful, and multiply thee' (Gen.xxviii.3)=the goods and truths thence derived. 'To be fructified' is predicated of good ; and 'to be multiplied,' of truth. Refs.

3671. Since the Natural is as ground, good and truth can be fructified and multiplied in the Rational . . .

—². The very scientifics and works are as ground ; and when man is affected with the scientifics which confirm good and truth, and still more when he perceives delight in acting them out, the seeds are there as in their ground, and grow ; thus good is fructified, and truth is multiplied . . . The case is different when a man understands good and truth . . . but still does not love to know them, and still less to do them ; then good cannot be fructified nor truth multiplied in the Rational.

3814. 'Yielding its fruit every month' (Rev.xxii.2)=a state ever new as to the reception and the consequent exercise of good.

3834^e. Just as a tree is known by its fruit.

3858¹. That love is the essential and the chief of all things in the Lord's Kingdom, and that from it is all fructification. Sig.

3903. After this conjunction there is described the fructification and multiplication of truth and good, which is signified by the flock which Jacob acquired by means of the flock of Laban. 3971².

3911. 'Who withholdeth from thee the fruit of the womb' (Gen.xxx.2)=that this must be from the Internal.

. . . For, in the internal sense, 'the fruit of the womb' has the same signification as birth ; namely, the acknowledgment of truth and good in faith and act ; and still more, the conjunction of truth and good therefrom.

3934^e. What are the works of faith, which also, from the appearance, may be called its **fruits** ; and what are the works of charity . . . shall be fully explained elsewhere.

3942. With the ancients who belonged to the Church, all **fruits** and flowers were significative . . .

3969. 'She called his name Joseph, saying, Let Jehovah add to me another son'= . . . in the external sense salvation, and fructification and multiplication.

3971². For after a conjunction has been effected of the interior man with the external . . . there takes place the fructification of good and the multiplication of truth . . . Hence, too, it is, that by 'Joseph,' in the external sense, is signified fructification and multiplication. Fructification is predicated of good, and multiplication of truths. Refs.

3982. This good . . . is like what is immature in new **fruits**, by which the juice is introduced, and which, when it has served its purpose, withers away, and the **fruits** ripen by means of other fibres, and at last by the fibres of genuine juice.

3987. That now his own good shall from this be fructified. Sig. . . That 'to do for this house'=good being fructified from this, is evident from the fact, that it now treats of the fructification of good and the multiplication of truth ; for by Joseph who was last born this fructification is signified, and by the flock which Jacob acquired by the flock of Laban . . . this signification is described.

—^e. From this it may be evident, that good cannot be fructified with anyone, unless the doing of good is conjoined with the willing of good, and the teaching of good with the thinking of good ; that is, unless the external man is conjoined with the internal.

3995². 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.

4180³. If man is like spring or summer, he receives the good which is of love and charity, and produces **fruits** ; whereas if a man is like autumn and winter, he does not receive the good which is of love and charity, and therefore does not produce **fruits** ; but still he can receive light . . .

4259. Fructification and multiplication then. Sig. . . Fructification is predicated of the good which is of charity, and multiplication of the truth which is of faith. Refs.

4573. 'To be fruitful and multiply' (Gen.xxxv.11)=good and derivative truth Divine. 'To be fructified' is predicated of good ; and 'to be multiplied,' of truth. Refs.

4663². See FAITH ALONE (on the fruits of faith). 8311.

4683. They preach . . . at last . . . faith alone . . . and then they no longer call works the works of charity, but of faith, and name them the fruits of faith . . . But

as they know from the Word . . . that faith is nothing without **fruits**, they make saving faith to consist in confidence, in order thus to get away from **fruits** . . .

[A.] 4689^e. From this it is evident that at this day . . . the **fruits** which they adjoin to **faith** are only in doctrine, and not at all in their minds.

5115². Like a tree (the man who is being reborn) produces leaves, then the flower, and finally the **fruit**; for he produces such things as are of intelligence . . . then such things as are of wisdom . . . and finally such things as are of life, namely, the goods of love and of charity in act, which in the Word are signified by '**fruits**.' Such is the representative likeness between a **fruitbearing** tree and a man who is being regenerated.

5116. The germination and **fructification** of a tree represent . . . the rebirth of man . . . The **fructification** represents the third state, which is the state of regeneration itself. Hence it is that . . . the **fruits** signify the things which are of life, or the works of charity, inasmuch as these follow, and constitute the state of regeneration itself.

5117. In the regeneration all truth tends to conjunction with good. Before this, truth does not receive life, and therefore is not **fructified**. This is represented in the **fruits** of trees when they are ripening. In unripe **fruits**, which are here 'the clusters,' is represented the state when truth as yet predominates; but in the ripe **fruits**, which are here 'the grapes,' is represented the state when good has the predominance . . .

—⁷. 'To make clusters, and eat the **fruit** thereof' (Amos ix. 14)=to appropriate the goods thence derived.

—¹². As (in these passages) it treats of charity towards the neighbour, it is said that they should be 'Known from their **fruits**,' which are the goods of charity.

5144¹. 'The first-fruits of the **fruit** of the earth' (Deut. xxvi. 2)=the goods which are thence derived.

5351³. Charity and its works they indeed call the **fruits** of faith; but who believes that the **fruits** conduce at all to salvation when it is believed that man is saved by faith at the last hour of his life . . .

5355. 'Because God hath made me to be **fruitful**' (Gen. xli. 52)=the consequent multiplication of truth from good. 'To make to be **fruitful**'=multiplication, namely, of truth from good; for '**fructification**' is predicated of good, and 'multiplication' of truth. Refs. Therefore Ephraim was named from **fructification** . . .

5365². In the earlier times of man's regeneration, truth is multiplied, but good not so much . . . In this state . . . also, according to the influx of good into the Natural, there takes place the conjunction of truth with good; but still no **fructification** takes place from this conjunction. But when the man has been regenerated, good increases . . . and procures truth with which it may be conjoined; hence the conjunction of good with truth. When this takes place, then is truth **fructified** from good, and good from truth.

5376⁴. Regeneration (is here signified) by 'to give a branch, and to bear **fruit**' (Ezek. xxxvi. 8).

5527. That thus truths from good shall be **fructified**. Sig. . . For when conjunction has been effected by the

medium—which is Benjamin—of the external man . . . with the internal . . . or, what is the same thing, when man has been regenerated, then truths are continually **being fructified** from good; for he who is in good is in the faculty of clearly seeing the truths which flow from general things . . . Such a faculty is there in good, and such a consequent **fructification**. Des.

5622. The reason these '**nuts**' have such a signification, is that they are **fruits**; and '**fruits**,' in the Word, =works; the **fruits** of useful trees, good works; or, what is the same, the goods of life . . . —².

6091. 'To bless' = many things . . . as, **fructification** from the affection of truth . . . here, a solemn wish . . . for conjunction, and thus for **fructification**; for **fructification** follows from conjunction; because when conjunction has been effected, good increases and truth is multiplied . . .

6172. 'They made themselves **fruitful**, and multiplied exceedingly' (Gen. xlvii. 27)=the derivative goods of charity and truths of faith. 'To **fructify** themselves' = to produce the goods which are of charity . . . For 'to be **fructified**' is said from **fruits**, which in the internal sense = the works of charity; and 'to be multiplied' is said from a multitude, which in the internal sense is predicated of the truths of faith . . .

6231. 'And He said unto me, Behold I make thee to be **fruitful-fructificans**—and to be multiplied' (Gen. xlviii. 4)=vivification through the good of charity and the truth of faith. (For 'to be **fructified**' is predicated of the good of charity; and 'to be multiplied,' of the truths of faith. Refs.)

6256². Hence, too, it is, that (the spiritual) call the goods of charity the **fruits** of faith; and yet those are but little solicitous about **fruits** who assert that faith alone saves without good works, and this at the last hour . . .

6417. 'Joseph is the son of a fruitful one—*focundae*' (Gen. xlix. 22)=the Spiritual Church. (For 'Joseph' . . . in the external sense, = **fructification** and multiplication; and as 'Joseph' = the **fructification** of good and the multiplication of truth, he is called 'the son of a fruitful one.')

6418. 'The son of a fruitful one—*focundae*—upon a fountain' (id.) = **fructification** from truth from the Word. . . 'A fruitful one' = **fructification** from truth.

—^e. They who are of the Lord's Spiritual Church . . . from truth from the Word learn to know what good is, and thus through truth are initiated into good. This is the source of the **fructification** in their case, which is signified by 'a fruitful one.'

6430. 'Blessings' = the multiplication of truth and the **fructification** of good; for, in the spiritual sense, blessing is nothing else.

6502^e. '**Fruits**, which are for food' = the goods of love. Refs. 9031⁴.

6634. In this first chapter (of Exodus) it treats of the state of the established Church, when good . . . is **being fructified** by the multiplication of the truths of faith.

6647. 'The sons of Israel became **fruitful** and productive' (Ex. i. 7)=that the truths of the Church increased as to good. . . 'To be **fructified**' = to increase as to good. Refs.

6804¹⁰. 'To make them fruitful and multiply them' (Lev.xxvi.9)=to gift with charity and faith . . .

7093³. 'The fruit of a tree of honour,' etc. (Lev. xxiii.40)=joy from good and truth from the inmost of man to his external; the good of love, which is inmost, is signified by 'the fruit of a tree of honour.'

7127². They indeed say that the works of charity are the fruits of faith, but still they make them of no account, and persuade people that man is saved by faith alone . . . thus by faith without its fruits . . .

7484. (The inhabitants of Mars) said that they live on the fruits of trees, especially on a certain round fruit, which grows on their Earth . . .

7690. 'The locusts ate) all the fruit of the tree' (Ex.x.15)=everything which is cognitive of good; (for) 'fruit'=the works of faith or of charity, thus goods; whence 'to fructify' is predicated of good. . . The reason 'fruits'=the works of charity, thus goods, is that the first of a tree is the fruit containing the seed, and its last is the fruit containing the seed, and its intermediates are the branches or leaves. The case is the same with the good of love and the truth of faith . . . That 'fruits'=goods. Ill.

7966^e. This is presented representatively in the Spiritual World as a tree with leaves and fruits; the leaves there are truths; the fruits are the goods of truth; the seeds are the goods themselves from which all the rest are derived.

8326. Therefore man, in the Word, is compared to a tree . . . the truths of faith with him are compared to leaves, and the goods of charity to fruits; and the seeds from which come new trees, to the truths which are from good . . .

8369. 'The fruit of a tree of honour'=celestial good.

8505. Man is called a field from this, that he receives the truths of faith, which are seeds; and produces the fruits of seeds, which are goods.

8603². The derivations and successions therefrom . . . may be presented to the idea from fruits; as citrons, apples, and the like; the most external things are the skins which encompass them; the interior things are the pulp; the still more interior things are the seeds, which are encompassed with . . . membranes, beneath which is the interior pulp, containing the first form, as a soul; from which again come new trees and new fruits . . .

8956. (The inhabitants of Saturn) live on fruits and pulse of various kinds . . .

9258². With the good which lies inwardly concealed in . . . truths . . . the case is as it is with the prolific germ in the seed of a fruit. While the fruit is being formed, all its fibres look towards the prolific germ of the seed, which they nourish and form by the percolating sap; but after it has been formed, the fibres retreat, and carry the sap away from the seed. In consequence of this, the pulp of the fruit splits open and rots, and then serves the prolific germ as soil. . . The prolific germ in plants corresponds in man to good; the seed itself corresponds to internal things; and the pulp of the fruit around the seed corresponds to external things. When

the internal of man is being . . . regenerated, the scientific and truths which belong to the external man are like the fibres of the fruit, through which the sap is carried to the internal; afterwards, when the man has been regenerated, these things are also separated, and serve as soil. . . All things are thus made new, and are afterwards multiplied and fructified to eternity.

—³. Falsities in which there is evil . . . are like trees bearing evil fruits, which must be rooted up and cast into the fire. Ill.

—^e. From this it is evident that all good which is to bear any fruit must be from the Lord . . .

9294. 'Harvest'=the fructification of truth, thus its implantation in good.

9296⁴. Such are the things which . . . were represented by this feast, which was called the feast of the ingathering of the fruits of the earth . . .

—⁵. By 'the fruit of the earth' (Lev.xxiii.39) which was then gathered in, is signified the good of charity. Refs.

—⁶. By 'the fruit of a tree of honour' which they were to take on the first day (ver.40), was signified festivity and joy on account of good implanted.

9337. 'Until thou be fruitful' (Ex.xxiii.30)=according to the increase of the good. . . In the Word *passim* a man is likened to a tree, and the truths of his faith are then signified by leaves, and the goods of love by fruits; from which it is evident not only that to be fructified=an increase of good, but also that the chief thing with man is good, as fruit is the chief thing of a tree. The leaves are indeed brought forth first, yet for the sake of the fruit as the end . . . Ill.

—^e. From this it is evident that the fruit of faith, as it is called, is the primary thing of faith; and that faith without fruit, that is, without the good of life, is only a leaf; and thus that a man . . . when he abounds with leaves without fruit, is the fig-tree which withers away, and is cut down.

9666². The case herein is the same as with fruits; inmost in them are the seeds; on the outside of these is the pulp; and the seeds are in a more perfect state than the pulp which is outside . . .

10161. (The Spirits of the Second Earth) said that in their Earth they have . . . forests full of fruitbearing trees . . . and that they live . . . on the flesh of fishes, and besides on the fruits from trees, and pulse.

10185². The fruits are the ultimate ends for the sake of which the prior things existed, and to which they all look . . . and the fruit corresponds to good itself, which, in so far as it ripens like fruit, puts itself forth into works. Hence it is that 'fruits,' in the Word,=the works of charity.

10835. (The Spirits of the Sixth Earth) said that in that Earth they live on fruits and pulse.

H. 176². On the trees (in Heaven) there are fruits according to the good of love in which are the intelligent. . . Fruitbearing trees correspond to intelligence and wisdom.

185. In some places the leaves were as of silver, and the fruits as of gold.

520². The four ways which lead to the Celestial King-

dom appear adorned with olives and fruitbearing trees of various kinds . . . and this because olives and fruits correspond to the affection of good and its uses.

S. 66. Out of the ground . . . a tree extracts . . . a purer juice for the pulp of the fruits; and the purest for the seeds within the fruits.

Life 17. 'He that abideth in Me, and I in him, the same bringeth forth much fruit' (John xv. 5)=that all good is from the Lord; 'fruit'=good.

46². (The faith of an evil man) is like a tree abounding with leaves, and yielding no fruits . . . 'Fruit'=the good of love.

F. 17^e. Therefore it is a fallacy that faith produces good as a tree does fruit. The tree is not faith; but the tree is man.

W. 207. There is the like (simultaneous) order of these degrees in every seed, and in every fruit.

279^e. Before the Angels, every act or every work of a spiritual man is like a well-flavoured fruit . . .

P. 56. It presents this image (of the infinite and eternal) . . . in the fructification and multiplication of all things. —³. Ex.

57. The fructifications and multiplications of (affections of love and perceptions of wisdom), which are spiritual, (are infinite and eternal) . . . This capacity of fructification and multiplication without end . . . men have in natural things; the spiritual Angels in spiritual things; and the celestial Angels in celestial things. Not only are affections, perceptions and knowledges such in general; but also every single thing in them, even the most minute, in particular. They are of this character because they come forth from the Infinite and Eternal in itself, through what is infinite and eternal from itself.

107. Celestial love together with the affections of good and truth and the derivative perceptions, and at the same time together with the delights of these affections and the derivative thoughts, may be compared to a tree. . . . The life's love is that tree; the branches together with the leaves are the affections of good and truth together with their perceptions; and the fruits are the delights of the affections together with their thoughts.

215^e. One (man) is like artificial fruit, which in outward form appears like the fruit from a tree, when yet it is coloured wax, containing within it dust or bitumen; whereas the other (man) is like noble fruit, pleasant in flavour and odour, and containing seeds within it.

332³. There is a correspondence of man's life to the vegetation of a tree . . . His infancy is comparatively like the tender shoot of a tree sprouting out of the earth from the seed . . . the primitives of the spiritual marriage are like the beginnings of the fruit; spiritual goods, which are the goods of charity, are like the fruits, and are also signified by 'fruits' in the Word; the procreations of wisdom from love are like the seeds . . . Man is indeed an evil tree from the seed, but still there may be a grafting . . . with little branches taken from the tree of life, whereby the sap drawn from the old root is turned into sap which makes good fruits.

R. 84. Every man regards the truths of doctrine in

the first place, but so long as he does this, he is like unripe fruit; whereas he who is being regenerated, after he has imbued the truths of doctrine, regards the goods of life in the first place, and in proportion as he does this, he ripens like fruit; and in proportion as he ripens, the seed in him becomes prolific.

122. Good without truths is like . . . fruit in which there is no juice . . .

360. 'Joseph' . . . in the natural sense, =fructification and multiplication.

400. In some places in Hell there are forests of trees which bear evil fruits, according to the correspondence with the concupiscences and derivative thoughts of those who are there.

417⁴. (Those who appeared like goats) replied that they had come to the conclusion, that faith alone produces the goods of charity . . . as a tree produces fruits. But . . . an Angel . . . cried . . . They have not receded from their former faith . . . Faith is not a tree, but man is the tree . . .

—⁵. (The left-hand flock of sheep) said . . . Are not faith and charity one, as a tree and its fruit are one? for the tree through its branch is continued into the fruit; take away anything from the branch which inflows by continuity into the fruit, and will not the fruit perish? . . . The priests . . . said that it was so; faith is preserved by means of the fruits; but they were unwilling to say that faith is continued into the fruits. Then one of the priests who was among the sheep on the right hand . . . said . . . They think differently . . . they think that every good of charity . . . done by man for the sake of salvation is . . . evil . . .

—⁶. They then asked, What then is the nature of their goods of charity or works, which are the fruits of faith? He replied, They are invisible, being inwardly in man from the Holy Spirit, concerning which man knows nothing. Further ex. T. 506.

566⁷. One who had been a leading writer concerning faith alone . . . said, When I was in the world . . . I taught . . . that faith could not exist . . . without good works, as a tree could not without fruit . . . He then touched the Word, and suddenly fire and smoke issued from it, and an explosion took place . . . which threw him into a corner of the room, and there he lay as if dead for about an hour.

649⁸. These goods are called goods of charity, and are meant by the fruits 'of the vineyard,' which are 'grapes' and 'clusters'; but the goods of love to the Lord are meant in the Word by the fruits of trees, especially by olives. III.

782. 'The fruits of the desire of thy soul' (Rev. xviii. 14)=nothing else than the blessednesses and happinesses of Heaven; because these are the fruits of all things of doctrine and worship . . . and because they are the desires of men when they die . . . (=the gladnesses and joys which they expected from worship and life according to the traditions of the Babylonish nation. E. 1158.)

933. 'The tree of life, which bears twelve fruits' (Rev. xxii. 2)=the Lord in His Divine love, from whom flow forth all the goods which man does apparently from

himself. . . By 'fruits' are signified the goods of love and of charity, which are called good works.

934. That 'fruits'=the goods which a man does from love or charity, is indeed known without confirmation from the Word; for by 'fruit,' in the Word, the reader understands nothing else. The reason why by 'fruits' are meant the goods of love or of charity, is that man is compared to a tree, and is also called a 'tree.' That 'fruits'=the goods of love or of charity, which are commonly called good works. Ill.

935. 'And yielding fruit by the month' (id.)=that the Lord produces goods with man according to every state of truth with him. . . 'To yield fruit'=to produce goods. That 'fruits'=the goods of love and of charity, has been shown above: and as the Lord produces them with man essentially, although man does them as of himself, thus apparently, it is evident that the signification is that the Lord from the inmost, when He is there, produces them.

936. Because by 'a tree' is signified man . . . by 'fruits' are signified the goods of love and of charity; and by 'seeds' are signified the last and the first things of man.

—2. With those who are in the goods of love and at the same time in the truths of wisdom, there appear fruitbearing trees luxuriant with beautiful leaves. But with those who are in truths of some wisdom . . . but are not in the goods of love, there appear trees full of leaves, but devoid of fruits.

M. 13. The Angel said, Come with me into the garden of our Prince . . . They said, We see only one tree, and on its branches and at its top as it were fruits of gold, and leaves of silver . . . At this, the Angel with an inspired voice said, That tree is in the middle of the garden . . . But come nearer . . . They did so . . . and they saw trees most luxuriant with fruits of fine flavour, entwined with vines full of leaves, whose tops with their fruits were swaying towards the tree of life in the middle. These trees were set in a continuous series . . . forming a perfect arboreal spiral, in which species followed species without a break according to the noblenesses of the fruits. . . The first trees were the most excellent of all, luxuriant with sumptuous fruits . . . they are never seen or possible on earth . . . Here and there in this arboreal spiral . . . there were seats, formed of the young shoots of the trees behind . . . and enriched and adorned with their fruits.

92. The reason such a sphere of the marriage of good and truth proceeds from the Lord, is that this sphere is a sphere of propagation, that is, of prolification and fructification . . .

135. A tree=man, and its fruit the good of life. (This signification applied to the two trees in Eden.)

183. The Angels said . . . that all fructification, all propagation, and all prolification are originally from the influx of love, wisdom, and use from the Lord; from immediate influx from the Lord into the souls of men; from mediate influx into the souls of animals; and from influx still more mediated into the inmosts of plants; and all these things take place in ultimates from primes. That fructifications, propagations, and prolifications are continuations of creation, is evident . . .

355⁴. The very soul of man, being in the marriage of good and truth . . . is also in the perpetual effort for the fructification and production of its own likeness . . . and therefore this perpetual effort for fructifying and producing its own image . . . becomes also of the body . . . The reason the fructification is perpetual, is that the universal sphere of generating and propagating the celestial things of love and the spiritual things of wisdom, and thence the natural things which are of offspring, proceeds from the Lord, and fills the universal Heaven and the universal world . . . Moreover, love truly conjugal is just like the vernal heat, from the influx of which all things aspire to germinations and fructifications . . . But the fructifications with us in the Heavens are different from those with men on earth. With us, the fructifications are spiritual, which are those of love and wisdom, or of good and truth. Ex.

B. 13. The *Formula Concordiæ* on the fruits of faith.

27. The Reformers distinguished between the works of the law proceeding from man's purpose and will, and the works of the Spirit proceeding from faith as from a free and spontaneous source, which latter they denominated the fruits of faith.

46. It is indeed said 'that good works follow faith, as fruit is produced from a tree;' but . . . who does them, or even thinks of them, or who is spontaneously led to perform them, while he . . . believes that they do not contribute anything to salvation . . .

47. That the faith of the present Church cannot be conjoined with charity, and produce any fruits, which are good works. Gen.art.

48^e. From this marriage (of good and truth) good works are produced. as fruits from a tree; and hence they become the fruits of good, and the fruits of truth; the latter are signified in the Word by grapes, but the former by olives.

49. From this generation of good works, it is evident that faith alone cannot possibly produce . . . any works which can deserve the name of fruits . . . and therefore the fruits of faith is a vain expression, and a word without meaning.

T. 374³. Man . . . is like a tree, in the seed of which there lie hidden as it were the end, intention, and purpose to produce fruits . . . and finally . . . it blossoms, and produces fruits; in these things the tree corresponds to good works with man; and it is evident that they are essentially of the seed, formally of the boughs and leaves, and actually of the wood of the tree.

585². Thus initiate and successively form the fruit, which may be compared to the testicle, in which the seeds are perfected.

Ad. 1008. The fruits . . . are the uses in the human mind . . .

D. 396. A comparison of man's nature with trees and fruits. Ex.

413^e. Charities are the fruits of faith.

1194^e. Charity which becomes the good in works, which consequently are from the Lord alone, and are then first called the fruits of faith . . .

[D.] 1471. (They understand) what the **fruits** of faith are ; namely, that affection or love is the life . . . and is at last in the action, which is the **fruit** of faith.

3617. That there are **fruits** of faith in the other life.

— . They who were in the persuasion that faith alone saves without good works or the **fruits** of faith, inferred . . . that in the other life there are no good works or **fruits** of faith . . . But they were shown that good works or the **fruits** of faith pre-eminently exist in the other life, to wit, that there could be no happiness in mere repose . . . Such a life would be devoid of use . . . But they there pre-eminently exhibit good works or the **fruits** of faith. Enum.

5159. On the trees (in Heaven) are **fruits** resplendent with the most glittering celestial colours, in amazing forms.

5663. So long as they are virgins there are only flowers in their gardens, and not **fruits** until they become wives.

6005¹. The learned leaders affirm all things which the laity say about the good of life, saying that it is the **fruit** of faith ; but they believe otherwise among themselves. Ex.

6024². I was permitted to speak with those who are in faith separated, as to whether they are able to speak of the **fruits** of faith. They said that the last degree of justification is the endeavour to do what is good, and that they stop there ; because if **fruits** were added, they would be from man . . . and that therefore these **fruits** are from the Lord, not appearing to man . . . Then there were gathered together from all sides all who had been in such thought concerning the **fruit** of faith ; for the most part they were leaders who had been pre-eminently learned ; the rest, who had simply believed the **fruits** of faith to be good works, were not gathered together with them ; and those learned men were congregated . . . near Hell . . . nor were they permitted to preach any more . . . Many said that they had had no other thought about the **fruits** of faith, than that faith produces them as a tree does **fruits**, and that man ought to think about the works which he does and which he ought to do.

6041². Luther remained in faith alone, believing that faith does indeed produce these things as a tree does **fruit** . . .

6060. (Zinzendorf) said, that when he entered gardens he did not see any **fruits** . . . when yet others who were with him saw both **fruits** and green leaves.

6085². They likened faith to a tree, and the **fruit** to works ; but this is fallacious. By the tree is meant man ; by the branches and leaves, faith ; and by the **fruits** good works. The man is that which produces them.

D. Min. 4809. On faith and the **fruits** of faith.

— . I once spoke about good works with Spirits . . . who had believed them not to be necessary to salvation, saying, that nevertheless they declare good works . . . to be the **fruits** of faith, and that the tree is Known from its **fruits** . . . Allowing that faith is a tree, and that good works are its **fruits**, then if so of what quality do they believe that tree appears in the heavenly paradise, if it rejoices in leaves only, and is destitute of **fruits** ?

whether it would not be as the Lord says, that such a tree must be cut down ? To this they could answer nothing.

E. 48². '**Fruit**' (Matt.xxi.43)=good.

109⁵. The things which are upon trees . . . signify such things as are with man ; the leaves, the truths with him ; and the **fruits**, the goods. Ill.

—⁶. As **fruits** signified the goods of life with man, therefore in the Israelitish Church . . . it was commanded that the **fruits** of trees . . . should be circumcised . . . (Lev.xix.23-25).

— . As the **fruits** of a tree signified the goods of life, it was also commanded that in the feast of tabernacles they should take the **fruit** of a tree of honour . . . and should be glad before Jehovah (Lev.xxiii.40).

— . As **fruits** signified the goods of love, which are the goods of life, it was one of the blessings, that the tree of the field should yield its **fruit** ; and it was one of the curses, that it should not yield its **fruit** (Lev.xxv.3, 19). For the same reason it was forbidden, when any city was besieged, to ply the axe against any tree of good **fruit** (Dent.xx.19,20).

— . From these things it may now be evident that by '**fruits**' are signified the goods of love, or, what is the same, the goods of life, which are also called good works. Ill.

167³. 'According to the **fruit** of his works' (Jer.xvii.10)= . . . the goods which are of love.

212². They who are in faith from charity are here described by 'the tree which yieldeth good **fruits**' (Matt.vii.17) . . . moreover, '**fruits**,' in the Word,=the works of charity . . . Whereas they who are in faith separated from charity are meant by 'the tree which yieldeth not good **fruits**' (ver.19) . . . moreover, '**evil fruits**,' in the Word,=evil works . . .

237⁷. They who have adopted faith alone . . . when they read the Word, and see that the Lord says that man shall be recompensed according to his deeds and works . . . then call the goods which they do the **fruits** of faith ; not knowing or not being willing to know, that the goods which are called '**fruits**' are all from charity, and none from faith separated . . .

281². The multiplication and fructification of truth from good, thus the increase of intelligence, is described by its being 'planted in a good field . . . to bear **fruit** . . .' (Ezek.xvii.8) . . . 'To bear **fruit**'=to produce the goods which are of use.

304²⁹. 'The **fruit** of the earth shall be for magnificence and ornament' (Is.iv.2)=the good of the Church.

—²⁹. As by 'the **fruit** of the earth and the vine in the field' (Mal.iii.11) are signified the goods and truths of the Church ; by '**fruit**' its goods, and by 'vine' its truths, they are called 'a land of well-pleasing.'

329¹⁸. Therefore it is said, 'On the head of the mountains the **fruit** thereof shall be shaken' (Ps.lxxii.16). 'The head of the mountains'=Heaven, whence . . . they have the good of love, which is, 'the **fruit**.'

340¹². That truths will produce good, and that good will produce truths, is signified by, 'the tree shall yield her **fruit**, and the earth her produce' (Ezek.xxxiv.27).

—¹⁵. By 'the **fruit** of the belly' and by 'the **fruit**

of the land,' etc. (Deut. vii. 13) are meant the multiplications of truth and the fructifications of good; thus spiritual blessings.

375¹⁰. By 'the fruit of the belly which is a reward' (Ps. cxvii. 3) are signified the goods through which there is happiness.

—¹⁷. 'They shall have no pity on the fruits of the belly' (Is. xiii. 18) = the doctrinal things which will destroy all . . . derivative good . . . 'The fruits of the belly' = goods.

386²¹. 'To yield fruit of increase' (Ps. cvii. 37) = to do these things and to receive goods; for 'fruits' = deeds, and the goods of charity.

403¹⁰. 'The fields shall not yield fruit' (Hab. iii. 17) = that there shall be no spiritual nourishment.

—²⁶. As by 'fruit' is signified the good of life, and the good of life is external good from internal, or natural good from spiritual, and as man is Known from this good, the Lord says, 'Every tree is Known from its Own fruit . . .' (Luke vi. 44; Matt. vii. 16).

—²¹. 'The fruit which He did not find' (Matt. xxi. 18, 19; Mark xi. 12, 13) = natural good.

405¹⁸. By 'the mountains of Israel' (Ezek. xxxvi. 8) are signified the goods of charity; and that from them are the truths of faith and the goods of life, is signified by, 'Ye shall yield your branch, and ye shall bear your fruit': 'branch' = the truth of faith; and 'fruit' = the good of life.

—²¹. By 'the earth is satisfied from the fruit of Thy works' (Ps. civ. 13) is signified that from the Divine operation the Church with man continually grows. 'The fruit of works,' when said of the Lord, = the Divine operation.

430⁷. 'By fruits' (Rev. xxii. 2) is signified the good from which are truths.

458⁴. By 'the fruit of a tree of honour' (Lev. xxiii. 39) is signified celestial good.

519⁶. Their having adulterated the goods of the Word, is signified by 'Ye have turned . . . the fruit of justice into wormwood' (Amos vi. 12).

543⁶. As the falsity and evil (of the sensuous man), when they break out thence into the natural man, completely ravage it, by destroying all truth and good therein, it is said that 'the locust . . . devoured every herb of the field, and all the fruit of the tree' (Ex. x. 15) . . . 'The fruit of the tree' = the good there.

617¹². By 'to plant vineyards and to eat the fruit of them' (Is. lxxv. 21), is signified to enrich themselves with spiritual truths, and to appropriate to themselves the derivative goods.

622¹¹. 'The fruit of the belly' . . . in the natural sense, = natural offspring; but in the spiritual sense spiritual offspring, which is knowledge, intelligence, and wisdom . . .

638¹³. As by 'a wife' is signified the affection (of truth), she is compared to 'a fruitful vine' (Ps. cxviii. 3); because by 'a vine' is signified the Church; and by 'a fruitful vine,' the Church as to the affection of truth.

644⁷. Therefore it came to pass that when they

'walked in the statutes, and observed the precepts' . . . the tree of the field 'yielded its fruit' (Lev. xxvi. 3, 4) . . . 'The fruit of the tree' = the good of love and the will of good.

—¹⁴. As from this (influx) is the fructification of good and the multiplication of truth, they are called 'rains of blessing' (Ezek. xxxiv. 26); and it is said that 'the tree of the field shall yield its fruit, and the earth shall yield its produce;' and by 'the tree of the field' . . . is signified the Church and the man of the Church; by 'the fruit of the tree of the field,' the fructification of good; and by 'the produce of the earth,' the multiplication of the truth thereof.

650⁴⁰. 'The tree shall yield its fruit' (Joel ii. 22) = the production of the good of life by means of these Knowledges; for 'a tree' = the man of the Church; specifically, the mind imbued with Knowledges; and 'fruit,' the good of life.

—⁵⁹. 'Until thou be fruitful' (Ex. xxiii. 30) = according to the increase of good.

695¹³. 'The vine shall give fruit, and the earth produce' (Zech. viii. 12) = that the spiritual affection of truth will produce the good of charity, and that the natural affection of good and truth will produce the works of charity. . . 'Fruit' = the good of charity; and 'produce,' the works of that good.

700³⁵. The multiplication of truth and the fructification of good is signified by . . . 'when ye shall be multiplied and shall bear fruit in the land in those days' (Jer. iii. 16).

706¹⁷. 'To eat the fruit of (the vineyards)' (Is. xxxvii. 30) = the enjoyment of the goods and of the happinesses from them, which pertain to a regenerated man.

710⁵. 'They shall not yield fruit' (Hos. ix. 16) = not any good; for where there are no truths there is no good.

—¹³. By 'the fruit of the belly' (Ps. cxvii.) are meant those who are in good through truths; who have Heaven, which is 'the . . . reward.'

—²³. By 'the fruit of the belly' (Deut. xxviii. 4) signified the good of love and the truth of that good; by 'the fruit of the earth,' is signified everything of the Church.

714⁸. (They who are in faith alone say that) the fourth and last degree is the endeavour to do what is good, and that it is . . . the fruit of faith.

727². 'The east wind hath dried up her fruit' (Ezek. xix. 12) = the destruction of the good thereof. . . 'Fruit' = good; that good is meant which is left from the Word with those who are in the falsities of evil, the destruction of which is signified by 'the drying up of the fruit by an east wind.' . . 'A fire . . . hath devoured her fruit' = the consuming of good.

—¹¹. As truth from the good of love alone produces fruit, which is the good of charity, 'Aaron's rod blossomed and produced almonds.'

764². The rest in the same Church, who live the life of faith . . . are not dragons . . . for they know no other-wise than that it is from doctrine that faith produces fruits, which are good works. 787⁵.

789⁴. It follows that love produces faith . . . (there-

fore) to believe that faith produces goods, which are called good works, as a tree does **fruits**, is contrary to order.

[E. 789]⁶. Therefore to say that faith produces goods, as a tree does **fruit**, is to say that the thought and speech of man produce his life, and not the life them.

—⁹. A faith merely natural is produced from a love merely natural . . . From this it may be evident that the faith thence proceeding cannot produce goods, as a tree does good **fruits**; and that if it does produce any, they are goods from the proprium of man, which in themselves are evil and meritorious . . .

790¹⁴. Hence it is that the quality of faith is Known from charity and its goods, which are good works, as the quality of a tree is Known from its **fruit**. By the tree, however, is not meant faith, but man as to his life; by its leaves are signified the truths through which is faith; and by its **fruits** are signified the goods of life, which are the goods of charity.

798⁵. This Natural is that in which are they who are at the entrance to Heaven; whither they also come who do what is good only from obedience, who are those who in doctrine and life confirm with themselves that faith produces good works as a tree does **fruits**.

911³. 'When the blade grew and yielded **fruit**, then appeared the tares also' (Matt. xiii.) = that when truth increased and produced good, falsities from evil were intermingled.

919⁴. By 'the **fruits** of autumn' (Jer. xlviii. 32) are signified the goods of the Church. . . For bread, which is here 'the **fruits** of autumn,' = the good of the Church.

942². After man . . . has been introduced into Heaven, the . . . third affection which is given him is the affection of **fructifying**. For when man is let into Heaven . . . he is like a tree growing from its seed . . . the birth of the **fruit** thence is from the affection of good; and the multiplication of itself again into trees is from the affection of **fructifying**.

943⁶. Man has . . . the affection of **fructifying** when he loves to do goods, and to be of service.

991². From the marriage of good and truth, therefore, there comes forth the love of **fructifying**; namely, good through truth, and truth from good; from which love descends the love of prolificating, in which is every delight and pleasure. On the other hand . . . from the marriage of evil and falsity, through the love, there comes forth the love of **fructifying**; namely, evil through falsity, and falsity from evil; from which love descends the love of prolificating in adulteries . . .

1211⁴. In the Inmost Heaven there are **fruits** and seeds of pure gold; in the Middle Heaven, of silver; and in the Lowest Heaven, of copper.

J. (Post.) 216. The Englishmen said that faith operates charity as a tree its **fruit**. But they were shown . . . that in this case there is not meant faith, but man; by the branches and leaves the truths of faith; and by the **fruits** the goods of love.

De Just. 64⁶. Thus the saying that good works (are the **fruits** of faith) is a mere *rov et pratervea nihil*. Ex. Scia. 21.

D. Wis. xi. 5a². 'Fruits' (John xv. 4, 5) = uses, or the goods of charity; and the goods of charity are nothing else than moral goods . . .

Fruitful. *Foecundus.*

Fruitfulness. *Foecunditas.*

Fertilize, To. *Foecundare.*

A. 3985. **Fruitfulness.** Sig.

6417. See FRUIT. 6418.

6418. 'A **fruitful one**-*foecundae*' (Gen. xlix. 22) = fructification from truth; for 'fruitfulness,' like 'birth,' in the spiritual sense, is that of truth and good . . .

D. 2660. From manure the earth is **fertilized** . . .

E. 357². 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 fountain.' By 'a **fruitful one**' is signified spiritual good, which is the good of charity.

448⁶. 'The son of a **fruitful one** near a fountain' = fructification by truths from the Word. 'The son of a **fruitful one**' = fructification. 483¹³.

Fruitful Field. *Arvum.* M. 522. T. 531.

See CARMEL.

E. 654¹⁴. By 'the forest of the **fruitful field**' (2 Kings xix. 23) are signified scientifics.

730²³. 'A **fruitful field**,' or land of harvest (Is. xxxii. 15) = the natural man fructified with truths.

Fugitive. *Profugus.*

See FLIGHT-*fuga*.

A. 330. Falsity and the derivative evil is 'a wanderer and a **fugitive** in the earth' (Gen. iv. 12).

382. That to be 'a wanderer and a **fugitive** in the earth' = not to know what truth and good are, is evident from the signification of 'wandering' and 'fleeing.' III.

E. 817³. As truth without good is carried hither and thither, for there is nothing to lead it, in consequence of which it successively falls into falsities, and disappears from the way which leads to Heaven, Cain was cast out from the face of Jehovah, and became a wanderer and a **fugitive**.

Fulcrum. *Hypomochlium.* T. 478². D. 920.

See SUPPORT-*fulcrum*.

Fulfil. See under FILL-*implere*.

Full. *Plenus.*

Fullness. *Plenitudo.*

Fully. *Plene.*

Plenary. *Plenarius.*

Plenarily. *Plenarie.*

See under FIFTY.

A. 1109. They are reduced into **plenary** ignorance. D. 4051.

1557⁶. He fully conjoined the Human essence with the Divine.

2348². Falsities . . . confirmed are called . . . 'Full of days' (Jer. vi. 11).

2449^e. Separation is not **plenary** taking away . . .

2636. A **full** state of union (of the Divine of the Lord with His Human). Sig. . . This may be illustrated by those things which with man are called a **full** state when he is being . . . regenerated.

—². Then man's state is said to be **full** . . .

2905. '127 years'=their **fulness** . . . Thus it is the **fulness** or end of what is holy of the Church . . . Their **fulness**, namely, that of the states and times of the Church, means their end . . . Its old age is called the **fulness** or end. . . So with the times and states of the day . . . When night comes, it is the **fulness** or end.

—^e. Its being said of the Lord, that He would come . . . in the **fulness** of times, or when there was **fulness**, signifies the same ; for there was then no longer any good . . . or truth.

2906^f. That 'a year' and 'years'=a **full** time of the Church. Ill.

—^e. 'In the midst of the years'=in the **fulness** of time.

—^e. As a year is **what is full** of time . . . instead of a year they have an idea of **what is full** relatively to the states of the Church.

3105. They are said to be 'two,' to denote **fulness**.

3107. **What is full** for initiation. Sig.

—^e. 'Ten,' like 'a hundred,'=a **full** state.

3176. A state of departure appearing to them **full**. Sig.

3398^f. Such a state was that which is meant by the **fulness** of times . . .

3923^d. 'The earth . . . and its **fulness**'=the Church and all things of the Church.

5214. 'Thin' is opposed to **full** ; and that is called **full** in which there is use ; or, what is the same, in which there is good.

5955. That the medium had **what is full** of truth from good. Sig.

—^e. 'Three hundred'=**what is full**.

6297. 'His seed shall be the **fulness** of the nations' (Gen.xlviii.19)=that the truth of faith would reign. . . 'The **fulness** of the nations'=abundance, thus that it would reign. 'Fullness,' in the Word, =all ; and where it does not=all, it=**what is abundant** ; and it is predicated of both truth and good ; for 'multitude' is predicated of truth, and 'magnitude' of good ; thus '**fulness**' of both. Ill.

—^e. 'The earth and its **fulness**' (Jer.xlvii.2)=all, both truth and good, that is, of the Church.

—². 'Land' (Ezek.xii.19)=the Church ; and '**fulness**,' the good and truth therein. That both are signified is evident from the things which precede.

6508. 'Seventy days'=a **full** state.

—². That 'seventy'=an entire period, thus a **full** state. Ill.

—⁴. Hence it is said of Him that He would come in the **fulness** of time. 9228^g.

—^e. All the particulars here involve **fulness**.

—^e. 'Seven' equally as 'seventy'=a **full** state.

6721. **What is full** of time in which he did not appear. Sig.

—^e. 'Three months'=**what is full** of time, and

what is full of state. 'Three'=**what is full**, or an entire period from beginning to end.

7518. 'Take to you the **fulness** of your fists' (Ex.ix.S)=power given so far as it could be received. . . So far as it could be received, is signified by '**fulness**.'

7984. 'Thirty'=a **full** state of remains ; (for) by 'three' is signified a **full** state.

—³. What a **full** state is. Ex.

8468. A homer . . . contained ten ephas, and therefore=**what is full**. Ill.

—³. 'Ten acres'=**what is full**, and also much.

8531. 'Put therein the **fulness** of an omer of manna' (Ex.xvi.33)=good therein as much as it contains.

8750. 'In the third month'=**fulness** of state.

—². What **fulness** of state is. Ex.

—^e. When a state comes to its end, it is then **full**, and is called **fulness**.

—^e. There is here meant the **fulness** of the prior state . . .

9103. Corresponding penalty to the **full**. Sig.

—^e. It follows that ('two' and 'four') also=**to the full** ; for that which is conjoined is **full**.

—². The number 'four'=the restoration of interior good to the **full**. The reason why interior good is to be restored to the **full**, is that this good constitutes the spiritual life of man ; and unless spiritual life is restored to the **full**, the exterior good which constitutes the exterior life cannot be restored.

9137. 'He shall repay double'=restoration to the **full**.

9141^d. 'Seven years'=a **full** state, thus to the **full** ; and therefore 'to kindle a fire for seven years'=to consume to the **full** through cupidities.

9198^g. 'Three years and six months'=to the **full**.

—^e. '1260 days,' which make three years and six months, =to the **full** or up to the end.

—^e. 'A time, and times, and half a time' . . . =to the **full**, or up to the end.

9228. That 'seven'=an entire period from beginning to end, thus **what is full**. Ill.

—^e. A **full** state of intelligence and wisdom from love and faith in the Lord. Sig.

—². **Plenary** destruction through the cupidities of the loves of self and of the world. Sig.

—^e. The **plenary** restoration of good and truth in the Church. Sig.

—³. 'Sevenfold'=to the **full**.

—^e. 'Seventy,' also, =**what is full**. Also 'a week.'

9286. 'Three times in the year'=a **full** state up to the end ; for 'three'=**what is full** from beginning to end . . . Here, therefore, **plenary** and complete deliverance . . . Thus **plenary** deliverance from damnation . . . Therefore man is then **fully** delivered. 9296. —².

9295^g. The **plenary** implantation of truth in good . . . Sig.

9326. 'The number of thy days I will fulfil'=up to a **full** state.

—^e. 'To fulfil the number'=to the **full**.

—^e. Up to a **full** state, means until the man is regenerated.

[A.] 934⁸. 'To desolate the earth and its **fulness**' (Ezek.xix.7)=to destroy all things of the Church.

9437. **What is plenary** as to information and influx. Sig.

—¹. 'Forty'=what is **plenary** . . . Because 'four'=what is **full** . . . In like manner 'ten.' Ill.

—². Penalty to the **full**. Sig.

9487. 'Two and a half'=much and **full** . . . (For) 'five'=much and **full** . . . In like manner 'ten' . . . and also 'a hundred.'

9488. **What is full** as to truth. Sig.

—¹. 'One and a half'=what is **full** . . . because 'three' has this signification. Refs.

9556. **What is full** as to good and truth. Sig.

9557. **What is full** as to scientifics from good. Sig.

9608. **Plenary** conjunction in the ultimates of the spheres. Sig.

—¹. 'Fifty'=what is **full**.

9611. The **plenary** faculty of conjunction from good.

—¹. 'Fifty'=what is **plenary**.

9617. **What is full** of truth from good. Sig.

—¹. 'Thirty'=what is **full**.

9641. 'Twenty'=what is **full** : thus in every way and altogether. (For) 'ten'=what is **full**, and all.

9643. **Plenary** support by means of truth. Sig.

—¹. 'Forty'=what is **plenary**.

9659. 'Two,' and 'four'=conjunction to the **full** . . . Therefore, also, **what is full**. And therefore in every way ; for that which is **fully** is also in every way. By 'eight' is signified **what is full** . . . also because 'a week'=an entire period from beginning to end ; and therefore by 'the eighth day' is signified a **full** state. Ill.

9745. **What is full** with good from the Lord. Sig.

—¹. 'A hundred'=all, much, and **full**.

9761. Goods and the derivative truths **fully** supporting. Sig.

—¹. 'Three'=what is **full**. Refs.

10061³. By 'fulness' (Ps.lxxxix.11) is signified all the truth and good which make the Church.

10253. 'Five hundred'=what is **full**. Ex. 10259.

10492. The **plenary** closing up of the Internal. Sig.

—¹. 'Three thousand'=what is **plenary**.

—³. The Internal with them is **plenarily** closed up. That it is **plenarily** closed up . . .

H. 71^e. They are mistaken who believe that Heaven is closed from **fulness** : when yet . . . a greater and greater **fulness** perfects it.

349. The degree of the affection and desire is as the measure, which is increased to the **full**. Sig.

L. 3. That the Lord would come into the world in the **fulness** of times, which was when He was no longer known by the Jews, and, from this, when nothing of the Church was left.

S. 6² Therefore, when the Divine is in its ultimate degree, it is in its **fulness-pleno**.

37. That Divine truth in the sense of the letter . . . is in its **fulness-pleno** . . . Gen.art.

53. The Lord never operates anything except in **ful-**

ness-pleno ; and the Word in the sense of the letter is in its **fulness-pleno**.

97³. The Lord speaks with man only in **what is full** ; and the Word in the sense of the letter is Divine truth in **fulness-pleno**.

W. 101^e. The correspondence is **plenary**. 413^e.

217. That the degrees of height are in their **fulness-pleno** . . . Gen.art.

—^e. For they are in their effect ; and every effect is the **fulness-plenum**-of the causes.

221. The first arcanum is, that the Word in the sense of the letter is in its **fulness-pleno** . . .

P⁶. The simpler and purer anything is, the more and the **fuller** it is.

277a^e. All reformation takes place in **fulness-pleno**, that is, in primes and in ultimates together.

281. Man is in **full** freedom to think and will, but not in **full** freedom to speak and act . . .

R. 160. 'I have not found thy works **full** before God' (Rev.iii.2)=that the interiors of their worship are not conjoined with the Lord. . . They are called '**full** before God' when they are conjoined with the Lord.

—^e. Unless (truths from good) are in worship, the works are not **full** before God, but are empty. . . Hence '**what is full**' is predicated of the man in whom there are truths and goods.

M. 156. Marriage is the **fulness** of man ; for by it man becomes a **full** man.

306³. The nuptials are an entrance to the **plenary** separation of the love of the sex from marriage love . . .

310. That after the nuptials, the marriage of the spirit becomes also of the body, and thus **full**. Ex.

324. One form, in which there is **plenary** unanimity and concord.

B. 63^e. The time appointed for the New Church, when there is **fulness** and restoration.

T. 63^e. Thus the universe as to essence and order is the **fulness** of God.

65². There is a **plenary** correspondence between Heaven and man.

109. 'In Christ dwells all the **fulness** of the Divinity bodily' . . . From these things the Angels know that the Lord alone in the universal Spiritual Word is a **full** Man.

126^e. That an inmost and thus a **plenary** union took place.

364³. All things are **full** of God, and everyone takes his own portion from that **fulness**.

503. They were **full** of confirmations for the **plenary** impotence of man in spiritual things.

755^e. 'Decision'=the **plenary** consummation of both.

—¹. The **fulness** of time, in which the Lord came into the world, and in which He will come, is also consummation.

E. 20. 'Seven'= . . . a **full** state . . . and as it=**what is full**, it also=**all** ; because all make **what is full** ; for **fulness**, relatively to those who make any society . . . are all ; and therefore when magnitude is treated of in the Word, by 'seven' is signified **what is full** . . .

—, 'Three,' too, in the Word, = what is full, and all. Refs.

189. 'I have not found thy works full before God' = that otherwise what is not Divine is in moral life. . . The things which are of moral life . . . are called 'full before God,' when they are from a spiritual origin; and 'not full,' when they are not from that origin . . . And therefore the works must be either full before God, or they are nothing at all before God.

257. 'Seven' = all men and all things, and also what is full and the whole . . . for what is full and the whole is predicated of the magnitude of a thing, and all . . . of the multitude.

285^e. That this is the Divine truth which fills all things, is signified by, 'The fulness of the earth is His glory' (Is. vi. 3).

304⁶. 'Fullness' = all things of (the Church). —²⁸. Coro. 34².

331³. By 'the earth' (Is. xxxiv. 1) is signified the Church as to good; and by 'its fulness' are signified truths.

375²⁹. 'The floors are full of pure corn' (Joel ii. 24) = fulness thence.

387². Therefore man is born in plenary ignorance of all Knowledges of spiritual things.

448⁷. 'Its fulness' (Deut. xxxiii. 16) = Knowledges in the external man.

532⁸. 'Three' is predicated of truths . . . and = fulness . . . and spiritual fulness is formed by truths.

600¹⁰. 'The world' (Ps. lxxxix. 11) = Heaven and the Church as to good; and 'the fulness thereof' = Heaven and the Church as to truth.

601¹³. 'The land' (Ezek. xix. 7) = the Church; and 'the fulness thereof' = the truths thereof from the Word.

633. Six weeks = . . . also a plenary state; here, a plenary consummation of good and truth; that is, a plenary vastation of the Church.

—². By 'forty' is signified either the plenary vastation of the Church, or a plenary state of temptation. III.

652²⁸. 'Full of days' (Jer. vi. 11) = wisdom.

658. The plenary extinction of Divine truth and Divine good. Sig.

—². 'Three days and a half' = what is plenary or full. Ex.

675¹⁴. 'The city' (Amos vi. 8) = doctrine; and 'its fulness,' the falsities of evil contained in it.

732. While it grows to the full. Sig.

—, '1260 days' = from beginning to end, and thus what is full. . . (For) three and a half, whether of years or days, = what is full.

—⁶. These were the causes why the Christian Church . . . did not arrive at its fulness-*plenum*-until after an age.

741⁸. 'The earth' (Ps. xxiv. 1) = the Church as to truth; and 'the fulness thereof' = all truths in the complex.

—¹⁵. As the Lord desires worship from goods and truths, it is said, 'The world is Mine and the fulness thereof' (Ps. l. 12); 'fulness' = goods and truths in their whole complex, as above.

764². That the Church called the New Jerusalem will

stay among those who are in the doctrine of faith separated, while it grows to the full . . .

954. 'Full of the anger of God' (Rev. xv. 7) = all the falsities of evil . . .

1039. 'Full of names of blasphemy' (Rev. xvii. 3) = which are adulterated and falsified.

1045. 'Full of abominations and uncleanness of whoredoms' (ver. 4) = from profaned goods and truths.

1057⁴. By 'the fulness thereof' (Ps. lxxxix. 11) are signified all the goods and truths of the Church.

1087². (Thus) Divine truth in the sense of the letter . . . is in its fulness-*pleno*. That is said to be full which contains in itself all the prior things even from the first . . . This fulness-*plenum*-of the Word is like . . .

—³. As Divine truth in its ultimate is in its fulness-*pleno* . . . therefore the Lord never operates except from primes through ultimates, consequently in fulness-*pleno*.

—, For man in the world is in his fulness.

Can. God vi. 8. As . . . the created universe is the fulness of uses in forms, it follows that the created universe is the fulness of God. III. 9.

Inv. 10. That 'the fulness of time' = consummation and desolation . . . The fulness (of natural times) is winter.

Full. *Satur.*

Fulness. *Saturitas.*

See SATISFY-*saturare*.

A. 220³. That they were averse to the goods of charity, is signified by 'fulness of bread' (Ezek. xvi. 49).

3254. 'In a good old age, an old man and full' (Gen. xxv. 8). Ex.

4620. 'An old man and full of days' (Gen. xxxv. 29) = what is new of life. . . (For) 'full of days' = a full-*plenus*-state.

E. 721⁶. They who were of the Jewish Church are called 'full-*satur*', from the fact that they have truths in abundance.

Fuller. *Fullo.*

A. 8159². 'Fuller's soap' (Mal. iii. 2). Ex.

T. 503⁶. Like the black face of a fuller.

Fulminate. See under LIGHTNING-*fulmen*.

Function. *Functio.*

Discharge, To. *Fungi.*

A. 1984. The functions of the body are different from those of the soul; so much so, that if the functions of the soul were disclosed, they would not be acknowledged . . .

3928². If he does not perceive in himself something of affection for what is just and fair in his function . . .

4223. But still (the Heavens) principally correspond to the functions of these viscera or organs . . . The functions constitute one with their organic forms; for not any function can be conceived of except from the forms, that is, from the substances. Exampls. . . Func-

tions, therefore, are what the heavenly Societies principally correspond to ; and as it is the **functions**, it is also the organic forms to which they correspond ; for the one is indivisible and inseparable from the other ; inasmuch that whether you say the **function** or the organic form through which and from which the **function** exists, it is the same. Hence it is, that the correspondence is with the organs, members, and viscera, because it is with the **functions** ; and therefore when a **function** is brought forth—*productur*, the organ also is excited. The case is the same with everything man does . . . the organs move themselves . . . according to the intention of the **function** or use . . .

[A.] 4653a. There are many differences of the Spirits who correspond to the ear ; that is, to its **functions** and offices. Enum.

4803. Good Spirits and Angels are conveyed into the interiors of the province in which they are, thus into nobler **functions**.

5078³. An external . . . by which he could be in the world . . . and discharge **functions**. . . In the other world, where there are other **functions**, and other forces and powers . . .

7038. Uses consist . . . in everyone discharging aright his **function** in his own station ; thus in . . .

8004. For the Societies in Heaven are distinct according to the **functions** of all the members, viscera, and organs in the body . . . The **function** of each member, viscus, and organ relates by correspondence to a peculiar good, distinct from another.

8122. Whether men are in any **function** or not . . .

8192^e. By these names is signified . . . the angelic **function** itself ; thus also the Divine of the Lord as to that which is of the **function**. H. 52^e.

8253^e. The life of charity is . . . to act in every work from what is just and fair, and from what is good and true ; in like manner in every **function** . . .

8719. Thus **functions** and offices for them. Sig.

— For the Lord acts . . . mediately through Heaven . . . not because He needs their aid, but that the Angels there may have **functions** and offices . . .

9438. The body . . . being of use to him only for **functions** in this natural . . . sphere.

10797. No honour of any **function** is in the person, but is adjoined to him according to the dignity of the thing which he administers ; and . . . it is separated together with the **function**.

H. 95^e. These are what correspond to the **functions** of the heart and lungs.

96^e. The influx of Heaven is into the **functions** and uses of the members.

212. Some fibres . . . go forth to their **functions** . . .

312⁴. Served them for a body and its **functions** in the world.

359. A man can live . . . according to his condition and **function** . . . and discharge worldly things . . .

360². To do what is just and right in every work and in every **function**.

—². Fewer of those (are in Heaven) who have . . . become rich by **offices**.

387. On the **functions** (or **employments**) of the Angels in Heaven. Gen. art.

— The **functions** in the Heavens cannot be enumerated, nor described in special . . . for they are various according to the offices of the Societies . . .

388^e. (Thus) there are many **functions** and administrations within every heavenly Society.

389. Hence, too, dignity is adjoined to every **function** according to the dignity of the use . . .

—^e. He who thinks of honour for himself (in the first place) cannot **discharge** any office in Heaven.

391. There are Societies whose **functions** are to have the care of little children ; there are other Societies whose **functions** are . . .

—^e. But all these **functions** of the Angels are **functions** of the Lord through the Angels . . .

392. These **functions** of the Angels are their general **functions**, but every one has his own charge in special . . .

393. These **discharge** the office of preachers.

394. He who in Heaven is in a **function** or work corresponding to his use, is altogether in a like state of life to that in which he was in the world . . .

435. The Corporeal added to him for the sake of **functions** in the natural world . . .

462a². From their memory were recounted all things, from the first time of their **function** to the last.

508. They who . . . in their offices and **functions** have regarded the honour of self . . . are more stupid than all others.

535². To act sincerely and justly in every **function**, business, and work . . .

555. The love of self . . . is believed to be the fire of life, from which a man is excited to seek for **offices**, and to perform uses . . .

563. They were therefore discharged from that **function**, and were left to seek **functions**—*munia*—elsewhere.

N. 81³. That the evil equally with the good can **discharge functions**, and perform uses . . . Refs.

139⁶. That those who have no conscience . . . can **discharge** eminent offices in the world . . . Ref.

Life 114. Christian charity exists with everyone as he performs his **function** faithfully.

W. 396. A man by the love of self . . . wishes . . . to solicit **employments** for the sake of use . . .

P. 210. Unless a man as from his own prudence disposes all things belonging to his **function** and his life, he cannot be led and disposed from the Divine Providence.

217². Who does not see that the person, his **function** and honour, are for the sake of the thing which he administers ? Examps. . . Therefore everyone has dignity and honour . . . according to the dignity of the thing in the **function** of which he is.

296¹⁰. The ends which are uses are as many as are the particulars and singulars of anyone's business and **function**.

R. 8². In Heaven the person is regarded from that which belongs to his office and **function**. . . Therefore,

when a prophet is mentioned, because his **function** was to write and teach the Word, there is meant the Word as to doctrine . . .

153⁷. They dare not any longer solicit **offices**.

849^e. Everyone in Heaven who is in a **function**, discharges the office in his own Society as in the world, but under the Lord's auspices.

M. 5^e. They fled away home, each to his own **function**, and to his own work.

6^e. Everyone has this happiness from the use in his own **function**.

16³. Use is to perform the works of one's own **function** faithfully, sincerely, and diligently.

175². It is believed by many that women can **discharge** the offices of men . . .

207². There, and in Heaven, there are administrations, ministries, **functions**, businesses . . . T.694².

T. 80². I asked the satan what was his **function** ; and he said, My **function** is learning.

119². The internal man is well so long as the external man obediently performs its **functions**.

305. The Lord, in whose stead they **discharge** these **duties**.

394². The love of self is . . . also the love of deserving and soliciting **offices**, and thus of reigning over others.

403². The sensuous man in its own **function**.

—³. Nor can (a man of sound reason) condemn the honours attached to **offices** . . .

—^e. There are administrations in Heaven . . . but they who **discharge** them love nothing more than to do uses . . .

410. So a king . . . would select one qualified for an **office** . . .

424. There are many who act justly and faithfully in their **function**, and . . . still do not possess any charity . . .

429. By the obligations of charity are not here meant the obligations of **functions** in a kingdom and a republic—as of a minister that he should minister, of a judge that he should judge, and so on—but there are meant the obligations of everyone, in whatever **function** he may be.

430. The public obligations of charity . . . ought not to be confounded with the obligations of **functions**.

431. Every man is carried into these obligations from a love different from that by which he is carried into the obligations of his **function** . . .

—². But marriage love, and love towards children . . . do not produce love towards the neighbour as do the exercises of the obligations in **functions** . . .

441³. It is the same with the persons of magistrates who look only to the dignity of their **function**.

— . The mediate causes, which are of the **function**, are renounced if they do not promote the end.

508³. The political things which regard a man's life in the dominion where he is ; in the civil things which are of his **function** ; and in the domestic things which are of his house.

563². So with everyone who is in any **function** or in any pursuit—*studio*.

694². What are **functions** but labours ?

D. 1710. According to the forms of the members, etc. . . . they perform their **functions** . . .

1712. Whatever flows in from the Lord flows into the universal grand man, with variety, according to the **functions**.

1713^e. Hence the **functions** of all things . . .

2501. Such are wont to look upon those who are in **employments** . . . as nothing . . .

3119. These, because their causes are unknown, are called natural **functions**.

3914. Those with whom vastations recur, that they may be initiated into their services, which become their **functions** in the other life ; for in the other life everyone is initiated to his **functions**, because to uses.

4347. It does not condemn to despise others who are not clever . . . whether as to **functions** or as to businesses. . . One ought to think concerning another . . . as to whether he is skilful for **functions** . . .

4630. The influx is into the **functions** and uses of the corporeals ; and as it is into them, it is also into the forms . . .

4960. They are called spies, and everyone of them has his own **function**.

5046. Nearly all (the Swedes) seek public **offices**.

5639. Those who have been in the holy **function**, as many of the Jesuits . . .

5791⁵. The greatest part of them are such as seek **offices** in courts and kingdoms.

6105. Charity . . . is to perform faithfully, sincerely, and justly the **function**, the business, and the work, which belong to one's own **function**.

E. 624¹⁰. For by a person and his **function**, in the spiritual sense, is meant the thing itself which the person performs or speaks.

735². By the Angels who are named in the Word . . . are meant administrations and **functions** ; and, in general, determinate and fixed parts of the administration and **function** of all the Angels ; and therefore, here, by 'Michael' is meant that of the **function** of the Angels which is spoken of above . . . consequently that of the **function** which combats . . .

D. Love v². By which each and all things are brought forth into their vital activities and **functions**.

xiii. By uses they mean the uses . . . of ministry, administration, **function**, with priests and magistrates, with business men and workmen.

xviii². For there are men in the world who perform their **functions** and duties—*munia*—with much study, labour, and ardour . . . from mere natural affection. Enum.

D. Wis. x.7². As the love has formed the understanding . . . so it has formed all the other **functions** of life to their own uses.

xi. 4. That use is rightly, faithfully, sincerely, and

justly to **discharge** one's office, and to do one's work. Ex.

[D. Wis.xi.4]². In the Heavens, as in the world, all are in some **function** and ministration, or in some office, or in some work.

C. 134. vi. 2. That ministries, **functions**, offices, and various works are the good uses which each person performs . . .

— By **functions** are meant various offices which are civil.

— The various **functions** which are civil maintain that what is just be there; and also that there be what is moral, as well as what is diligent, what is informed, and what is upright.

142. vi. 3. There are **functions**, offices, and works there innumerable; all spiritual, which can indeed be described, but not well to the apprehension.

Functions. *Munia.*

H. 563. See FUNCTION-*functio*. D.Love xvii².

M. 6⁴. They desired to return to their domestic affairs; some to their **functions**; some to their businesses; and some to their works.

17². All are intent on performing the duties of their offices.

T. 114. That in the Lord there are two **functions**, the priestly and the royal . . . From His priestly function-*munere*-He is called 'Jesus,' and from His royal function-*munere*-, 'Christ' . . . As to Redemption, it pertains to both functions-*munus*.

J. (Post.) 241. As they believed that they were worthy . . . **functions** were given them . . . but because they were of such a character they were cast out of their **functions**, and were allowed . . . to procure **functions** for themselves.

D. Love ix². By which they perform their works, **functions**, and exercises.

xiii. The goods which do not flow from their **functions** they do not call uses, but alms . . .

D. Wis. vii. 5². The **functions** of their offices in like manner differ from the . . . **functions** of natural men in the world, which cannot be described . . .

Fundamental. See FOUND-*fundare*.

Funeral. See under BURY.

Funeral. *Exequiae.*

A. 462². He spoke with me about the **funeral** obsequies, while I was following his funeral-*funeralia*.

H. 312¹. I have told them that now their funeral-*funeralia*-and **funeral** obsequies were being made ready for their burial. 452.

D. 4564. Through my eyes . . . he saw (his own) **funeral**, and those who were there. 5837. A.4527³.

Funeral. *Funeralis.*

A. 4622¹. See FUNERAL-*exequiae*. H.312¹.

D. Min. 4773. Polhem died on a Monday. . . When I was invited to the **funeral** he saw his coffin, and those who were there . . .

Funereal. *Feralis.* A.817. H.433.

Furlong. *Stadium.*

R. 654. 'For a thousand and six hundred **furlongs**' (Rev.xiv.20)=mere falsities 'of evil. 'Furlongs' have a like signification to 'ways,' because **furlongs** are measured ways, and by 'ways' are signified truths which lead; and, in the opposite sense, falsities in like manner.

907. 'Twelve thousand **furlongs**' (Rev.xxi.16)=all the goods and truths of that Church. . . By '**furlongs**' are signified similar things as by 'measures,' and by 'measures' is signified quality. E.430⁶.

—². The height of (the aerial atmosphere) does not exceed thirty **furlongs**.

T. 665. They almost filled the space of a **furlong**.

E. 924. 'For a thousand and six hundred **furlongs**' =evils in the whole complex. (For) '**furlongs**'=productions in a series; for '**furlongs**,' like 'miles,' and, in general, like 'ways,'=progressions in a series according to thoughts from affection.

Furnace. See CHIMNEY-*aminus*.

Furnace. *Fornax.*

A. 1296². 'To repair the brick **kiln**' (Nahum iii. 14)=worship thence.

2456. 'The smoke of the land as the smoke of a **furnace**' (Gen.xix.28)=the state of falsity, which is 'smoke,' from the state of evil, which is 'a **furnace**,' within the Church, which is 'the land.'

5354². From himself man is nothing but evil, which continually exhales as from a **furnace**.

7519. 'The ash of a **furnace**' (Ex.ix.8)=of exciting the falsities of cupidities by presence with those who are infesting. . . 'The ashes of a **furnace**'=the falsities of cupidities. —⁵.

—⁵. As the evils of cupidities are signified by 'fire,' they are also signified by 'a **furnace**.' A **furnace** is the containant, which often involves the same as the thing contained. That 'a **furnace**'=these things. III.

—⁶. 'Burning as a **furnace**' (Mal.iv. 1)=the cupidities of evil.

—⁷. 'The smoke of a **furnace**' (Gen. xix. 28)=falsities from the evils of cupidities.

— 'The smoke of a **furnace**' (Rev.ix.2)= . . . falsities from the evils of cupidities.

—⁹. 'The brick **kiln**' (Nahum iii. 14)=the falsities which they invent, and which are injected by the evil.

—^e. 'The brick **kiln**' (Jer.xliii.9)=the cupidity of falsity from evil.

8821. 'Its smoke went up as the smoke of a **furnace**' (Ex.xix.18)=an obscurity like the obscurity from cupidities. . . 'A **furnace**'=cupidity.

H. 571². (The heat exhaling from the Hells when closed is) in some places like that from a heated **oven**.

R. 421². That pit, which is like the opening of a **furnace** . . .

422. 'He opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great

furnace' (Rev. ix. 2) = the falsities of the concupiscences of the natural man springing from their evil loves.

— . 'The fire of Hell' = evil love; in like manner 'a great furnace,' because this smokes from fire.

— . Love, when excited, appears . . . outside the Hells as . . . the smoke of a furnace.

—². The falsities of the concupiscences springing from evil loves are also described elsewhere in the Word by smoke from a fire and from a furnace. III.

D. 1288. He sank down, first into fire . . . then into fiery smoke as of a furnace; presently, under that furnace; for the place was represented as the place of a great furnace.

2641. (The lighted furnace through which David made his enemies pass. 2 Sam. xii. 31). Des.

4500. She had borne a child and had thrown it into a furnace. 4504.

4502. There opened the entrance as of a great furnace tending into the deep. . . After some torments she escaped . . .

E. 177¹⁰. The doctrine thence is called 'a brick kiln' (Nahum iii.), from the fact that infernal love is made stable by things falsified.

539. 'There went up a smoke out of the pit, as the smoke of a great furnace' = dense falsities from the evils of earthly and corporeal loves. . . 'A great furnace' = the evils of earthly and corporeal loves.

—⁴. As that people was in earthly and corporeal loves, and thence in the falsities of evil, the Lord from mount Sinai appeared to them as . . . the smoke of a furnace.

540. It is important to show that 'a furnace' = the evils of earthly and corporeal loves. . . That 'a furnace' = these loves, is from the appearances in the Spiritual World; for the Hells in which those loves reign . . . appear like furnaces glowing with fire, and above them there appears smoke such as that which ascends from furnaces. . . Hence it is that in the Word 'furnaces' = either the Hells, or a congregation of men, or a man himself, in whom such loves and cupidities reign; or, what is the same, where the evils from them are springing forth. These things are signified by 'furnaces,' 'furnaces-furnos,' 'furnaces-caminos,' and 'ovens,' in the following places. III.

—⁸. 'To repair the brick kiln' = to repair the doctrine compacted of falsified truths and figments.

—⁹. By 'the great stones hidden in the brick kiln' (Jer. xliii. 9) are signified the truths of the Word falsified by figments which are from Own intelligence. . . 'The brick kiln' = doctrine compacted of fictitious things.

—¹⁰. As by 'Egypt' is signified the natural man as to the Scientific there, and by 'a furnace of iron' in like manner, therefore Egypt in the Word is called 'a furnace of iron.' III.

— . The natural man as to the Scientific is signified by 'a furnace of iron'; 'a furnace' = the natural man; and 'iron,' the Scientific. . .

600¹⁵. The evils which are to be dispersed by that Church are signified by, 'Like a furnace among the wood, and like a torch in a sheaf' (Zech. xii. 6).

Furnace. *Furnus.*

A. 1861. 'Lo, a furnace of smoke' (Gen. xv. 17) = the densest falsity. . . It is said 'a furnace of smoke,' because a man, especially a man of the Church, who has the Knowledge of truth, and still does not acknowledge, but at heart denies them, and leads a life in things contrary to truth, appears no otherwise than as a furnace of smoke; he himself as a furnace, and the falsity from hatreds as smoke. The cupidities from which come the falsities appear no otherwise than as torches of fire from such a furnace.

—². That by 'a furnace,' 'smoke,' and 'fire,' such things are signified in the Word. III.

—⁵. 'A burning furnace' (Mal. iv. 1) = the like things.

M. 263. From his mouth there belched smoke like a furnace.

E. 539³. 'Lo, a furnace of smoke' = the densest falsity from evils. 701²⁴.

540⁷. That the falsities of evil . . . springing from filthy loves with the Jewish and Israelitish nation, are here meant by 'a furnace of smoke' . . . see above.

675¹². 'Ten women shall bake bread in one oven' (Lev. xxvi. 26) = that in all things of the Church with man there is so little of good and truth that there is scarcely any. . . By 'an oven' is signified where spiritual food is prepared, thus the man with whom it is being prepared.

Furrowed. *Insulcatus.* D. Min. 4732².

Further. *Uterior.*

A. 2550. Its being said again = further thought.

2844. That there must be further union of the Human with the Divine. Sig.

Fury. *Furor, Furiae.*

Fury, A. *Furia.*

Furious. *Furiosus, Furibundus.*

Rage, To. *Furere.*

A. 814. Some Genii, or rather furies . . .

818. Aiming the knives at the breasts of others, like furies.

944⁸. (Such women) become like furies. Des.

1874. (It is said according to the appearance) that Jehovah is in . . . fury against the wicked. 3605⁴. 4307².

3340⁶. He said that there was there such a fury of insanity against good and truth, and especially against the Lord, that he was amazed it could possibly be resisted. . . Therefore, unless that fury were continually repelled by the Lord, the whole human race would perish. D. Min. 4682².

4502². 'Cursed be their anger because it was vehement, and their fury because it was heavy' (Gen. xlix. 7) = the penalty of turning away from truth and good. . . 'Anger' = recession from truth; and 'fury,' from good.

5061⁸. Hatred . . . is as it were spiritual antipathy; and therefore, in the other life, the moment they perceive the sphere of him against whom they have felt hatred, they come as it were into fury.

[A.] 5798⁵. Here, 'fury,' 'anger,' etc., = nothing but the evils of penalty on account of turning away from and assault upon good and truth. Ill. —⁶.

6997⁵. By 'anger,' 'fury,' etc., are meant the punishments and damnations into which man casts himself, when he casts himself into evils. Ill.

8284. The **fury** of cupidities . . . with the evil. Sig.

9492. Therefore they come into **fury** when they perceive the blessedness of the upright.

P. 340⁷. It is as if **fury** takes possession of us when we see any Angel, and feel the Divine sphere about him. Then I said, So you are like wild beasts; on hearing which **fury** came upon them, which appeared like the fire of hatred. M.461⁸.

R. 829. 'He treadeth the wine-press of the **fury** and anger of Almighty God' (Rev.xix.15)=that the Lord alone endured all the evils of the Church, and all the violence offered to the Word, thus to Himself. 'The wine of the **fury** and anger of God'=the goods and truths of the Church, which are from the Word, profaned and adulterated, thus the evils and falsities of the Church.

M. 71². As they approached (the angelic pair) they became like **furies**.

425². When (confirmed adulterers) perceive the sphere of marriage love . . . if they harden themselves against it, they are exasperated with **fury**, and become like **furies**.

T. 123^e. Hell attacks all those (who are being regenerated) with diabolical **fury** . . .

380³. All satans cannot endure to hear any truth from the Word, or to hear Jesus named: if they hear it, they become like **furies** . . .

691². The Lord Himself does not descend, but an Angel . . . I have sometimes seen the wicked terrified by that descent . . . and some driven into **furies**.

D. 225. That the worst Genii, or **furies**, are shut up in Hell . . .

— The bond is relaxed to them . . . when man falls into **furies-furias**. I have experienced these **furies-furias** . . . that I might tell of them. When I had written these things the reins were relaxed a little to these **furies** . . .

228². They complained of those free Spirits, or those **furies**, who are still entertained in the third Heaven.

1229. Thus they are as it were **furies**; that is, when they have made their all to consist in (natural things).

1288. The infernal Genius or **fury** . . .

1347. On a **furious** crew, or on **furies**.

— They who . . . have lived continually in quarrels, and in thefts . . . and who think nothing about the eternal life . . . and likewise those who are inwardly like them . . . after death become as it were **furies**. They appear naked, with dishevelled hair . . . (Fully des.)

4829. He then began to **rage** like a madman . . . After these **furies-furias**, they fell down as if dead; and, when resuscitated, they again **raged** in a similar way.

6110⁹. As it were **fury** kindles the infernals when they feel the sphere of marriage love.

—¹⁷. If angelic Spirits speak about these two things in the World of Spirits, the Hells are violently moved, and they who are bound to the Hells as it were **rage**.

E. 727¹⁶. By 'the rod of **fury**' (Lam.iii.1) is signified the dominion of infernal falsity.

982³. If that which flows in (from Heaven) is strong, it is turned into **fury**.

1002^e. At the presence of marriage love, diabolical Spirits become **furious-furibundi**.

Future. *Futurus*.

A. 1382^e. In their present (the Angels) have together things past and **future**. Hence they have no solicitude about **future** things.

1389. In the life of the body there flow in . . . solicitudes about **future** things . . . concerning which they have no thought in the other life.

2493. I have spoken with the Angels about the memory of past things, and the consequent anxiety about **future** things; and I have been instructed that the more interior and perfect the Angels are, so much the less do they care about past things, and think about **future** things; and that from this, moreover, comes their happiness . . . Also, that this was meant . . . by the Israelites receiving manna daily . . . and by the daily bread in the Lord's Prayer; and also by the command that they were not to be solicitous about what they should eat or drink, and wherewithal they should be clothed. Yet, although they do not care about past things, and are not solicitous about **future** things, still they have a very perfect recollection of past things, and view of **future** things; because in all their present there is both the past and the **future**. D.2188.

2892^e. He who believes that he rules himself is continually disquieted, is carried into . . . solicitudes about **future** things, and thus into manifold anxieties.

3698. 'To dream' = to foretell **future** things; for prophetic dreams, which were Divine, were predictions of **future** things; as is evident from those treated of in the Word. 5195.

4815^e. To the Divine, **future** things are present.

5091. The reason 'a dream,' in the supreme sense, = foresight, is that the dreams which flow in immediately through Heaven from the Lord foretell **future** things. (Examps.) The **future** things which are foretold by them are from no other source than the Divine foresight of the Lord.

5177. They who have been much solicitous about **future** things, and still more they who on that account have become griping and avaricious, appear in the region where the stomach is . . . The sphere of their life may be compared to the nauseous stench which is exhaled from the stomach, and also the heaviness from indigestion. They who have been of such a character stay long in this region; for solicitude about **future** things confirmed by act greatly dulls and retards the influx of spiritual life; for they attribute to themselves that which belongs to the Divine Providence . . . D.Min.4785.

5178. As solicitude about **future things** is that which causes anxieties with man, and as such Spirits appear in the region of the stomach, this is the reason why anxieties affect the stomach more than the rest of the viscera . . .

—e. Hence, too, it is, that when a man is no longer solicitous about **future things** . . . the region around the stomach is free and expanded . . .

5195. To provide present things, and not at the same time to foresee **future things** . . . would be without end . . . thus not from the Divine.

5224. (To consult scientific) about **future things**. Sig. and Ex.

5331. 'Zaphnath Paaneah' . . . means 'the Revealer of Hidden Things, and the Opener of **Future Things**,' which, in the celestial sense, = the Divine therein; for to reveal hidden things and to open **future things** belongs to God alone.

5781. That it cannot be hidden from him who sees **future** and hidden things. Sig.

6811². Once, when I was writing something about future things—*venturis*— . . . because I would not read them in their presence (the Spirits of Mercury) were highly indignant . . . They moved still further away, but yet stood still, wanting to know what I had been writing about **future things**. D. 3256.

8113. (When the Spirits of Jupiter were present) the cupidities and solicitudes about **future things** were removed . . .

8247. The reason their faces were smiling and cheerful, was that in (Jupiter) they have no solicitude about **future things** . . .

10048². With those who are being regenerated, interior and exterior things are ordered by the Lord for all the following states, so much so that the present things involve the **future things**, and the **future things** in like manner, when they become present things; and this to eternity.

P. 59. The Divine is not in time, and therefore all **future things** are present to it . . .

178. It is the delight itself of reason, that from love it sees the effect in thought . . . not in the present, but in the **future**. Hence man has what is called hope . . .

179. See FOREKNOW.

333^e. This is done by the Lord, because all the **future** is present to Him; and all the present is to Him eternal.

R. 227. 'I will show thee things which must be hereafter' (Rev. iv. 1) = revelations concerning **future things** before the Last Judgment . . .

D. 1579. On those who forebode **future things**, and are solicitous about **future things**.

2271. See FUTURE—*venturus*. 3973.

2956^e. It was also insinuated, that (Spirits) cannot remember past things, and so cannot weigh **future things**; thus they are ruled by the Lord. I said that therefore their life is happy; but they were indignant.

3625. Still more (does melancholy arise from) . . . reflection about the **future**.

3878^e. His delight thence I perceived from the fact that I was in a like state of love; for I am devoid of all solicitude and care about **future things**.

3962. In the other life it is not allowable to use one's own memory, because everyone who takes out past things from his own memory, is not only solicitous about **future things** . . . but also grieves . . .

4150. On Spirits who think about **future things**.

— . There are Spirits who think about **future things**, from such a habit and nature in the world. They appear with a broad face, but it is not a face, but only the broad area of a face . . . It is as it were a kind of wooden something; neither do they speak, but only think. From them the sense of a man becomes so general that he thinks nothing distinctly; thus the mind is indeterminable. Such is the state of those who indulge in **future things**, and thus are emaciated, and devoid of understanding.

D. Min. 4796. There are Spirits beneath the anus, who are those who have been much solicitous about **future things** . . . They are not evil. They correspond to the anus.

4825^e. Care about **future things** and the attendant anxiety, especially (takes away the influx from Heaven and from the Lord).

E. 87. 'Write the things which thou hast seen, and which are, and which will be hereafter' (Rev. i. 19) = that all things are for posterity because Divine . . . For the three times, namely, the past, the present, and the **future** = all things.

261. 'The first voice which I heard' = revelation now about **future things**, especially about the **future things** which are before the Last Judgment, at it, and after it . . .

Future. *Venturus*.

See COME.

A. 730^e. That which is **future**, or that which is present is the same with the Lord, and therefore in the angelic Heaven. That which is **future** is present, or that which will come to pass, has come to pass. Hence came the representation of the temptations . . .

6811². See FUTURE—*futureus*.

6934. Everyone ought to provide for himself the necessities of life . . . not only for the present time, but also for the **future**.

J. 74. (The Angels) said that **things to come** they know not, because to know **things to come** belongs to the Lord alone . . .

D. 1460. A signification of the **future** in respect to the interior and more interior doctrine of man. Ex.

1465. A signification of the **future**. Ex.

2271. On **future things**.

— . The Angels do not know **future things**; the Lord alone knows them, and he to whom He deigns to reveal them. I before perceived something to be as it were detested when some desired to know **future things** . . . but in the last times . . . **future things** are not

foretold. . . One reason only may be adduced. The Angels, in order to be in happiness, must not know the least of what is future-*futurum*; for the Lord provides for them what they should think every instant. So the Lord has said, that they be not solicitous about the future-*futuro*. Besides, the Knowledge of the future-*futuri*, which Spirits are very eager for, would involve very many things that would disturb them . . .

[D.] 3538°. Nor are they able or willing to acknow-

ledge . . . that man should not be solicitous about **future things**.

3624. There are various objects of the thoughts, which, while a man is kept in them . . . by Spirits, create much harm; as . . . concerning those things . . . which are **future** . . .

3973. As to what is eternal (the Angels) have no idea of past and future things-*futurorum*, but both past and **future things** are in their present.

END OF VOLUME II.



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