

is no longer any good. . . The 'Amorite' in the Word = evil in general, because the Land of Canaan was called the 'Land of the Amorites'; wherefore here by the 'Amorite' are signified all the nations of the Land of Canaan, by which are signified evils and falsities specifically. Hence by the 'Amorite' are signified all evils in general.

1867. 'The Amorite and the Canaanite' (Gen. xv. 21) = evils.

6306. 'That I took out of the hand of the Amorite' (Gen. xlviii. 22) = by means of victory over evil.

—<sup>3</sup>. By the Amorite nation is represented evil in general. Ill.

—<sup>4</sup>. The reason why 'Amorite' = evil in general, is that the whole Land of Canaan was called the 'Land of the Amorites.'

6859. [The Sons of Israel brought to the place] 'of the Amorite and of the Perizzite' (Ex. iii. 8) = from evils and falsities thence derived. . . The 'Amorite' = what is evil. . . There are two origins of evil; one is falsity of doctrine, the other is the cupidities of the loves of self and of the world. . . These evils are signified by the 'Canaanite' and the 'Amorite.'

8054. 'And it shall be when Jehovah hath brought thee in to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite' (Ex. xiii. 5) = the region of Heaven occupied by those who are in evil and falsity. . . Evil and falsity thence derived are signified by the 'Amorite.'

E. 401<sup>18</sup>. 'The kings of the Amorites' = the good of the Church vastated through evils.

503<sup>6</sup>. 'The five kings of the Amorites' = those who are in falsities of evil, and want to destroy the truths and goods of the Church.

655<sup>8</sup>. 'The five kings of the Amorites' = evils and falsities thence derived destroying the goods and truths of the Church.

### Amphitheatre. *Amphitheatrum*.

R. 655. I saw an amphitheatre erected in the form of a circus. T. 388.

M. 231. I saw as it were an amphitheatre constructed of bricks and roofed with black thatch.

### Amram. *Amram*.

A. 723<sup>3</sup>. 'The sons of Kohath, Amram,' etc. (Ex. vi. 18) = a second class of derivations of good and truth thence.

### Amsterdam. *Amstelodam*.

D. 339. Mentioned. 5017. J. (Post.) 19.

### Anabaptism. *Anabaptismus*. P. 259.

### Anakim. *Anakim, Enakim*. See NEPHILIM.

A. 2468<sup>5</sup>. 'Emim, Rephaim, Anakim, Zamzumim' (Deut. ii. 11) = those who are imbued with persuasions of evil and falsity.

2909<sup>3</sup>. That every Church in process of time decreases, until it has nothing of faith and charity left, and that it is then destroyed, was represented by Kirjath Arba which is Hebron being possessed by Anakim, by whom are signified direful persuasions of falsity. Ill.

### Analogy. *Analogia*.

#### Analogue. *Analogon*.

#### Analogous. *Analogus*.

#### Analogical. *Analogicus*.

#### Analogically. *Analogice*.

A. 196<sup>2</sup>. Have not animals an analogue of reason?

671. With an unregenerate man there does not exist understanding of truth, or will of good . . . they are only analogous. P. 296<sup>11</sup>.

1442. They who become spiritual men . . . have what is an analogue of perception.

4570<sup>2</sup>. The internal of the Natural is constituted of those things that are thence analytically and analogically concluded . . . thus the Natural communicates through sensual things with worldly and corporeal things, and through analogical and analytical things with the Rational; thus with those things that are of the Spiritual World.

4622<sup>2</sup>. Spirits and Angels enjoy . . . sight, hearing, smell, an analogue of taste, and touch.

W. 56. Every created thing . . . having been created in God from God, is an analogue; and through that conjunction, is like an image of God in a mirror.

T. 491. God implanted freedom not only in man, but also in every beast, yea an analogue of it in inanimate things.

—<sup>2</sup>. This is what is called an analogue of free determination . . .

499<sup>2</sup>. Unless there were an analogue of free determination in the soil of the earth . . . If there were not an analogue of free determination in every metal . . .

D. Wis. (Post.) iv. That there is a similitude and an analogy between the formation of man in the womb, and his reformation and regeneration. Gen. art. See P. 312.

### Analysis. *Analysis*.

#### Analytical. *Analyticus*.

#### Analytically. *Analytice*.

A. 1495<sup>2</sup>. The thought and faculty of judging; in these all the arcana of analytical art and science lie hidden . . . 2004<sup>2</sup>.

2556. Hence man has the faculty of thinking etc., which is so wonderful, as to surpass . . . indefinitely the analyses that human industry has drawn out thence.

3348. (Useless analytics, called metaphysics and logic. Des.)

4041. The heavenly form . . . is far above the ideas of the forms that man can ever get hold of from worldly things, even by means of analytics.

4154<sup>2</sup>. The interior man who judges and concludes from analytical things unfolded from natural scientifics . . .

4570<sup>2</sup>. See ANALOGY at this ref.

4658<sup>3</sup>. I afterwards spoke with Aristotle about analytical science, and it was given to say that a little child would speak more philosophically, analytically, and logically in half an hour, than he could describe in volumes; because all things of human thought and thence of human speech are analytic, the laws of which are from the Spiritual World.

[A.] 5288<sup>2</sup>. To view things, to perceive them, to think **analytically**, to conclude thence, and at length to refer them to the will, and through the will into act . . .

H. 130. Man's spiritual light is the light of his understanding, and its objects are truths, which he disposes **analytically** into orders, forms into reasons, and from them concludes things in series.

N. 49<sup>4</sup>. The sight of the inward man is in the light of Heaven, and therefore man is able to think **analytically** and rationally.

W. 189. Abstractions, which remain no longer than while **analytical** things from metaphysical are in the thought.

255<sup>2</sup>. Since beasts are not able to think **analytically**, and to see lower thought from higher, they are therefore not able to speak. 66.247.

355<sup>0</sup>. Consider whether . . . you could think **analytically**, unless the Divine from its wisdom flowed in through the Spiritual World. M.419<sup>e</sup>.

P. 317. Every man is in the Spiritual World as to his spirit . . . thus in spiritual light, which illustrates the interiors of his understanding, and as it were dictates . . . Hence it is that man is able to think **analytically** . . .

M. 380<sup>0</sup>. We have adduced these arguments from the **analysis** of reason . . . T.35<sup>0</sup>.

I. 12<sup>4</sup>. That man is rational from the union of spiritual things with natural, is manifest from the **analytical** things of his thought.

T. 131. The simple . . . see better from comparisons, than from deductions formed **analytically** from the Word, and at the same time from reason.

142<sup>2</sup>. These operations of the Lord cannot be expounded here one by one, because everyone demands its own **analysis** confirmed from the Word, and illustrated by reason.

350. The sole source of wisdom is Divine truths distributed **analytically** into forms by means of light flowing in from the Lord. Human intelligence, that is truly such, is from no other source.

351<sup>0</sup>. Unless there were such an arrangement of substances in the human mind, man would not have anything **analytical** of reason, which everyone has according to the arrangement, thus according to the abundance of truths cohering as it were in a bundle.

365<sup>e</sup>. Spiritual light is that from which the understanding sees and perceives rational things **analytically**, as the eye sees and perceives natural things symmetrically.

454. The inward man is in the Spiritual World, and the outward man in the natural world. The reason why man has been so created, is that he may be associated with Spirits and Angels in their world, and may thence think **analytically**.

475. Since the spirit of man is in society with Spirits in their world, he is also in spiritual thought and speech with them, because his mind is spiritual interiorly, but natural exteriorly, wherefore he communicates with Spirits through his interiors, and with men through his exteriors. Through this communication man perceives things, and **analytically** thinks them.

## Anamim. *Anamim.*

A. 1194. 'Mizraim begat Ludim, and Anamim,' etc. (Gen.x.13)=so many nations, by which are signified so many rituals.

## Anastomosis. *Anastomosis.* T.60<sup>2</sup>

## Anathema. *Anathema.*

## Anathematize. *Anathematizare.*

T. 380<sup>2</sup>. The Arian and Socinian heresies, which in the Christian Church are **anathematized** and excommunicated from it.

691<sup>4</sup>. With what **anathema** and ruin the Jews would have been smitten unless they had been prepared through the baptism of John to receive the Messiah.

## Anatomy. *Anatomia.*

## Anatomical. *Anatomicus.*

W. 365<sup>7</sup>. It is known from **anatomy** that . . . 366. 399<sup>2</sup>. 403<sup>2</sup>. 408<sup>2</sup>. 410. 412. P.180<sup>2</sup>.

P. 296<sup>15</sup>. He who is not skilled in **anatomical** science . . .

317. Physics, chemics, **anatomics**, mechanics . . .

## Anchor. *Anchora.* T.57<sup>e</sup>.

## Ancient. *Antiquus.*

## Antiquity. *Antiquitas.*

A. 55. 'Antiquities' [old estates] (Ezek.xxxvi.11)=the Most Ancient Church. 477<sup>2</sup>.

274<sup>0</sup>. 'Days of **antiquity**' (Is.xxxvii.36)=the antediluvian time.

1540<sup>e</sup>. Wherefore all the books of the **Ancients** were so written as to bear a different meaning in the interior sense from what they did in the letter.

2252<sup>2</sup>. The **Ancients** designated the state of the Church by means of numbers . . .

2591. There are scarcely any wise men at this day, but there were very many in **ancient** times, especially in the **Ancient** Church, from which wisdom emanated to many nations.

2593. It has also been given to speak with others who lived in **ancient** times, and who at that time were among the wiser ones . . . they were intensely delighted when I read something from the Word to them . . . they said that in their time . . . their manner of thinking and speaking, and also of writing was like that, and that this was the study of their wisdom. H.323.

2722<sup>0</sup>. The **Ancients** after the flood knew from tradition and collected materials what all the objects in nature signified . . .

2724<sup>3</sup>. It was customary with the **Ancients** to adjoin something to the name of Jehovah, and thus to remember His benefits or attributes. Ill.

2762<sup>0</sup>. At this day even, when what is intellectual is described, from a custom that has been received from the **Ancients**, we are wont to describe it by a flying horse, or Pegasus . . .

2763<sup>3</sup>. The science of correspondences, which was so

highly cultivated and esteemed by the Ancients after the flood . . .

2906<sup>e</sup>. 'Ancient years' (Mal.iii.4) = the Ancient Church.

2916<sup>b</sup>. Since burial signified resurrection . . . the Ancients were so solicitous about their burials. Ill.

3090. Therefore the Ancients instituted a marriage between the will and the understanding.

3122. The Most Ancients who were celestial . . . the Ancients who were spiritual . . .

3419. 'Isaac returned and dug again the wells that they had dug in the days of Abraham his father' (Gen.xxvi.18) = that the Lord would open those truths that the Ancients were in possession of.

—<sup>2</sup>. The truths that the Ancients were in possession of are at this day altogether obliterated . . . They had representatives and significatives of the celestial and spiritual things of the Lord's Kingdom, thus of the Lord Himself; and those who understood them they called wise men . . . And since the Ancients were in these representatives and significatives . . . they also had doctrinals that treated in the most especial manner of love to God and charity towards the neighbour, from which also they were called 'wise men.'

—<sup>3</sup>. These doctrinals are utterly lost at this day, and in their place there are doctrinals of faith, which the Ancients made relatively nothing of. Ex.

3482. The Ancients, having intercourse with Spirits and Angels, had no other speech (than such speech as that of the Word); it was full of representatives, and there was a spiritual sense in every particular. The books of the Ancients were also written in the same way, for so to speak and so to write was the study of their wisdom.

3596<sup>e</sup>. Feasts among the Ancients described.

3727. The Ancients who were after the flood had this (custom of setting up stones) from the Most Ancients who were before the flood. Refs. 4580<sup>2</sup>.

3915. The custom among the Ancients of acknowledging as legitimate sons and daughters that were born of maid-servants with the consent of the wife . . . was derived from the Ancient Church. Ex.

3942. With the Ancients who belonged to the Church, all fruits and flowers were significative . . .

3974. (The law concerning women servants among the Ancients.)

4211. Banquets and feasts among the Ancients, signified appropriation and conjunction through love and charity.

4299<sup>4</sup>. That no one could see Jehovah face to face and live, was known to the Ancients; and the knowledge of it was thence derived to the descendants of Jacob.

4326<sup>b</sup>. With the Ancients, whose age was called silver, because they were in a state of truth, and thence in charity towards the neighbour, the Involuntary that belongs to the cerebellum was not manifest in the right part of the face, but only in the left. (Compare with MOST ANCIENTS at this ref.)

4328. The Ancients who formed the Lord's Spiritual

Church, had the Voluntary utterly destroyed, but the Intellectual entire, in which the Lord, through regeneration, formed a new Voluntary, and through that a new Intellectual also. Refs.

4380<sup>e</sup>. In Heaven they think and speak by abstract expressions. . . So to speak was also familiar to the Ancients.

4429<sup>2</sup>. The representatives that were commanded to the descendants of Jacob were not new, but were for the most part such things as were in use among the Ancients. But the Ancients did not worship the outward things, as the descendants of Jacob did, but inward things: through inward things they acknowledged the Lord Himself.

4431. 'The son of Hamor the Hivite' (Gen.xxxiv.2) = from the Ancients. Ex.

4433. Interior truth from the Ancients, which is signified by Shechem the son of Hamor the Hivite, is that truth which was the Internal of the Church among the Ancients . . .

4442. 'Hamor the father of Shechem' reps. the truth of the Ancients.

— . The manner of writing among the Ancients. . . It was general among them to introduce things as it were speaking; as wisdom, intelligence, etc. and also to bestow names upon them. . . The gods and demigods of the Ancients—*veterum*—were nothing else.

4459. 'Shechem' = truth among the Ancients, or what is the same, truth from an ancient Divine stock. Ex.

4572. Jehovah, or the Lord, was called by the Ancients God Shaddai relatively to temptations, and consolation after them.

4745. It was usual with the Ancients, when they had determined anything of a memorable nature . . . to eat together, by which they signified that they had approved of it and thus had appropriated it. Ill.

4748. Among the Ancients, sweet-scented substances were used in their worship. . . The things that were in use among the Ancients derived their origin from celestial and spiritual things that are in the Heavens . . .

4904. The Lord opened the internal things of His Kingdom; but still these internal things were known to the Ancients . . .

4966<sup>2</sup>. From these examples it is manifest what was the nature of the scientifics of the Ancients, and that they led them into the knowledge of spiritual and celestial things.

—<sup>e</sup>. Hence it is evident how greatly mankind have gone back from the learning of the Ancients, which led to wisdom.

5044<sup>4</sup>. The truths of the Ancient Church are signified by 'the Kings of antiquity' (Is.xix.11). 6015.

5194<sup>e</sup>. The Ancients likened each and all things in the world . . . to marriages. Refs.

5222. The Ancients called interior affection and thought the spirit; but by the spirit they understood specifically the interior man that is to live after the death of the body.

5223<sup>2</sup>. Such an obscurity of the understanding there

never was with the **Ancients**; their wisdom consisted in the cultivation of interior things, and thus the perfecting of both the intellectual and voluntary faculties. . . That such things were matters of care with the **Ancients**, follows from their writings that are extant at this day, and also from the desire of all to hear Solomon (1 Kings v. 14.)

[A.] 5628. The **Ancients** distinguished the one only God by various names according to the various things that are from Him . . .

5649<sup>4</sup>. In **ancient** times they who were of the Church knew such things (as are here contained in the inward sense), being taught them by their scientifics, and also by their doctrinals, for they were interior men . . .

5658<sup>2</sup>. That silver sigs. truth, was very well known in **ancient** times. Hence the **Ancients** distinguished times from the first age to the last into the golden, silver, copper, and iron ages . . .

5708. The **Ancients** knew through traditions from the Most **Ancient** Church, what some numbers signified, wherefore they used these numbers when anything came in their way to the signification of which they were serviceable . . .

6065. The Most **Ancients** who were of the Celestial Church were in good from an origin in the will, but the **Ancients** who were of the Spiritual Church were in good from an origin in the understanding . . .

6182. 'I will lie with my fathers' (Gen. xlvii. 30) = life such as the **Ancients** had.

6201. That man can be withdrawn from sensual things was known to the **Ancients**, wherefore also some of them have written concerning that state.

6313. This elevation from sensual things was known to the **Ancients**, even to the Gentiles, wherefore their **Sophi** said, when the mind is withdrawn from sensual things, that it comes into interior light . . .

6589. 'He shall make you go up from this land to the land which He sware to Abraham, to Isaac, and to Jacob' (Gen. i. 24) = that they would come to the state of the Church in which the **Ancients** were.

6630. But in process of time this **ancient** wisdom declined . . .

6705. The **Ancients** reduced the neighbour into classes . . .

6832<sup>7</sup>. That fire was a representative of Divine love was very well known to the **Ancients** . . . as is evident from the fact that this representative emanated from the **Ancient** Church even to remote nations that were in idolatrous worship. It is well known that they instituted a sacred perennial fire, and set virgins over it whom they called Vestal Virgins.

6849<sup>2</sup>. That without this preservation everyone would perish by the presence of the Divine, was known to the **Ancients**, wherefore they feared to see God . . . Ill.

7259. The **Ancients**, with whom the doctrine of charity was the very doctrine of the Church, distinguished charity towards the neighbour into many classes . . .

7729<sup>8</sup>. How much the **Ancients** excelled the moderns in intelligence, is evident from the fact that they knew to what things in Heaven many things in the world

correspond . . . and this not only they who were of the Church, but also they who were outside the Church, as they who were in Greece, the most **ancient** of whom described things by significatives. Examp.

7806. (The Spirits of Jupiter) see an **ancient** man with a white face . . .

8215<sup>5</sup>. 'The **Ancient** of Days' is the Lord as to Divine good.

8261<sup>3</sup>. Such an effect had the Songs of the Church with the **Ancients**. . . Hence it is that glorifications of the Lord with the **Ancients** who belonged to the Church were effected by means of Songs, Psalms, and musical instruments of various kinds, for the **Ancients** who belonged to the Church felt a joy that surpassed all joys in the contemplation of the Lord's Advent, and the salvation of the human race by Him.

8705<sup>5</sup>. They who think of God not from themselves, nor from the flesh, but from the spirit, think about Him determinately, that is, they present to themselves an idea of the Divine under a human form-*specie* . . . so did the wise **Ancients** think; to whom also, when the Divine Itself appeared, He appeared as a Divine Man . . .

8944<sup>2</sup>. The **Ancients** who were Gentiles knew that there is a Divine, that He is to be worshipped, and that man as to his soul is immortal . . . not from the lumen of their own nature, but from revelation, which had been diffused from the Church even to them; for the Lord's Church was in the Land of Canaan from the most **ancient** times. Thence had emanated such things as were of Divine worship to the surrounding nations, and also to the neighbouring Greeks, and from these to the Italians or Romans . . .

9011<sup>e</sup>. There was knowledge of an inward sense among the **Ancients** in Chaldea, Assyria, Egypt, Arabia, and thence in Greece; in whose books, emblems, and hieroglyphics, such things are still to be met with.

9293<sup>3</sup>. The reason why the Wise Men from the East offered these things, was that the science and wisdom of the **Ancients-veterum**-remained with some in the east from **ancient** times . . . for it was known to the **Ancients** that all things correspond, represent, and thence signify; as is manifest from the books and monuments even of the most **ancient** Gentiles . . .

9396<sup>2</sup>. At this day, scarcely anyone speaks with Angels and Spirits, and thence knows how they perceive the Word; yet this was known to the **Ancients**, especially to the Most **Ancients**, for it was a common thing with them to speak with Spirits and Angels. The reason was, that the men in **ancient** times, especially in the most **ancient** ones, were interior men, for they thought in the spirit almost abstractedly from the body.

9407<sup>14</sup>. This light, which is Divine truth proceeding from the Lord, has been described by the **Ancients** by means of radiant circles of a golden colour around the head and body of God represented as a man, for the **Ancients** perceived God no otherwise than under a human form.

9408<sup>2</sup>. The **Ancients** had no other idea of the visible heaven, than that the residents of Heaven dwelt there, and that the stars were their habitations.

9470<sup>3</sup>. 'The **Ancient of Days**' is the Lord as to celestial good, such as He was in the Most Ancient Church, which was a celestial Church, and is called '**Ancient**' in the Word.

10099<sup>3</sup>. The **Ancients** knew that when a man is withdrawn from the sensual things that are of the body, he is elevated into the light of his spirit, thus into the light of Heaven. Hence also the learned **Ancients** knew that when the body had been dissipated, they would live an interior life, which they called their spirit; and since they regarded that life as human life itself, they also knew thence that they would live under a human form. Such was the idea they had about the soul of man. And since this life was related to the Divine life, they thence perceived that their souls were immortal . . .

H. 82. Since there is such a perception in the Heavens concerning the Divine, it is therefore implanted in every man who receives any influx from Heaven to think of God under a human form—*specie*. This did the **Ancients**. This also do the moderns, both outside and inside the Church; the simple see Him in thought as an **Ancient One** in brightness.

322. There are both wise and simple among the Gentiles . . . But at this day there are no such wise ones as in **ancient** times. . . That I might know what they were like, it has been granted me to have familiar conversation with some of them. See CICERO.

323. It has also been granted me to speak with others who had lived in **ancient** times, and who were among the more wise. . . From one idea of thought they knew the entire series, and could fill it with delightful things of wisdom, and with pleasant representations.

S. 102. That the Word with the **Ancients** was written by means of mere correspondences . . . has been related to me through Angels, and it has been said that that Word is still preserved among them, and is in use in that Heaven with the **Ancients** who had that Word in the world. The **Ancients** with whom that Word is still in use in Heaven, were partly from the Land of Canaan and its confines, and also from Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre, and Nineveh; the inhabitants of all which kingdoms were in representative worship, and thence in the science of correspondences. The wisdom of that time was from that science, and through it they had interior perception, and communication with the Heavens. They who knew the correspondences of that Word interiorly, were called Wise and Intelligent, and afterwards Diviners and Magicians.

F. 6. Faith and truth are one, therefore the **Ancients**, who were in thought concerning truths from affection more than our people are, instead of faith, said truth.

R. 47<sup>5</sup>. That the '**Ancient of Days**' is the Lord from eternity is manifest from Micah; 'Thou Bethlehem Ephrata, little as thou art to be among the thousands of Judah, out of thee shall come forth unto Me One who shall be a ruler in Israel, and whose goings forth are from of old, from the days of eternity' (v.2). 291<sup>2</sup>. E.195<sup>18</sup>. 336<sup>9</sup>.

M. 78<sup>3</sup>. The idols among the **Ancients** who lived in

the Silver Age . . . were images representative of spiritual things and of moral virtues.

—7. (A Spirit of the Iron Age) said, This lightning is a sign to us that the **Ancient One** from the east is about to come, who will teach us about God . . . This **Ancient One** is our Angel . . .

T. 205. The **Ancients**, who were in the science of correspondences, made themselves images that corresponded to heavenly things, and with which they were delighted, because they signified such things as were of Heaven and the Church, and therefore they set them not only in their temples, but also in their houses; not for the purpose of adoration, but to remind them of the heavenly things they signified . . . S. 23.

E. 617<sup>11</sup>. '**Ancient**' is said of what is genuine, because there were genuine truths among the **Ancients**.

739. The '**old serpent**' is so called because there were such formerly.

**Ancient.** *Priscus*.

T. 9<sup>3</sup>. The **ancient** Gentiles acknowledged Jupiter as the supreme God . . .

**Ancient.** *Vetustus*. See under ANCIENT—*Antiquus*.

A. 1124. Those who lived immediately before the Flood . . . said that they represented the Lord to themselves as an **ancient** man with a white beard. . . D. 3355.

10711. The inhabitants of the fourth Earth . . . want to be bearded, and to appear **ancient**, because they always elect and set over themselves some bearded Old Man . . .

T. 279<sup>2</sup>. That **ancient** Word . . . —<sup>3</sup>.

**Ancient Church.** *Ecclesia Antiqua*. See HEBREW CHURCH, MOST ANCIENT CHURCH, and NOAH.

A. 55. '**Beginnings**' = the **Ancient Church** after the flood. 477.

93<sup>2</sup>. The **Ancient Church** treated of in Ezek. xvi. 5319<sup>2</sup>. —<sup>3</sup>. 5433<sup>2</sup>. 5620<sup>4</sup>. 5954<sup>5</sup>. 10540<sup>2</sup>.

349<sup>2</sup>. '**Days of old**' = the **Ancient Church**. 2906<sup>6</sup>.

466. The tenth Church, parent of three Churches after the Flood, is '**Noah**,' which Church is to be called the **Ancient Church**. 528.

477<sup>3</sup>. '**Generation and generation**' = the **Ancient Churches**.

489<sup>2</sup>. 'Its sons shall be as aforetime, and their congregation shall be established before Me' (Jer.xxx.20) = the truths of the **Ancient Church**.

530. '**Noah**' = the **Ancient Church**, or the doctrine remaining from the Most Ancient Church.

—<sup>2</sup>. The few things that remained from the Most Ancient Church were with those who constituted the Church called '**Noah**,' but these remnants were not of perception but of integrity, and also of doctrine from the perceptive of the Most Ancient Churches, wherefore a new Church was now first raised up by the Lord, which, being of a different native character from the Most Ancient Churches, is to be called the **Ancient Church**.

It is to be called **Ancient** from the fact that it existed at the end of the ages before the Flood, and in the first time after it.

[A.] 534. 'Noah' = the **Ancient Church**. 'Shem, Ham and Japheth' = three **Ancient Churches**, of which the parent was the **Ancient Church** called 'Noah.'

597. 'Noah' = a new Church, which is to be called the **Ancient Church** to distinguish between the Most **Ancient Church** which was before the Flood, and that which was after it. The states of these Churches were quite different. . . The state of the **Ancient Church**, or 'Noah,' consisted in having a conscience of what is good and true. . . The **Ancient Church** was a spiritual Church. 607. 765.

605. The formation of the [**Ancient Church**] called 'Noah' is described by the 'ark.' 701.

612. The essential of the **Ancient Church** was charity.

640. Besides the **Ancient Church** called 'Noah,' there were other Churches at that time. . .

670. The man of this Church was to be regenerated first as to intellectual things. Sig.

773. All the Churches called 'Shem, Ham, and Japheth' together constituted the Church which is called the **Ancient Church**. 788. 915.

788. 'Noah' was not the **Ancient Church** itself, but was as the parent or seed of that Church. But 'Noah,' together with 'Shem, Ham, and Japheth,' constituted the **Ancient Church** which immediately followed the Most **Ancient Church**. Ex.

805°. Since the communication with Heaven had ceased, the men of the **Ancient Church** could not be celestial men, but spiritual.

897. The regenerate man of the **Ancient Church** treated of.

915°. 'Noah' did not constitute the **Ancient Church**. but his sons 'Shem, Ham and Japheth' . . . for there were as it were three Churches which formed this **Ancient Church**.

920. In this verse is described the worship of the **Ancient Church** in general. Ex.

975. The **Ancient Church** is here treated of in general.

976. Firstly there is described the duration and state of the first **Ancient Church** by the years of Noah's age. 1104.

1023. The heavenly marriage . . . with the man of the **Ancient Church** was in his intellectual proprium. Ex.

1062. In the **Ancient Church**, as in every other, there were internal men, corrupt internal men, and external men. See **SHEM**.

1068. The doctrinal things possessed by the man of the **Ancient Church** were preserved from the revelations and perceptions of the Most **Ancient Church**. . . These doctrinals were their Word. 1071. 1409°. 2897.

1069. The **Ancient Church**, being spiritual, is described by a 'vineyard' . . . as in 'I will sing to my Beloved a song of my Beloved, of his vineyard,' where 'vineyard' = the **Ancient Church**.

1071. The man of this Church had no perception like

the man of the Most **Ancient Church**, but had to learn what is good and true from the doctrinals of faith collected and preserved from the perception of the Most **Ancient Church** . . .

—<sup>2</sup>. 'Israel' = the **Ancient Church**.

1072°. The **Ancient Church** at the beginning was of the character here described (by the drunkenness of Noah) especially those who were of the stock of the Most **Ancient Church**. 9960<sup>16</sup>.

1083. The inward things of the **Ancient Church** were all things that are of love and of faith thence. . . The outward things of that Church were sacrifices etc., all of which by representation related to the Lord, and regarded Him. Thus the inward things were in the outward, and made one Church. The inward things of the Christian Church are quite like those of the **Ancient Church**. . . The **Ancient Church** did not differ in the least from the Christian Church as to inward things, but only as to outward ones. 1141.

1088. This parent Church, or the man of this Church, did not act thus from wickedness, but from simplicity. Sig.

1126. There appeared to me a small chamber, and when the door was opened, there came into view a long man clothed in raiment of intense whiteness. . . He signified those who were called 'Noah' or who were the first men of the **Ancient Church**, which was the Church after the Flood, and they were thus represented because they were few.

1128. There appeared a Spirit veiled as it were with a cloud, and in his face were many wandering stars, which signified falsities. Such was the posterity of the **Ancient Church** when it began to perish, especially those who instituted worship by sacrifices and images.

1130. In the whole of this chapter the **Ancient Church** and its propagation are treated of.

1136. Concerning inward worship, which is 'Shem,' and its extension to a second **Ancient Church**.

1137. Concerning a certain Church which existed in Syria, instituted by Heber, which is to be called the second **Ancient Church**.

1138. That the worships of the **Ancient Church** were diverse, and according to the genius of each nation.

1140°. The names in this chapter, except Heber and his descendants, mean so many nations, and there were so many nations who constituted the **Ancient Church**, which was spread far and wide around the Land of Canaan. 1141, Ex.

1145. 'These are the nativities of the sons of Noah' = the derivations of the doctrinals and worships of the **Ancient Church**, which in general is 'Noah.'

1148. The Church before the Flood is called the Most **Ancient Church**, but the Church after the Flood, the **Ancient Church**.

1153°. The differences of worship . . . among the various nations of the **Ancient Church**. Ex.

1195. Hence the Egyptians rejected, yea nauseated the rites of the **Ancient Church**. 5702<sup>2</sup>, Ex.

1218. 'Shem' here = the **Ancient Church** in general.

1219. 'There were born to Shem'=that a new Church existed from the **Ancient Church**.

1220. 'Heber'=a new Church, which is to be called the second **Ancient Church**. 1239.

1221. His being 'the father of all the sons of Heber'=that this second **Ancient Church**, and things appertaining to it, existed from the former **Ancient Church** as from their father.

1222. 'The elder brother of Japheth' involves that the second **Ancient Church**, called 'Heber,' was to the first **Ancient Church** as a brother; for 'Japheth'=outward worship in which there is inward, of any Church; thus also the worship of this new **Ancient Church**, which was principally outward. . . Hence 'the elder brother of Japheth'=the worship of the new **Ancient Church**, that it was outward.

1224. These names signify that the **Ancient Church**, which was inward, was endowed with wisdom, intelligence, science, and knowledges of truth and good.

1238. Since the **Ancient Church** was such . . . as to include a true inward, a corrupt inward, a true outward and a corrupt outward (Church), these names are used that all differences in general may be referred to them and their sons, as to their heads.

—<sup>2</sup>. The first **Ancient Church**, signified by Noah and his sons, was not confined to a few, but was extended through many kingdoms, namely Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia even to Tyre and Sidon, and through the whole land of Canaan on both sides of the Jordan, as appears from the nations here named. 238<sup>5</sup>. 10177<sup>10</sup>. H.327. P.328<sup>2</sup>. T.279. E.391<sup>e</sup>. 422<sup>20</sup>. Coro.39.

— . But a certain outward worship afterwards began in Syria, which in process of time spread far and wide, through many lands, especially through Canaan, which was different from the worship of the **Ancient Church**. And as there thus arose somewhat of a Church, that was separate from the **Ancient Church**, there thus arose as it were a new Church, which may therefore be called the second **Ancient Church**. Of this, Heber was the first institutor. 1241. 3031.

1241. In process of time the first **Ancient Church** degenerated and was adulterated by innovators as to both outward and inward worship, and this in various places, especially in this way, that all the significatives and representatives that the **Ancient Church** had from the mouth of the Most Ancient . . . were turned into idolatrous things, and with some nations into magical ones.

—<sup>e</sup>. Sacrifices were unknown to the true **Ancient Church**, except with some of the descendants of Ham and Canaan, who, being idolaters, were allowed to have them to prevent their sacrificing their sons and daughters.

1254. 'These are the families of the sons of Noah'=the worships of the **Ancient Church** in particular.

1279, 1280. (The first **Ancient Church**, and its four states from its perfection to its decline and fall treated of in the account of the building of the tower of Babel.) 1283. 1285, Ex. 1292. 1295.

1281. The second **Ancient Church**, named from Heber, treated of; its derivation and state, and that it ceased at last in idolatry.

1282. The origin of a third **Ancient Church** treated of, which, from being idolatrous, was made representative.

1324. 'They ceased to build the city'=that such doctrine, or such worship, in which there is inwardly the love or the worship of self, was not permitted in this **Ancient Church**.

1327. 'Jehovah confounded the lip of the whole earth'=the state of this **Ancient Church**, that inward worship began to perish.

— . With regard to the Churches after the Flood, the case is this. There were three Churches that are specifically mentioned in the Word, namely, the first **Ancient Church** which was named from Noah, the second **Ancient Church** named from Heber, and the third **Ancient Church** named from Jacob and afterwards from Judah and Israel. The first one was the parent of the succeeding ones . . . and was more unimpaired and guiltless . . . But in process of time it began to fall, chiefly from the fact that many of them began to draw worship to self in order to be more eminent than others . . . 'For they said, Let us build us a city and a tower, and its head in heaven, and let us make us a name.' Such persons must needs act as a kind of leaven in the Church, or as a torch causing a conflagration. When, from this cause, the danger of the profanation of what is holy threatened the Church, of the Lord's Providence its state was changed, namely, that its inward worship perished and its outward remained, which is here signified by Jehovah's confounding the lip of the whole earth. . . Hence it is evident that such worship as is called 'Babel' did not prevail in the first **Ancient Church**, but in the succeeding ones when men began to be worshipped as gods, especially after death; whence came so many gods of the Gentiles.

1328. That the first **Ancient Church** was deprived of the knowledges of truth and good, is evident from the fact that the nations which constituted that Church for the most part became idolaters and still had a certain outward worship.

1330. 'These are the nativities of Shem'=the derivations of the second **Ancient Church**.

1331. That the inward worship of this Church was scientific. Sig. 1337, Ex.

1335. 'Two years after the Flood'=the second post-diluvian Church . . . when this second Church began.

1339. 'Arphaxad lived thirty-five years'=the beginning of the second state of this Church, and also that state itself.

1342. 'Shelah lived thirty years'=the beginning of a third state. 'And begat Heber'=derivation thence. Heber was a nation that was called the Hebrew nation, by which is signified the worship in general of the second **Ancient Church**. 1343.

1343. The **Ancient Church**, that is, the Church after the Flood, also acknowledged the Lord, and called Him Jehovah, especially they who had inward worship, and were called 'sons of Shem.' 1607<sup>2</sup>.

[A.] 1345. 'Heber lived thirty-four years'=the beginning of the fourth state of this Church. (And so on. See 1347. 1349. 1351. 1353. 1355.)

1356. 'Terah'=idolatrous worship. This second Ancient Church degenerated from a sort of inward worship, and became so adulterated as at last to be idolatrous. . . A great part of them did not acknowledge Jehovah as God, but worshipped other gods. Ill.

1361<sup>3</sup>. In the Ancient Churches, representatives extended to all objects of the senses.

1409<sup>2</sup>. It thus appears that representatives had their rise from the significatives of the Ancient Church, and these from the celestial ideas of the Most Ancient Church.

1540<sup>0</sup>. If a man of the Most Ancient or of the Ancient Church lived now, and read the Word, he would not attend at all to the sense of the letter, but to the inward sense. . . Wherefore the books of the Ancients were so written as to bear a different meaning inwardly.

1551. The Silver Age was the time of the Ancient Church, which was a spiritual man.

1588. 'The garden of God' is said when the Rational is spiritual, that is, from a spiritual origin, as with the Ancient Church.

1675<sup>5</sup>. Balaam was one of the sons of the east or from Syria, where was the residue of the Ancient Church. 1796. 1992.

1735. Jehovah was called God Most High in the Ancient Church because . . . the highest signified the inmost. Hence the worship of the Ancient Church upon high places, mountains and hills.

1799<sup>0</sup>. The Ancient Church immediately after the Flood, although scattered through many kingdoms . . . differed much among themselves as to doctrinal things, but still made charity the principal, and regarded worship, not from doctrinal things that are of faith, but from charity that is of the life, which is meant by their being 'all of one lip.' 2385<sup>5</sup>.

1832<sup>3</sup>. Many rites in the Ancient Church, and afterwards in the Jewish Church, which in themselves were nothing but rituals in which there was no truth, were tolerated and permitted, yea commanded, because they had been held to be holy by their ancestors, and were thus implanted and impressed on their minds as truths from infancy.

1850<sup>2</sup>. The Ancient Church also had its last time; namely, when all charity grew cold, and all faith was darkened; which was about the time of Heber. This time was the Last Judgment of that Church . . . 2118. 2910<sup>3</sup>. 4333.

1914<sup>4</sup>. The fathers of the Ancient Church, who had not perception but conscience, thought from the outer or natural Rational.

1992<sup>2</sup>. With those who were of the Ancient Church, Spirits were often heard who rebuked, and who afterwards comforted. Des.

1997<sup>2</sup>. The Most Ancient Church . . . was in affection of good, but the Ancient Church . . . was in affection of truth . . . and was a spiritual Church. 2023<sup>0</sup>. 2048.

2177. The Gentiles derived their sacrifices etc. from

the Ancient Church, especially from the Hebrew. 4936. 4966<sup>0</sup>.

—<sup>e</sup>. The Ancient Church is described in Ezek. xvi.13. 3164<sup>2</sup>. —.

2180<sup>4</sup>. The Ancient Church . . . was ignorant of sacrifices. It was indeed in representatives, but not in sacrifices, which were first instituted in the succeeding Church, called the Hebrew. 4433<sup>2</sup>. 10603<sup>2</sup>.

2243<sup>4</sup>. The Ancient Church which was after the Flood, and was called 'Noah,' was less celestial. This Church also so fell away from the good of charity, that nothing of charity remained; for it was turned partly into magic, partly into idolatry, and partly into a sort of dogma separate from charity, and then was its consummation.

2417<sup>4</sup>. The Ancient Church . . . at its beginning knew no other doctrinal than the doctrinal of charity . . . but after some time there began to be cultivated with some the doctrinal of faith, which at last they separated from charity. These they called 'Ham,' because they were in the life of evil. 3412.

2441<sup>7</sup>. The Ancient Church understood nothing else by the 'sun' but the Lord, and the Divine Celestial of His love, wherefore they had the rite of praying towards the rising sun, not even thinking of the sun; but after their posterity had lost this, together with all other representatives and significatives, they began to worship the sun and moon themselves . . .

2588<sup>8</sup>. Such were writings in the Ancient Church.

2591. There were very many wise men in ancient times, especially in the Ancient Church, from whom wisdom emanated to many nations.

2605. I have spoken with some who had been in the Ancient Church, and who had then known that the Lord was to come, and had inbued the goods of faith, but had fallen away and become idolaters. (Their miserable state.) H.327.

2632<sup>0</sup>. Circumcision in the Ancient Church signified that man is to be purified from the loves of self and of the world . . .

2661<sup>2</sup>. The Ancient Church . . . was a spiritual Church; this Church, or they who are of the Spiritual Church, could not have been saved unless the Lord had come into the world.

2682. The desolation of truth is here described (Job xxx. 3-7) by forms of speaking that were customary in the Ancient Church, for the Book of Job is a book of the Ancient Church. 2762<sup>2</sup>.

2686. There were books in the Ancient Church entitled 'The Wars of Jehovah' . . . and 'Books of the Prophetic Enunciators' . . . from which we may gather that there were writings of the Ancient Church, both historical and prophetic, that were Divine and inspired . . . 2897.

2708<sup>5</sup>. 'Jerusalem'=the Ancient Church, which was spiritual. 3103<sup>2</sup>. 3147<sup>5</sup>. 3301<sup>5</sup>. 5954<sup>5</sup>.

2722. In the Ancient Church holy worship was held on mountains and in groves; on mountains, because they signify the celestial things of worship, and in groves, because they signify its spiritual things. So



long as the **Ancient Church** was in its simplicity, their worship upon mountains and in groves was holy . . . 455<sup>2</sup>. 6435<sup>11</sup>, Ex.

—<sup>6</sup>. The Ancients after the Flood, from traditions and collected accounts, knew that visible objects were significative, and therefore held them to be holy. Hence came the representative worship of the **Ancient Church**, which Church, being spiritual, was not in perception that it was so, but in knowledge, for it was relatively in obscurity. Still it did not worship outward things, but by means of outward things remembered inward, and thus they were in holy worship when they were in representatives and significatives. They were able to do this for this reason also, that they were in spiritual love, that is, in charity, which they made the essential of worship, wherefore what is holy from the Lord could flow into their worship.

2724<sup>o</sup>. The **Ancient Church**, from which came so many epithets, never worshipped any but one God under so many names.

2732. Many of the **Ancient Church** were in true marriage love.

2762<sup>3</sup>. From the **Ancient Church**, the signification of a horse was derived to the wise men around, even into Greece. 4280.

2913. There were many inhabitants of Canaan . . . and among them the Hittites . . . Many of them were from the **Ancient Church** . . . All who were from that **Church** acknowledged charity as the principal thing, and their doctrinals were all of charity or life . . . 4429<sup>3</sup>. 4516. 4517.

2943. Cities in the **Ancient Church** were not such cities as there were afterwards, and as there are now, namely companies and congregations, but were cohabitations of separate families; the family of one parent constituted a city . . .

3147<sup>3</sup>. The reason why this was signified by washings in the **Ancient Church**, but was represented in the Jewish, was that the man of the **Ancient Church** regarded that rite as an outward thing of worship, and did not believe that he was purified by washing, but by the ablution of the filth of the natural man . . .

3179<sup>3</sup>. The **Ancient Church** formed for itself an idea of such things from marriages, namely, from the state of a virgin before betrothal, etc. Such was the wisdom of the **Ancient Church**. Their books were also written so, and this manner of writing emanated from them to the Gentiles themselves; for they wished to express the things which are in Heaven by means of those which are in the world, yea, to see spiritual things from natural. 3540<sup>1</sup>. 3901<sup>6</sup>.

3187<sup>2</sup>. In the **Ancient Church** this was a customary devout wish to a betrothed virgin, when she was going to be married; 'Be thou for thousands of myriads, and may thy seed inherit the gate of thine enemies.' But by these words the wise ones of that **Church** understood spiritual things . . .

3249<sup>2</sup>. The last remains of the **Ancient Church** were in Syria . . . 4112<sup>2</sup>.

3255. Many of those who were from the **Ancient**

**Church**, and were in like truth, dwell together in Heaven.

3268<sup>30</sup>. The reason why by these nations (named from the twelve sons of Ishmael) are signified the things appertaining to the **Spiritual Church**, is that the **Ancient Church**, which was spiritual, was among them.

3596<sup>2</sup>. The reason appears from the inward meaning of the rituals of the **Ancient Church**, for eating with them signified appropriation and conjunction . . .

3667. They who were of the **Ancient Church** by all these denominations did not understand any but the One God, namely the Lord, whom they called Jehovah. 4162.

3686<sup>2</sup>. The **Ancient Church** . . . was also in the land of Canaan. . . The representatives (of rivers etc. there, attached to them by the Most Ancients) remained in the **Ancient Church**. . . The Word in the **Ancient Church** also had the names of places representative from this source.

3727. The worship of the **Ancient Church** was established from the perceptives and significatives of the Most Ancients. Examp. 3915. 4264<sup>o</sup>.

3942<sup>2</sup>. The **Ancient Church** is treated of in Deut. xxxii. 13, 14, and its state when established. 3994<sup>3</sup>. 5117<sup>o</sup>. 5943<sup>o</sup>. 6075<sup>2</sup>. 6239<sup>1</sup>. 6269<sup>o</sup>. 6534. 9780<sup>3</sup>.

3942<sup>2</sup>. The Book called Solomon's Song has not an inward sense, but is written in the ancient style, and is full of significatives collected from the books of the **Ancient Church**.

4171<sup>2</sup>. Hence it is that as in the **Ancient Church**, so also in the Jewish, it was forbidden to eat what died of itself . . .

4288. The **Ancient Church** . . . was a representative Church, but that instituted with the descendants of Jacob was only the representative of a Church. Ex.

4425. The subject treated of in this chapter is the extinction of all truth of doctrine of the **Ancient Church** by the descendants of Jacob.

4430. 'Shechem' = the truth of the **Church** from **Ancient** time. 4444. 4459.

4439. 'Jacob' here = the outward **Ancient Church**. For that **Church** was to have been instituted among his descendants; and would have been if they had received the interior truths that prevailed among the Ancients. 4442. 4500. 4831.

4442. 'Hamor the father of Shechem went out unto Jacob to speak with him' = consultation of the truth of the **Church** with the **Ancients**, with the truth that was according to the **Ancient Church** to be established anew among the descendants of Jacob.

—<sup>2</sup>. The ancient Sophi derived their style of writing from the **Ancient Church** . . . and these, from the mouth of the Most Ancients.

4444<sup>6</sup>. The statutes, judgments and laws that were given to the Israelitish nation, were not new, but were such things as had been in the **Ancient Church**, and in the second **Ancient Church** called Hebrew. 4449. 4700. 4835.

4447. By the **Church** among the **Ancients** is meant the Church derived from the Most Ancient Church,

which was before the Flood, and by the **Ancient Church**, is meant the Church after the Flood. Ex.

[A.] 444<sup>8</sup>. The case was different with the **Ancient Church**, which was spiritual. This was not in love to the Lord, like the Most Ancient, but in charity towards the neighbour, and they could not come to charity except through the truth of faith, of which they had no perception, as the Most Ancients had, therefore they then began to discuss concerning truth, whether it was so.

4475. 'Dinah' = the affection of truth of the **Ancient Church** . . . and with this, or what is the same, with this **Church**, there was a desire of conjunction.

4489<sup>3</sup>. They who were of the **Ancient Church** were not internal but external men, wherefore the Lord could not flow in with them through an internal, but through an external way, and teach what is good; and this first by such things as represented and signified; whence arose the Representative Church.

4492. They receded from the doctrine of the **Church** among the **Ancients**. Sig.

4500. Extirpation of the truth of doctrine of the **Church** among the **Ancients**. Sig.

4516. 'The inhabitant of the Land' = those who were of the **Ancient Church**.

4519. That thus the **Ancient Church** would perish. Sig.

4580<sup>3</sup>. The use of statutes in the **Ancient Church**.

4643. 'Ada the daughter of Elon the Hittite, and Aholibamah the daughter of Ana the daughter of Zibeon the Hivite' = such (affection of apparent truth) as there was from the **Ancient Church**.

4674. 'Joseph brought to their father their evil report.' . . 'Father' = good; here, the good of the **Ancient Church**, which is represented by Jacob.

4680. 'His father loved him more than all his brethren' = that the Lord's Divine truth was conjoined with the Divine Natural; in the proximate sense, with the **Ancient Church**, which is 'father.'

—<sup>2</sup>. The **Ancient Church** which was established by the Lord after the Flood, was a Representative Church, of such a nature that each and all of its externals of worship represented the celestial and spiritual things of the Lord's Kingdom, and in the supreme sense, the Divine things themselves of the Lord; but each and all of its internals of worship had reference to charity. That **Church** was spread through a great part of the Asiatic world, and through many kingdoms there, and although they differed as to doctrinals of faith, still the Church was one, because all in every part of it made charity the essential of the Church. They who at that time separated faith from charity, and made faith the essential of the Church, were called 'Ham.' But in process of time, this Church turned away to idolatrous things, and in Egypt, Babel, and elsewhere, to magic; for they began to worship outward things without inward, and as they thus receded from charity, Heaven also receded from them, and in its place came Spirits from Hell, who led them. When this Church was

desolated, a certain new Church commenced from Heber . . . 6628.

—<sup>4</sup>. Hence it is that Jacob = the **Ancient Church**. In many other parts of the Word also, especially the prophetic, by 'Jacob' is meant the **Ancient Church**. Sometimes also the **Ancient Church** is called 'father' and 'mother'; 'father' as to its good, and 'mother' as to its truth.

4692<sup>2</sup>. All who were of the **Ancient Church**, and did not separate charity from faith, believed that the God of the Universe was a Divine Man, and that He was the Divine Esse. Hence also they named Him Jehovah. They knew this from the Most Ancients, and also because He appeared to many of their brethren as a Man. They knew that all the rituals and externals of their Church represented Him . . . 4727. 4738.

4706. 'Their father (Jacob)' = the **Ancient Church**, and also the Primitive Church. Ex.

4738. By Jacob is represented the Jewish religion from the **Ancient Church**.

4772. 'They brought it to their father' = comparison with the goods and truths of the **Ancient Church**, and of the Primitive Church. . . These two Churches are altogether the same as to inward things, and only differ as to outward. The outward things of the **Ancient Church** were all representative of the Lord, and of the celestial and spiritual things of His Kingdom; that is, of love and charity, and faith thence derived, consequently of such things as are of the Christian Church . . .

4785. 'I shall go down to my son to the grave mourning' = that the **Ancient Church** would perish.

4786. In the **Ancient Churches** also, there were wailing and weeping for the dead, by which was signified inward mourning.

4844<sup>3</sup>. The **Ancient Church** distinguished the neighbour into many classes. Enum. . . Their doctrinals taught them these things, and that Church knew no other doctrinals. . . Hence it is evident that the doctrinals of the **Ancient Church** taught those things that related to charity and the neighbour, and their knowledges and scientifics were for the purpose of knowing what outward things signified, for the Church was representative of spiritual and celestial things; therefore the spiritual and celestial things, that were represented and signified, were what they learned by means of doctrinals and sciences. —<sup>17</sup>, Ex.

4874<sup>2</sup>. The representatives instituted with the descendants of Jacob were not exactly similar to those in the **Ancient Church**. They were for the most part like those in the Church instituted by Heber. . . In this there were many new kinds of worship, such as burnt-offerings and sacrifices, that were unknown in the **Ancient Church**. . . . The internal of the Church was not so conjoined with these representatives, as with those of the **Ancient Church**.

4904<sup>2</sup>. These things had been known to those of the **Ancient Church**, but they were led to them by means of outward things that were representative.

4926<sup>2</sup>. The **Ancient Church**, such as it was in its adolescence, is treated of in Ps. cxliv. 13, 14.

4964. In the **Ancient Church** there were doctrinals,

and there were scientific; the doctrinals treated of love to God and of charity towards the neighbour, the scientific, of the correspondences of the Natural with the Spiritual World, and of representatives of spiritual and celestial things in natural and earthly ones.

5044<sup>4</sup>. Pharaoh calls himself 'A son of the kings of antiquity,' because the scientific in Egypt were from the truths of the **Ancient Church** . . .

\*5117<sup>5</sup>. 'Israel' = the **Ancient Spiritual Church** at its beginning. 'Fathers,' here and elsewhere, are not the sons of Jacob, but are they with whom the **Ancient Church** was first established. 6050. 6075.

5223. The scientific of the **Ancient Church** were cultivated especially in Egypt, and related to correspondences, representatives and significatives; by means of which scientific, they explained those things that were written in the books of the Church, and that they made use of in their sacred worship. 5700. 5702, Ex.

5405. In the **Ancient Church**, bread was broken when it was given to another, and by this was signified to communicate from one's own, and to appropriate good from one's own, and thus to have mutual love.

5433<sup>6</sup>. The **Ancient Church** as it was when instituted, and as it afterwards became, that it was at first without truths, but was afterwards instructed in truths, and at last rejected them, Sig. in Ezek. xvi.

5619. It was customary in the **Ancient Representative Church**, and thence in the Jewish, to give something as a present to the judges, and afterwards to the kings and priests. . . The reason was, that the presents they gave them represented such things with man as ought to be offered to the Lord when He is approached, which things are what proceed from freedom.

5628. When the **Ancient Church** declined, they began to worship as many gods as there were names of the One Only God. . . At last every family had its own god . . .

5663. The Divine Human was what the **Ancient Church** adored. Ex.

6015. 'The wise, and the Kings of Antiquity' (Is. xix. 11) = the truths of the **Ancient Church**.

6023<sup>2</sup>. (Study of truths in the **Ancient Churches**.)

6269<sup>3</sup>. If good of charity were in the first place . . . and truth of faith in the second . . . the face of the Church would then be like that of the **Ancient Church**, which made the Church to consist in charity, and had no other doctrinals of the Church than those of charity; hence they had wisdom from the Lord. Sig. 6629, Ex. N. 9, Ex.

6280<sup>e</sup>. 'Former years' (Mal. iii. 4) = the states of the **Ancient Church**, which was spiritual.

6304. 'And bring you again unto the land of your fathers' = to the state of both of the **Ancient Churches**. . . 'Fathers' = those who were of the **Ancient Church**, and of the Most Ancient Church. Ex.

6428. 'From the God of thy father' = that He is the God of the **Ancient Church**. Jacob, who is 'father' here, = the **Ancient Church**. This Church was a spiritual Church, and the Lord was worshipped in it, who is here meant by the God of the **Ancient Church**.

6589. The **Ancient Church**, or the state of the Church in which the Ancients were, is signified by 'God swearing to give this land to Abraham, to Isaac and to Jacob.' . . The descendants of Jacob could only come to the external of that state, namely to representatives. . . But what is meant is, that those who are signified by the Sons of Israel shall come thereto.

6692. The representatives and significatives of the **Ancient Church** were in Egypt turned into magic, for by the representatives and significatives of the Church, there was at that time communication with Heaven. This communication existed with those who lived in the good of charity, and was open with many; but those who did not live in the good of charity, but in the opposite, had sometimes open communication with evil Spirits, who perverted all the truths of the Church, and with them destroyed its goods. Hence came magic. 6917. 7097.

6846. 'I am the God of thy father' = the Divine of the **Ancient Church**. . . The reason why the **Ancient Church** is called 'father' is that from it were born the Churches that succeeded it, namely the Hebrew Church, and afterwards the Church among the descendants of Jacob. 6884. 6892. 8270.

—<sup>2</sup>. The God worshipped in the **Ancient Church** was the Lord as to the Divine Human, and it was known to them that it was the Lord who was represented in all the rituals of their Church. Many of them knew that the Lord was to come into the world, and make the Human in Himself Divine. In that Church no other was understood by Jehovah, for He had appeared to them as a Divine Man, and was called Jehovah. 6876, Ex.

8093<sup>2</sup>. Faith alone is not a new thing, but existed in the **Ancient Churches**, being described by 'Cain,' 'Ham,' 'Reuben,' etc.

8762. The external of the **Ancient Church** was all that which represented the internal, and its internal was that which was represented by the externals. Examp.

9182<sup>5</sup>. The **Ancient Church** and its institution by the Lord is treated of in Jer. ii. 2.

9193<sup>3</sup>. The Principal of the worship of the **Ancient Church** was to worship God under a human form, thus the Lord; but when they turned aside from good to evil, they began to worship the representatives themselves, as the sun, moon, etc.

9340<sup>4</sup>. That the **Ancient representative Church** was in Philistia. III.

9391<sup>8</sup>. The **Ancient Church**, which succeeded the Most Ancient, was a representative Church, the whole of whose worship consisted in rites, statutes, judgments and precepts, which represented Divine and heavenly things. . . After the Flood, this Church was extended through a great part of the Asiatic world, and was also in Egypt; but in Egypt they cultivated the scientific of that Church . . . R. 503<sup>6</sup>.

10177<sup>10</sup>. (The use of incense traced to the **Ancient Church**.)

10248<sup>8</sup>. 'The years of generation and generation' (Deut. xxxii. 7) = the time of the **Ancient Church**, E. 431<sup>10</sup>.

[A.] 10644°. The **Ancient Church** had worship in groves and in gardens, under trees, according to their significations.

H. 327(p). The Lord was the God of the **Ancient Church**, and was called Jehovah.

N. 4. The reason why this New Heaven is distinct from the Ancient Heavens, is that in the **Ancient Churches** there was no other doctrine than the doctrine of love and charity, and they did not then know of any doctrine of faith separate. 9.

S. 20. All the **Ancient Churches** were Churches representative of heavenly things; their rites and statutes also, according to which their worship was instituted, consisted of mere correspondences.

P. 328<sup>d</sup>. The consummation of the **Ancient Church** is described by the various devastations of the nations that are treated of in the historical and prophetic Word, especially by the ejection of the nations from Canaan by the Sons of Israel.

R. 585. The **Ancient Church**, which was spiritual, held holy worship in temples.

T. 760. The second Church, which is to be called the **Ancient Church**, was in Asia, and partly in Africa, and was consummated and perished through idolatries.

D. 1987. That there are some now who are as it were of the **Ancient Church**.

4075. The posterity of the **Ancient Church** and their innumerable falsities, represented.

4106. The **Ancient Church** is above the head; they flowed in softly through the head into the breast, but did not reach the heart.

E. 433<sup>12</sup>. 'Former years' = the **Ancient Church**.

443<sup>7</sup>. The act of Simon and Levi represented the extinction of the truth and good of the **Ancient Church**, which Church still remained with the nation of Hamor.

448<sup>7</sup>. 'The hills of an age' = the **Ancient Church**.

504<sup>27</sup>. 'Thy mother like a vine' = the **Ancient Church**, which was in the good of life, and thence in truths.

555<sup>5</sup>. 'The woman of the youth' = the **Ancient Church**, which was in truths from affection.

Coro. 39. On the Noetic or **Ancient Church**. . . It extended at last into Great Tartary, and as far as the Euxine, and thence into all the countries of Africa.

41. The successive states of the **Ancient Church** cannot be so well described, because they cannot be so well collected from our Word. . . Moreover that **Church** was spread through many kingdoms, and was varied in each kingdom. . . That its first and second states in the regions round about the Jordan and Egypt were 'like the Garden of Jehovah' is evident from Gen. xiii. 10. That the case was the same with Tyre, from Ezek. xxviii. 12-15. That Ashur was like a 'cedar in Lebanon,' from Ezek. xxxi. 3-9. That wisdom flourished in Arabia is evident from the visit of the Queen of Sheba to Solomon, and from the three 'wise men.' . . The third and fourth states of that **Church**, which were its states of vastation and consummation, are described in the Word throughout, in both the historical and prophetic parts. The consummation of the nations round about the Jordan or

the land of Canaan, is described by the destruction of Sodom, Gomorrah, Admah and Zeboim. The consummation of the nations of the **Church** within Jordan, is described by the expulsion of some and the slaughter of others. . . The consummation of that **Church** in Egypt, is described by the drowning of the Egyptians in the Red Sea.

42. This **Ancient Church** was a representative **Church**, which in types, and visible and natural signs, figured the invisible and spiritual things of the **Church** that was to come, when Jehovah Himself should manifest Himself in a natural human form. . . But as this **Ancient Church**, typical of the one that was to come, converted the representative correspondences into magical and idolatrous things. . . Jehovah raised up the Israelitish **Church**. 43, Ex.

44. The Heaven of the **Ancient Church** described.

45. The Hell of the **Ancient Church** described.

51<sup>2</sup>. Before the Incarnation of Jehovah, there could be no conjunction with Him except through an Angel. . . Hence the men of the **Ancient Church** . . . were external and natural, nor could they become internal and spiritual, as men can since the Advent of the Lord.

### And. Et.

A. 3921<sup>2</sup>. As this one thing is signified by both expressions, they are joined together by 'and also.'

4987<sup>e</sup>. The less important changes of state are indicated by 'and,' wherefore it occurs so frequently.

5578. In the Original Language of ancient times, the sense was not distinguished by stops, but the text was continuous, in imitation of heavenly speech, and in place of stops, there was 'and,' and also 'there was' or 'it came to pass.' Hence it is that these occur so frequently. 7191.

H. 241<sup>2</sup>. The speech of the Celestial Angels is devoid of hard consonants, and rarely passes from one consonant to another except by the interposition of a word that begins with a vowel. Hence it is that the particle 'and' is so often interposed in the Word, as may be evident to those who read the Word in the Hebrew language, in which that particle is soft, and both begins and ends with a vowel.

### Andrew. Andreas.

E. 821<sup>3</sup>. 'Andrew' = the obedience of faith.

### Aner. Aner.

A. 1705. 'Mamre, Eshcol, and **Aner**' rep. and sig. the Angels who were with the Lord when He combated in His first childhood. . .

1754. '**Aner**, Eshcol, and Mamre.' These names sig. the goods and truths from which the combat was waged; not so much the Angels. . .

—e. The names 'Eshcol, **Aner**, and Mamre' rep. the Angels, and therefore sig. those things that the Angels have.

### Angel. Angelus.

### Angelic. Angelicus.

See ANGEL OF JEHOVAH, CELESTIAL ANGEL, SPIRITUAL ANGEL, NATURAL ANGEL, HEAVEN, SPIRIT, and ANGELIC SPIRIT.

A. 50°. So long as man is not regenerate . . . evil Spirits are with him, who so dominate him that the **Angels**, although at hand, can scarcely do anything, except merely to arrange that he does not precipitate himself into ultimate evil ; and to bend him to some sort of good and truth through his cupidities and the fallacies of his senses. . . But when he has been regenerated, the **Angels** have dominion, and inspire him with all goods and truths, and with horror and fear of evils and falsities. The **Angels** do indeed lead, yet merely minister, for it is the Lord alone Who rules man through **Angels** and Spirits. And since this is effected through the ministry of **Angels**, it is here said in the plural, 'Let us make man in our image.' But as the Lord alone rules and disposes, in the following verse it is said in the singular, 'God created him in His own image.' . . The **Angels** also confess that they have no power, but that they act from the Lord alone.

64. It is thus that the **Angels** perceive the Word.

99°. Such is man's state when he is with the **Angels** in Heaven, and as it were one among them ; for man is so created that he may be in Heaven at the same time that he is living on earth.

104. This perception is so manifest with the **Angels**, that they can tell what is true and good, what is from the Lord, and what from themselves ; and also the quality of a stranger, at once on his arrival, and from a single idea of him. 125. 1048.

125. The men of the Most Ancient Church spoke with the Lord and with the **Angels**.

141°. The **Angels** are in such a proprium, and then are in the utmost peace and tranquillity ; for in their proprium are contained the things which are of the Lord, who rules their proprium, or them through their proprium.

155°. The **Angels** perceive that they live from the Lord, although, when not reflecting on the subject, they know no other but that they live from themselves. There is, however, a general affection of such a nature, that on the least departure from the good of love and the truth of faith they perceive a change. Wherefore they are in their peace and happiness, which are ineffable, when in the general perception that they live from the Lord. 1387.

227. When the evil Spirits begin to have the dominion, the **Angels** are in labour to avert evils and falsities, wherefore there exists a combat.

228. It is impossible to describe the exquisite perception of the **Angels**, whereby they know whether any thing enters that is against the truth of faith and the good of love. They perceive both the quality of that which enters, and when it enters, a thousand times more perfectly than the man himself. . . The least of thought with man is more perceptible to the **Angels** than the greatest.

233°. Man of himself cannot possibly do what is good, and turn towards the Lord, except by the ministry of **Angels** ; neither can the **Angels** except from the Lord alone.

263. When the Sensual averts itself . . . evil Spirits

begin to combat powerfully, and the **Angels** with the man begin to labour, wherefore the combat is described thus ; 'in multiplying I will multiply thy sorrow as to the conception and birth of sons,' that is, as to thoughts and productions of truth.

270. Such a state of life ensues when evil Spirits begin to combat, and the **Angels** who are with the man, to labour. This is still more the case when the evil Spirits begin to have the dominion, for they then rule his outward man, and the **Angels** the inward, of which so little remains that they can scarcely take any thing thence with which to defend him. Hence arise misery and anxiety.

300°. Where anything is effected through the ministry of **Angels**, the plural number is used. Here also, because the celestial man, being a man, cannot be compared to the Lord, but only to the **Angels**, it is said that 'the man is as one of us.'

315. If a resuscitated person is not of such a disposition as to desire instruction, he wishes to be away from the company of the **Angels**, which the **Angels** exquisitely perceive . . . but even then they do not leave him, but he dissociates himself from them. The **Angels** love everyone, and desire nothing more than to do them service, to instruct, and to convey them to Heaven. In this consists their highest delight. 2704°.

322. Good Spirits, Angelic Spirits and **Angels**. 457. 459. 634. 1480. 1642. 1752.

454. The **Angelic** life consists in use and in the goods of charity, for nothing is a source of more happiness to the **Angels** than to inform and teach Spirits coming from the world ; to serve men, and rule the evil Spirits who are with them so as to prevent them from passing beyond the bounds, and to inspire the men with what is good ; to raise up the dead to the life of eternity, and afterwards if possible, to introduce them into Heaven. From these things they perceive more delight than can ever be described. Thus are they images of the Lord, for they love the neighbour more than themselves. . . Wherefore in use, from use, and according to use, that is, according to the goods of love and of charity, is there **Angelic** happiness.

488°. The **Angels**, being in the inward sense of the Word, do not know what time is. . . Before the **Angels** everything relating to matter, space and time disappears . . .

548. If they would be as the **Angels**, they ought to love the neighbour more than themselves.

549. The **Angelic** state is such that each communicates his own blessedness and happiness to another. Ex.

553°. The whole **Angel**, especially as to the face, is as it were Charity, which both appears and is perceived manifestly. Des. . . All the **Angels** are such forms with innumerable varieties.

607°. The men of the Most Ancient Church did not converse so much by words . . . as by ideas, like the **Angels** . . .

633. With every man and **Angel** whatsoever, even the most celestial, his proprium is nothing but what is false and evil ; for it is known that the Heavens are not

pure before the Lord, and that all good and truth are of the Lord alone ; but as a man or Angel can be perfected, so he is perfected, and as it were receives understanding of truth and will of good, but that he has them is only an appearance.

[A.] 637<sup>e</sup>. Man lives altogether contrary to order ; wherefore unless the Lord had compassion on him, and joined him to Himself by means of Angels, he could not live a single minute.

653. It is the Lord who fights by means of the Angels that are adjoined to the man.

660. When the way for remains is closed up, then man is no longer man, because he can no longer be protected by Angels.

661. They who have no doctrinals of faith, but live in utter ignorance, cannot . . . profane holy things, and thereby close up the way for remains, and consequently cannot expel from themselves the Angels of the Lord.

666. The Lord is here called 'the Angel of the Covenant.'

737. With those who are being regenerated through temptations, the remains are for the Angels who are with them, who take out from them those things with which they defend them against evil Spirits. 751.

761. Spiritual temptation with man is a combat of the evil Spirits with the Angels who are with the man . . . The Angels continually defend the man and avert the evils that the evil Spirits intend him ; they even defend what is false and evil in him, knowing full well that these falsities and evils come from evil Spirits and Genii. Ex.

868. Every man and Spirit, yea, every Angel, if left to himself for a single moment, would of himself rush to Hell, wherefore it is said in the Word that Heaven is not pure. This the Angels acknowledge, and whoever does not acknowledge it cannot be among the Angels, for it is the Lord's mercy alone that delivers them, yea, that draws them out of Hell and withholds them from it. . . The Angels perceive this manifestly, and so to some extent do good Spirits. 1438<sup>e</sup>.

904. There are with every man at least two evil Spirits and two Angels, the former excite his evils, and the latter inspire goods and truths. Everything good and true that the Angels inspire is of the Lord. 968<sup>e</sup>. 986.

967. When the evil are being punished, Angels are always present who moderate the punishment and alleviate the suffering, but they cannot take it away.

987. It has been shown me by living experience that a man, a Spirit, yea, even an Angel, regarded in himself, that is, the whole of his proprium, is the vilest excrement, and when left to himself breathes nothing but hatreds, revenges, cruelties, and the most filthy adulteries. These things are his own and his will.

1013<sup>d</sup>. Heaven consists of as many likenesses of the Lord as there are Angels, and exists solely through mutual love, for each loves another better than himself. 1594<sup>e</sup>.

1025<sup>e</sup>. The Word was written not only for man, but also for Angels. When a man reads the Word, appre-

hending only the literal sense, the Angels apprehend not the literal, but the inward sense. The material, worldly and corporeal ideas that a man has when reading the Word, become spiritual and celestial ideas with the Angels. . . By 'Noah' . . . the interior Angels do not even perceive the Ancient Church, but the faith of that Church, and the state of the things treated of, according to the series.

1079<sup>e</sup>. They who are in charity scarcely see another's evils, but observe all his goods and truths, and the evils and falsities they interpret into good. Such are all the Angels.

1088<sup>e</sup>. The Angels excite nothing but goods and truths, and what is evil and false they excuse. Hence it is evident that with those who are in charity, Angels have the dominion, through whom they communicate with Heaven.

1106<sup>e</sup>. When the time of vastation is over, they are taken up into Heaven, and are instructed as novitiates in the truths of faith by the Angels by whom they are received.

1116. The Angels have most magnificent habitations, exceeding all description. . . They live in an aura of light, of a brilliant pearly and sometimes diamond-like lustre.

1119. The Most Ancients breathed with the Angels in whose company they were. The Angels have a breathing to which inward breathing corresponds, and which is varied with them in a similar manner. When any thing contrary to love and faith in the Lord presents itself to them, their breathing is straitened, but when they are in the happiness of love and faith, their breathing is free and full.

1120<sup>e</sup>. Inward breathing then ceased, and with it immediate communication with the Angels.

1121. The men of the Most Ancient Church had a perception of all things that are of faith, almost like the Angels, with whom they had communication. . . Love to the Lord and towards the neighbour is attended with this, for thus man is conjoined with the Angels through their veriest life, which consists in such love.

1124<sup>e</sup>. An Angel came whose coming they could not endure. 1398.

1258. When families and nations are regarded by the Angels, they never have an idea of the nation, but only of its worship ; for they regard all purely from their quality. —<sup>e</sup>.

1274<sup>e</sup>. The Angels have no idea of time.

1276. The Angels are on the Lord's right hand, evil Spirits on the left. . . There is a similar situation of all things about every Angel (as with the Lord).

1317. The Angels with man, being of the Lord, rule nothing in him but his ends. While they rule these, they also rule the thoughts and actions, for all these are of the end.

1382. A real idea of the Infinite Divine is insinuated into the Angels by this ; that in a moment they are present under the Lord's view. . . A real idea of the Eternal Divine by this ; that thousands of years do not appear to them as time, but scarcely otherwise than as if they had lived a minute. Both ideas are insinuated

into them by this; that in their present they have together things past and future. Hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life; thus in all their Present there is what is eternal and infinite of the Lord.

1391. The **Angels** perceive what is within an idea, what the affection is that is in it, what is the origin of that affection, what is its end, besides many other things that are of an interior nature.

1393°. On the removal of impediments, the **Angels** flow in and communicate their happiness.

1398. One **Angel** can put to flight myriads of evil Spirits, for they cannot endure the sphere of mutual love. Nevertheless it was perceived that his sphere was tempered by means of the consociations of others, otherwise they would all have been dissipated.

1405. The **Angels** have from the Lord a perception of the Word, when it is being read by man. See under **READ**.

1416. The Lord is His Kingdom, that is, the all in all of His Kingdom, as also is acknowledged by all the **Angels** in Heaven.

1472°. The **Angels**, who are in the science of all knowledges, and that in such a manner, that hardly a ten-thousandth part can be transmitted to the full apprehension of man, yet esteem sciences as nothing relatively to use.

1480. Celestial food is every good of love and of charity from the Lord, spiritual food is every truth of faith. On these foods the **Angels** live.

1511. (The **Angels** from the Lord remove the spheres of evil Spirits.)

1519. The spheres of the **Angels** are sometimes presented visibly as atmospheres or auras, of such beauty, pleasantness and variety as to exceed all description.

1521. On the light in which the **Angels** live. Gen. art. 1619, continued.

1524. The intensity of the light that the **Angels** have in Heaven, relatively to that in the World of Spirits, Des. And as does the light, so also do the intelligence and wisdom of the **Angels** exceed those of Spirits . . . and also their speech, thought, joys and happinesses, for these correspond to the light. Hence it was evident to me how great and how excellent are the perfections of the **Angels** relatively to those of men, who are in a greater obscurity even than Spirits.

1529. (The quantity and quality of the Light is according to the quantity and quality of the Celestial and the Spiritual that the **Angels** have) thus the very Celestial and Spiritual of the Lord manifests itself through the light before their outward sight.

1532. (From the visions of the prophets) it may be known that the **Angels** not only live in the most intense light, but also that there are indefinite things there such as no one would ever be able to believe.

1554°. The order in which man is carried during regeneration no mortal knows, nor even the **Angels** except slightly, but the Lord alone.

1557°. With the **Angels** themselves, who are in the most intense light of intelligence and wisdom, holiness

dwells in ignorance, for they know and acknowledge that they know nothing of themselves, but that whatever they know is from the Lord. They know likewise and acknowledge, that all their science, intelligence and wisdom, relatively to those of the Lord, are nothing; thus are ignorance.

1573°. No **Angel** can ever be tempted by the Devil, because while he is in the Lord, evil Spirits cannot approach him even afar, but are at once seized with horror and terror.

1581°. The **Angels** know no other than that evil is separated from them, but there is only a detention from evil. Thus its quiescence, so that it appears to be annihilated, is an appearance, as the **Angels** know when they reflect.

1618. Man is in continual worship when he is in love and charity; outward worship is only an effect. The **Angels** are in such worship, wherefore with them there is a perpetual Sabbath.

1619. On the paradises and habitations of the **Angels**. Gen. art. . . Nothing exists before the sight of the **Angels** that is not representative and significative.

1622°. The **Angels** are not delighted with the Paradises, but with the representatives, thus with the celestial and spiritual things from which they are.

1628. See **HABITATION** at this ref.

1642. Such is the speech of Spirits. But that of Angelic Spirits is still more universal and perfect, and that of **Angels** still more so again. . . Angelic Spirits distinctly comprehend more by one idea of speech and thought than Spirits do by a thousand, and **Angels** in like manner relatively to Angelic Spirits.

1645. See **SPEECH** at this ref., and at 1646. 1647. 2209. 3345. 4264. 4528. 5434. 5492. 6987°.

—°. The **Angels** are kept by the Lord in ends and uses . . . wherefore also the **Angels** who are with man attend to nothing else but ends and uses, and eliminate nothing else from his thought; caring nothing for other matters which are ideal and material, because these are far beneath their sphere.

1680°. He who intends good to the neighbour, and thinks nothing but good concerning him, and who, when able, actually does it, is among the **Angelic**, and also becomes an **Angel** in the other life.

1683. (In regard to temptation) the **Angels** who are with the man never make the attack, but always and continually the evil Spirits. The **Angels** only avert and defend.

1705. By 'Mamre, Eshcol and Aner' are represented and signified the **Angels** who were with the Lord when He combated in His earliest childhood, and who were adapted to the goods and truths then with the Lord, from which they have their names. No **Angel** in Heaven ever has any name, but it is goods and truths of which their names are predicated, as 'Michael,' and other **Angels** in the Word. There never were such **Angels**, but they are so named from their office. 1752. 1754.

1735°. The **Angels** manifestly perceive that they do not live from themselves, but from the Lord, because

they live in the Esse of the Lord's life, since they live in His love. But still there is given to them, above all others, the appearance, attended with ineffable happiness, as if they lived of themselves.

[A.] 1740<sup>e</sup>. The more that man loves goods and truths, the more the Angels love to be with him, and with the Angels Heaven; for they are in their own life when in goods of love and truths of faith.

1745<sup>3</sup>. Sometimes an Angel speaks not from himself, but from the Lord, and then he knows no other than that he is the Lord, but his externals are then quiescent. It is otherwise when the externals are in operation. The reason is that their inward man is the possession of the Lord, and in proportion as on such occasions nothing of his own impedes, he is the Lord's, yea, is the Lord.

1752. That Angels were with the Lord when He fought against the Hells, is evident from the Word, and also from the consideration, that during his temptation-combats it could not be otherwise than that Angels should be present, to whom the Lord, of His own power, gave strength and power to combat as it were together with Him, for the Angels have all their power from the Lord. That the Angels fight against the evil, is evident from what has been already said concerning the Angels who are with man, that they protect him and avert the evils which evil Spirits intend. Good Spirits are indeed Angels, but lower ones, for they are in the First Heaven . . . but Angels properly so called in the Third. The form of government in the other life is such that good Spirits are subordinate to Angelic Spirits, and Angelic Spirits to the Angels themselves, and thus they constitute one Angelic Society. Good Spirits and Angelic Spirits are what are here called the 'lads,' and the Angels themselves, the '*men-viri*.' 1753.

1755. 'Let these take their portion'=that they were given into their power. . . The case is this; the Angels are they who have dominion over evil and infernal Spirits. Ex.

1776. The Angels understand the inward sense better and more fully when the Word is being read by little boys and girls, than when by adults who are not in the faith of charity. Ex. D.1923.

1802. The Angels who are in the First Heaven are subordinate to the Angels who are in the Second, and these are subordinate to the Angels who are in the Third; but the subordination is not of command, but as in man, is an influx of inward things into things more outward. . . The lower or subordinate Angels do not know that this is the case, unless there is given reflection from the Lord. . . In proportion as there is what is internal with an Angel of the Third Heaven, is he an heir of the Lord's Kingdom; and the case is the same with an Angel of the Second Heaven, and likewise with an Angel of the First Heaven. . . The interior Angels have more of this Internal than the exterior Angels, wherefore they are nearer to the Lord, and are heirs in a higher degree.

1806<sup>e</sup>. Such is the sight of the Angels with man.

1808. 'Stars'=Angels, or Societies of Angels, and in the contrary sense, evil Spirits and their companies;

when they sig. Angels or Societies of Angels, they are fixed stars.

1810. 'Thy seed as the stars'=the innumerable goods and truths of wisdom and intelligence, with their happiness, with every Angel.

1854<sup>2</sup>. When there occurs such an expression as 'old age,' the Angels, who are in the inward sense . . . never perceive old age; indeed they are ignorant what old age is, for they are continually advancing to a life of youth and adolescence.

1871. How the Word appears before the Angels.

1876. The Angels do not retain the least idea of any person, or of the name of any person, mentioned in the Word. 1989.

1880<sup>4</sup>. Hence it is evident that man was so created that while he lived on earth among men he might live at the same time in Heaven among the Angels, and contrariwise; so that Heaven and earth might be together, and act as one, men knowing what is in Heaven, and Angels what is in the world.

1925<sup>5</sup>. 'Angels'=something special of the Lord, as 'the Angels of the Seven Churches'=that which is of the Church, thus that which is of the Lord relatively to the Churches. The 'twelve Angels over the gates of the New Jerusalem'=the same as the twelve tribes, namely, all things that are of faith, thus the Lord, from whom is faith and all things of it. The 'Angel flying in the midst of Heaven, having the Everlasting Gospel'=the Gospel, which is of the Lord alone. 'The Angel of His faces saved us'=the Lord's mercy towards the universal human race in effecting their redemption. . . 'The Angel who redeemed me from all evil bless the lads,' also=redemption, which is of the Lord alone. 'The Angel of the Covenant, whom ye have desired;' that the Lord is there signified by the 'Angel' is very manifest, where he is called 'the Angel of the Covenant' on account of His Advent. It is still more manifest that by an 'Angel' is signified the Lord in, 'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared; he will not endure your transgression, because My name is in the midst of him.' Hence it is evident that by an 'Angel' is meant the Lord, but *what* of the Lord, is manifest from the series in the inward sense.

1937<sup>6</sup>. The Angels are in such a proprium, and in proportion as they are in this truth, that everything good and true is from the Lord, they are in the delight and happiness of that proprium.

1955<sup>e</sup>. Of these things, which appear so obscure to man, the Angels have ideas so clear and distinct, enriched with so many representations, that it would require a volume to describe but a small part of them.

1964<sup>o</sup>. In this life are all the Angels, and because they are in this life, they are in intelligence and wisdom itself.

1983. Sirens . . . who beset man during the night . . . are constantly driven away, by Angels from the Lord.

1984. No ideas of bodily and worldly things can ever pass over to the Angels.

2016. The Angels are in the perception that all good



and truth are from the Lord, insomuch that they perceive that so far as it is from the Lord it is good and true, and that so far as it is from self it is evil and false . . .

2077. The **Angels**, for the sake of saving a soul from Hell, make no account of death, indeed if they could, they would endure Hell for that soul. Hence it is the inmost of their joy to translate into Heaven any one that rises from the dead. They confess, however, that this love is not in the least from themselves, but that every particle of it is from the Lord alone, indeed they are incensed if any one thinks otherwise.

2159<sup>4</sup>. 'Who is blind but My Servant and deaf as the **Angel I** will send?' (Is. xlii. 19) speaking of the Lord, of whom 'Servant' and '**Angel**' are said when He was in the Human.

2162<sup>7</sup>. The '**mighty Angel** seen descending from heaven' (Rev. x. 1) = the Word as it is in the inward sense.

2171. They who are in perception, as the **Angels** are, know perfectly well what is the perception in which they are, whether natural, rational, or still more inward, which to them is Divine.

2179<sup>2</sup>. When the conversation of the **Angels** falls into the World of Spirits, it is sometimes presented as animals. Examp's.

2183<sup>2</sup>. The **Angels** who are with man rule his Rational, but the evil Spirits, his Natural, and hence there is combat. . . If the Rational conquers, the **Angels** approach nearer to man, and insinuate into him charity, which is the Celestial that comes through the **Angels** from the Lord, and then the evil Spirits remove to a distance; but if the Natural conquers, the **Angels** remove themselves further off, that is, more towards his interiors.

2189<sup>3</sup>. When good constitutes the Rational, truth disappears, and becomes as it were good; good then shines through truth, as is the case with the **Angels**, who, when they appear clothed, it is splendour inducing the appearance of a garment; as with the **Angels** who appeared before the Prophets.

2242<sup>3</sup>. The **Angels** are not so much in appearances as man; hence the Word . . . as to the inward sense is for the **Angels**, and also for those men, to whom of the Divine mercy it has been granted to be as **Angels** while they live in the world.

2249. It is of the greatest consequence that so much should be said (about these subjects) in the inward sense, for before the **Angels**, to whom the inward sense is the Word, these things are presented to the life with their representatives in a most beautiful form, besides innumerable things that are consequent thereon . . . for **Angelic** ideas are such that they relish these things more than anything else, and perceive them as the most pleasant. Hence also they are illustrated and confirmed more and more concerning the union of the Lord's Human Essence with the Divine Essence, for **Angels** were formerly men, and when men, they could not do otherwise than think of the Lord as a man, and of the Lord as God, as well as of a Divine Trine . . . thus fallacies insinuated themselves, which in the other life alienate the ideas of thought from the

truth and good of faith. To dispel such things, so much is said in the inward sense of this chapter concerning the conjunction of the Human with the Divine of the Lord . . . and thus, while the Word is being read, these things are so presented to the perception of the **Angels**, that the former ideas . . . are by degrees dispersed, and new ones that are conformable to the light of truth in which the **Angels** are, are insinuated. This is more the case with the **Spiritual Angels** than with the **Celestial**, for according to the purification of their ideas they are perfected for the reception of celestial things.

2268. It may be predicated of the **Angels** that they as it were dwell in man's truths, and insinuate affections of good from the Lord when the man lives in love to the Lord and in charity towards the neighbour, for so they are delighted to dwell, that is, live with such men. It is otherwise with those who are in some truths and in no goods of charity.

2284<sup>o</sup>. To the **Angels** nothing is more delightful and happy than to instruct those who come into the other life from the earth.

2289. All little children who die . . . are with the **Angels**, who take care of, educate and instruct them. . . They all . . . become **Angels**.

2290. How the **Angels** . . . insinuated into their tender and novitiate ideas the meaning of what is in the Lord's Prayer.

2292. Hence it is evident that little children do not come into the **Angelic** state immediately after death.

2295. When the little children are in a more inward sphere, namely the **Angelic** one, they cannot be infested by Spirits.

2303. Immediately after the birth of infants, there are with them **Angels** from the Heaven of innocence; in the succeeding age, **Angels** from the Heaven of the tranquillity of peace; afterwards those who are from the Societies of charity; and then, as innocence and charity decrease with the little children, other **Angels**. At last, when they become adults, and enter into a life foreign to charity, **Angels** are indeed present, but more remotely, and this according to the ends of life, which the **Angels** especially rule, constantly insinuating good ones and averting evil ones, and in proportion as they can or cannot do this, they flow in more nearly or more remotely.

2304. Intelligence and wisdom make an **Angel**.

2310<sup>2</sup>. The Word is also for the **Angels** with man.

2318. 'There came two **Angels** to Sodom in the evening' = visitation that precedes Judgment.

2319. 'Two **Angels**' = the Divine Human and the Holy proceeding of the Lord, to which belongs judgment. 2343. 2373. 2397.

2320. Why here there are only 'two **Angels**,' while with Abraham there were 'three men.'

2333<sup>2</sup>. The **Angels** are no longer in worldly and bodily things, like those of man, but in spiritual and celestial ones, into which the expressions of the sense of the letter are marvellously changed, when it ascends from a man who is reading the Word to the sphere in which the **Angels** are.

[A.] 2338. The evil Spirits who . . . induce temptation powerfully inspire a negative, but the good Spirits and Angels from the Lord in every way dispel this doubtfulness, and keep us in continual hope, and at last confirm the affirmative.

2363<sup>2</sup>. That everything blessed and happy consists in the affection of good which is of love and charity, and of the truth which is of faith so far as the latter leads to the former, is evident from the fact that Heaven, that is, **Angelic** life, consists therein.

2380. With those who are in good, the attendant **Angels**, upon the infusion of any falsity of evil or evil of falsity, whether from the conversation of an evil man, or from thought from an evil Spirit or Genius, at once avert it, and bend [the good] to something true and good in which they have been confirmed; and this however they are infested as to the body, because they esteem the body relatively to the soul as nothing.

—<sup>4</sup>. The reason why some suppose themselves not to be in good, while they really are, is that when they reflect upon that good in themselves, the **Angels** in whose society they are, at once insinuate that they are not in good, lest they should attribute good to themselves . . .

2422<sup>o</sup>. These states do not appear to man, still less their quality, but they appear to the **Angels** as in clear light, for the **Angels** are in every good affection of man.

2493. The more interior and perfect the **Angels** are, the less do they care for past things, and think about future ones; thence also is their happiness . . .

2494. Men who are in love to the Lord and in charity towards the neighbour, have **Angelic** intelligence and wisdom in them while they live in the world, but they are stored up in the inmost recesses of their inner memory . . .

2523. The Lord's whole life is described in the inward sense of the Word . . . in order that all these things might be presented to the **Angels** at that time. . . Unless this had been done, the Lord would have had to come into the world immediately after the decline of the Most Ancient Church.

2533<sup>2</sup>. The **Angels** who in the other life instruct the simple in heart, although in celestial and spiritual wisdom, do not uplift themselves above the apprehension of those whom they teach, but speak simply with them, rising up however by degrees as they are received; for if they were to speak from **Angelic** wisdom, the simple would not apprehend any thing. . . It would be the same if the Lord had not taught in the Word in a rational manner. But still the Word is elevated to **Angelic** understanding in its inward sense, and yet in that highest elevation in which it is before the **Angels** it is infinitely beneath the Divine.

2540<sup>2</sup>. These things appear as of slight value to man . . . but to the **Angels**, in whose care and hearts are spiritual and celestial things, they are precious. Their ideas and perceptions respecting these things are ineffable. Hence it is evident that many things which are of slight value to man, because they transcend his apprehension, are most highly valued by the **Angels**, because they enter into the light of their wisdom; and contrariwise,

those things which are most highly valued by man . . . are of slight value to the **Angels**, being out of the light of their wisdom. So stands the case with the inward sense of the Word in many places. 2551<sup>o</sup>.

2541<sup>2</sup>. Myriads of distinct ideas with the **Angels** present only a single obscure one with men. Examp.

2551. The inward sense of the Word is especially for the **Angels**, thus is adapted to their perceptions and thoughts. They are in their delectable, yea, blessed and happy feelings, when they are thinking of the Lord, of His Divine and Human, and of how this was made Divine, for they are circumfused with a celestial and spiritual sphere, that is full of the Lord, so that it may be said that they are in the Lord. Hence to them nothing is more blessed and happy than to think according to what belongs to the sphere and affection therefrom. At the same time they are also instructed and perfected. . . These and innumerable other things are presented before the **Angels** in a celestial and spiritual manner with a thousand and a thousand representatives in the light of life, while the Word is being read. 2574<sup>3</sup>.

2572<sup>2</sup>. Because the **Angels** are in love to the Lord and in mutual love, they are also in all truth, thus in all wisdom and intelligence, not only of celestial and spiritual things, but also of rational and natural things, for from love, since love is from the Lord, they are in the beginnings or springs of things, that is, in ends and causes. Ex.

—<sup>4</sup>. Nevertheless the wisdom and intelligence of the **Angels** is finite, and relatively to the Divine wisdom of the Lord is most finite, and scarcely anything.

2574<sup>3</sup>. There being **Angels**, who, when they were men, had taken up an idea of the Lord's Human as of the human of another man; in order that they may be able to be with the Celestial **Angels** in the other life . . . such wrong ideas are dispersed by the inward sense of the Word, and thus they are perfected.

2576<sup>2</sup>. When the **Angels** are visibly presented, their interiors shine forth from their faces, and their exteriors are represented in both their bodies and clothes. . . So with the **Angels** described in the Word.

2588<sup>2</sup>. The **Angels** have such great wisdom because they are in truths, for truth is the very light of Heaven.

2590. (The Gentiles instructed by the **Angels**.) 2596. 2597. 2603.

2654<sup>4</sup>. The **Angels** are in the faith, yea, in the perception, that whatever is thought and done from proprium is evil, even if it is [in itself] good . . . and yet they have more abundant proprium than all others, but they know and perceive that it is from the Lord, but that it appears altogether as their own.

2786<sup>e</sup>. Although these things are with men in dimness as of night, they are as in clear day with the **Angels**, who, being in the light of Heaven from the Lord, see distinctly innumerable things in these and similar subjects, and at the same time perceive ineffable joy from the inflowing affection. Hence it is evident how remote is the human intellectual and perceptive faculty from the **Angelic** one. 2795. 2796<sup>2</sup>. 3660<sup>2</sup>.

2795<sup>2</sup>. Not even **Angels** can approach the Divine.

2851<sup>2</sup>. There are two gates with every man . . . one is open towards Heaven . . . in this gate are **Angels**. . . (The rational mind is compared to a 'city,' and therefore has 'gates' assigned to it, and it is said that evil Genii and Spirits assault that city, and that **Angels** from the Lord defend it.)

—<sup>14</sup>. When man is such as to admit goods and truths, thus **Angels**, then the Infernals are driven away from their seat.

—<sup>15</sup>. Hence it is evident that the 'Gate of Heaven' is where the **Angels** are with man, that is, where there is an influx of good and truth from the Lord.

2872. Heavenly freedom is that which is from the Lord; in this are all the **Angels**.

— (Every **Angel** is a centre of blessedness to all Heaven.)

2873. If the **Angels** only think of such freedom as is from the affection of evil and falsity . . . they are instantly seized with inward pain.

2882. All the **Angels** are in such freedom, yea, in the most perfect perception that it is so. The inmost **Angels** perceive how much is from the Lord, and how much from themselves, and in proportion as it is from the Lord they are in happiness, but in proportion as it is from themselves they are not in happiness.

2890. The **Angels**, through whom man communicates with Heaven, consider him as a brother, and insinuate into him affections of good and truth, and so through freedom lead him, not whither they will, but whither the Lord pleases.

2896. Since the men of the Most Ancient Church were celestial, and had consort with **Angels**, all things that they saw . . . were representative . . . thus, and no otherwise, were they able to speak with **Angels**, for the things that are with the **Angels** are celestial and spiritual . . . 2995.

2953. The inward sense of the Word is such that the words are almost as nothing, but the sense flowing from the series presents an idea, and in fact a spiritual idea before the **Angels**, to whom the outward sense serves as an object from which [comes the idea], for there are ideas of men's thought that are objects of spiritual thoughts with the **Angels**, and in fact chiefly those ideas of thought that are from the Word.

2992. Sometimes when I have been speaking about the viscera of the body . . . the **Angels** who were above me led my thoughts through the spiritual things to which the former corresponded, without making the least mistake. They indeed did not think at all about the viscera of the body, of which I was thinking, but only of the spiritual things to which they corresponded. Such is **Angelic** intelligence that from spiritual things they know each and all things that are in the body, even the most recondite, which can never come to man's knowledge; yea, each and all things that are in the universal world, without fallacy, and this because thence are causes and the principles of causes. 2993. 3626.

3016. The **Angels** have no idea of old age, nor of the advance of age . . . but an idea of the state as to the life in which they are. 3254.

3039. 'He shall send His **Angel** before Thee' = the Divine Providence. An '**Angel**' in the Word = the Lord, but *what* of the Lord, appears from the connection. The reason why by '**Angels**' in the Word the Lord is meant, is that all that is spoken in the Word through the Prophets and others, under the dictation of the **Angels**, is from the Lord. . . The **Angels** in Heaven also acknowledge and perceive that nothing good and true is from themselves, but from the Lord, insomuch that they hold everything in aversion that induces any other idea. Hence it is that by '**Angels**,' namely the good, the Lord is meant, but *what* of the Lord, appears from the connection.

3085<sup>e</sup>. The inward sense of the Word is especially for the **Angels**, in order that through the Word there may be communication between Heaven and man, and these things are to them delicious, because heavenly food is nothing else than all that which is of intelligence and wisdom, and whatever treats of the Lord is to them the blessedness of wisdom and intelligence.

3195<sup>2</sup>. Hence the wiser the **Angels** are, the brighter is the light in which they dwell. 4413<sup>e</sup>.

3207<sup>3</sup>. No truths are ever pure with a man, nor even with an **Angel**. . . each and all are appearances of truth. 3358. 3362. 3368. 3404<sup>2</sup>, Ex. 3405.

3213. The ideas and thence the speech of the **Angels**, when they fall down to Spirits, are presented representatively . . . Good Spirits are able thus to know what the **Angels** are conversing about. . . **Angelic** ideas and speech cannot be presented before Spirits in any other way, for an **Angelic** idea contains indefinitely more things than an idea of a Spirit . . . 3217. 3219.

3219. (Spirits seen who had fallen from an **Angelic** Society.) They were not cast down, for the **Angels** cast no one down, but being in falsity, they fell down of themselves.

3226<sup>2</sup>. In Heaven among the **Angels**, nothing else is thought of than celestial and spiritual things.

3308<sup>e</sup>. The **Angels** are thus being continually perfected.

3316<sup>2</sup>. When these things are being read by man, and apprehended by him according to the sense of the letter, the **Angels** who are then with him have no idea whatever of 'pottage,' 'Jacob,' etc. . . but instead of them have a spiritual idea, which is altogether different and remote from that natural one; the former things being in a moment turned into this spiritual idea. It is the same with everything else that is mentioned in the Word. Examp.

3402<sup>2</sup>. In proportion as a man is in evil and falsity, the **Angels** who are with him from Heaven recede, and diabolical Spirits from Hell approach. The removal of good and truth, consequently of the **Angels** from a man who is in evil and falsity, does not appear to him, because he is then in the persuasion that evil is good and falsity truth . . . Good and truth, or the **Angels**, are said to be removed from a man when he is no longer affected by them.

3417<sup>e</sup>. One **Angel** is more powerful than myriads of infernal Spirits, not from himself, but from the Lord; and so far from the Lord as he believes that he can do

nothing of himself; and he is able to believe this in proportion as he is in humiliation from the affection of serving others, that is, in proportion as he is in love to the Lord and charity towards the neighbour.

[A.] 3464. The **Angels** with a man are in interior truths when he is in exterior ones, thus he has communication through doctrinal things with Heaven, but according to his life of good. For example, when in the Holy Supper he simply thinks of the Lord, from the words 'This is My body and this is My blood,' then the **Angels** with him are in the idea of love to the Lord and charity towards the neighbour . . . and because there is such a correspondence, there inflows such an affection out of Heaven through the **Angels** into that holy [state] in which the man then is, which he receives according to the good of his life, for the **Angels** dwell with every one in the affection of his life, thus in that of the doctrinal things according to which he lives, but never in that with which the life disagrees. If the life disagrees, as for instance, if the man is in the affection of gaining honours and wealth by means of doctrinal things, the **Angels** recede and **Infernales** dwell in that affection. 6789<sup>e</sup>.

3480. (The inward things of the Word were presented before the **Angels** by the Israelitish representatives.)

3484<sup>e</sup>. Good Spirits and **Angels** appear as the very forms themselves of charity.

3489. The **Angels** attend only to inward things, that is, to ends, or to intentions and acts of will, and to thoughts thence.

3548<sup>e</sup>. The Natural as to truth with the man who is being regenerated . . . so appears, not indeed before man . . . but before the eyes of the **Angels**, who see such things in the light of Heaven.

3573<sup>e</sup>. Whatever a man wills and thinks inwardly in his Rational, should present itself conspicuously in his Natural, and this should present itself conspicuously in the face. Such is the face with the **Angels**.

3584. In the form of Heaven the **Angels** are arranged according to the consanguinities and affinities of good and truth.

3636. The light of the world that is from the sun is as darkness to the **Angels**.

3638<sup>e</sup>. All the **Angels** are not only with the Lord, but in the Lord; or, what is the same, the Lord is with them and in them.

3652<sup>e</sup>. See WORD at this ref.

3665<sup>e</sup>. When these things (in the historicals of the Word) are known and thought of by a little child, the **Angels** with him then think of the Divine things they represent and signify; and because the **Angels** are affected with these things, their affection is communicated, and produces the delight that the child has from them. 3690<sup>e</sup>.

3693<sup>e</sup>. There are with the **Angels** changes of state between the greatest and the least of light, or between the greatest and the least of wisdom, and these changes of state are as morning . . . midday . . . and evening . . . and then as morning again.

3701. 'Behold, the **Angels** of God ascending and de-

scending upon it'=infinite and eternal communication, and thence conjunction. . . '**Angels**'=something Divine of the Lord, here Divine Truth, because they are called '**Angels** of God.'

3735. The **Angels** with man do not think of 'bread,' but of the good of love, and, in the supreme sense, of the Divine Good of the Lord. . . Man's thought about 'bread' serves the **Angels** with him for an object of thinking about the good of love from the Lord, for the **Angels** apprehend nothing of man's thought about bread, but in place of it have thought about good. . . The holy [feeling] that the man then has, is from an influx of celestial and spiritual thoughts and affections, such as exist with the **Angels**. . . 4217<sup>e</sup>.

3741. All **Angels** are forms, or substances formed according to the reception of Divine things from the Lord.

3742. The **Angels** manifestly perceive the influx of life from the Lord, also how it flows in, and likewise the amount and character of their reception. When they are in a fuller state of reception, they are in their peace and happiness, otherwise they are in a state of unrest and of some anxiety. Yet the life from the Lord is so appropriated to them that they have a perception as of living from themselves, and still they know that it is not from themselves.

3776. The historicals of the letter become nothing in Heaven with the **Angels** when they leave man and enter Heaven. 4373<sup>e</sup>.

3796<sup>e</sup>. The **Angels** who are with man are not in anything but his ends. In proportion as a man is in such an end as the Lord's Kingdom is in, are the **Angels** delighted with him, and conjoin themselves to him as a brother; but in proportion as a man is in the end of self, the **Angels** recede, and evil Spirits approach.

3858<sup>15</sup>. The **Angels** are called 'Powers,' and 'Principalities,' because goods and truths have all power in them from the Lord.

3895<sup>e</sup>. When such come into the other life, they at first believe themselves to be **Angels**, but are not able to approach any **Angelic** Society, being as it were suffocated there by their own persuasive [nature].

3900<sup>e</sup>. They who are called the 'elect' rarely appear in the company of those who veil profane worship under what is holy, or if they appear, are not known . . . but when they have been confirmed, they endure, for they are kept by the Lord in the company of **Angels**, which they themselves do not know, and then it is impossible that they can be seduced by that wicked crew.

3927<sup>e</sup>. When man is in temptations his inward man is ruled by the Lord through **Angels**, but his outward man through infernal Spirits.

3928. As soon as corporeal and worldly delight is no longer for an end, but for the use of serving heavenly delight, then the **Angels** with man can be in both.

3938. The **Angels**, not being in space and time, have ideas of state. Hence it is that spaces and times in the Word signify states. Refs.

3954. See INWARD SENSE at these refs. 4234. 4280<sup>e</sup>. 8694<sup>e</sup>. 10215<sup>e</sup>.

3956. Charity towards the neighbour has in it that

one wishes as well for him as for oneself, and with the **Angels**, that they wish better for him than for themselves.

3982°. See WORD at these refs. 4814. 5275. 5316. 5398. 6333. 9152°. 9357. 10033°.

3987°. Hypocrites feigning to be **Angels** of Light. 4225°.

4027. The things here contained in the supreme sense . . . are such as to exceed even **Angelic** understanding.

—<sup>2</sup>. They who are in affection of charity are delighted with such things, for the **Angels** who are with them are in their happiness when man is in such things. . . . From the **Angels**, that is, through the **Angels** from the Lord, there flow in delight and blessedness with a man who is in affection of charity when he reads these things, and still more when he believes that there is what is holy in them, and yet still more when he apprehends any thing that is contained in the inward sense.

4060°. 'He shall send forth the **Angels** with a trumpet and a great voice'=choice, not through visible **Angels** . . . but through the influx of holy good and truth through **Angels**, wherefore by '**Angels**' in the Word is signified something of the Lord. Here there is signified what is from the Lord and about the Lord.

4067. See SOCIETY at these refs. 4073°. 4099. 4330. 4797.

4073°. Man sees nothing as to good and truth unless he is illustrated by the Lord through **Angels**.

4085. 'The **Angel** of God said to me in a dream'=reception from the Divine. . . . The '**Angel** of God'=what is from the Divine, for an '**Angel**,' where mentioned in the Word=something of the Lord, that is, something of the Divine, because an **Angel** does not speak from himself, but from the Lord, especially when he speaks in a dream, as here to Jacob. For the **Angels** are of such a character that they are indignant if anything good and true that they speak is attributed to them, and so far as possible they remove from others such an idea, especially from man, for they know and perceive that everything good and true that they think, will, and accomplish is with them from the Lord. Hence it is evident that by '**Angels**' in the Word is signified something of the Lord, that is, what is Divine. 8192.

4096°. Good that is of love and charity flows in from the Lord, and in fact, through the **Angels** that are with man.

—<sup>6</sup>. Good does not flow in from **Angels**, but through **Angels** from the Lord. This also all the **Angels** confess, wherefore they are indignant when any one attributes it to them.

4122. The **Angels** see and perceive all the changes of state of the man who is being regenerated, and with whom they are present as ministers, and according to and through them, they from the Lord lead to good in so far as the man suffers himself to be led.

4164. In Heaven with the **Angels** anger does not exist, but zeal instead.

4220. They who in the life of the body have received the Divine things that are of the Lord, that is, His love towards the universal human race, thus charity towards

the neighbour, and reciprocal love to the Lord, in the other life are gifted with intelligence and wisdom, and with ineffable happiness, for they become **Angels**, thus truly men.

4235. 'There met him **Angels** of God'=illustration by good. '**Angels** of God'=something of the Lord, here, the Divine that is in the Lord . . . called the 'Father.'

4236. Hence truths and goods, that is, the **Angels** who are arranged according to that order, are called 'an army.'

4249. See TEMPTATION at these refs. 4274. 5036°. —<sup>3</sup>. 5280°. 6097. 6574. 7122°. 8367. 8670. 8960.

4287. (The Lord tempted even by the **Angels**.)

4295. The **Angels** are called 'gods' from truths and goods.

—<sup>2</sup>. That the Lord in temptations at last fought with the **Angels** themselves, yea, with the whole **Angelic** Heaven . . . is thus. The **Angels** are indeed in the highest wisdom and intelligence, but all their wisdom and intelligence are from the Divine of the Lord; and from themselves, or from proprium, they have nothing of either. . . . The **Angels** themselves openly confess this, and are indignant if any one attributes anything of wisdom and intelligence to them. . . . The **Angels** also say that all their proprium is evil and false . . . and that what is evil and false is not separated or wiped away from them . . . but that it all remains with them, and that they are withheld by the Lord from evil and falsity, and held in good and truth. These things all the **Angels** confess, nor can any one be admitted into Heaven unless he knows and believes them. . . . Since this is so, the Lord, in order to reduce the universal Heaven into heavenly order, admitted into Himself temptations also from the **Angels**, who, so far as they were in proprium, were not in good and truth. These temptations are the inmost of all, for they act only into ends, and with such subtlety as to escape all observation. But in so far as they are not in proprium, they are in good and truth, and so far are not able to tempt. Moreover the **Angels** are constantly being perfected by the Lord, and yet can never to eternity be so far perfected as that their wisdom and intelligence can be compared with the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord is infinite. . . . Hence it is evident what is meant by 'the god with whom Jacob as a prince contended,' and also why he was not willing to reveal his name.

4299°. Evil Spirits cannot bear that **Angels** should look at them, for they are instantly tormented and swoon away. D.1966.

4301°. See PERCEIVE at this ref.

4311°. Good Spirits and **Angels** not within, but without them. . . . But the Lord is otherwise present with those in the Church who are in spiritual love and thence in faith, with these there are good Spirits and **Angels**, not only in outward worship, but also at the same time in inward . . .

4318. The principal part of the intelligence that the **Angels** have is to know and perceive that all life is from the Lord, also that the Universal Heaven corresponds

to His Divine Human, and consequently that all **Angels**, **Spirits**, and men correspond to Heaven, and also to know and perceive how they correspond. The **Angels** thus know and perceive innumerable things that are in the Heavens, and thence also those things that are in the world.

[A.] 4329<sup>3</sup>. When the **Angels** are in a general or universal idea, they are at the same time in the singulars that are distinctly arranged by the Lord in the universal.

4334<sup>2</sup>. 'Not even the **Angels** of the heavens, but My Father only'—that Heaven does not know the state of the Church as to good and truth specifically, but the Lord alone.

4383<sup>2</sup>. Although the **Angels** relatively to man are in such great wisdom that the things they know and perceive are ineffable, they confess that they are comparatively only very general, and that the things they do not know are indefinite; they dare not say infinite, because there is no relation between the finite and the infinite.

4402<sup>5</sup>. 'Elohim' is used in the plural, because by Divine Truth are meant all truths that are from the Lord. Hence the **Angels** are sometimes called 'Elohim' or 'gods.' III.

4411. Thus do correspondences succeed each other even to the outward sight of the **Angels**.

4415<sup>e</sup>. Hence it is evident why celestial **Angels** are called in the Word 'Angels of Light.'

4480. The **Angels** can only think spiritually about anything.

4533. See **EVIL SPIRIT** at this ref.

4564. All the **Angels** confess that from themselves there is nothing but evil and falsity in them.

4641. This falls into the understanding of scarcely any **Angel**. 4642.

4735<sup>2</sup>. The **Angels** . . . appear as forms of love and charity in a human shape. . . Through heavenly love man becomes an **Angel** after death.

4796. When **Angels** present themselves to view, all their interior affections appear clearly from the face, and shine forth thence, so that their faces are outward forms and representatives of them. It is not given in Heaven to have any other face except that of the affections.

4797. Every **Angel** is in some province of the Grand Man, and so communicates generally and widely with all in the same province, although he is in that part of the province to which he properly corresponds.

4803. The states of good **Spirits** and **Angels** are constantly being changed and perfected, and they are thus carried into the interior parts of the province in which they are, thus into more noble functions. . . No **Angel** can ever to eternity come to absolute perfection.

4809<sup>2</sup>. 'All the holy **Angels** with Him'=the **Angelic** Heaven. The 'holy **Angels**' are the truths that are from the Divine Good of the Lord, for by '**Angels**' in the Word are not meant **Angels**, but those things that are of the Lord, for **Angels** are recipients of the life of truth proceeding from the Divine Good of the Lord, and

they are **Angels** in proportion as they receive it. Hence it is evident that '**Angels**' are those truths. 5313<sup>9</sup>.

4839<sup>2</sup>. In proportion as **Angels**, **Spirits**, and men have what they have from the Lord, that is, in proportion as they are in good and truth thence, thus in proportion as they are in His Divine order, they are men. . . Hence it is that the **Angels** in Heaven all appear in human form.

4930. If a man should see the quality of a single thing as it appears before the **Angels** he would be astounded, and would confess that he could never have believed it, and that he knows comparatively almost nothing.

4932. In proportion as anyone attributes all power to the Lord, and none to himself, is he in greater power. Hence the **Angels** are called 'Powers.'

4943. **Angels** are sometimes sent to those (who are in the Lower Earth) to comfort them.

4971. What is Divine is not in the **Angels**, but is present with them, for they are only forms recipient of what is Divine from the Lord.

4973<sup>5</sup>. The Divine Truth, which the Lord was when in the world, and which afterwards proceeded from Him, that is, from Divine Good, is also called 'the **Angel** of the Covenant.'

4985<sup>e</sup>. The **Angels** of Heaven have ineffable beauty, for they are as it were loves and charities in form, wherefore when they appear in their beauty, they affect the inmost [feelings]. With them the good of love from the Lord shines forth through truth of faith, and penetrating, affects.

5032<sup>e</sup>. They who are in natural good alone . . . cannot be protected by the **Angels**.

5044<sup>3</sup>. The Heavens are distinguished into principalities according to truths from good; hence also the **Angels** are called 'Principalities.'

5102. The face regarded in itself is nothing else than an image representative of the interiors. All faces appear no otherwise to the **Angels**, for the **Angels** do not see the faces of men in a material form, but in a spiritual form, that is, in a form that presents to view the affections and thoughts thence.

5110. What is Divine is . . . incomprehensible even to **Angels**.

5133<sup>e</sup>. The form of charity appears visible in the other life, and is the **Angelic** form itself; all **Angels** thence are forms of charity.

5147<sup>2</sup>. That food signifies celestial good, is because the foods of the **Angels** are nothing else than the goods of love and of charity; by means of these they are not only vivified, but also revived . . . 5293, Ex.

5175. After death . . . most are treated gently at first, for they are kept in the company of **Angels** and good **Spirits**, which is represented by the food's being softly touched by the lips, and its quality being then tasted by the tongue.

5199. Spiritual beauty is the affection of interior truth, because truth is the form of good. Good itself from the Divine in Heaven is the source of life to the **Angels**, but

the form of their life is through truths from that good . . . Hence it is that the **Angels** appear of ineffable beauty.

5228. Perception is nothing but the speech or thought of the **Angels** who are with man . . .

5248. See GARMENT at these refs. 5954<sup>3</sup>. 9814. 9952. H.178. 179. 180. 181.

5329. The **Angels** cannot perceive the historicals (of the Word) because . . . the things of the world do not appear to them ; but since there is a correspondence of all things that are in the world with the things that are in Heaven, the **Angels** perceive heavenly things when man perceives worldly ones. Unless this were so, no **Angel** from Heaven could possibly be with man. To enable him to be so, the Word has been given, in which the **Angels** perceive the holy Divine which they can communicate to the man with whom they are present.

5391<sup>e</sup>. Thus do the interiors become more open to the **Angels**.

5427. The **Angels** who are in the Heavens, thus in the light of Heaven, can see each and all things that take place in the World of Spirits, in the Earth of lower things, and in the Hells, but not contrariwise. The **Angels** of a higher Heaven can see all things that take place beneath them in a lower Heaven, but not contrariwise, unless there is a medium . . .

5428<sup>2</sup>. Nature of **Angelic** power. See POWER at this ref.

5433<sup>2</sup>. If the inward man looks downward to earthly things, and there places all, he cannot look upwards, and there place anything. . . The reason is that the **Angels** of Heaven cannot be with man in earthly things ; wherefore they recede, and then infernal Spirits approach. . . Man cannot be with both **Angels** of Heaven and Infernals at the same time. . . When he is in affection of truth for the sake of truth . . . he is then among **Angels**.

5470. There are with every man two Spirits from Hell and two **Angels** from Heaven, for a man who is born in sins could not possibly live unless he communicated on one side with Hell and on the other with Heaven ; the whole of his life is thence. When a man grows up and begins to rule himself from himself . . . the two Spirits from Hell draw near, and the two **Angels** from Heaven remove themselves a little. But if he betakes himself to good, the two **Angels** from Heaven draw near, and the two Spirits from Hell are removed. When therefore a man betakes himself to evils . . . if he feels any anxiety when he reflects upon the evil he has done, it is a sign that he will still receive influx through the **Angels** from Heaven . . . but if he feels no anxiety . . . it is a sign that he will no longer receive influx through the **Angels** from Heaven. Sig. 5848.

5482. Truth from the Divine, which is represented by Joseph, flows in through a medium into the good of faith, and through this into the truth of it. . . There does not exist any other way of influx with the man who has been regenerated, nor with the **Angels** of Heaven.

5530<sup>e</sup>. That the **Angels** who are likenesses appear in a flaming beam, and thence in white, is evident from the **Angel** who descended from Heaven and rolled away the stone from the door of the sepulchre.

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5576. The **Angels** are not fed with material food. . . The food that nourishes the mind is to understand what is true and to have a relish for what is good. . . The **Angels** are actually nourished with this food. . . The **Angels** constantly yearn for the things that are of intelligence and wisdom ; and when they are in evening, that is, in a state when these are deficient, they are so far comparatively not in happiness, and then they have no greater hunger and appetite than that the morning may dawn upon them anew, and that they may return into the life of happiness, which is that of intelligence and wisdom.

5585<sup>2</sup>. 'The **Angel** of His faces saved them.' He is called the '**Angel**' because '**Angels**'=something of the Lord, here, His mercy, wherefore he is called 'the **Angel** of the faces.'

5621. When the perceptions of the **Angels** are turned into odours, as often takes place from the good pleasure of the Lord, they are smelt as fragrances from aromatics and flowers.

5628<sup>e</sup>. When any one there has suffered hard things from evil Spirits . . . after the evil Spirits have been removed, he is received by **Angels**, and is brought into a state of consolation by means of delight that is in agreement with his genius.

5648<sup>e</sup>. Hence it may be evident to any one who reflects, what the difference is between the delights of men and the delights of **Angels**, also in what things **Angels** place wisdom, and in what men ; namely, that **Angels** place wisdom in such things as man holds to be of no account and is averse to, and that man places wisdom in such things as **Angels** care nothing about, and many men in such things as **Angels** reject and flee from.

5672. States of shade as of evening exist there, not from the Sun, that is, the Lord, Who always shines, but from the proprium of the **Angels**, for as they are let into their proprium, so they come into a state of shade or of evening, and as they are elevated from their proprium into a celestial proprium, so they come into a state of light.

5695<sup>2</sup>. Such a face have all the **Angels**, for they do not wish to hide from others anything they think, for they only think well towards the neighbour, nor have they any latent thought of wishing well to the neighbour for their own sakes.

5758. That everything good and true is from the Lord the **Angels** in Heaven perceive manifestly, and moreover that they are withheld from evil by the Lord, and held in good and thence truth, and that with a mighty force.

5846. On **Angels** and Spirits with man. Gen. art. 5976.

5854. The **Angels** inflow into ends, and so through ends into the things that follow from ends ; for the **Angels** flow in through good Spirits into those things that are goods of life and truths of faith with man, by means of which they draw him away as much as possible from evils and falsities. . . **Angels** are not able to be in evil ends, that is, in loves of self and of the world, but still they are present afar off.

5862. **Angels** from the Lord alone know that they are with man.

[A.] 5893<sup>2</sup>. When a man is being regenerated . . . he is ruled through **Angels** by the Lord by his being held in truths, which he impresses upon himself as being truths. Through them he is held in the affection with which they are conjoined, and that affection of truth being from good, he is thus led by degrees to good . . . I have perceived that when evil Spirits poured in evils and falsities, the **Angels** from the Lord then held me in the truths that had been implanted, and so withheld me from evils and falsities. Hence also it has been evident, that the truths which are of faith, inrooted through the affection of truth, are the plane into which the **Angels** operate. They therefore who have not this plane cannot be led by **Angels**, but suffer themselves to be led by Hell, for the operation of the **Angels** cannot then be fixed any where, but flows through. . . The operation of the **Angels** into the truths of faith with man rarely takes place manifestly, so as to excite thought concerning that truth, but there is produced a general idea of such things as agree with that truth, with affection. For the operation is effected by an imperceptible influx. . . Thus do the **Angels** elevate the mind of a man from falsities, and protect from evils.

5895<sup>2</sup>. The **Angels** are not able to have a separate idea of good and of truth, they must be conjoined and make one; on this account they were not willing to look at such ploughing by an ox and an ass together. The Celestial **Angels** are not willing even to think of truth separate from good, for every truth with them is in good.

5897<sup>11</sup>. When a man is in good and truth from affection . . . **Angels** from Heaven approach nearer and conjoin themselves to the man. This conjunction is what causes goods with truths to exist in the interiors of a man. But when a man is in outward things . . . the **Angels** are removed, and then nothing whatever of those goods and truths appears. Yet still as the conjunction has been once effected, the man is in the faculty of conjunction with the **Angels**, thus with the good and truth that is with them.

5915. When a man partakes of food, the **Angels** with him are in the idea of good and truth . . . with a difference according to the kind of the food; wherefore when a man takes the bread and wine in the Holy Supper, the **Angels** with him are in the idea of the good of love and the good of faith. 10521.

5954<sup>8</sup>. He who has not acquired for himself truths, or resemblances of truth from his religiosity, like the Gentiles, and applied them to life . . . suffers himself to be led by reasonings from evil Spirits equally as from good, and so cannot be defended by the **Angels**. This is meant by that he 'should watch and keep his garments.'

5964<sup>9</sup>. Hence it is evident that the Lord does not hide Himself, but that the man, Spirit, or **Angel** does so.

5979. **Angels** from Heaven cannot possibly be within the sphere of such (diabolical Spirits), but are without; wherefore also the **Angels** recede as the infernal Spirits approach nearer; but still the **Angels** from Heaven never recede altogether from a man, for then it would be all over with him; for if he were without communication with Heaven through the **Angels** he could not live.

5980. The **Angels** sedulously and constantly observe

that the evil Spirits and Genii with a man are after; and so far as the man allows, they bend evils into goods, or to goods, or towards goods.

5981. There sometimes appear with infernal Spirits and Genii shameful and filthy things . . . and lest the **Angels** should flee away altogether, those things are perceived milder than they really are. Des. D.1995.

5992. The **Angels** through whom the Lord leads and protects man are near the head. Their office is to inspire charity and faith, and to observe whither the man's delights turn, and to moderate and bend them to good so far as they are able, consistently with the freedom of the man. They are forbidden to act violently, and so to break the cupidities and principles of the man. Their office also is to rule the evil Spirits who are from Hell, which they do in innumerable ways; of which it is only allowable to mention these. When the evil Spirits pour in evils and falsities, the **Angels** insinuate truths and goods, which, if not received, are the means of tempering. Infernal Spirits continually attack, and **Angels** protect; such is the order. The **Angels** especially moderate the affections, for these make the life of man, and also his freedom. The **Angels** also observe whether any Hells are open that were not open before, and from which there is influx with a man, as takes place when a man goes into any new evil. These Hells the **Angels** close so far as the man allows. The **Angels** also remove the Spirits who attempt to emerge therefrom. They also dissipate strange and new influxes that might produce evil effects. Especially do the **Angels** call forth the goods and truths that are with the man, and set them in opposition to the evils and falsities that the evil Spirits excite. Thus man is in the midst, and does not perceive either the evil or the good, and being in the midst, he is in freedom to turn himself either to the one or to the other. By such means do **Angels** from the Lord lead and protect man, and this every moment, and moment of a moment; for if the **Angels** were to intermit [their care] for a single moment, the man would be precipitated into Hell, whence he could never more be brought out. These things the **Angels** do from the love they have from the Lord, for they perceive nothing more delightful and happy than to remove evils from man, and to lead him to Heaven. That this is a joy to them, see Luke xv. 7.

6032<sup>2</sup>. From this light all the **Angels** in the Heavens see the things that are outside of and around them, and also from the same light perceive the truths that are of faith, and their quality.

—<sup>3</sup>. This spiritual heat is truly heat, which blesses the bodies of the **Angels** with heat, and at the same time their interiors with love.

6057<sup>2</sup>. That the inward man is formed to the image of all the things of Heaven is conspicuously exhibited in the **Angels**, who, when they appear before the inward sight . . . affect the inmost [feelings] by their mere presence, for love to the Lord and charity towards the neighbour pour forth from them and penetrate, and the things that are derived thence, namely the things of faith, shine forth from them and affect.

6073<sup>2</sup>. The **Angels** who are in Heaven, being in good from the Lord, yearn for nothing more than to perform



uses ; these are the very delights of their life, and they also enjoy blessedness and happiness according to uses, as the Lord also teaches in Matt. ; 'The Son of Man shall come in the glory of His Father, with His **Angels**, and then He shall render to every one according to his works.'

6078. That truths nourish the spiritual life manifestly appears with good Spirits and **Angels** in Heaven, who are both in the constant desire of knowing and being wise, and when this spiritual food is wanting they are in desolation, in sluggishness of life, and in hunger, nor are they revived and uplifted into the blessedness of their life until their desires are satisfied.

6135<sup>2</sup>. That 'body' in the genuine sense is the good of love, is manifestly evident from the **Angels**. From them, when they are presented to view, love pours forth, so that you would believe them to be nothing but love, and this from their whole bodies. Their bodies also appear resplendent and lucid from the light thence derived, for the good of love is like a flame that emits a light from itself which is the truth of faith thence.

6159<sup>2</sup>. The **Angels** in Heaven, with whom good is dominant, that is, reigns universally, are good in each and all things ; that is, good from the Lord shines forth from each and all things with them ; even if in the outward form they do anything of evil, still there is an end or intention that good may come therefrom.

6193<sup>2</sup>. The things that flow in from the **Angels**, being more through the interiors, do not appear so much to the outward sense, as those which are from evil Spirits. The **Angels** are also of such a character as never to be willing to hear that the influxes of good and truth are from themselves, but that they are from the Lord ; they are indignant if it is thought otherwise, for they are in the manifest perception that it is so, and they love nothing more than not to will and think from themselves, but from the Lord.

6205. Influx through the **Angels** takes place according to the affections of the man, which they lead gently and bend to good, and do not break ; the influx itself is tacit, hardly perceptible, for it is in the interiors ; and constantly through freedom.

6206. If, when evil flows in, the man would think that it is from evil Spirits, the **Angels** would avert and reject it, for the influx of the **Angels** is into that which the man knows and believes, but not into that which the man does not know and believe, for it can only be fixed where there is something in the man.

6207. The influx of the **Angels** is especially into the conscience of man ; there is the plane into which they operate ; this plane is in the interiors of man.

6209. The influx of the **Angels** with man is not perceived as the influx of Spirits is ; for what flows in from them is not material, but spiritual, and appears wholly as an aerial streaming—*fluviale aereum*—, which is lucid from the interior **Angels**, and as it were flaming from those still more interior.

6210. When I have thought inordinately about worldly things . . . possessious, the acquisition of riches, pleasures, and the like, I noticed that I relapsed into the Sensual ; and that in proportion as the thought was immersed in

these things I was removed from consort with the **Angels**.

6213. That Hell through its Spirits continually injects evil and falsity, which pervert and extinguish truths and goods, and that the Lord through **Angels** continually averts them, takes them away, mitigates and moderates them, has been made so familiar to me by the almost constant experience of many years, that I am not able even to think of any doubt. But in order that the **Angels** may be able to avert the influxes from Hell, there must be with the man truths of faith joined to good of life, into which they inflow ; these must be the plane into which they may operate. But if a man has not such things, he is carried away by Hell, and then the Lord through **Angels** rules him as to outward things, which are called outward bonds . . .

6221. The **Angels** know nothing about death, or sickness, wherefore neither have they any idea about such things, and therefore when a man reads about them, they have instead an idea of the continuation of life and resurrection. . . At the same time they have an idea of regeneration, for this is resurrection into life.

6226. The **Angels** do not think like man from the objects of the world, of the body, and of the earth, but from the objects of Heaven.

6279. 'The **Angel** redeeming me from all evil'—the Lord's Divine Human, from which there comes deliverance from Hell. 6280, Ex.

6280. The reason why the Divine Human is called the '**Angel**' is that by **Angel** is signified Sent, and the Lord as to the Divine Human is said to be 'Sent,' and moreover the Divine Human before the Advent of the Lord into the world was Jehovah Himself inflowing through Heaven when the Word was being spoken . . . this is the Divine Human from eternity, and is what is called 'Sent,' by which is meant the proceeding, and is here the same as '**Angel**.' III. See also A.6831, under ANGEL OF JEHOVAH.

6313. When a man is uplifted towards interior things, from a gross sensual lumen he comes into a milder lumen, and is then at the same time withdrawn from the influx of scandalous and filthy things, and is drawn nearer to those things which belong to what is just and fair, because more nearly to the **Angels** who are with him, thus more nearly to the light of Heaven.

6315. He who is in good of life, is uplifted from one lumen into the other, and into the interior lumen the moment that he begins to think evilly, for the **Angels** are near him.

6319. The influx of the **Angels** with a man is not [an influx] of such thoughts as the man has, but is according to correspondences. For the **Angels** think spiritually, but the man perceives this naturally. . . For example, when a man thinks of bread, sowing, harvest, fat, and such like things, then the thought of the **Angels** is about the goods of love and of charity ; and so on.

6320. When **Angels** flow in, they also adjoin affections, and the affections themselves contain in themselves innumerable things ; but of these only a few are received by the man, namely, those which are applicable to what is already in his memory ; the rest of the things

of the **Angelic** influx encompass them, and as it were keep them in their bosom.

[A.] 6321. That there is **Angelic** influx, and that man could not live without it, has been given to know by experience. . . There are malignant Spirits who have devised arts of withholding the **Angelic** influx, but only as to some part. . . In proportion as they did this to me, the life of thought fluctuated, and at length was as with those who swoon.

6344<sup>a</sup>. They who are in truth from good . . . are in power through truth from good ; in this power are all the **Angels**, whence also **Angels** are called 'Powers' in the Word ; for they are in the power of controlling evil Spirits, one **Angel** thousands at once. They exert their power the most with man, in sometimes protecting him against many Hells, and this in thousands of ways. They have this power through the truth which is of faith from the good which is of charity ; but as faith with them is from the Lord, it is the Lord alone who is Power with them.

6393. They place blessedness in pre-eminence . . . and in being served by **Angels**, thus in being above the **Angels**.

6423. Anyone from the infernal crew flees away to a great distance when good approaches, or an **Angel** who is in good.

6430. The man who is in good of life as to his interiors is in society with **Angels**.

6469. It has been given me to perceive, through influx, the sweetness of the **Angels**, which they perceive from not thinking and willing from themselves, but from the Lord. Thence they have tranquillity, peace, and happiness. And when the **Angels** have flowed in to my perception, then the presence of the Lord was manifestly perceived, a sign that they are in the Lord's life.

6478. When an **Angel** is doing good to anyone, he also communicates to him his own good, fortunateness, and blessedness, and this with a mind of giving all that he has to the other, and to retain nothing. While he is in such communication, there then flows in good with fortunateness and blessedness to him much more than he gives, and this constantly with increases. But as soon as the thought occurs that he will communicate for the sake of obtaining that influx, the influx is dissipated, and still more so if there should occur any thought of recompense from him to whom he is communicating his good. 9174<sup>3</sup>.

6482<sup>e</sup>. The reason why the **Angels** are the Lord's ministries, is that they may be in active life, and thence in happiness ; but still the ministries they perform are not from them, but from influx from the Lord, as also the **Angels** unanimously confess. 8719, below.

6484<sup>2</sup>. What his quality had been in his infancy was shown by the Lord to the **Angels**.

6486. I heard the **Angels** conversing together about the Lord's Providence, and did indeed understand what they said, but little of it can be described, because their speech was constantly joined to heavenly representatives, which cannot be expressed except as to a small part.

6492. The **Angels** make such presents to each other.

6595. When the Church ceases to be . . . the external still remains, but is such that it has an internal in it ; but this internal is not then with man . . . but with the **Angels** who are with man.

6604. (The face of an **Angel** seen varied according to affections.)

6607. The forms of Heaven are still more wonderful, and are such as can never be comprehended, even by the **Angels**. In such a form are the **Angelic** Societies in the Heavens, and in such a form do the thoughts of the **Angels** flow, and that to a great distance almost in an instant, because they are according to a form infinitely perfect.

6612. They who think outwardly, that is, in the Sensual, communicate only with the grosser Spirits ; but they who think inwardly, that is, from the Rational, have communication with **Angels**. The difference explained.

6615. When the thought of the **Angels** falls down to lower parts, it appears as a bright cloud ; but when the thought of the **Angels** in the higher Heavens falls down, it appears like a flaming light from which there is a vibration of splendour . . .

6617. That there are innumerable things in a single idea, is evident to me from the fact that the **Angels** perceive in a moment the life appertaining to a Spirit and a man merely on hearing him speak, or when they look into his thought. The **Angels** of a lower Heaven are able to do this, and the **Angels** of a higher Heaven are able to perceive still more things. Ex.

6623. Because there are such innumerable things in ideas of thought, the **Angels** can tell the quality of a Spirit or of a man from one single expression that goes forth from thought. (That is, from the way in which it is uttered.) Examp.

6624. Ideas of thought are the words of Spirits, and ideas of more inward thought are the words of **Angels**.

6626. The Lord, who alone is Man, and from whom **Angels**, Spirits, and the inhabitants of earth are called men, through His influx into Heaven, causes the Universal Heaven to represent and relate to one man, and through influx through Heaven and from Himself immediately into each there, causes everyone to appear as a man, the **Angels** in a more beautiful and resplendent form than can possibly be described.

6647. When the man of the Spiritual Church is being regenerated, truths are excited by the Lord through the **Angels** who are with him, and thence he is led into good ; but when that man has been regenerated, truth and good are excited together, and so he is led.

6648<sup>e</sup>. Thus are the **Angels** continually being perfected, and thus are all who, when they come into the other life, become **Angels**.

6666<sup>2</sup>. The evil who are from Hell . . . are of such a character, that they could not possibly be resisted by any man, nor even by any **Angel**, but by the Lord alone.

6677. In all good the Lord is present. Hence it is that the **Angels**, being in good, have such power over infernal Spirits that one of them is able to master a thousand.

6804<sup>2</sup>. The **Angels** in Heaven never determine their thoughts to single persons, for this would be to bound the thoughts, and withdraw from the universal perception of things which is the source of **Angelic** speech. Hence it is that the things the **Angels** speak in Heaven are ineffable, and far above human thought, which is not extended to universals, but is confined to particulars. Examp.

6849. Lest the **Angels** in Heaven should be hurt by the influx of heat from the Lord as a Sun, each one of them is veiled by a kind of thin and suitable cloud, by which the heat flowing in from that Sun is tempered. 8946<sup>o</sup>. H. 120.

6872<sup>2</sup>. If there are with a man the love of God and the love of the neighbour, and thence the love of what is good and true, as well as of what is just and honest, whatever may be his appearance in outward form, as to his spirit, which lives after death, he is an **Angel**.

—<sup>3</sup>. That a man is altogether as his love . . . is evident from the **Angels** in the other life, who when seen appear as forms of love. Love itself not only shines forth from them, but also exhales, so that you would say that from head to foot they are nothing else but loves. The reason is that all the interiors of an **Angel**, as also of a man, are nothing but forms recipient of life, and being forms recipient of life, they are forms recipient of love, for loves make the life of man.

6928. The Spirits of our Earth . . . love corporeal and worldly, that is, material things, wherefore . . . they are kept in . . . the 'Lower Earth,' and that until they are averse to corporeal and worldly things, and so come out which being done, they are elevated into Heaven, and initiated into interior things, and become **Angels**.

6929<sup>2</sup>. The Spirits of Mercury asked whether such as the men of our Earth could become **Angels**. To which it was given to answer that those who have lived in the good of faith and of charity become **Angels**; and that then they are no longer in external and material things, but in internal and spiritual things, and that when they come to this state they are in light superior to that in which are the Spirits from Mercury. In order that they might know that such is the fact, an **Angel** who had gone to Heaven from our Earth and had been of that character when he was in the world, was permitted to speak to them. 7077<sup>2</sup>, Examp. D. 3236. 3240

6982. The truth that proceeds immediately from the Divine cannot be heard by any one, not even by any **Angel** . . . 7270<sup>2</sup>.

7038. The **Angels** in Heaven have all happiness from uses, and according to uses, so that use are to them Heaven.

7122<sup>2</sup>. Evil Spirits excite evils and falsities, and the **Angels** excuse if the end had been good and insinuate truths. This is perceived as though it were in the man.

7236<sup>2</sup>. Good in the Heavens forms the faces of the **Angels**.

7268. That which is properly called heaven is nothing but the Divine formed there, for the **Angels** who are in Heaven are human forms recipient of the Divine, and constituting a general form which is that of a man. And since Divine Truth in the Heavens what is meant in

the O. T. by 'God,' hence it is that in the Original Language God is called 'Elohim' in the plural; and also that the **Angels** who are in the Heavens, being recipients of Divine Truth, are called 'gods.' III.

7295. When the evil first come into the other life, they have good Spirits and **Angels** adjoined to them, as when they lived in the body, for even evil men have **Angels** with them, in order that they may be able if they are willing to turn themselves to Heaven . . . But when, from their life in the world, they are of such a character as not to be able to receive the influx of truth and good from Heaven, the **Angels** and good Spirits by degrees recede from them, and as they recede, they become less and less rational. Sig.

7299. By the Divine power of the Lord the **Angels** annihilate the magical doings of magicians in the other life whenever they practise them to do evil to the upright. So great is the **Angelic** power from the Lord that it instantly dissipates all such things.

736. Many of the inhabitants of Mars have open communication with the **Angels** who are in Heaven. . . Their societies taken together throughout that Earth represent a general **Angelic** Society.

7381. Inward law is truth accommodated to **Angels**. . . The truth that is accommodated to **Angels** is for the most part incomprehensible to men, as is evident from the fact that such things are seen and said in heaven as the eye never saw nor the ear heard. The reason is that those things which are said among the **Angels** are spiritual, which are abstracted from material things, and consequently are remote from the ideas and words of human speech. . . In the ideas of the **Angels** there is nothing derived from time and space, but in place of them there are states. Ex. Hence it is that the things which the **Angels** speak among themselves are incomprehensible to man, and are also ineffable.

7391. The **Angels** do not attend to supplication, but to the humiliation in which the man is when he is supplicating; for supplication without humiliation is only a sounding voice that does not come to the hearing and perception of the **Angels**.

7719. There is light in the habitations or mansions of the **Angels** according to the intelligence and wisdom of their minds; and in proportion as there is light with them, there is darkness with those who are in the opposite. Sig.

7801<sup>e</sup>. The **Angels** who are from the Earth Jupiter are together with the **Angels** of all the other Earths; for all who are truly **Angels** constitute one general Heaven.

7811. Their **Angels** (that is, of Jupiter) who are seated at the head, exercise a kind of judicial power over the man, for the **Angels** permit, moderate, forbid, and flow in. But it is given to them to say that they do not believe that they judge, but that the Lord alone is the Judge, and that all things which they command and prescribe to the chastising and instructing Spirits flow in with them from Him, and that they appear as if they were from them.

7967<sup>e</sup>. The **Angels** that are with a man continually flow in with good affections, and then excite the truths

that are conjoined with them, and *vice versa*. If the truths are not conjoined with good affections, then in vain do the **Angels** labour to excite those things that are of faith and charity.

[A.] 7973<sup>d</sup>. 'The measure of a man, that is, of an **Angel**' . . . By a 'man,' and by an '**Angel**,' is signified everything of the truth and good of faith.

800<sup>2</sup>. Conscience is the plane into which the **Angels** flow, and by means of which there is given consort with them. But no plane can be formed for the **Angels** by means of natural good. . . They who are in this good . . . are drawn away by everyone, whether good or evil, like chaff driven by the wind . . . nor can they then be drawn away by the **Angels**, for the **Angel** operate through truths and goods of faith, and inflow into the plane that has been formed in man within from truths and goods of faith. Hence it is evident that those who do what is good merely from their natural disposition cannot be consociated with the **Angels**. Refs.

8021. (How the inhabitants of Jupiter are prepared for the coming of one of their **Angels**.) 8028.

8022. **Angels** of that Earth afterwards came, and it was given to perceive from speech with me, that they are altogether different from the **Angels** of our earth, for their speech was not carried on by means of words, but ideas. Ex.

8099<sup>2</sup>. They who are delivered from infestations . . . are led through the midst of Hell. . . When they are passing through, they are so protected by the Lord that not the least of evil can touch them . . . for they are encompassed with a column of **Angels** with whom the Lord is present. This is represented by the passing of the Sons of Israel through the Red Sea.

8115. The Spirits of Jupiter . . . marvelled when they heard that those who from our Earth become **Angels**, are of an altogether different heart, and retain scarcely anything like their states when they were Spirits. In order that they might know that it is so, there came a choir, one after another, from a Heaven where there were **Angels** from our Earth. Des.

8118. Such were the ancient times; wherefore the **Angels** were then able to have intercourse with men, and to lead their minds with them into Heaven almost separated from their bodies, and to take them about and show them the magnificent and happy things there.

8192<sup>3</sup>. In the Word, an '**Angel**' is mentioned, and yet many are meant, as here, where it is said '**the Angel of God**,' and there is meant a column that marched before the Sons of Israel and which was constituted of many **Angels**. In the Word **Angels** are also mentioned by name, as '**Michael**,' '**Raphael**,' and others. They who do not know the inward sense of the Word, believe that **Michael** or **Raphael** is one **Angel**, who is the highest among those who are with him; but by these names in the Word there is not signified a single **Angel**, but an **Angelic** function itself, thus also the Divine of the Lord as to that which belongs to the function.

8212. Hence it is that when the **Angels** look into anyone, they infuse into him the affection that is of their life.

8237<sup>2</sup>. The Lord rules the Hells by means of the

**Angels**, to whom there is given the opportunity of seeing all things that exist there from the place where they are. . . This office is given to the **Angels**, and through it dominion over the Hells.

8242. There appeared one of their **Angels** (of Jupiter) behind a bright cloud, who gave permission.

8269<sup>2</sup>. The Heaven of man is good, and man is with the **Angels** in Heaven through good.

8296. 'Thou hast breathed with Thy wind' = the presence of the Lord with the **Angels**.

8301<sup>3</sup>. By 'gods' in a good sense are meant the **Angels**, who are called 'gods' because they are substances or forms recipient of truth in which there is good from the Lord. Ill.

8343<sup>2</sup>. When the **Angels** think and speak about the Hells, they think and speak of falsities and evils abstractedly from those who are there; for the **Angels** always remove ideas of persons, and remain in ideas of things. 9249<sup>2</sup>, Refs.

8370<sup>2</sup>. Hence it is that when **Angels** are presented to view, the sphere of the good of love pours forth from them, and affects those who are present, and the truths of faith shine forth from their faces. H. 17.

8379. The inhabitants of Jupiter are fond of picturing in their houses the visible heaven with its stars, because they believe the abodes of the **Angels** to be there.

8443<sup>2</sup>. Truth Divine in the first and second degree . . . is above **Angelic** understanding.

8452. In the other life, when there is a state that corresponds to evening, good Spirits and also **Angels** are let into the state of the natural affections in which they were in the world, consequently into the delights of their natural man; the reason is that they may be there perfected.

850<sup>2</sup>. The **Angels** well perceive the source of a man's good and thence its quality; the **Angels** with a man are in good from the Lord and as it were dwell in it, and are unable to be in good that is from the man; they remove themselves from it as far as possible, for it is evil for the inmost.

8495<sup>3</sup>. The **Angelic** state in Heaven is that they will and do nothing from themselves, or from their proprium; they do it even so think and speak; their conjunction with the Lord consists therein. Sig. This state with the **Angel** is the heavenly state itself; and when they are in it, they have peace and quiet.

8497<sup>2</sup>. The goods that are of faith and of charity cannot be given to a man or an **Angel** so as to be his Own, for men and **Angels** are only recipients, or forms accommodate to receive life, thus good and truth from the Lord.

8533<sup>2</sup>. The quantity and quality of every one's good in the other life manifest before the **Angels** when the Lord grants.

8588<sup>2</sup>. Communication with the **Angels** in Heaven at that time to place in this way. Their outward worship communicated with the **Angelic** Spirits who are simple and do not reflect upon inward things, but still are inwardly good. . . The interior **Angels** in Heaven

saw in these Spirits the things that were being represented, thus the celestial and Divine things that corresponded, for they could be with these Spirits and see those things, but they could not be with the men except through those Spirits; for the **Angels** dwell with men in interior things, but where there are no interior things, they dwell in the interior things of simple Spirits, for the **Angels** have no relish for anything except the spiritual and celestial things that are within the representatives. 8788<sup>2</sup>. 10602.

8595<sup>2</sup>. In order that Truth Divine may be made combative, it flows in with such **Angels** as are in ardent zeal for truth and good, and being stirred with that zeal they combat. This is the source of the truth combating that is represented by 'Joshua.'

8632. Their **Angels** (of Jupiter), when with a man of their own Earth, do not chastise, nor even speak harshly, but only permit the punishing Spirits, who are also present, to do so.

8644<sup>2</sup>. No **Angel** could bear the flame from the Divine Love; he would be consumed in a moment.

8717. The disposition or Providence of the Lord . . . that is mediate through Heaven, is as that which is immediate from Himself, for that which comes out from Heaven comes from Him through Heaven. That this is so the **Angels** in Heaven not only know, but also perceive in themselves.

8719. The reason why the Lord acts through Heaven, is not that He has need of their assistance, but in order that the **Angels** there may have functions and duties, and thence life and happiness according to the duties and uses. Hence it is that there is the appearance with them that they act of themselves, but the perception that they do so from the Lord. Sig.

8725<sup>e</sup>. The **Angels** clearly and plainly see and perceive from the Lord the connection and purification of truths.

8728. There are **Angels** and **Angelic** Societies in such subordination and dependence, for through them the Lord acts mediately and rules men; but still it is not the **Angels** who rule, but the Lord through them. . . There are also some things that come from the **Angels** themselves who are with a man; but all good and truth that are of faith and of charity, that is, of new life with man, come from the Lord alone, even through the **Angels** from Him. In like manner all disposition, which is continual, to that use. The things that come from the **Angels** themselves are such things as accommodate themselves to the affection of the man, and in themselves are not good, but still they serve to introduce the goods and truths that are from the Lord. 9682<sup>2</sup>.

8747. A man who is regenerate is in Heaven as to his inward man, and is an **Angel** there with the **Angels**, among whom also he will come to live after death. . .

8750. Since in the inmost sphere of Heaven there is a certain progression according to the Divine heavenly form, which comes to the perception of no one, and according to which the changes of state of all in Heaven take place, the **Angels** there are alternately in the good of love, in the truth of faith, and in obscurity as to both. This is why there is a correspondence of the states there with times in the world. . .

8862. All the words, that is, all the truths that are from the Lord, are not only for men, but are also for the **Angels**, for they pass through Heaven, and so reach the earth. Ex. 8899.

8865. Such a universally reigning [presence] must the Lord be with man, for such is He with the **Angels** in Heaven, of whom it is therefore said that they are in the Lord. The Lord becomes regnant when it is not only believed that everything good and true is from Him, but also when we love it to be so. The **Angels** are not only in the faith that it is so, but also in the perception. Hence it is that their life is the life of the Lord in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord.

8868<sup>3</sup>. With the **Angels** of Heaven all things of their discourse are open even to the Lord, which is both clearly perceived and also heard from the softness and quality of it.

8891<sup>2</sup>. The **Angels** do not see the sense of the Word according to the letter, but according to those things in it that are spiritual and celestial, and in these Divine things. Examp.

8897<sup>e</sup>. This Divine light from the Lord as a Sun is what illuminates **Angelic** minds and infills with intelligence and wisdom, and causes them to be **Angels** of Light.

8949. The Lord sometimes appears to those who are in that Earth (Saturn) in an **Angelic** form, and thus as a Man.

8983<sup>2</sup>. The **Angels** themselves appear in a human form in Heaven altogether according to the truths that with them are in good, and with beauty and splendour according to the quality of the good from truths.

9043<sup>e</sup>. Man is then as an **Angel**, for the **Angels** have life from good and form from truths, which is the human form.

9094. The **Angels** see the arcana of the Word in light that is from the Lord, in which innumerable things are presented to view that do not fall into the expressions of speech, and not even into ideas of thought with men so long as they live in the body. . . From experience.

9141<sup>2</sup>. The love of good, that is, love to the Lord and love towards the neighbour, constitute the fire of life with a good man and with an **Angel** of Heaven, and the love of truth and the faith of truth constitute the light of life with them.

9160. God is called 'Elohim' in the plural from the fact that the Divine Truth proceeding from the Lord in Heaven is multifariously divided among the **Angels**, for there are as many recipients of Divine Truth as there are **Angels**, each in his own way. Refs. Hence it is that the **Angels** are called 'gods,' and also judges, because these were not to judge from themselves, but from the Lord.

9166<sup>4</sup>. Heaven is not Heaven from the **Angels** regarded in themselves, but from the Divine Truth proceeding from the Lord, thus from the Lord in them, for the Divine in them makes them to be and to be called **Angels** of Heaven. Hence it is that those who are in

Heaven are said to be in the Lord, also that the Lord is all in each and all things of Heaven, and also that the **Angels** are Truths Divine, because recipients of Truth Divine from the Lord. Refs.

[A.] 9167<sup>2</sup>. 'The Lord, whom ye seek, shall suddenly come to His temple, even the **Angel** of the Covenant whom ye have desired ;' where 'Lord' is said from Divine Good, and '**Angel**' from Divine Truth. Refs. 10528<sup>e</sup>.

9229<sup>o</sup>. Hence it is that the **Angels** are called 'holy ;' not that they are holy from themselves, but from the Lord, who alone is holy, and from whom alone there is what is holy ; for by '**Angels**' are signified truths, because they are receptions of truth from the Lord. Refs. 9820.

9295<sup>4</sup>. 'The **Angels** who are the reapers' = truths from the Lord.

9303. 'Behold I send an **Angel** before thee' = the Lord as to the Divine Human. . . An '**Angel**' = that which proceeds, for **Angel** in the Original Language sigs. sent. III.

—<sup>5</sup>. An **Angel** appears in the human form, but still there are three things in him that make a one ; there is his Internal, which does not appear before the eyes, there is the External that does appear, and there is the sphere of the life of his affections and thoughts that pours forth from him to a distance. Refs.

9327<sup>2</sup>. They who are in Hell, being all in falsities from evil, have no power whatever ; therefore thousands of them can be driven, cast down and dispersed by one **Angel**, almost like flocks in the air by blowing with the mouth.

9341<sup>4</sup>. 'The **Angels** bound at the Euphrates' = falsities arising through reasonings from the fallacies of the senses.

9359. The Lord appears to the inhabitants of the Earths in an **Angelic** form, which is the human form.

9360. The inhabitants, Spirits, and **Angels** of our Earth relate to the outward and bodily sense.

9372<sup>4</sup>. 'King's houses' = the mansions where the **Angels** are. . . The **Angels** are called 'Sons of the Kingdom,' 'Sons of the King,' and also 'Kings' from the reception of truth from the Lord.

9410<sup>5</sup>. The **Angels** are called 'Powers,' and also are powers . . . not from themselves, but from the Lord, since they are recipients of Divine Truth that is from the Lord. Their power from the Lord is so great that one of them can drive away, shut up in the Hells, and hold in check a thousand of the diabolical crew. 9639. 10182<sup>2</sup>.

—<sup>e</sup>. When I am reading 'the blood of the Lamb,' and am thinking of the Lord's blood, the **Angels** with me know no otherwise than that I am reading Divine Truth proceeding from the Lord.

9503. The more perfectly the **Angels** receive the Divine Truth that is from the Lord, thus the Lord, the more perfect human forms they are, and at last so perfect, that the beauty exceeds belief. He who shall see them, as I have, will be astounded ; for they are heavenly loves and charities in form, which is the form truly human. The reason why the **Angels** are human forms, is that the Divine in Heaven is the Lord, and

they who receive Divine Truth in good from Him are His images. 9879. 10177<sup>4</sup>.

9603<sup>2</sup>. 'The measure of a man, that is, of an **Angel**' = such is the state of the Church and of Heaven as to goods of love and truths of faith, for 'man' is the Church, and '**Angel**' is Heaven.

9606. The **Angels** and **Angelic** Societies are conjoined and also disjoined according to their spheres.

9670<sup>3</sup>. Intermediate **Angels** represented by the 'veil.'

9694. They (Spirits of the first Earth) said, that they worshipped a certain **Angel** who appears to them as a Divine Man, for he is refulgent with light ; and that he instructs them and gives them to perceive what to do. They said further that the Greatest God is in the Sun of the **Angelic** Heaven, and that He appears by His **Angel**.

9695. The **Angel** whom they worshipped was an **Angelic** Society . . .

9814<sup>2</sup>. The **Angels** who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and the Prophets, were not seen with the eyes of the body, but with the eyes of their spirits, which were then opened. H. 76.

9818<sup>22</sup>. 'The **Angel** of faces' is the Lord as to Divine Good.

—<sup>23</sup>. 'To make the **Angels** spirits' denotes receptions of Divine Truth.

9874<sup>2</sup>. Every **Angel** is a Heaven in the least form.

9877. The **Angels** in the Heavens are receptions of truths from good.

9879. The **Angels** who constitute Heaven are receptions of good and truth from the Lord, and being receptions of them, they are also forms of them.

9905. (When the Urim and Thummim were consulted, answers were given by the **Angels**.)

9960<sup>7</sup>. 'The **Angel** of the Church' = Truth Divine there.

9978. 'The Heavens thence made and all their host' are the **Angels** so far as they are receptions of Divine truth.

10125. The **Angels** regarded in themselves do not constitute Heaven, but the Lord with them ; for the Lord does not dwell in anything proper to a man or an **Angel**, but in what is His own with them.

10130<sup>5</sup>. When an **Angel** of Heaven determines his sight to others, he then communicates and transfers his interior things into them, according to the quantity and quality of their love ; wherefore if the sight is determined by an **Angel** of Heaven to the good, it produces gladness and joy ; but if to the evil, it produces pain and torment.

10134<sup>4</sup>. The **Angels** have an Internal and an External ; when they are in the Internal the External is almost quiescent ; but when they are in the External, they are in a grosser and more obscure state . . .

10135. The states of love and of light are varied with the **Angels** as the states of the times of the day are varied in the world. . . When the **Angels** are in a state of love, then it is morning with them, and then there

appears to them the Lord as a Rising Sun ; when they are in a state of light, then it is noon with them ; but when in a state of dim light, then it is evening with them ; and afterwards when they are in a state of dim love, or in some cold, then it is night with them, or rather the dawn before the morning. Such states follow in succession with the **Angels** continually, and by their means they are continually being perfected. But these variations do not exist from the Sun there . . . but from the state of the interiors of the **Angels** themselves ; for they desire, like men, to be now in their internals, now in externals . . .

10162. I was told by the **Angels** . . .

10189<sup>2</sup>. The **Angels** have the Lord constantly before the face.

10217<sup>e</sup>. 'An **Angel**,' in the Word = truths from good, since he is a recipient of Divine Truth from the Lord. 10299<sup>e</sup>.

10227<sup>e</sup>. In Heaven with the **Angels** all things appear as it were flashing with gold, silver, and precious stones, and this because they are in intelligence of truth and in wisdom of good ; for the interiors of the **Angels** are thus presented to view in a visible form from correspondence.

10330<sup>2</sup>. Man being then among the **Angels**, there are communicated to him by them, that is, through them from the Lord, intelligence of truth and affection of good. This communication is what is called influx and illustration.

10355<sup>2</sup>. In the most ancient times, men were informed about heavenly things through immediate intercourse with the **Angels** of Heaven, for Heaven then acted as one with the man of the Church, flowing in through the inward into the outward man. Hence they had not only illustration and perception, but also speech with the **Angels**.

—<sup>4</sup>. Inasmuch as information about heavenly things . . . could not be given through influx into the interiors of (the Israelites), and thus through illustration, therefore **Angels** from Heaven spoke *viva voce* with some of them, and instructed them about external things, and little about internal things.

10384. On this Earth, where bodily and earthly things are so much loved . . . it would be dangerous to speak with **Angels**.

10483<sup>2</sup>. The **Angels** from Heaven with man are in his celestial and spiritual loves.

10508. 'Behold, I will send my **Angel** before thee' = that still Divine Truth will lead. The '**Angel** of Jehovah,' in the supreme sense = the Lord as to the Divine Human ; in the relative sense = the Divine that is of the Lord with the **Angels** in the Heavens ; and thence = Divine Truth. 10528.

10528. 'I will send an **Angel** before thee' = the Divine of the Lord, from which is the Church and its worship. . . . An '**Angel**' also = the Divine of the Lord in the Church with men. . . . For men who are in the good of love and the truths of faith in the Lord from the Lord become **Angels** after death, and those who do so also are **Angels** as to their interiors while they live in the

world. Hence it is that John the Baptist is called an '**Angel**.' Ill.

10561<sup>e</sup>. 'To be sent by Jehovah' = the Divine leading, and also the Divine proceeding, therefore the **Angels** in the Original Language are so called from Sent.

10568<sup>2</sup>. The **Angels** of Heaven cannot keep their minds in the idea of a land, because the idea of a land is material ; nor in the idea of any nation, for this idea also is material ; wherefore there at once comes to them a spiritual idea, which is that of the Church. . . . It is impossible for any material idea to enter Heaven. 10604<sup>2</sup>, Ex.

10604<sup>3</sup>. Hence the **Angels** perceive spiritually what man perceives naturally, and this in a moment, without any reflection about the difference. This takes place especially when man is reading the Word, or when he is thinking from the Word.

—<sup>5</sup>. Another reason why the **Angels** so perceive the Word when a man is reading it, is that the **Angels** are with men and dwell in their affections ; and because man as to his spirit is in society with Spirits, and as to his interior thought, which is spiritual, with the **Angels** of Heaven. Hence also man has the faculty of thinking.

10608<sup>3</sup>. The interior **Angels** dwell higher upon the mountains, and the higher the more interior and perfect they are.

10768. The **Angels** who were there, and appeared as men of that (fifth) Earth, when they are presented to view as men . . . see the objects there with their eyes just as the inhabitants themselves do. But when they are not in that state, they see nothing of that kind, but only what is in Heaven.

10809. With the **Angels** of our Earth the Lord appears . . . in the Sun as a Man, encompassed with the solar fire, from which comes all light to the **Angels** in the Heavens. . . . That Sun only appears to the **Angels** in Heaven, and not to Spirits who are below, since the latter are further removed from the good of love and truth of faith than the **Angels** who are in the Heavens.

10814. It was then granted to speak about dominion with the **Angels** who were with me.

10833. (On the Sixth Earth) they then hear the **Angels** of Heaven speaking about Divine Truths, and a life according to them ; and when they are fully awake, an **Angel** in white appears to them at the side of the bed, who then suddenly disappears from their eyes ; and then they know that the things they have heard are from Heaven.

H. 1<sup>2</sup>. 'The **Angels** with a trumpet and a great voice' = Heaven, whence is Divine Truth.

7. The **Angels** taken together are called Heaven, because they constitute it ; but still it is the Divine proceeding from the Lord, that flows in with the **Angels**, and that is received by them, that makes Heaven both in general and in part. The Divine proceeding from the Lord is the good of love and the truth of faith ; in proportion therefore as they receive good and truth from the Lord, in the same proportion are they **Angels**, and in the same proportion are they Heaven.

[H.] 8. The **Angels** of the Inmost Heaven clearly perceive and feel the influx (of good and truth from the Lord), and in the same proportion as they receive it do they seem to themselves to be in Heaven . . . Refs.

— (q). Therefore by '**Angels**' is meant something of the Lord. Refs.

9<sup>3</sup>. Because the **Angels** so believe, they refuse all thanks for the good they do, and are indignant and retire if any one attributes good to them.

12. The Lord dwells in what is His own with the **Angels** of Heaven . . .

14. Love conjoins the **Angels** to the Lord, and conjoins them mutually together; and so conjoins them that in the Lord's sight they are all as one.

17<sup>e</sup>. It is not the **Angels** who turn themselves to the Lord, but it is the Lord who turns to Himself those who love to do the things that are from Him.

— (z). The **Angels** are forms of love and charity. Refs.

27<sup>e</sup>. The Lord always provides such intermediate **Angels**.

32. (Internal and external **Angels** in every Heaven.)

34. **Angelic** perfection consists in intelligence, in wisdom, in love, and in every good; and thence in happiness, but not in happiness without these things, for happiness without these things is outward and not inward. Since the interiors of the **Angels** of the Inmost Heaven are open to the third degree, their perfection immensely surpasses that of the **Angels** in the Middle Heaven, whose interiors are open to the second degree; and in like manner does the perfection of the **Angels** of the Middle Heaven surpass that of the **Angels** of the Ultimate Heaven.

35. Since there is such a difference, the **Angels** of one Heaven cannot enter to the **Angels** of another Heaven . . . 37, Ex.

—<sup>e</sup>. When the Lord elevates any from a lower to a higher Heaven . . . they are environed round by intermediate **Angels** through whom there is communication.

39. With every **Angel**, and also with every man, there is an inmost or supreme degree, or inmost and supreme somewhat, into which the Divine of the Lord first or proximately flows, and from which it disposes the rest of the interiors that follow according to the degrees of order . . . 435<sup>e</sup>.

41. The **Angels** of each Heaven are not all together in one place, but are distinguished into Societies greater and smaller, according to the differences of good of love and truth of faith in which they are. . . Every **Angel** is as it were his own good. See SOCIETY.

45. It is good that consociates all in the Heavens, and they are distinguished according to its quality; but still it is not the **Angels** who thus consociate themselves, but the Lord the Source of good. He Himself leads them, conjoins them, distinguishes them, and keeps them in freedom in the proportion that they are in good; thus [He leads and keeps] every one in the life of his own love, of his own faith, of his own intelligence and wisdom, and thence in happiness.

46. When I have been in the spirit, thus withdrawn from the body, and so in consort with **Angels**.

47<sup>e</sup>. **Angelic** faces are forms of their interiors, thus of the affections that are of love and faith.

48. Hence it is that an **Angel** who excels in wisdom can see at once what another is from his face.

49. The **Angels** have intelligence and wisdom according to the extension of the sphere of their life. Those who are in the centre of the Inmost Heaven have extension into the universal Heaven.

50. There are some who dwell solitary, as it were house by house, and family by family. But although they live in this scattered way, they are similarly arranged in order as those who are in Societies; namely, the wiser of them are in the middle, and the more simple in the boundaries. These are more closely under the Divine auspices of the Lord, and are the best of the **Angels**.

51. Every **Angel** is a Heaven in the least form. Gen.art.

52. When the Lord appears in the midst of the **Angels**, He does not then appear encompassed by many, but as one in an **Angelic** form. Hence it is that in the Word the Lord is called an '**Angel**.'

53. Heaven is not outside of an **Angel**, but within him; for his interiors, that are of his mind, are disposed into the form of Heaven, thus to the reception of all things of Heaven that are outside of him; for he receives them according to the quality of the good that is in him from the Lord. Thence is an **Angel** also a Heaven.

54. Every **Angel** receives the Heaven that is without him according to the Heaven that is within him.

55<sup>e</sup>. When the Lord appears in any Society, He appears there as an **Angel**; but He is known from others by the Divine that shines through.

57. Man was created that he might come into Heaven and become an **Angel**; wherefore he in whom there is good from the Lord is an **Angel** man.

—<sup>e</sup>. What a man has in common with an **Angel**, and what he has more than the **Angels**. . . A man has in common with an **Angel**, that his interiors are equally formed to the image of Heaven, and also that He becomes an image of Heaven in proportion as he is in the good of love and of faith. A man has more than the **Angels** in that his exteriors are formed to the image of the world; and that in proportion as he is in good, the world is with him subordinated to Heaven, and is of service to Heaven; and that then the Lord is present with him in both as in His Heaven.

59. To know that Heaven in the whole complex relates to one man, and the specific and particular things concerning it, is the principal [subject] of the intelligence of the **Angels** there.

61. Such is the idea of the **Angels** concerning man, wherefore they never attend to the things that a man does with the body, but to the will from which the body does them. They call this the man himself, and his understanding, in so far as it makes one with the will.

62. The **Angels** do not indeed see Heaven in the whole complex in such a form, for the whole of Heaven does



not fall into the view of any **Angel**, but they sometimes see remote Societies, that consist of many thousands of **Angels**, as a one in such a form.

65. The **Angels** know in what member one Society is, and in what another.

68. Hypocrites that can feign themselves to be **Angels** of light.

69. The little stars that appeared round the cloud were **Angels**, who so appeared by light from the Lord.

71<sup>e</sup>. Since Heaven is perfected by increasing numbers . . . the **Angels** yearn for nothing more than for new **Angel** guests to come to them.

73. Hence every **Angel** is in a perfect human form. Gen.art.

—<sup>e</sup>. Since an **Angel** also is a man from these things, therefore it is said 'the measure of a man which is that of an **Angel**.'

74. That the **Angels** are human forms, or men, I have seen a thousand times. For I have spoken with them as one man with another, sometimes with one, sometimes with many in consort, nor have I seen with them any difference from a man as to form. . . It has been granted to see them in full wakefulness, when I was in possession of every bodily sense, and in a state of clear perception. I have often told them that men in the Christian world . . . believe **Angels** and Spirits to be minds without a form. . . To these things the **Angels** said that they know there is such a belief with many in the world. . . They said the reason is that the learned . . . have thought concerning them from the sensual things of the outward man. . . They further said that the simple in faith and heart are not in that idea about **Angels**, but in an idea of them as being the men of Heaven. . . Hence it is that the **Angels** in churches, whether carved or painted, are represented as men. H.183<sup>2</sup>.

75. From all my experience, which is now that of many years, I am able to assert, that **Angels** as to their form are altogether men; that they have faces, eyes, ears, a breast, arms, hands, and feet; that they see and hear each other, and speak together; in a word, that there is nothing whatever wanting to them that belongs to a man, except that they are not covered over with a material body. I have seen them in light that surpasses noonday light by many degrees, and in that light I have seen all the features of their faces more distinctly and more clearly than the faces of men of the Earth were ever seen. It has also been granted me to see an **Angel** of the Inmost Heaven, who had a more glittering and resplendent face than the **Angels** of the lower Heavens. I examined him, and he had the human form in all its perfection.

79. All the **Angels** that are in the Heavens never perceive the Divine under any other form than the human form; and, what is wonderful, those who are in the higher Heavens, cannot think otherwise about the Divine. They are borne into this necessity of thinking from the Divine itself that flows in, and also from the form of Heaven, according to which their thoughts extend themselves around; for all the thought the **Angels** have has extension into Heaven, and according to that extension is their intelligence and wisdom. Hence it is that all there acknowledge the Lord, because

a Divine Human does not exist in anyone but He. . . Hence it is evident that the wiser the **Angels** are, the more clearly they perceive this; and hence it is that the Lord appears to them; for the Lord appears in a Divine **Angelic** form, which is the human form, to those who acknowledge and believe in a visible Divine.

80. The **Angels** of the interior Heavens, being in good and truth from the Lord, and thence in wisdom and intelligence, are in the most beautiful and perfect human form; and the **Angels** of the lower Heavens are in a less perfect and beautiful human form.

81. Since Heaven in the whole and in part, from the Lord's Divine Human relates to a man, the **Angels** say that they are in the Lord, and some of them that they are in His Body, by which they understand being in His love. Sig.

86<sup>e</sup>. The simple . . . have an idea of an **Angel** that he is a heavenly man, an idea of their own soul which is to live after death that it is like an **Angel**. . . These therefore the **Angels** call intelligent.

102. The **Angels** are astounded when they hear that there are men who attribute all things to nature. . .

114. The **Angels** of Heaven do not think from natural things as man does; wherefore when a man is in the science of correspondences, he is able to be with the **Angels** as to the thoughts of his mind, and so to be conjoined with them as to his spiritual or inward man.

118. The Lord appears as a Sun . . . before the faces of the **Angels**.

121. When the Lord appears in Heaven, as He often does, He does not appear girded with the Sun, but in an **Angelic** form, being distinguished from the **Angels** by the Divine shining through the face. . .

122. The sun of this world appears to the **Angels** as a thick darkness opposite to the Sun of Heaven, and the moon as a thick darkness opposite to the Moon of Heaven, and this constantly.

127. From Divine Truth the **Angels** have light, and from Divine Good they have heat. 128, Ex. 135, Ex.

128 (h). Light in Heaven is according to the intelligence and wisdom of the **Angels**. Refs. Hence they are called **Angels** of Light. 131.

131. The interior **Angels** love that all things in them should appear openly, because they do not will anything but what is good.

— When a man as to his spirit is looked at by the **Angels**, if he is a good man he appears beautiful according to his good; if evil, as a monster, ugly according to his evil.

133. There are **Angels** who receive more Divine Good than Divine Truth, and there are some who receive more Divine Truth than Divine Good, (the former are in the Celestial Kingdom, and the latter in the Spiritual Kingdom). The most perfect **Angels** are those who receive both in a like degree.

136. The **Angels**, like men, have understanding and will; the life of their understanding makes the light of Heaven, because the light of Heaven is Divine Truth and thence Divine Wisdom, and the life of their will makes the heat of Heaven, because the heat of Heaven

is Divine Good and thence Divine Love. The very life itself of the **Angels** is from the heat and not from the light, except in so far as it is in the heat.

[H.] 137<sup>2</sup>. All **Angels**, from Divine Truth, are called Powers, and also are Powers in the same proportion that they are receptions or receptacles of it; through it they prevail over the Hells and over all who oppose themselves; a thousand enemies cannot endure there a single ray of the light of Heaven, which is Divine Truth. Since the **Angels** are **Angels** from the reception of Divine Truth, it follows that the whole Heaven is from no other source, because Heaven is from the **Angels**.

142. The east is always before the **Angels**, the west behind them, the south on their right hand, and the north on their left. The whole Heaven turns itself to the Lord as to its common Centre; hence all the **Angels** turn themselves thither. . . The interiors of the **Angels** are also actually turned forwards, and since the interiors present themselves to view in the face, it is the face that determines the quarters. 272<sup>2</sup>.

— (y). There is no presence of the **Angels** with the Lord, but of the Lord with the **Angels**.

143. That the east is before the **Angels** in every turn of their faces and bodies shall be explained. The **Angels** turn and bend their faces and bodies about just as men do, yet still the east is always before their eyes; but the turning about of the **Angels** is not like that of men, but is from another origin. They appear alike, but are not so. The reigning love is the origin of all determinations with **Angels** and Spirits . . . wherefore as the love is constantly before their faces, and the face exists from the interiors . . . therefore that love which reigns is always before the face. Ex. That the **Angels** have the Lord constantly before the face, has been given me to know, and also to perceive, from much experience; for whenever I have been in consort with **Angels**, I have observed the presence of the Lord before my face, which although not seen, was perceived in light. The **Angels** have also often testified that such is the case. It is because the Lord is constantly before the faces of the **Angels**, that it is said in the world that we should have God before our eyes . . .

144. Although the whole aspect of the **Angels** is to the east, still they have an aspect to the three other quarters also, but the aspect to these is from the interior sight, which is that of the thought.

145. The **Angels** see the Lord in one way, and the Lord sees them in another. The **Angels** see the Lord through the eyes, but the Lord sees the **Angels** in the forehead. The reason is that the forehead corresponds to the love, and the Lord flows into their wills through love, and causes Himself to be seen through understanding, to which the eyes correspond.

154. On the changes of state of the **Angels** in Heaven. Gen.art.

155. The **Angels** are not constantly in the same state as to love, and thence are not in the same state as to wisdom . . . sometimes they are in a state of intense love, sometimes in a state of love not intense; it decreases by degrees from its greatest to its least. When they are in the greatest degree of love, they are in the

light and heat of their life, or in its clearness and delight; but when they are in the least, they are in the shade and cold, or in the dimness and undelight of it. From the last state they return again to the first, and so on. These changes succeed each other, with variety. . . Morning corresponds to the state of their love in its clearness; noon, to the state of their wisdom in its clearness; evening, to the state of their wisdom in its dimness; and night, to a state of no love and wisdom. But there is no correspondence of night with the states of life of those who are in Heaven, but there is a correspondence of the daybreak before the morning.

156. The states of the various things that are around the **Angels** and that appear before their eyes are also changed with the states of their interiors, which are of love and wisdom, for the things that are without them assume an appearance according to those that are within them.

158. The **Angels** say that there are such changes of state there from various causes. First; that the delight of life and of Heaven, which they have from love and wisdom derived from the Lord, would gradually become cheap if they were constantly in it. Secondly; they have proprium as well as men, and this consists in loving themselves, and all who are in Heaven are withheld from their proprium, and in proportion as they are withheld from it by the Lord, in the same proportion they are in love and wisdom; and in proportion as they are not withheld, they are in self-love; and inasmuch as everyone loves his proprium, and is attracted by it, therefore they have changes of state, or successive vicissitudes. Thirdly; they are thus perfected, since they thus become accustomed to be kept in love to the Lord, and to be withheld from self-love; and moreover the perception and sensation of what is good become more exquisite by means of alternations of what is delightful and of what is undelightful. They added, that the Lord does not produce the changes of their state, because the Lord as a Sun always flows in with light and heat; but that they themselves are the cause, because they love their proprium, which continually draws them away.

159. How the Lord as a Sun appears to the **Angels** in the Celestial Kingdom in their three states. Des.

160. When the **Angels** are in their last state, which is when they are in their proprium, they begin to become sad. I have spoken with them when they were in this state, and have seen their sadness. But they said that they were in the hope of soon returning to their pristine state, and thus as it were again into Heaven, for it is Heaven to them to be withheld from proprium.

162. Although all things in Heaven have their successions and progressions as in the world, still the **Angels** have no notion or idea of time or space, and so devoid are they of any such idea, that they are utterly ignorant of what time and space are. 163, Ex. 165. 168<sup>2</sup>, Examp.

165. When the **Angels** hear from man (the names of various periods of time), for **Angels** are always adjoined to man by the Lord, then in place of them they perceive states, and such things as belong to states. Thus is a

natural idea of man turned into a spiritual idea with the Angels.

167. Since the Angels have no notion of time, they therefore have a different idea of eternity from that of men of the Earth. By eternity, the Angels perceive infinite state, not infinite time.

168. When Angels speak with men, they never speak by means of natural ideas proper to the man, all of which are derived from time, space, what is material, and such things as are analogous to them; but they speak by means of spiritual ideas, all of which are derived from states and their various changes within and without the Angels; yet still, when the Angelic ideas, which are spiritual, flow in with the men, they are in a moment, and of themselves, turned into natural ideas proper to the man, and corresponding exactly to the spiritual ones. That such is the case, neither the men nor the Angels are aware; for such is all the influx of Heaven with man. There were Angels who were admitted more closely into my thoughts, even into my natural thoughts, in which were many things derived from time and space; but they understood nothing, and therefore suddenly retired, and I afterwards heard them saying that they had been in darkness.

169. The thoughts are not bounded but extended in proportion as they do not derive anything from time, space, and what is material. Hence the Angels have wisdom, so great as to be called incomprehensible, because it does not fall into ideas that consist merely of such things.

170. Angels have all the senses that man has, yea, much more exquisite ones; the light also by which they see, is much brighter than that by which man sees. Refs.

173. The Angels have interior things and exterior things; the interior have relation to love and faith . . . and the exterior correspond to the interior. 176, Examp.

177. On the garments with which the Angels appear clothed. Gen.art. Since Angels are men, and live together as men on the Earth do, they therefore have garments, homes, and many like things, but with the difference that they are all more perfect, because in a more perfect state; for as Angelic wisdom surpasses human wisdom to such a degree as to be called ineffable, so also do all things perceived by them and appearing to them; for all things perceived by the Angels and appearing to them correspond to their wisdom.

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

—<sup>2</sup>. Everyone has a general idea that Angels are in the human form, and that they have magnificent abodes . . . but this general idea, which is from the influx of Heaven is at once annihilated when the question *whether it is so?* is brought into the centre of thought. This takes place chiefly with the learned.

184. Whenever I have spoken with the Angels face to face, I have been with them in their habitations, which are exactly like the habitations on Earth called houses, only more beautiful. See HABITATION at this ref.

—(x). That the Angels have cities, palaces, and houses. Refs.

189. There are also Angels who do not live consociated, but separate, house by house. These dwell in the midst of Heaven, because they are the best of the Angels.

190. The houses in which the Angels dwell are not constructed [by hand] like houses in the world, but are given to them gratuitously by the Lord, to each according to his reception of good and truth; they also vary a little according to the changes of the states of their interiors. All things whatever that the Angels possess they hold as gifts from the Lord, and whatever things they need are given to them.

191. Although all things in Heaven appear to be in place and in space exactly as they do in the world, still the Angels have no notion or idea of place and space.

192. All progressions in the Spiritual World are effected by changes of state of the interiors, so that they are nothing but changes of state. . . All the Angels move in this manner, and hence they have no distances; and since they have no distances, they have no spaces, but instead of spaces they have states and their changes.

193. Hence it is that those [Angels] are near each other who are in a similar state, and those are distant from each other who are in a dissimilar one.

195. When anyone goes from one place to another . . . he arrives sooner when he is eager to do so, and later when he is not eager, the way itself being lengthened or shortened according to the desire, although it is the same way. . . Hence it is evident again that distance, and consequently spaces, are altogether according to the states of the interiors with the Angels; and therefore the notion and idea of space cannot enter their thoughts, although there are spaces with them equally as in the world.

199. The first and most essential cause of this is, that the Lord is present with everyone according to love and faith, and that all things appear near or remote according to His presence; for hence are all things in the Heavens determined. By this also the Angels have wisdom, for by it they have extension of the thoughts, and by it there is a communication of all things that are in the Heavens; in a word, by this it is that they think spiritually, and not naturally like men.

205. All in Heaven are consociated according to spiritual affinities, which are those of good and truth in their order. It is so in Heaven as a whole, it is so in every Society, and it is so in every house. Hence it is that the Angels who are in similar good and truth know each other as relations by blood and by marriage do on earth, and just as if they had done so from infancy. In a similar way are consociated the goods and truths that make the wisdom and intelligence with every Angel. They also know each other in a similar manner, and as they know each other so do they conjoin themselves together. Wherefore they with whom truths and goods are conjoined according to the form of Heaven, see the consequent things in a series, and also how they cohere together far and wide all round.

208. Since the conjunction of the Heavens by influx is from the Lord alone, the greatest care is taken that no Angel of a higher Heaven should look down into a Society of a lower one, and speak with anyone there;

the moment he does so, the **Angel** is deprived of his intelligence and wisdom. The cause of this is, that every **Angel** has three degrees of life, just as there are three degrees of Heaven. They who are in the Inmost Heaven have the third degree open, and the second and first closed; they who are in the Middle Heaven have the second degree open, and the first and third closed; and they who are in the Ultimate Heaven have the first degree open, and the second and third closed. As soon therefore as an **Angel** of the Third Heaven looks down into a Society of the Second Heaven, and speaks with anyone there, his third degree is closed, and he is thus bereaved of his wisdom, for in the third degree does his wisdom reside, and he has none in the second and first. This is what is meant by the words of the Lord in Matt., 'He who is on the roof, let him not come down to take anything that is in his house; and he who is in the field, let him not turn back to take his garment.'

[H.] 209. There is no influx from the lower Heavens into the higher ones, because this is against order, but only from the higher Heavens into the lower. For the wisdom of the **Angels** of a higher Heaven surpasses that of the **Angels** of a lower one in the proportion of a myriad to one; which is also the reason why the **Angels** of a lower Heaven cannot speak with the **Angels** of a higher one; yea, when they look thither they do not see them, and their Heaven appears as a misty somewhat over their heads. But the **Angels** of a higher Heaven can see those of a lower Heaven, but it is not allowable to join in conversation with them, except with the loss of their wisdom.

210. Neither the thoughts and affections, nor the discourse of the **Angels** of the Inmost Heaven can ever be perceived in the Middle Heaven, because they so far transcend; but, when it pleases the Lord, there appears thence a flaming somewhat in the lower Heavens; while those which are in the Middle Heaven appear as a lucid somewhat in the Ultimate Heaven, and sometimes as a bright and variously coloured cloud, from the ascent, descent, and form of which, what they are saying is in some measure known.

228. On the power of the **Angels** of Heaven. Gen.art.

229. The power of the **Angels** in the Spiritual World is so great, that if I were to adduce all the evidence of it that I have seen it would exceed belief. If anything there makes resistance that is to be removed because contrary to Divine order, they cast it down and overturn it by a mere effort of will and by a look. I have seen mountains that were occupied by the evil thus cast down and overthrown, and sometimes made to shake from one end to the other as though by an earthquake. I have seen rocks split open in the middle down to the deep, and the evil who were upon them swallowed up. I have also seen hundreds of thousands of evil Spirits dispersed by them and cast into Hell. Numbers are of no avail against them, nor arts, cunning and confederacies; they see all, and disperse them in a moment. . . That the **Angels** have similar power in the natural world, when it is granted, is evident from the Word; as that they gave whole armies to slaughter, that they induced a pestilence of which there died seventy thousand men. . . Since the **Angels** have such power, they are therefore

called Powers; and it is said in David; 'Bless the Lord, ye His **Angels** that excel in strength' (Ps.ciii.20).

230. But the **Angels** have no power whatever of themselves, but all the power they have is from the Lord; and they are Powers in the proportion that they acknowledge this. Any one of them who believes that his power is from himself instantly becomes so weak that he cannot resist a single evil Spirit; therefore the **Angels** attribute no merit to themselves, and hold in aversion all praise and glory for anything they do, ascribing it to the Lord.

231. It is Divine Truth proceeding from the Lord that has all power in the Heavens . . . in proportion as the **Angels** are receptions of it, in the same proportion are they Powers. Refs. . . In proportion therefore that an **Angel** is Truth from the Divine, and Good from the Divine, he is a Power, because in the same proportion is the Lord with him; and since no one is in exactly the same good and truth as another, for in Heaven as in the world there is endless variety, therefore one **Angel** is not in the same power as another. Those are in the greatest power who constitute the arms in the Grand Man, or Heaven, because those who are in that province are in truths more than others, and good flows into their truths from the universal Heaven.

232. The **Angels**, however, are receptions of Divine Truth only so far as they are receptions of Divine Good. . . How great is the power which the **Angels** have through truths from good, has been evident from the fact, that an evil Spirit merely looked at by the **Angels** falls into a swoon, and does not appear as a man, and this until the **Angel** turns away his eyes. This effect is produced by a look of the **Angels'** eyes, because the sight of the **Angels** is from the light of Heaven, and the light of Heaven is Divine Truth.

234. On the speech of the **Angels**. Gen.art. The **Angels** talk together just as do men in the world, and also about various things (domestic, civil, moral, and spiritual), nor is there any difference, except that they talk more intelligently than men, because more interiorly from thought. It has often been granted me to be in consort with them, and to speak with them as one friend with another, and sometimes as one unknown person with another, and then, since I was in a state similar to theirs, I knew no otherwise than that I was speaking to men on the Earth.

235. Angelic speech is distinguished into words equally as human speech is; it is also uttered and heard with equal sonorousness; for the **Angels** have equally a mouth, a tongue, and ears. They have also an atmosphere, in which the sound of their speech is articulated, but it is a spiritual atmosphere that is accommodated to the **Angels** who are [themselves] spiritual. The **Angels** also breathe in their atmosphere, and utter words by means of the breathing, as men do in theirs.

236. All thought is from affection . . . and ideas of thought are various forms into which the affection is distributed. . . Hence the **Angels** know the quality of another from his mere speech; from the sound, the quality of his affection, and from the articulations of the sound, or the words, the quality of his mind. From

a single succession of speech the wiser **Angels** know what is the dominant affection, for that is what they chiefly attend to. . . The dominant affection or love is in all (the other affections), therefore the wiser **Angels**, perceiving this (affection), know all the state of another from the speech. . . I have heard **Angels** laying open the life of another merely from having heard him ; they said also that they know all things of the life of another from a few ideas of his thought, because they thence know his reigning love in which they all are in order ; and that man's Book of Life is nothing else.

237. That **Angelic** language has nothing in common with human languages is evident from the fact, that it is impossible for the **Angels** to utter a single word of human language. This has been tried, but they could not do it ; for they cannot utter anything except what completely agrees with the affection ; what does not agree is repugnant to their very life, for the life is of affection, and from it is their speech.

238. Since the speech of the **Angels** corresponds to their affection that is of love, and the love of Heaven is love to the Lord and love towards the neighbour, it is evident how elegant and delightful their speech must be, for it affects not only the ears, but the interiors of the mind of those who hear. There was a certain Spirit hard of heart, with whom an **Angel** was speaking, and he was at last so affected by his speech, that he burst into tears, saying, that he could not resist, because it was love speaking, and that he had never wept before.

239. The speech of the **Angels** is full of wisdom, because it proceeds from their interior thought, which is wisdom, as their interior affection is love. Love and wisdom thus conjoin themselves in their speech ; hence it is so full of wisdom, that they can express by one word what a man cannot by a thousand. The ideas of their thought also comprehend things that man cannot conceive, much less utter. . . I have sometimes been let into the state in which the **Angels** are, and in that state have spoken with them, and then understood all ; but when I was let back again into my previous state, and thus into the natural thought proper to man, and wanted to recollect what I had heard, I could not. . . The ideas of thought of the **Angels**, from which come their words, are also modifications of the light of Heaven, and the affections from which comes the sound of the words, are variations of the heat of Heaven . . .

240. Since the speech of the **Angels** immediately proceeds from their affection . . . the **Angels** can express things in a minute that a man cannot in half an hour, and can also present in a few words what has been written on many pages. . . The ideas of thought of the **Angels**, and the words of their speech, thus make one . . .

242. In **Angelic** speech there is a certain harmonious concord that cannot be described . . .

246. On the speech of **Angels** with man. Gen.art. When **Angels** speak with a man, they do not speak in their own language, but in that of the man, and also in other languages with which he is acquainted . . . The reason is that when **Angels** are speaking with a man they turn themselves to him, and conjoin themselves with him, and the conjunction of an **Angel** with

a man causes them to be both in similar thought ; and since the thought of the man coheres with his memory, and the speech flows thence, therefore both of them are in the same language. Moreover when an **Angel** or a Spirit comes to a man, and by turning to him is conjoined with him, he comes into the whole of his memory, so that he hardly knows but that he knows from himself that which the man knows, thus also the languages. From experience.

—<sup>2</sup>. The state of man is now so altered that he can no longer have such conjunction with **Angels**, but only with Spirits who are not in Heaven.

250. To speak with **Angels** is granted only to those who are in truths from good . . .

252. They who speak with the **Angels** of Heaven also see the things that are in Heaven . . . and the **Angels** also see through them the things that are on the Earth. . . When the **Angels** turn themselves to a man, they conjoin themselves with him so as to know no otherwise than that the things of the man are theirs, not only the things that are of his speech, but also those that are of his sight and hearing ; while the man on his part, knows no otherwise than that the things which flow in through the **Angels** are his. In such conjunction were the **Angels** with the most ancient people on this Earth. Des.

253. Since those times rarely has anyone spoken with the **Angels** of Heaven, but some have done so with Spirits who are not in Heaven . . .

255. When **Angels** and Spirits turn themselves to a man, they know no otherwise than that the man's language is their own, and that they have no other . . . but as soon as they turn themselves from the man, they are then in their own **Angelic** and spiritual language, and do not know anything of the man's language. From experience.

—<sup>2</sup>. When **Angels** and Spirits turn themselves to a man, they can speak with him at any distance ; they have spoken with me far off as sonorously as close by ; but when they turn themselves away from the man, and speak together, nothing whatever of what they are saying is heard by the man, even though they are close to his ear.

256. No **Angel** or Spirit is allowed to speak with a man from his own memory, but from that of the man . . .

265. On the wisdom of the **Angels** of Heaven. Gen.art.

266. The nature of the wisdom of the **Angels** may be inferred from the fact that they are in the light of Heaven, which in its essence is Divine Truth or Divine Wisdom, and this light simultaneously enlightens their inward sight, which is that of the mind, and their outward sight, which is that of the eyes. The **Angels** are also in heavenly heat, which in its essence is Divine Good or Divine Love, from which come their affection and yearning to be wise. That the **Angels** are in wisdom, so that they may be called Wisdoms, may be inferred from the fact, that all their thoughts and affections flow according to the heavenly form, which is the form of Divine Wisdom, and that their interiors, which receive wisdom, are compounded to that form . . .

That the **Angels** have super-eminent wisdom is further evident from the fact, that their speech is the speech of wisdom, for it flows immediately and spontaneously from thought, and this from affection; so that their speech is thought and affection in an outward form. Hence it is that nothing withdraws them from the Divine influx, and that there is nothing external [such] as with man is borne from other thoughts into his speech. . . To such wisdom of the **Angels** this also contributes, that all things they see with their eyes and perceive by their senses are in agreement with their wisdom, because they are correspondences, and therefore forms representative of such things as belong to wisdom. . . Besides, the thoughts of the **Angels** are not bounded and restricted by ideas derived from space and time, as are human thoughts. Neither are the thoughts of the **Angels** drawn downwards to earthly and material things, nor interrupted by any cares about the necessities of life . . . for all things come to them from the Lord gratuitously . . . and moreover they are endowed with delights and pleasantness according to the reception of wisdom from the Lord. Refs.

[H.] 267. The reason why the **Angels** can receive such great wisdom, is that their interiors are open, and wisdom, like all perfection, increases towards the interiors. . . With every **Angel** there are three degrees of life that correspond to the three Heavens. Those with whom the first degree is open are in the First or Ultimate Heaven (and so on); the wisdom of the **Angels** in the Heavens is according to these degrees; hence the wisdom of the **Angels** of the Inmost Heaven transcends immensely that of the **Angels** of the Middle Heaven, and the wisdom of these that of the **Angels** of the Ultimate Heaven. Ex. (Yet the wisdom of the **Angels** of even a lower Heaven similarly transcends that of man.)

268. How great is the wisdom of the **Angels** is further evident from the fact, that in the Heavens there is a communication of all things, the intelligence and wisdom of everyone being communicated to every other. . . This the **Angels** derive from the Lord . . . Certain simple ones were once taken up into Heaven, and on their arrival they came also into **Angelic** wisdom, and then understood such things as they could not comprehend before, and spoke what in their former state they were not able to utter.

269. **Angels** can express in one word what a man cannot in a thousand. Moreover in one **Angelic** word there are innumerable things that cannot be expressed at all in the words of human language, for in each word the **Angels** speak, there are arcana of wisdom in a continuous connection, to which human sciences never attain. What they do not fully express by the words of their speech the **Angels** supply in the sound of the voice, in which there is the affection of the things in their order. . . The **Angels** can recite in a few words the particulars written in a volume of any book, and put into every word such things as elevate to interior wisdom. . . Their words too are varied in infinite ways according to the series of the things that are in a complex in the thought.

—<sup>2</sup>. From the sound of the voice, together with a few words, of one who is speaking, the interior **Angels**

are able to know his whole life; for from the sound, variegated by the ideas in the words, they perceive his reigning love, upon which the Singulars of his life are as it were inscribed. P.194<sup>e</sup>.

— . The wisdom of the **Angels** relatively to human wisdom is as a myriad to one; comparatively it is as the moving forces of the whole body, which are innumerable, are to an action from them; or as the thousands of things in an object seen in a perfect microscope are to the one obscure thing before the naked eye. (An example given of this by the manner in which an **Angel** described regeneration.)

270. The wisdom of the **Angels** of the Third or Inmost Heaven is incomprehensible, even to those who are in the Ultimate Heaven. The reason is that the interiors of the **Angels** of the Third Heaven are open to the third degree, but those of the **Angels** of the First Heaven only to the first degree. . . Since the interiors of the **Angels** of the Third Heaven are open to the third degree, Divine truths are as it were inscribed on them. . . Being of this character, the **Angels** of this Heaven never reason about Divine truths, nor do they know what it is to believe or have faith . . . But the **Angels** of the First Heaven have not Divine truths thus inscribed on their interiors. . . therefore they reason about these things, and they who reason see scarcely anything beyond the object they are reasoning about, nor go beyond the subject, except merely to confirm it by some considerations, and when they have confirmed it, they say that it is a matter of faith, and is to be believed. . . The **Angels** have told me that the difference between the wisdom of the **Angels** of the Third Heaven, and that of the **Angels** of the First Heaven, is like that between what is lucid and what is dim. They also compared the wisdom of the **Angels** of the Third Heaven to a magnificent palace. . . They said further that the wisdom of the **Angels** of the Inmost Heaven consists chiefly in this, that they see Divine and heavenly things in every object, and wonderful things in a series of many objects. . . they thus see innumerable things at once in their order and connexion, which so delight their minds that they seem to be carried away out of themselves.

271. See THIRD HEAVEN at these refs. 280<sup>o</sup>. 282<sup>e</sup>. 288.

272. An additional reason, which in Heaven is the primary one, why the **Angels** can receive such great wisdom, is that they are devoid of self-love. . . and being without this, are in the light of wisdom, for the heavenly loves in which they are. . . open the interiors, because these loves are from the Lord, and in them is the Lord Himself.

273. The **Angels** are continually being perfected in wisdom, but still to eternity they cannot be so far perfected that there can be any proportion between their wisdom and the Divine Wisdom of the Lord. . .

274. Since wisdom perfects the **Angels**, and constitutes their life, and since Heaven with its goods inflows with everyone according to his wisdom, therefore all there long for it, and have an appetite for it. . .

275. The **Angels** in one Heaven, and also in one Society of Heaven, are not in like wisdom, but in unlike; in the greatest wisdom are those who are in

the middle . . . The light also with them is in like degree . . .

276. On the state of innocence of the **Angels** in Heaven. Gen.art.

278. Innocence dwells in wisdom, and in proportion as an **Angel** has wisdom, in the same proportion he has innocence. Ex.

—<sup>3</sup>. Wherefore also when a man grows old he shrinks in body, and becomes anew as an infant, a wise one, thus an **Angel**, for a wise infant is in an eminent sense an **Angel**.

281. Concerning innocence I have spoken much with **Angels**.

—<sup>3</sup>. Truth cannot be conjoined to good and good to truth except by means of innocence; hence it is that an **Angel** is not an **Angel** of Heaven unless innocence is in him . . .

282. Since innocence is the *Esse* itself of good with the **Angels** of Heaven, it is manifest that the Divine Good proceeding from the Lord is Innocence itself, for that Good is what inflows with the **Angels** and affects their inmost principles, and disposes and adapts to receive all the good of Heaven.

285. The two inmost things (of Heaven), which are innocence and peace, proceed from the Lord's Divine Love, and affect the **Angels** from the inmost.

286. The Divine peace in Heaven is from the Lord, existing from His conjunction with the **Angels** of Heaven, and in particular, from the conjunction of good and truth with every **Angel** . . . and is in its essence the Divine joy of the Lord's Divine Love from His conjunction with Heaven, and with each one there. This joy, perceived by the Lord in the **Angels**, and by the **Angels** from the Lord, is Peace. By derivation therefrom the **Angels** have all blessedness, delight, and happiness, or that which is called heavenly joy.

287. Hence the **Angels** are called '**Angels of peace.**'

288. Since the peace of Heaven is the Divine inmost affecting with blessedness the very good that is with the **Angels**, it does not come to their manifest perception, except by delight of heart when they are in the good of their life, by pleasantness when they hear truth agreeing with their good, and by cheerfulness of mind when they perceive their conjunction; hence, however, it flows into all the acts and thoughts of their life, and there presents itself as joy, in an outward form also.

289. Since Divine peace exists from the conjunction of the Lord with Heaven, and, specially, with every **Angel** from the conjunction of good and truth, therefore the **Angels**, when they are in a state of love, are in a state of peace, for then good is conjoined to truth with them.

290. I have spoken with **Angels** concerning peace.

292 (u). That with every man there are **Angels** and Spirits, and that through them man has communication with the Spiritual World. Refs.

302. I have spoken with **Angels** concerning the conjunction of Heaven with the human race.

304. Man has been so created as to have connection and conjunction with the Lord, but with the **Angels** of

Heaven only consociation. The reason he has not conjunction, but only consociation, with the **Angels**, is that man from creation is like an **Angel** as to the interior things that belong to the mind . . . hence it is that after death, if he has lived according to Divine order, he becomes an **Angel** . . . Heaven is not Heaven from the proprium of the **Angels**, but from the Divine of the Lord . . . Man has besides, what the **Angels** have not . . . that he is also in the natural world as to his exteriors . . .

306. When a man reads the Word, and perceives it according to the outward sense . . . the **Angels** perceive it according to the inward sense; for all the thought of the **Angels** is spiritual, but that of man is natural; these two kinds of thought do indeed appear diverse, but yet are one, because they correspond. Examples, 307.

307<sup>e</sup>. Wherefore when the **Angels** are thus thinking spiritually, and a man is thus thinking naturally, they are conjoined almost as the soul and the body.

308. All who acknowledge the Divine, and live in charity, are instructed after their decease by the **Angels**, and receive Divine Truths. 321. —(o), Refs. 325<sup>2</sup>.

310. I have sometimes spoken with the **Angels** about the Word . . .

311. There is not one **Angel** who was created such, nor in Hell any Devil who was created an **Angel** . . . but all, in both Heaven and Hell, are from the human race . . .

312. It has been given me to have consort with **Angels**, and also to speak with those who are in Hell, and this now for many years . . .

314. Angelic minds and human minds are similar . . . for the human mind is capable of wisdom as well as the Angelic mind; the reason why in the world it is not so wise, is that it is in an earthly body . . . but when loosed from that connection . . . it becomes wise like an **Angel**; from which it is evident, that the Internal of man, which is called his spirit, in its essence is an **Angel** . . .

—(k). That in the Word the man who receives the good of love and of faith from the Lord is called an **Angel**. Ref.

315. That man was created to become an **Angel**, explained.

329. Every little child . . . when he dies, is received by the Lord, and educated in Heaven . . . and afterwards as he is perfected in intelligence and wisdom . . . he becomes an **Angel**.

330. Little children who die . . . are only in the rudiments of the capacity of becoming **Angels**, for they are not **Angels**, but become **Angels** . . .

332. As soon as little children are raised from the dead . . . they are carried into Heaven and committed to the charge of **Angels** of the female sex who have tenderly loved little children in the bodily life, and at the same time have loved God . . .

340. It is intelligence and wisdom that make an **Angel**, and while the little children are devoid of these, they are indeed with the **Angels**, but are not **Angels**; it is when they are intelligent and wise that they first become **Angels** . . . M.413.

[H.] 341<sup>o</sup>. The wiser the **Angels** are, the more innocent they are, and the more innocent they are, the more they appear to themselves as little children.

342. I have spoken with the **Angels** about little children . . .

349. All who in the world have acquired intelligence and wisdom are accepted in Heaven, and become **Angels**, everyone according to the quantity and quality of his intelligence and wisdom . . .

356. Appendix<sup>11</sup>. With the **Angels** there is an insatiable longing for knowledge and wisdom, because these are spiritual food. Refs.

357. From much speech and life with **Angels** it has been given to know for certain . . .

360. They who have renounced the world . . . when elevated to where the **Angels** are, induce anxieties that disturb the happiness of the **Angels** . . .

367. Wherefore two married partners in Heaven are not called two, but one **Angel**. 372. M.50. De Conj.8.

370. It has been told me by the **Angels** . . .

— The conjunction of truth and good makes an **Angel**, and also his intelligence, wisdom, and happiness. The quality of an **Angel** is determined by the degree in which the good with him is conjoined to truth and the truth to good . . .

374. I have heard an **Angel** describing true marriage love and its heavenly delights in the following way . . .

382. There is genuine marriage love in the inmost Heaven, because the **Angels** there are in the marriage of good and truth, and are also in innocence. The **Angels** of the lower Heavens are also in marriage love, but only in proportion as they are in innocence . . .

387. On the employments of the **Angels** in Heaven.

389. All things in the Heavens are instituted according to Divine order, which is everywhere guarded by means of administrations by **Angels**, by the wiser ones those things that are of general good or use, by the less wise those that are of particular use, and so on. . . To every employment there is adjoined dignity according to that of the use, yet an **Angel** does not arrogate dignity to himself, but gives it all to the use . . .

391. See SOCIETY at these refs. 513.

— In general, **Angels** of every Society are sent to men, to guard them, and to draw them away from evil affections and the thoughts thence, and to inspire good affections so far as they receive in freedom, by which they also rule the deeds or works of men, removing, as far as possible, evil intentions. The **Angels**, when with men, as it were dwell in their affections, near to the man in proportion as he is in good from truths, and more remotely in proportion as the life is distant therefrom. But all these employments of the **Angels** are employments of the Lord through the **Angels**; for the **Angels** perform them, not from themselves, but from the Lord. Hence it is that by '**Angels**' in the Word, in its inward sense, are not meant **Angels**, but something of the Lord; and hence it is that **Angels** in the Word are called 'gods.'

—(x). That **Angels** are sent to those who are in

Hell, to prevent them from torturing each other without measure. A.967.

— On the offices rendered by the **Angels** to men who come into the other life. A.2131.

392. These are the general employments of the **Angels**, but every one has his own special employment . . .

402. All the delights of Heaven are conjoined with uses, and are in them, because uses are the goods of love and charity in which the **Angels** are; wherefore every one has delights such as the uses are, and likewise in such a degree as is the affection of use.

403. **Angelic** life consists in performing the goods of charity, which are uses, and all the happiness the **Angels** have is in use, from use, and according to use.

406. Let them know . . . that if they would be as the **Angels**, they must love the neighbour more than themselves . . . for in the Heavens the delight is to do good to another, and not to self, except that it may become another's . . .

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmost things of the life of the **Angels**, and thence in each particular of their thought and affection, and from these in each particular of speech and of action . . . Good Spirits, who are not in that delight . . . when they perceive it from an **Angel** from the sphere of his love, are filled with such delight that they go as it were into a sweet swoon.

410. See JOY at this ref.

411. The **Angels** are not delighted with the outward objects themselves, but with what they represent.

414. The whole **Angel**, especially the face, is as it were charity, which both appears and is perceived openly. This form, when beheld, is ineffable beauty affecting with charity the inmost life itself of the mind. . . All the **Angels** are such forms, with innumerable variety.

415. Many thousands of men depart this life every day . . . How many of these have become and do become **Angels** cannot be told; this has been told me, that in ancient times very many did so, because then men thought more interiorly and more spiritually, and thence were in heavenly affection; but in the succeeding ages not so many . . .

431. When **Angels** are mentioned, those who are in Heaven are understood.

450. (The **Angels** do not leave a resuscitated person even when he desires to be out of their company,) but he dissociates himself from them. For the **Angels** love everyone, and long for nothing more than to perform kind offices, to instruct, and to carry into Heaven; in this consists their highest delight. A.182.

462<sup>2</sup>. Their outward sight corresponds to their inward sight or understanding, for with the **Angels** the one sight flows into the other, so that they act as one . . . and in like manner their hearing corresponds to their perception . . . but the rest of the senses with the **Angels** are not so exquisite as the senses of sight and hearing, because sight and hearing are of service to their intelligence and wisdom, but not the rest of the senses. If these were equally exquisite, they would take away the light and delight of their wisdom, and would bring in



the delight of pleasures of various appetites, and of the body, which bedim and debilitate the understanding in proportion as they prevail.

463. When a man's actions are laid bare before him after death, the **Angels** to whom is given the office of examining, look into his face, and their examination ranges throughout the whole body, commencing from the fingers of each hand. Ex.

487<sup>3</sup>. The **Angels** who are in the Heavens both see and perceive the evils and falsities that sometimes arise in themselves, and also those in which are the Spirits in the World of Spirits who are bound to the Hells, but the Spirits themselves cannot see their own evils and falsities.

515. See **INSTRUCT** at this ref.

518<sup>e</sup>. Knowledges do not make an **Angel**, but the life that is acquired by their means . . .

519. After Spirits have been prepared for Heaven by instruction . . . they are brought into a way that tends upwards towards Heaven, and are handed over to the **Angel** guards there, and are then received by other **Angels** and introduced into the Societies . . . The ways by which they are led are not known to any **Angel**, but to the Lord alone.

520. The ways by which the novitiate **Angels** are introduced, described.

530. Since the spiritual man thinks about Divine things when he acts, he communicates with the **Angels** of Heaven, and is conjoined with them in proportion as he does this, and thus his inward man is opened . . .

—<sup>2</sup>. They who, on account of the Divine Laws, have acted sincerely and justly, act wisely when outward things are taken away and they are left to their inward things, because they are conjoined with the **Angels** of Heaven, from whom wisdom is communicated to them.

535. Most of those (who have removed themselves from the affairs of the world), inasmuch as they have thus contracted a sad life, and have removed themselves from the life of charity . . . cannot be consociated with **Angels**, because the life of the **Angels** is glad from blessedness, and consists in performing uses, which are works of charity . . .

538. This sphere (of truth from good) from Heaven was perceived to be from the Lord alone, although it appeared to be from the **Angels** in Heaven. That it was from the Lord alone, and not from the **Angels**, was because every **Angel** in Heaven acknowledges that nothing of good and truth is from himself, but that all is from the Lord.

543. The Hells are ruled in particular by means of **Angels**, to whom it is given to look into the Hells, and to restrain the insanities and disturbances there. Sometimes also **Angels** are sent there, and moderate them when present.

548. When a man enters the other life, he is first taken charge of by **Angels**, who perform every kind office for him, and also speak to him about the Lord, Heaven, and the **Angelic** life, and also instruct him in truths and goods. But if the man, now a Spirit, is of such a character, that he had indeed known such things in the world, but at heart had denied or despised them, he then after some conversation desires to be away . . . and when the **Angels** perceive this, they leave him. . .

From these things it is evident that the Lord draws away every Spirit to Himself by means of **Angels**, and also by means of influx from Heaven . . .

576. Hence it is that when a man becomes an **Angel** after death, he is in intelligence and wisdom ineffable relatively to that he had in the world . . .

591. The good that flows forth from Heaven is all from the Lord, for the **Angels** who are in the Heavens are withheld from their own proprium and are held in the proprium of the Lord, which is Good itself. . . Hence it is evident, that the equilibrium in which the **Angels** of Heaven are held, and also Spirits in the Hells, is not like that in the World of Spirits. The equilibrium of the **Angels** in the Heavens is the measure in which they have willed to be in good, or the measure of the good in which they have lived in the world, thus the measure in which they have been averse to evil.

593. To govern and equalize the balance (of the equilibrium between the Heavens and the Hells), is not in the power of any **Angel**, but of the Lord alone . . . an **Angel** only sees what is near him, and does not even perceive in himself what is taking place in his own Society.

599. See **FREEDOM** at this ref.

600. The conjunction of man with Heaven and Hell is not immediate, but mediate by means of Spirits in the World of Spirits. These Spirits are with man, and no (Spirits) from Hell itself or (**Angels**) from Heaven itself . . .

N. 40. An inward spiritual man, regarded in himself, is an **Angel** of Heaven, and while he lives in the body, is also in the society of **Angels**, although he does not know it, and after release from the body he comes among **Angels**.

U. 80. Those who come to the men of that Earth (Jupiter), and sit at the head, are not **Angels** in their interior Heaven, but **Angelic** Spirits or **Angels** in their exterior Heaven. . . Presently the **Angels** of that Earth approached, and it was given to perceive from their speech with me that they were entirely different from the **Angels** of our Earth; for they did not effect their speech by means of words . . .

J. 20<sup>e</sup>. 'To create in the image and likeness of God' is to convey into him all things of Divine order from first to last, and thus to make him an **Angel** as to the interiors of his mind.

28. The '**Angels**' (with whom the Son of Man will appear)=Heaven, from which is the appearing.

—(1). By the '**Angels**' in the Word are signified Divine Truths that are from the Lord, because the **Angels** are receptions of them, and do not speak them from themselves, but from the Lord. Refs. S.43<sup>e</sup>.

36<sup>e</sup>. The Divine that proceeds from the Lord in Heaven is the Divine Truth, and they are **Angels** in the Heavens who receive it, and make it to be of their life.

74. (The opinion of the **Angels** about the future state of the Church.)

C. J. 26. Visitations were made by the **Angels** (before the Last Judgment). Des.

L. 33<sup>3</sup>. Before the Lord's advent, the Hells had grown

to such a height that they had begun to infest the very **Angels** of Heaven.

S. 21. The men of the Most Ancient Church . . . were of so celestial a genius, that they spoke with the **Angels** of Heaven, and were able to speak with them by means of correspondences . . . they thus thought conjointly with the **Angels**.

62. By means of the letter of the Word there is conjunction with the Lord, and consociation with the **Angels**. Gen.art.

67<sup>e</sup>. The **Angels** extract their [meaning] from the natural sense of the Word without knowing what the man [who is reading it] is thinking.

75. Into this **Angelic** wisdom comes the man after death who is made an **Angel** by the Lord by means of the Word.

Life 32<sup>e</sup>. Yet the **Angels** of all the Heavens are in intelligence and wisdom in proportion as good with them makes one with truth ; for the good that does not make one with truth is to them not good, and so on the other hand, the truth that does not make one with good is to them not truth . . . and since an **Angel** is an **Angel** from the love and wisdom with him, and in like manner a man, it is manifest that good conjoined with truth makes an **Angel** to be an **Angel** of Heaven, and a man a man of the Church.

F. 41-43. (Report of a conversation of an **Angel** of Heaven with one in faith alone, and with one not in faith alone.) T. 391.

48. With such a man an **Angel** of Heaven could not speak, because the one would not understand the speech of the other.

W. 4. God alone, thus the Lord, is Love itself, because He is Life itself ; and **Angels** and men are recipients of life. Gen.art.

19. In such a form is Heaven . . . from the Divine which the **Angels** receive, for in the proportion that an **Angel** receives from the Divine, in the same proportion is he in perfect form a man. Hence it is that the **Angels** are said to be in God, and God in them ; also, that God is their all.

25<sup>e</sup>. Wherefore, if an **Angel** of Heaven only thinks of a plurality of gods, he is at once separated, for he is cast out to the extreme boundary of the Heavens, and falls down.

57. From this it is that the **Angels** are not **Angels** from themselves, but from this conjunction with God Man ; and this conjunction is according to the reception of Divine Good and Divine Truth . . .

63. In the Spiritual World also there are all things of the three kingdoms, and in the midst of them the **Angel** ; he sees them around him, and also knows that they are representations of himself ; yea, when the inmost of his understanding is opened, he recognizes himself, and sees his own image in them, hardly otherwise than as in a mirror.

71<sup>e</sup>. The thought of a spiritual man, especially an **Angel** of Heaven, has nothing in common with the figure and form that derive anything from the length, breadth and height of space, but from the state of a thing from the state of the life . . . From this it is evident, that an

**Angel** of Heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine, apart from space, fills all things. What an **Angel** thinks is the truth, because the light that illuminates his understanding is the Divine Wisdom.

73<sup>e</sup>. Hence it is that the **Angels** do not know what time is, and that, when it is mentioned, instead of it they perceive state.

79. The Divine in the whole Heaven and the Divine in an **Angel** are the same ; wherefore the whole Heaven is able to appear as a single **Angel**.

87. The **Angels**, like men, have an Inward and an Outward. Their Inward is what thinks and is wise, and what wills and loves ; and their Outward is what feels, sees, speaks, and acts ; and all their outward things are correspondences of the inward ones . . .

90. The **Angels**, being spiritual, cannot live in any heat or in any light but those which are spiritual . . . if an **Angel** were to derive the least bit from natural heat and light he would perish, for it is totally discordant with his life.

101. The **Angels** turn themselves to the Lord either more or less ; those who turn themselves more, receive more from heat and less from light, and those who turn themselves less to the Lord, receive more from light and less from heat. Hence it is that the Heavens, which are from the **Angels**, are distinct in two Kingdoms . . . the Celestial **Angels** receive more from heat, and the Spiritual **Angels** more from light. The lands upon which they dwell, appear according to the reception of heat and of light by them. The correspondence is full and complete, if only instead of the motion of the Earth we take the change of state of the **Angels**.

102. When heat and light make one in the Heavens, it is as it were spring with the **Angels**, but when they do not make one, it is either like summer or like winter, no like winter in the cold zones, but like winter in the hot zones ; for the equal reception of love and wisdom is the **Angelic** itself, wherefore an **Angel** is an **Angel** of Heaven according to the union of love and wisdom with him.

105. The second reason why the Sun of the Spiritual World appears at a middle altitude above the **Angelic** Heaven, is because thus there is perpetual spring in all the **Angelic** Heavens, whereby the **Angels** are in a state of peace, for this state corresponds to the time of spring on earth. The third reason is, that the **Angels** are thus enabled to turn their faces constantly to the Lord, and to see Him with their eyes ; for in every turning of their bodies the **Angels** have the east, thus the Lord, before their faces.

108. The distance between the Sun and the **Angels** . . . is an appearance according to the reception of the Divine Love and Wisdom by them. Gen.art.

110. The Sun of the Spiritual World appears at a distance from the **Angels**, because the Divine Love and Divine Wisdom are received by them in a degree of heat and light that is adequate to them ; for an **Angel**, being created and finite, cannot receive the Lord in the first degree of heat and light, such as is in the Sun ; if he did he would be utterly consumed ; wherefore the Lord is

received by them in the degree of heat and light that corresponds to their love and wisdom. The following may serve to illustrate this. An **Angel** of the Ultimate Heaven cannot ascend to the **Angels** of the Third Heaven, for if he ascends and enters their Heaven, he falls as it were into a swoon, and his life struggles as with death. The reason is that he has a less degree of love and wisdom, and in the same degree are the heat of his love and the light of his wisdom. What, then, would be the result if an **Angel** were to ascend even to the Sun, and come into its fire ?

111. In this (spiritual) idea are the **Angels**.

112. The difference between **Angels** and men is that **Angels** are under that Sun only, whereas men are not only under that Sun, but also under the sun of the world ; for the bodies of men cannot exist and subsist unless they are under both suns ; but it is otherwise with the bodies of the **Angels**, which are spiritual ones.

113. The **Angels** are in the Lord, and the Lord in them ; and since the **Angels** are recipients, the Lord alone is Heaven. Gen.art.

114. The reason that the Lord is not only in Heaven, but is also Heaven itself, is that love and wisdom make an **Angel**, and these two are of the Lord with the **Angels** . . . For the **Angels** are not **Angels** from their proprium, their proprium is exactly like the proprium of man, which is evil. That this is the proprium of the **Angels**, is because all the **Angels** have been men, and that proprium inheres in them from their birth. It is merely removed, and in proportion as it is removed, in the same proportion they receive love and wisdom, that is, the Lord, into themselves. . . The Lord can only dwell with the **Angels** in what is His Own, which is love and wisdom, and not at all in what is the **Angels'** Own, which is evil. Hence it is, that in so far as evil is removed, so far the Lord is in them, and so far they are **Angels**. The **Angelic** itself of Heaven is the Divine Love and the Divine Wisdom. This Divine is called the **Angelic** when it is in the **Angels**. Hence it is evident again, that the **Angels** are **Angels** from the Lord, and not from themselves ; consequently that so also is Heaven.

115. How the Lord is in an **Angel** and an **Angel** in the Lord, cannot be comprehended, unless the nature of the conjunction is known. The conjunction is of the Lord with the **Angel**, and of the **Angel** with the Lord, wherefore it is reciprocal conjunction. On the part of the **Angel** it is as follows. An **Angel**, like a man, perceives no otherwise than that he is in love and wisdom from himself, consequently as if love and wisdom were of him, or his own. Unless he so perceived, there would be no conjunction ; thus the Lord would not be in him, nor he in the Lord. Nor is it possible for the Lord to be in any **Angel** or man, unless he in whom He is with love and wisdom, perceives and feels them as his own . . .

116. How an **Angel** perceives and feels as his own, and thus receives and retains, that which is yet not his . . . shall now be told. . . With every **Angel** there are freedom and rationality ; these two are with him to the end that he may be receptive of love and wisdom from the Lord. Neither of these, however, is his, but is of the Lord with him. But since the two are intimately conjoined to his life, so intimately that they may be said to be joined into

it, they appear to be his very own. It is from them that he is able to think and will, and to speak and act ; and what he thinks, wills, speaks, and does from them, appears as if from himself. This makes the Reciprocal, by means of which there is conjunction. Yet in so far as an **Angel** believes that love and wisdom are in him, and thus claims them for himself as his own, so far the **Angelic** is not in him, and consequently so far there is no conjunction of him with the Lord ; for he is not in the truth, and since truth makes one with the light of Heaven, so far he cannot be in Heaven . . . In these two, freedom and rationality, consists the life that is called **Angelic** and human. Hence it is evident that an **Angel** has a Reciprocal for the sake of conjunction with the Lord, but that the Reciprocal, regarded in its faculty, is not his but the Lord's. Hence it is that if he abuses this Reciprocal, by which he perceives and feels as his own that which is the Lord's, which is done by appropriating it to himself, he falls from the **Angelic**.

118. What has been said of an **Angel** . . . is also to be said of a man . . . for an **Angel** of Heaven and a man of the Church act as one through conjunction ; and a man of the Church is an **Angel** as to the interior things of his mind . . .

124. The quarters in the Spiritual World are not from the Lord as a Sun, but from the **Angels** according to reception. Gen.art.

126. An **Angel** changes his quarter according to the increase or decrease of love with him ; from which it is evident that the quarter is not from the Lord as a Sun, but that it is from the **Angel** according to reception.

128. The Lord is the same with one as with another ; but the recipients, who are **Angels** and men, are unlike from unlike reception and life.

129. The **Angels** constantly turn their faces to the Lord as a Sun, and thus have the south to the right, the north to the left, and the west behind them. Gen.art.

130. The reason why the **Angels** constantly turn their faces to the Lord as a Sun, is that the **Angels** are in the Lord and the Lord in them, and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself . . . Hence it is evident that the **Angels** do not turn themselves to the Lord, but that the Lord turns them to Himself. For when the **Angels** think interiorly about the Lord, they do not think of Him otherwise than as being in themselves . . . God is everywhere, and yet not in space ; thus He is both within and without an **Angel** ; and therefore an **Angel** can see God, that is, the Lord, both within himself, and without himself ; within himself when he is thinking from love and wisdom, without himself when he is thinking about love and wisdom.

131. The turning of the **Angels** to the Lord is such, that in every turning of their bodies they look to the Lord as a Sun in front of them. An **Angel** can turn himself round and round, thereby seeing the various things that are around him, yet still the Lord as a Sun constantly appears before his face.

134. Since the quarters are thus inscribed on an **Angel**, and also the universal Heaven, an **Angel** knows his home and his dwelling-place wherever he goes,

[W.] 135. All the interior things of both the minds and bodies of the **Angels** are turned to the Lord as a Sun. Gen.art.

— In a word, the **Angels** have each and all things that men on earth have; it is from these things that **Angels** are men . . .

140. One who has been elevated out of the World of Spirits into Heaven is called an **Angel**.

161. The light there corresponds to the state of wisdom, and the heat to the state of love with the **Angels**.

179. The **Angels** of the Third Heaven so far excel the **Angels** of the Second Heaven in love and wisdom, and these, the **Angels** of the Ultimate Heaven, that they cannot be together. The degrees of love and wisdom distinguish and separate them. Hence it is that the **Angels** of the lower Heavens cannot ascend to the **Angels** of the higher Heavens, and if they are permitted to ascend, they do not see them, nor anything that is with them. The reason why they do not see them is that their love and wisdom are in a higher degree, transcending their perception. For every **Angel** is his own love and his own wisdom; and love together with wisdom in its form is a man . . . It has sometimes been permitted me to see that **Angels** of the Ultimate Heaven ascended to **Angels** of the Third Heaven, and when they had made their way thither, I heard them complaining that they did not see anyone, although they were in the midst of them. They were afterwards instructed that they were invisible to them because their love and wisdom were imperceptible to them, and that love and wisdom cause an **Angel** to appear as a man.

182. See LIGHT at this ref.

183. That there are a number of atmospheres there (is evident from the fact) that the **Angels** of the lower Heavens cannot breathe in the region of the higher **Angels**, and appear to themselves to gasp for breath . . .

188. The **Angels** are in sorrow on account of the darkness on Earth, saying that they see light hardly anywhere . . . they lament the most over the confirmations of faith separate from charity, and over justification thereby; as well as about the ideas concerning God, **Angels**, and Spirits, and about the ignorance of what love and wisdom are.

202. In the highest Heaven the **Angels** excel in all perfection the **Angels** in the middle Heaven, and in the middle Heaven the **Angels** excel in all perfection the **Angels** of the lowest Heaven. The degrees of perfections are such, that the **Angels** of the lowest Heaven cannot ascend to the first threshold of the perfections of the **Angels** of the middle Heaven, nor these to the first threshold of the perfections of the **Angels** of the highest Heaven. . . The reason is, that they are consociated according to discrete degrees, and not according to continuous degrees. . . The difference between the affections and thoughts, and consequently the speech, of the **Angels** of the higher and lower Heavens, is such that they have nothing in common, and that communication takes place only through correspondences. . . The thoughts of the **Angels** of the highest or Third Heaven are thoughts of ends, the thoughts of the **Angels** of the

middle or Second Heaven are thoughts of causes, and the thoughts of the **Angels** of the lowest or First Heaven are thoughts of effects. . . The **Angels** of the lower Heavens think about causes and about ends, but the **Angels** of the higher Heavens think from causes and from ends . . .

215<sup>e</sup>. From a man's deed or work alone, the **Angels** perceive and see everything of the will and thought of the doer; the **Angels** of the Third Heaven, from his will perceive and see the end for which he is acting, and the **Angels** of the Second Heaven, the cause through which the end is acting.

220. From the action alone, done by the hands, the **Angels** who are with a man, and in correspondence with all things belonging to him, know his quality as to understanding and will, and as to charity and faith, thus as to the inward life of his mind, and the outward life therefrom in the body . . .

222. Since the **Angels** are in wisdom from universals . . .

223. The statements of the **Angels** (about degrees) are . . .

231. All **Angels** were born men.

239<sup>d</sup>. It is only after death, if he becomes an **Angel**, that he comes into this world . . . I knew a man of no remarkable learning in the world, and after death saw and spoke to him in Heaven, and clearly perceived that he spoke like an **Angel**, and that what he said would be unperceivable by the natural man.

252. A natural man is a full man when the spiritual degree with him is opened; for he is then consociated with the **Angels** in Heaven, and at the same time with men in the world . . . Nor does he know that through his spiritual man he is in Heaven, although his spiritual man is in the midst of the **Angels** of Heaven, and sometimes even appears to the **Angels**, but because he draws himself back to his natural man, after a short stay there, he disappears.

257. The natural mind can be elevated even to the light of Heaven in which the **Angels** are, and can perceive naturally what the **Angels** perceive spiritually, thus not so fully; but still the natural mind of man cannot be elevated into **Angelic** light itself. By means of his natural mind being elevated to the light of Heaven, a man can think with **Angels**, yea speak with them; but the thought and speech of the **Angels** then flow into the natural thought and speech of the man, and not contrariwise, wherefore the **Angels** speak to a man in the natural language which is his mother tongue. . . Human wisdom can by no means be elevated into **Angelic** wisdom, but only into a certain image of it.

279. The **Angels** that are with a man, perceive separately and distinctly the things which are from the mind in the act, the **Spiritual Angels** those things that are in it from the understanding, and the **Celestial Angels** those that are in it from the will. . . The **Angels** say that a man's quality is perceived from each single work, but in a varied likeness of his love, according to its determinations into affections, and thence into thoughts. In a word, every act or work of a spiritual

man, before the **Angels**, is like delicious, useful, and beautiful fruit.

280. It is the same with man's speech. The **Angels** know a man's love from the sound of the speech, his wisdom from the articulation of the sound, and his knowledge from the sense of the words . . . It was told me by **Angels** of the Third Heaven, that from each word of one who is speaking in a regular connection, they perceive the general state of his mind—*animi*, and also some of the particular states.

284. The reason why these things are here treated of, is that the **Angels** have lamented before the Lord, that when they look into the world they see nothing but darkness, and no knowledge with men of God, of Heaven, and of creation, for their wisdom to rest upon.

287. That love and wisdom are man, is proved by the **Angels** of Heaven being in beauty men, in proportion as they are in love and thence wisdom from the Lord.

288. The **Angels** know in what province of Man they are.

322. (All the objects there) appear to the life, and exist about an **Angel**, and about the **Angelic Societies**, as if they were produced, or created from them. They stay there, and do not go away. That they are as it were produced, or created from them, is evident from the fact, that when the **Angel** goes away, or when the Society passes to another place, they no longer appear; also when other **Angels** come in their place, the face of all things around them is changed . . . The reason of this is, that all these things exist according to the affections and thence the thoughts of the **Angels**, for they are correspondences; and because things that correspond make one with that to which they correspond, they are therefore an image representative of it. . . It has been given to see that when their eyes were opened by the Lord, and they saw these things from the correspondence of the uses, the **Angels** recognized and saw themselves in them.

326. Such things as have been mentioned above do not exist around a man **Angel** from the **Angel**, but from the Lord through the **Angel**; for they exist from the influx of the Divine Love and Wisdom of the Lord into the **Angel**, who is a recipient, and before whose eyes it is all produced like the creation of a universe.

334. That such things have been given to man to use and enjoy, and that they are free gifts, is plainly evident from the state of the **Angels** in the Heavens, who have, like men on Earth, a body, a Rational, and a Spiritual. They are nourished gratis, for food is given them daily; they are clothed gratis, for garments are given them; they dwell gratis, for houses are given them; nor have they any care about any of these things; and so far as they are spiritual rational, so far they have delight, protection, and preservation of state. The difference is that the **Angels** see that these things are from the Lord, because they are created according to the state of their love and wisdom; whereas men do not see it. . .

343. For man, as to his affections and cupidities, and consequent thoughts, and as to his acts so far as they are from the latter and the former, which are good or evil uses, is in the midst either of **Angels** of Heaven, or of Spirits of Hell . . .

358°. The likeness and image of God appear conspicuously in the **Angels**, for love from within shines forth in their faces, and wisdom in their beauty, and their beauty is the form of their love.

P. 28°. This conjunction (which is Heaven) is a conjunction of the Lord with the **Angels**, and of the **Angels** with the Lord, thus is a reciprocal conjunction. The Lord inflows into the life's love of the **Angels**, and the **Angels** receive Him in wisdom, and through this they in turn conjoin themselves with the Lord. But it is to be well known that it appears to the **Angels** as if they themselves conjoin themselves with the Lord through wisdom, yet the Lord conjoins them with Himself through wisdom; for their wisdom also is from the Lord. It is the same if it is said that the Lord conjoins Himself with the **Angels** through good, and that the **Angels** in turn conjoin themselves with the Lord through truth; for all good is of love, and all truth is of wisdom.

—3. The Lord inflows into all these affections (of truth, of understanding, and of seeing), for they are derivations from the life's love of everyone, and the **Angels** receive this influx in the perception of truth, and in thought, for in these the influx appears to them, but not in the affections. Now as perceptions and thoughts appear to the **Angels** as if they were their own, when yet they are from affections that are from the Lord, there is therefore the appearance that the **Angels** reciprocally conjoin themselves with the Lord, when yet the Lord conjoins them with Himself. . . Hence it is evident that the reciprocal conjunction of the **Angels** with the Lord is not from them, but as from them.

29°. All the **Angels** turn their faces to the Lord, and the Lord looks at them in the forehead, and the **Angels** look at the Lord with their eyes. The reason is that the forehead corresponds to love and its affections, and the eyes, to wisdom and its perceptions; but still the **Angels** do not of themselves turn their faces to the Lord, but the Lord turns them to Himself, and does so through influx into their life's love, and through this enters into the perceptions and thoughts, and thus He turns them.

32°. This conjunction (with the Lord) by approach . . . is for ever increasing with the **Angels**, but still an **Angel** cannot come to the first degree of the love and wisdom of the Lord, or even touch it. . .

34°. **Angelic** wisdom . . . is so ineffable that a thousand ideas in the thought of the **Angels** from their wisdom can present but a single idea in the thought of men from their wisdom; the nine hundred and ninety-nine ideas in the thought of the **Angels** not being able to enter, for they are supernatural. . . But no one can come into this ineffable wisdom of the **Angels** except through conjunction with the Lord, and according to it, for the Lord alone opens the spiritual degree and the celestial degree. . .

39. The happinesses of the affections of love and good begin from the Lord, thus from the inmost, and thence diffuse themselves into lower things even to ultimates, and so fill an **Angel**, making him as it were all deliciousness.

[P.] 58<sup>e</sup>. The **Angels** . . . sensibly perceive the presence, influx, and conjunction (of the Divine proceeding); but they also take note that the conjunction is no other than what may be called adjunction.

60. No one becomes an **Angel** . . . except he who carries with him from the world what is **Angelic**; and in what is **Angelic** there is a knowledge of the way (to Heaven) from walking in it, and a walking in the way through the knowledge of it. . . No one there sees any other ways than those of his love; from which it is evident that the **Angels** are nothing but heavenly loves, for otherwise they would not have seen the ways leading to Heaven.

64. The universal Heaven is as one man before the Lord . . . and this is the cause of every **Angel** being in all his form a man.

135. There is speech with Spirits, but rarely with the **Angels** of Heaven.

208. They who acknowledge God and His Divine Providence, are as the **Angels** of Heaven, who are averse to being led by themselves, and love to be led by the Lord; a sign that they are led by the Lord is that they love the neighbour.

293. To this I will add an **Angelic** maxim concerning will and intelligence with man . . .

301. The reason why the **Angels** of Heaven are affections of good and thence thoughts of truth, is that they are recipients of Divine Love and Divine Wisdom from the Lord, and all affections of good are from the Divine Love, and all thoughts of truth are from the Divine Wisdom.

303. The delight of his affection fills and encompasses every **Angel** of Heaven . . .

321<sup>4</sup>. To believe and think . . . that everything good and true is from the Lord, and everything evil and false from Hell . . . is the truly Human and thence the **Angelic**. Ex.

334. It is said that the operation of the Divine Providence remains constant to eternity, because every **Angel** is being perfected in wisdom to eternity; but each according to the affection of good and truth in which he was when he left the world. It is this degree that is being perfected to eternity; whatever is beyond this degree is outside the **Angel**, and not within him . . .

R. 5. 'He signified, sending by His **Angel**'=the things that have been revealed from Heaven, or through Heaven by the Lord; for by an '**Angel**' in the Word throughout is meant the **Angelic** Heaven, and in the highest sense, the Lord Himself. The reason is, that no **Angel** separated from Heaven speaks with man, for there is such a conjunction of each with all there, that each one speaks from the communion, although the **Angel** is not conscious of it. . . The reason why the Lord is understood by '**Angel**' in the highest sense, is that Heaven is not Heaven from what is proper to the **Angels**, but from the Divine of the Lord, from which they have love and wisdom, yea, life. Hence it is that the Lord Himself is called an '**Angel**' in the Word. From this it is evident that the **Angel** did not speak with John from himself, but that the Lord in the midst of Heaven spoke through him.

8. 'Blessed is he who readeth, and they who hear the words of the prophecy, and who keep the things that are written therein'=communion with the **Angels** of Heaven of those who live according to the doctrine of the New Jerusalem. 'He that is blessed' here means one who as to his spirit is in Heaven, and is thus in communion with the **Angels** of Heaven while he lives in the world, for he is in Heaven as to his spirit.

65. 'The seven stars are the **Angels** of the seven Churches'=the New Church in the Heavens, which is the New Heaven . . . An '**Angel**'=a heavenly Society. E.90, Ex.

73<sup>e</sup>. The reason why it is written 'to the **Angel**' of this Church, is that by the '**Angel**' is understood the **Angelic** Society that corresponds to the Church that consists of such.

170. 'I will confess his name before the Father, and before His **Angels**'=that they are to be received who are in Divine Good and Divine Truths from the Lord, thus who have the life of Heaven in themselves. . . 'Father' means Divine Good, and '**Angels**' Divine Truths, both from the Lord. . . The reason why '**Angels**' mean those who are in Divine Truths from the Lord, and abstractedly Divine Truths, is that the **Angels** are recipients of Divine Good in the Divine Truths that are with them from the Lord. E.200.

224. I saw a company of Spirits on their knees, praying to God to send **Angels** to them . . . and when they rose up, they saw three **Angels** in white standing in their view. (Then follows a report of a long conversation between the **Angels** and these English Spirits.)

—<sup>4</sup>. When we (the **Angels**) have looked down into the world, we have not seen anything, but have only heard sounds that were for the most part dissonant.

—<sup>10</sup>. So far as a man does what is good and speaks what is true as from himself, so far he is an **Angel** of Heaven; but so far as he does what is evil, and thence believes what is false, which is also as from himself, so far he is an **Angel** of Hell.

—<sup>11</sup>. Baptism is a sign before the **Angels** that the man is of the Church.

—<sup>12</sup>. The **Angels** said . . . such appear to us from Heaven like graven images.

—<sup>e</sup>. When they (the Spirits) said, We understand, lo, a flaming out of Heaven with light, descending, consoiated them with the **Angels**, and they loved each other.

258. 'I saw a mighty **Angel** preaching with a great voice'=Divine Truth from the Lord inflowing intimately into the thought of **Angels** and men, and search. By 'an **Angel** preaching' in the spiritual sense is understood the Lord, because an **Angel** does not preach and teach from himself, but from the Lord, yet as from himself.

299. 'He who sat' on this white horse (Rev.vi.) means a man-**Angel** as to the doctrine of what is true and good from the Word . . .

328. 'White robes were given to every one of them'=that there was given to them communication and conjunction with the **Angels** who were in Divine truths. Garments have this signification, because all in the Heavens are clothed according to the truths with them,

and everyone has a garment according to his conjunction with Angelic Societies, therefore when conjunction is given, they at once appear similarly clothed.

342. 'I saw four Angels standing upon the four corners of the earth'=the universal Heaven in the effort to perform the Last Judgment upon those who were in the World of Spirits.

343. A Last Judgment takes place—*existat*—when the evil are multiplied in the World of Spirits to such an extent that the Angels in the Heavens are not able to continue—*subsistere*—in the state of their love and wisdom, for they then have no support and foundation.

344. 'I saw another Angel ascending from the rising of the sun'=the Lord providing and moderating. By an 'Angel' here is understood the Lord as to Divine Love, because He ascended from the rising of the sun . . .

— That the Divine Human of the Lord is understood in the highest sense by an 'Angel,' illustrated.

— 'Angel' and 'Sent,' in the Hebrew Language, are one word. Hence it is that the Lord so often says that He was 'Sent by the Father;' by which is understood the Divine Human.

— But an 'Angel,' in the relative sense, is everyone who receives the Lord, both he who is in Heaven and he who is in the world.

369. 'All the Angels were standing around the throne, and the Elders, and the four Animals'=all in the universal Heaven, hearing and doing what the Lord commands. By the 'Animals' and 'Elders' are understood the Angels in the higher Heavens . . . but by the 'Angels' are here understood the Angels of the lower Heavens, thus all in the universal Heaven. (=those in the First Heaven. E.462.)

390. 'I saw the seven Angels who stood before God'=the universal Spiritual Heaven in the presence of the Lord, hearing and doing what He commands. The reason why by the 'seven Angels' is signified the universal Heaven, is that by 'seven' is signified all, or all things, and thence the whole and universal; and by 'Angels,' in the highest sense, the Lord, and in the relative sense, Heaven; here the Spiritual Heaven, as is evident from what is said above. (=all the Heavens more inwardly and closely conjoined with the Lord. E.489. 500.)

415. 'I saw and heard an Angel flying in the midst of Heaven'=instruction and prediction by the Lord. By an 'Angel' in the highest sense is understood the Lord, and thence also something from the Lord.

417<sup>a</sup>. There presently appeared an Angel, standing between those two flocks, who cried to the flock of sheep . . .

440. By the 'king the Angel of the bottomless pit' is not signified any Angel king there, but falsity regnant there.

444. 'Loose the four Angels bound at the great river Euphrates'=that outward bonds should be taken away from them, so that the inward things of their minds may appear . . . for it is infernal Spirits who are here understood by these 'four Angels,' because it is said of them that they were ready to kill the third part of men . . .

465. 'I saw another mighty Angel descending from Heaven'=the Lord in Divine majesty and power. That the 'Angel' here is the Lord, is evident from the description of him . . . The reason why He was seen as an Angel, is that when He manifests Himself He appears in the Heavens and below the Heavens as an Angel; for He fills some Angel with His Divine, accommodated to the reception of those whom He permits to see Him. His presence itself, such as it is in itself, or in its own essence, no Angel could endure, and still less any man; wherefore He appears above the Heavens as a Sun, which is distant from the Angels as the sun of the world is from men . . . He is here called a 'Mighty Angel' from Divine power; and it is said 'another Angel' from the fact that something else Divine belonging to Him is here described.

486. 'The Angel stood there, saying, Arise, and measure the Temple of God, and the Altar, and them that worship therein'=the presence of the Lord and His command that He should see and know the state of the Church in the New Heaven. By the 'Angel' is understood the Lord, here and elsewhere; for an Angel does nothing from himself, but from the Lord.

520. 'There were great voices in Heaven, saying, The Kingdoms of the world have become those of our Lord and of His Christ, and He shall reign for ever and ever'=celebrations by the Angels that Heaven and the Church have become the Lord's . . .

522. 'We thank Thee Lord God Omnipotent, Who art, and Who wast, and Who art to come'=confession and glorification by the Angels of Heaven, that the Lord is He Who is, Who lives, and Who has power from Himself, and rules all things, because He alone is Eternal and Infinite.

565<sup>1/2</sup>. It is not granted to any Angel to look down from Heaven into lower things, but if he likes, he is allowed to descend.

626. 'I saw another Angel flying in the midst of Heaven, having the eternal Gospel to evangelize to them that dwell on the earth'=the announcement of the Lord's Advent, and of a new Church that will come down out of Heaven from Him. By 'Angel' in the highest sense is understood the Lord, and thence also Heaven; by 'another Angel' is now signified what is new from the Lord.

631. 'And another Angel followed, saying, Babylon is fallen, is fallen . . .' By 'another Angel' is now signified what is new from the Lord.

633. 'And a third Angel followed them, saying with a great voice'=still more from the Lord about those who are in faith separated from charity. By the 'third Angel following them' is signified still more from the Lord that follows in order, for by 'Angel' in the highest sense is understood the Lord. The reason is that when an Angel is speaking the Word, as here, he does not speak from himself, but from the Lord.

636. 'And shall be tormented with fire and brimstone before the holy Angels and the Lamb . . .' =the love of self and of the world and the cupidities thence . . . It is said 'before the Angels and the Lamb' because these loves are against Divine Truths, and against the Lord

Who is the Word. For by 'Angels' are signified Divine Truths, because they are recipients.

[R.] 644. 'And another Angel went out of the Temple' = the Angelic Heaven.

645. 'Crying with a great voice to Him that sat upon the cloud, Put in Thy sickle, and reap, for the time is come for Thee to reap, for the harvest of the earth is dried up' = the supplication of the Angels of Heaven to the Lord to make an end and perform the Judgment, because now is the last state of the Church . . . for the Church on earth is to the Angelic Heaven as a foundation on which a house rests, or as the feet on which a man stands, and with which he walks; wherefore when the Church on earth is destroyed, the Angels lament, and supplicate the Lord to put an end to the Church, and to raise up a new one.

—e. 'The reapers are the Angels' = Divine Truths.

647. 'And another Angel went forth from the temple that is in Heaven, he also having a sharp sickle' = the Heavens of the Lord's Spiritual Kingdom, and the Divine Truth of the Word with them. By 'Angel' in the highest sense is signified the Lord, also the Angelic Heaven, and also the Divine Truth proceeding from the Lord; but here by Angel is signified the Heavens of the Spiritual Kingdom, and thence Divine Truths there, because it follows that another Angel went forth from the altar, by whom is signified the Heavens of the Lord's Celestial Kingdom, thus Divine Goods there. 648.

648. It is said that 'he had power over fire' because the Angels guard the Divine Love in themselves.

657. 'Seven Angels having the seven last plagues' = evils and falsities in the Church, such as there are in its last time, universally disclosed by the Lord. By the 'seven Angels' is signified the universal Heaven; and since Heaven is not Heaven from what is proper to the Angels, but from the Lord, therefore by the 'seven Angels' is signified the Lord; nor can anyone else disclose the evils and falsities that are in the Church.

670. 'And the seven Angels having the seven plagues went forth out of the temple' = preparation by the Lord for influx out of the Inmost Heaven into the Church, in order that its evils and falsities may be universally disclosed, and the evil thus separated from the good.

676. 'And I heard a great voice out of the temple, saying to the seven Angels, Go and pour out the vials of the wrath of God into the earth' = influx from the Lord out of the Inmost Heaven into the Church of the Reformed, where are they who are in faith separated from charity as to doctrine and as to life, to take away truths and goods from them, and to open the falsities and evils in which they are, and thus to separate from them those who believe in the Lord, and are in charity and its faith from Him.

685. 'And I heard the Angel of the waters saying' = the Divine Truth of the Word . . . for 'waters' = truths, and an 'Angel,' what is Divine from the Lord.

689. 'Another (Angel) from the altar' = the Divine Good of the Word. By an 'Angel' is signified what is Divine from the Lord, and by 'an Angel from the altar'

is signified the Divine Good of Love; here, the Divine Good of the Word, because the Word is treated of, and because by the 'Angel of the waters' is signified the Divine Truth of the Word.

754. 'I saw an Angel coming down out of Heaven, having great power, and the earth was enlightened by his glory' = strong influx from the Lord out of Heaven through Divine Truth, from which His Church was in heavenly light. By 'an Angel' is signified the Lord; by 'an Angel coming down out of Heaven' is signified the influx of the Lord out of Heaven.

791. 'A strong *-robustus*-Angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall Babylon be cast down, that great city, and shall be found no longer' = that by the Lord's strong influx out of Heaven, that religiosity, together with all its adulterated truths of the Word, will be cast headlong into Hell, and never more appear to the Angels. By 'a strong Angel took up' is signified strong influx from the Lord out of Heaven, for by 'an Angel' is signified the Lord, and His operation, which is effected through Heaven.

803. Preface. A glorification of the Lord by the Angels of Heaven that the Roman Catholic religiosity in the Spiritual World has been removed, whence they have come into their light and blessedness. Sig.

803. A confession and celebration of the Lord by the Angels of the lower Heavens on account of the removal of the Babylonians. Sig.

809. 'There came a voice out of the throne, saying, Praise our God all ye His servants, and ye that fear Him' = influx from the Lord into Heaven, and thus the unanimity of the Angels, that all who are in truths of faith and goods of love should worship the Lord as the Only God of Heaven. . . As the Lord is above the Heavens, and appears to the Angels as a Sun, He does not speak to the Angels thence, but flows in, and that which flows in is received in Heaven and uttered; wherefore although that voice came from the throne, it was still heard by John from Heaven, thus from the Angels there, and whatever the Angels speak from Heaven is from the Lord.

816. An Angel from Heaven sent to John, and speaking with him about the Lord's New Church . . . Sig. . . When the Angels speak with a man, they never speak with him from Heaven, but the voice that is heard thence is from the Lord through Heaven. But when Angels are permitted to speak with a man, they send a single one from their Society, who is near the man, and they speak with the man through him. He who is sent is the subject of many; and such was he who now spoke with John.

818. 'I fell before his feet to worship him, and he said to me, See thou do it not; I am thy fellow-servant, and of thy brethren having the testimony of Jesus; worship God' = that the Angels of Heaven are not to be adored and invoked, because there is nothing Divine in them, but that they are associated with men as brothers with brothers, with those who worship the Lord; and thus that the Lord alone is to be adored in consociation with them. . . The reason why the Angels of Heaven are not



superior to men, but are their equals, and therefore equally the servants of the Lord as men are, is that all the **Angels** have been men, born in the world, and not any of them created immediately. . . They do indeed excel men in wisdom, but that is because they are in a spiritual state, and thence in the light of Heaven . . . but in proportion as any **Angel** excels in wisdom, he acknowledges that he is not above men, but like them ; wherefore there is no conjunction of man with the **Angels**, but there is consociation with them ; with the Lord alone is there conjunction. 946.

831. 'And I saw an **Angel** standing in the sun and he cried with a great voice'=the Lord from Divine Love and thence from Divine zeal.

839. (Two **Angels** sent to me from Heaven who belonged to a Society there called Michael. —4.) T.113.

840. 'I saw an **Angel** coming down from Heaven, having the key of the bottomless pit and a great chain in his hand'=the Lord's operation into lower things from the Divine power of closing and opening, and of binding and loosing.

875. On awaking out of sleep one morning I saw two **Angels** coming down from Heaven ; one from the south of Heaven, and the other from the east of Heaven, both of them in chariots to which white horses were attached . . . but when they came nearer they did not appear in chariots, but in their own **Angelic** form, which is the human. He who came from the east of Heaven was in a resplendent crimson garment ; and he who came from the south of Heaven in a resplendent deep-blue one. When they were in the lower parts under Heaven, they ran towards each other, as if they strove which should be first, and embraced and kissed each other. I have heard that when those two **Angels** lived in the world they were conjoined in interior friendship, but now one was in the eastern Heaven, and the other in the southern Heaven. (Their conversation reported.) T.386.

895. 'There came to me one of the seven **Angels** having the seven vials full of the seven last plagues . . . '=influx and manifestation by the Lord from the Inmost Heaven concerning the New Church. Ex. 895.

900. 'And over the gates twelve **Angels**, and names written thereon which are those of the twelve tribes of the Sons of Israel'=the Divine truths and goods of Heaven, which are also the Divine truths and goods of the Church, in those knowledges, and also guards to prevent anyone from entering unless he is in truth from the Lord. By the 'twelve **Angels**' are here signified all the truths and goods of Heaven, since by '**Angels**' in the highest sense is signified the Lord, in a general sense the Heaven from **Angels**, and in a particular sense, the truths and goods of Heaven from the Lord, (Refs.) here, the truths and goods of Heaven, because there follows, 'and names written thereon, which are those of the twelve tribes of the Sons of Israel' . . .

906. Every man who is in the goods and truths of the Church from the Word is consociated with the **Angels** of Heaven, and dwells together with them as to the interiors of his mind . . .

910. 'The measure of a man which is that of an

**Angel**'=the quality of that Church as making one with Heaven. . . By 'an **Angel**' is signified Heaven from the **Angels**. . . By an '**Angel**' there are signified three things ; in the highest sense, the Lord ; in a general sense, Heaven or a heavenly Society ; and in particular, Divine Truth. Refs.

943. 'The Lord God of the holy prophets hath sent His **Angel** to show unto His servants the things that must shortly be done'=that the Lord, from Whom is the Word of both Covenants, has revealed through Heaven to those who are in truths from Him, the things that will certainly take place. By '**Angel**,' here, is signified Heaven. . . The reason of this is that the Lord spoke with John through Heaven . . . and He speaks through Heaven with everyone with whom He does speak. Ex.

—3. The Lord speaks through Heaven, yet the **Angels** there do not speak, and do not even know what the Lord is saying, unless some of them are with the man. . . The **Angels** of Heaven, and also Spirits below the Heavens, know nothing about man . . . because the state of Spirits and **Angels** is spiritual, and that of men is natural. These two states are consociated solely through correspondences, and consociation through correspondences does indeed cause them to be together in affections, but not in thoughts . . .

945. 'I fell down to adore before the feet of the **Angel**'=that John thought that the **Angel** who had been sent to him by the Lord to keep him in the state of the spirit, was God who revealed these things, when yet it was not so, for the **Angel** only showed what the Lord had made manifest. . . The **Angel** was sent by the Lord to John to keep him in the state of the spirit . . . for no one can come into this state, and be kept in it, except by means of **Angels** who are closely adjoined to the man, and who instil their spiritual state into the interiors of his mind, for thus the man is elevated into the light of Heaven, and in that light he sees the things that are in Heaven.

951<sup>e</sup>. The **Angels** in Heaven have such power, that if they only will a thing they obtain it ; but they do not will anything except what is of use, and this they will as from themselves, but yet from the Lord.

953. 'I Jesus have sent My **Angel** to testify unto you these things in the Churches'=testification by the Lord before the whole Christian World that it is true that the Lord alone has made manifest the things described in this Book, and also those which have now been opened. . . By 'to send an **Angel** to testify' is signified testification by the Lord that it is true. The **Angel** did indeed testify this, yet not from himself but from the Lord . . .

961. I saw . . . **Angels** standing in the form of a circle . . . and as I burned with the desire of hearing what they were saying, I was first permitted to hear the sound, which was full of heavenly love, and afterwards the speech . . . They spoke things ineffable, the greater part of which cannot fall into the words of any natural language ; but as I had sometimes been in consort with the **Angels** in Heaven itself, and was then in like speech with them, I could now understand them. (Their conversation reported.) B.119. T.25.

[R. 961]<sup>6</sup>. The **Angels** perceived in my thought the common ideas . . . about a Trinity of Persons (and at first threatened to close Heaven against me and depart).

962. (A golden table seen, on which lay the Word, and two **Angels** standing by it, who afterwards read from the Word to the Council.) B.120. T.188.

M. 2. I once saw an **Angel** flying under the eastern Heaven . . . who sounded his trumpet towards the north, the west, and the south . . . T.731. (Six companies of Spirits assemble, who deliver their opinions respecting the nature of Heavenly Happiness. The **Angel** conducts them to many places, and gives them instruction on that subject. 2-26.)

42. (Three expanses seen, one above another, with **Angels** upon each of them.)

—<sup>2</sup>. There then appeared a chariot descending from the Third Heaven, in which was seen one **Angel**; but as it approached, there were seen to be two in it. . . They were a husband and his wife. Des.

—<sup>3</sup>. All the **Angels** are affections of love in a human form; the regnant affection itself shines from their faces, and garments are allotted to them from and according to the affection; wherefore it is said in Heaven that his own affection clothes everyone.

43. After this, there was seen by me an **Angel** from that Heaven, holding a parchment in his hand, which he unrolled, saying, I see that you have meditated about marriage love; in this parchment there are arcana of wisdom concerning it . . . but I foretold that none will appropriate this love but those who are received by the Lord into the New Church, which is the New Jerusalem. . . The **Angel** then sent down the parchment unrolled, which a certain **Angelic** Spirit took, and laid upon a table in a certain chamber, that he at once closed, and handed me the key, saying, Write.

44<sup>3</sup>. The **Angelic** love of the sex . . . is full of inmost deliciousness. Des.

—<sup>4</sup>. Unchaste . . . new-comers (into Heaven) are changed, and appear hairy in the eyes of the **Angels**, with feet like calves or leopards . . .

—<sup>5</sup>. **Angelic** chastity . . . prevents the passage of this love beyond the enclosure of the heart . . . The **Angels** have this love of the sex, because they have marriage love only.

—<sup>7</sup>. The **Angels** turn cold over the whole body at unchaste or extra-marriage love, and turn warm over the whole body from chaste or marriage love; with the men there, all the nerves are unstrung at the sight of a harlot, and recover their tension at the sight of a wife.

—<sup>8</sup>. **Angelic** perception and sensation are much more exquisite than human perception and sensation.

—<sup>9</sup>. The **Angels** are not sad after these delights . . . but cheerful; and this from a constant influx of fresh powers . . . that renovate and at the same time enlighten; for all who come into Heaven return into the spring-time of their youth, and into the powers of that age, and so remain to eternity.

—<sup>10</sup>. The Heaven over their heads opened, and two **Angels** came into their view, and said, There are weddings in the Heavens as on earth; but only for

those who are in the marriage of good and truth; nor are any others **Angels** . . .

52. Marriage love perfects an **Angel**, for it unites him with his consort, whence he becomes more and more a man, for two married partners in Heaven are not two but one **Angel**; wherefore by marriage union they infill themselves with the human, which is to will to be wise, and to love that which is of wisdom.

55<sup>2</sup>. An **Angel** from Heaven then appeared in the midst of them . . . Having said this, the **Angel** vanished.

—<sup>3</sup>. Suddenly there were Spirits present from various Societies, and in the midst of them some **Angels** in white . . .

71<sup>2</sup>. No love can ever become pure, either with men, or **Angels** . . .

—<sup>e</sup>. Genii . . . approaching an **Angel** who was enjoying delight with his consort . . .

75. Lo, an **Angel** stood before me, and said, I have been sent by the Lord to be your guide and companion . . .

103<sup>4</sup>. Suddenly an **Angel** stood in the midst of the palace . . . Having said this, the **Angel** went away, and said, I will return. . . After three hours, the **Angel** returned . . .

115. At some height towards the east I saw an **Angel** holding a paper in his right hand . . . in the middle of which there was written in letters of gold, The Marriage of Good and Truth. . . I saw the **Angel** descending (the paper gradually changing as he did so) until at last the **Angel** was seen to enter a dark mist and pass through it to the ground, where the paper was not seen, although the **Angel** still held it in his hand. (Four companies of learned Spirits could not see the **Angel** at all, except a few who had been in simple faith from charity, who said) they saw a man with a paper. (The **Angel** then explained the meaning of the words on the paper.)

—<sup>e</sup>. After a salutation of peace, the **Angel** raised himself up from the ground, and passing through the mist ascended into Heaven, and then the paper flashed as before according to the degrees of ascent. T.624.

132. I was once speaking with two **Angels**, one from the eastern and one from the southern Heaven (who conducted me to a School of Wisdom). The two **Angels** then went to the table in the middle of the plain, and broke the seal of the paper, and read the arcana of wisdom written on it to all who were seated there . . . They were written by **Angels** of the Third Heaven and let down upon the table. . . Having read them the two **Angels** withdrew, and were carried up into their Heavens. T.48.

144. (The **Angels**) perceive these delights to be exalted and infilled with themselves when they ascend from chaste married partners on earth.

151a. I saw an **Angel** in a deep-blue garment . . . T.692.

155a. I asked an **Angel** who then happened to meet me whether he saw the Golden Shower . . .

183. I saw two **Angels** in crimson and scarlet who were speaking with those who were sitting on the grass about the origin of marriage love and its delights . . .

270<sup>4</sup>. Every Angel, like every man, thinks what is true and does what is good as from himself, and this, according to the state of the Angel, is mixed, and not pure. Moreover among the Angels there are wise and simple; and it is the part of the wise to judge, when the simple, from simplicity and ignorance, are doubtful as to what is just, or depart therefrom.

—7. Every Angel is an Angel according to use; the delight of use carries him along as a favourable current does a ship, and causes him to be in eternal peace, and in the repose of peace. That an Angel is alive according to the application of the mind from use, is manifestly evident from the fact, that every one has marriage love with its virtue, potency and delights, according to the application of genuine use in which he is. T.694.

208<sup>3</sup>. The Lord Himself . . . thus forms a man with his wife into an Angel of Heaven.

232. I looked round to see what Angels were present, and lo, they were those who were in the Heaven immediately above those who were crying O how learned! . . . I asked the Angels to lead me to them . . . T.333.

242<sup>e</sup>. The Angels . . . said, We cannot remain with you in that house, because the married partners there are in discordant religion. This they perceived from the inward disunion of their souls.

256<sup>e</sup>. With the Angels, there is a communion-*commune*-from what is continually allowed, the very deliciousness of the soul, and it is the containant of their marriage love; for they are continually in the delight of that love, and in its ultimates according to the presence of their minds not interrupted with cares, thus from the good-pleasure of judgment with the husbands.

261<sup>e</sup>. All things that a man examines intellectually appear to the Angels as if inscribed on the hands. T.661.

266. I looked around and saw two Angels standing not far from me and conversing. One wore a woollen robe that flashed with flaming crimson, and a resplendent white vest under it; the other wore similar garments of scarlet, with a mitre studded on the right side with carbuncles. (They are the Prince and the Chief Priest of their Society, and speak to him about the two kinds of the love of dominion.)

—<sup>c</sup>. Having said this, the two Angels went away, and were seen from afar carried in a fiery chariot like Elijah, and taken up into their Heaven. T.661.

267. I entered a certain grove (and was meditating on the love of the world) and at some distance from me I saw two Angels conversing together, and by turns looking at me. (They speak to him about phantasy, concupiscence, and intelligence.) T.662.

268. After this there came upon the two Angels, and also upon me, a longing to see those who are in the visionary concupiscence or phantasy of the possession of all wealth . . . T.662.

269<sup>5</sup>. But suddenly, when he saw the Angels with me, his face and voice got inflamed, and he became black . . . and sank down into Hell through the opening he had come up by. T.507.

270<sup>3</sup>. Having seen this, an Angel stood by me, and said, Do you understand what you have seen? . . .

327. After this, a voice was heard from a higher Heaven, saying to the chief teacher, Come up here. He went up, and on his return said that the Angels, like himself, had not before known the differences between the Spiritual and the Natural, because there had not before been given an opportunity of comparing them together by a man's being in both worlds at the same time. T.280.

352. None of either the former or the latter (kinds of polygamists) can be consociated with the Angels in the Christian Heavens. Gen. art. . . The Heavens would be so shaken that the Angels could not subsist . . . the Christian Angels would become natural, and thus adulterers; or if they remained spiritual, they would continually feel about them what is lascivious, which would intercept all the blessedness of their life.

353. I was once in the midst of Angels, and heard their discourse concerning intelligence and wisdom . . . T.663.

355<sup>2</sup>. One of them who knew something about Heaven, said, . . . as to what concerns the Angels themselves, they are of both sexes; there are youths and married men, and maidens and wives; maidens so lovely that there is not a resemblance of such beauty in the world, and wives still more lovely that appear like the true effigies of heavenly love, and their husbands like the effigies of heavenly wisdom; and all these are in the full bloom of youth; and what is more, they do not know what any love is except marriage love; and . . . the husbands have a perpetual faculty of enjoyment . . .

—<sup>3</sup>. But at that instant a certain Angel from Heaven unexpectedly stood in the midst of them, and said, Hear me, I pray you. I am an Angel of Heaven, and I have now lived a thousand years with my wife, in the same flower of my age as that in which you see me here. I have this from my marriage love with my wife; and I can asseverate that I have had and do have that perpetual faculty. Ex.

380<sup>2</sup>. While I was astounded at the multitude of such (as ascribe all things to nature) there stood an Angel at my side, and said . . . But I will take you to the Gymnasia . . . and he took me by the hand and led me there . . . T.35.

413. It is intelligence and wisdom that make an Angel; therefore so long as little children (after death) have not these, they are indeed with the Angels, but are not Angels . . . H.340.

415. See SATAN at this ref.

416. After this, the two Angels, seeing me near, said to the by-standers, We know that this man has written about God and nature, let us hear it.

444. After I had commenced the meditations about scortatory love, there suddenly stood two Angels by me, and said . . . We do not perceive the things about which you are now meditating. Pass these things over, because they are nothing. But I replied, This love . . . is not nothing, because it exists . . .

—<sup>3</sup>. On hearing this, I was glad at heart that I was permitted to speak with Angels of such innocence

that they were entirely ignorant what whoredom is . . . (He instructs them about evil and its origin.)

[M.] 453<sup>2</sup>. The **Angels** charged these things as evils of sin upon some, and upon some as not evils . . . 527. B. 113. T. 523<sup>2</sup>.

461. He prayed earnestly to God that he might be instructed ; and lo, an **Angel** appeared at his right hand, and lifted him up and said, You have supplicated to be instructed about Heaven and Hell ; inquire and learn what delight is, and you will know. And having said this, the **Angel** was taken up. T. 570.

477<sup>3</sup>. But a certain **Angel** looking down from Heaven, heard these things, and broke off the conversation, lest it should advance further to the profanation of marriages ; and said (to the novitiate) Come up hither, and I will show thee to the life what Heaven and Hell are . . .

521<sup>6</sup>. A certain **Angel** then suddenly stood by them, he was a Priest, and he opened the Hell in the western quarter . . .

532. (E. S. tells the **Angels** news from the earth concerning the revelations made by his means.)

533. The **Angels** greatly rejoiced on hearing these things, but perceived sadness in me . . . I told them that these arcana . . . are held of no account. At this the **Angels** marvelled, and besought the Lord to permit them to look down into the world. They looked down, and lo, there was mere darkness there. (A paper containing these arcana is let down, which grows dimmer as it descends until all its light is gone, and the learned men are seen to be utterly indifferent to it, while some of them tear it up and want to trample on it.) But they were kept off from that deed by the Lord, and the **Angels** were commanded to draw it back and take care of it. And as the **Angels** were made sad and thought how long this would last, it was said, 'Until a time and times and half a time.' T. 848.

534<sup>e</sup>. Then (the **Angels**) said to me, Write about (true marriage love), and follow the revelation, and afterwards the book written about it shall be let down by us from Heaven, and we shall see whether the things in it are received . . . T. 487.

B. 62<sup>e</sup>. (These doctrines make the **Angels** sick.)

I. 13<sup>4</sup>. All the **Angels** of Heaven turn the forehead towards the Lord as a Sun, and all the **Angels** of Hell turn the occiput towards Him ; and the latter receive the influx into the affections of their will, and make the understanding favour them ; but the former receive the influx into the affections of their understanding, and make the will favour them ; hence these are in wisdom, and the others in insanity . . .

19<sup>e</sup>. Then suddenly an **Angel** stood by them and said . . .

T. 1. Hence it is that the man of the Church who is in good of love from truths of faith, and in truths of faith from good of love, as to the interiors of his mind is an **Angel** of Heaven . . .

61. The **Angels** of Heaven can see whatever is going on in Hell . . . but the Spirits of Hell cannot see what is going on in Heaven . . . D. 4759.

66. When the inmost sight of (the **Angels**) is opened, they recognize their image in (the surrounding objects).

71. Feigning himself to be an **Angel** of Heaven . . . he said . . .

76. One day I was meditating about the creation of the universe, and this being perceived by the **Angels** above me on the right side, where there were some who had sometimes meditated and reasoned about the same things, one of them descended and gave me an invitation . . . I was conducted to the Prince. (They tell him the erroneous ideas they have had about the subject, and he instructs them.)

78. The next day an **Angel** came to me from another Society of Heaven (who shows him how animals and plants have been produced by God).

87<sup>2</sup>. An **Angel** who is in Divine Truths from the Lord, although as to his body he is as weak as an infant, is able to put to flight a troop of infernal Spirits who in appearance are like . . . giants, pursue them to Hell, and thrust them into caverns there ; and when they come out they dare not approach the **Angel**.

115<sup>e</sup>. For men in the world are so conjoined with **Angels** of Heaven and with Spirits of Hell as to make one in the interiors of their minds on both sides.

118. Without this redemption no man could have been saved, nor could the **Angels** have subsisted in a state of integrity. Gen.art. 579.

121. The Lord thus redeemed not men only, but also the **Angels**. Gen.art.

—<sup>3</sup>. Not only every man, but also every **Angel**, is withheld from evil and held in good by the Lord ; for no one, whether **Angel** or man, is in good from himself, but all good is from the Lord. When therefore the footstool of the **Angels**, which they had in the World of Spirits, was taken away . . . That the **Angels** are not pure before God is evident from the Prophecies . . .

134. That black cloud was divided in the middle, and **Angels** were seen to be let down from Heaven through the cleft, who dispelled the cloud on each side . . .

135<sup>3</sup>. Then by command of the Lord three **Angels** descended from Heaven, and associated with me, in order that from interior perception I might speak with those who were in the idea of three gods . . .

137<sup>4</sup>. There arose one of them, an old man, yet seen as a young one afterwards, for he was an **Angel** from Heaven . . .

159. I was once in company with the **Angels** in Heaven, and saw a great smoke at a distance below . . . The **Angels** then said to me, Let us pray to the Lord for leave to go down . . .

—<sup>6</sup>. Then from power given them the **Angels** closed up the exterior or lower things of their thoughts, from which they had spoken, and opened the interior or higher things . . .

—<sup>e</sup>. We went away, and the **Angels**, after accompanying me home, ascended into their Heaven.

160. I was once walking in company with **Angels** in the World of Spirits . . . the **Angels** were delighted with this discourse, and said . . .

186. I was once engaged in thinking what region of

the mind theological things reside in . . . an **Angel** then stood by me, and said . . .

209<sup>d</sup>. The **Angels** themselves, when they descend from Heaven to perform any office below, appear beset with little stars, especially around the head, which is a sign that Divine truths from the Word are in them.

238. The thoughts of a man who holds the Word to be holy, and reads it for the sake of the uses of life, are like one who holds a cabinet (that contains precious stones, pearls, and diadems arranged in order) and sends it to Heaven, and it is opened in its ascent, and the precious things in it come to the **Angels**, who are deeply delighted in beholding and examining them. This their delight is communicated to the man, and effects consociation, and also a communication of perceptions. For the sake of this consociation with the **Angels**, and at the same time conjunction with the Lord, the Holy Supper has been instituted . . .

300. The **Angels** are named according to their moral and spiritual life.

312. The savage feelings of their hearts are sometimes seen above them in the air like fights with the **Angels**, and the slaughter of the latter . . .

—<sup>2</sup>. Men in the world who want to destroy the Lord's Church . . . before the **Angels**, who do not look at their bodies, but at their spirits, appear in similar forms to these Devils.

350. That the truths of faith are multiplicable *ad infinitum* may be evident from the wisdom of the **Angels** of Heaven, which grows to eternity. The **Angels** also say that there is never any end of wisdom . . .

354<sup>3</sup>. A Spirit who in the company of others appeared simple, because he acknowledged the Lord alone as God of Heaven and earth, and who had established this faith by some truths from the Word, was taken up into Heaven among the wiser **Angels**, and I was told that he was equally as wise as they . . .

380<sup>3</sup>. With every man there is a consociate Spirit . . . He who inducts himself into good affections through truths from the Word and a life according to them, has an **Angel** from Heaven adjoined to him . . .

395<sup>2</sup>. The human mind is like a house of three stories . . . in the highest of which dwell **Angels** from Heaven . . . The man in whom these three loves are rightly subordinated, is able to ascend and descend at his pleasure; and when he ascends to the highest story, he is together with the **Angels** as an **Angel**; and when he descends thence into the middle one, he is there with men as a man-**Angel** . . .

412. The Lord, and from Him the **Angels**, when they look down into the earth, see a whole society no otherwise than as one man, and they see the form of that man from their qualities.

455. With the good the inward man (or spirit) is conjoined with the **Angels** in Heaven.

563<sup>e</sup>. What is easier than for a man-**Angel** to raise his eyes to Heaven, and for a man-Devil to cast down his eyes to Hell?

568<sup>2</sup>. After they had said this, **Angels** stood by and said . . .

569<sup>4</sup>. I once saw a certain Devil appearing afar as a leopard, who some days before had been seen among the **Angels** of the Ultimate Heaven, being skilled in the art of making himself an **Angel** of light . . . and not smelling any bad odour of his own life. The reason was that the **Angels** were not at hand. But as soon as ever they were he was seized with convulsions . . .

590<sup>2</sup>. They are among those who can feign themselves **Angels** of light, both among men in the world and after death with the **Angels** of Heaven.

593<sup>e</sup>. Hence it is that from one action of a man the **Angels** perceive the quality of his will, and from one speech the quality of his thought, whether infernal or heavenly; thence they know the whole man, they perceive the affection of his thought from the sound, and the love of his will from the gesture or the form of the action. They perceive these things however he may be imitating a Christian and moral citizen.

597. Through victory over the outward man he becomes spiritual and is then consociated by the Lord with the **Angels** of Heaven, who are all spiritual.

607. A regenerated man is in communion with the **Angels** of Heaven, a non-regenerated man with Spirits of Hell. Gen.art.

665. After this, there was heard a voice from Heaven from the **Angels** who were immediately above us, saying, Come up hither, and we will interrogate one of you who is still in the natural world as to the body as to what they know there about conscience . . . (They go down again and summon a crowd of Spirits whom the **Angels** arrange in four companies, who then deliver their sentiments on the subject of conscience.)

666. The **Angels** who were above us heard all things that were uttered by the four companies, and said . . . We will send down one of ourselves to instruct them, and at once there stood in the midst of them an **Angel** in a white garment, with a zone of light around his head in which were little stars. Addressing the four companies, he said . . .

677<sup>5</sup>. In the Heavens little children are introduced by baptism into the Christian Heaven, and **Angels** are there assigned to them, who take care of them; wherefore as soon as little children have been baptized, **Angels** are set over them, by whom they are kept in a state of receiving faith in the Lord; but as they grow up . . . the guardian **Angels** leave them, and they take to themselves such Spirits as make one with their life and faith.

685. Therefore when baptism is performed, read of in the Word, and mentioned, the **Angels** who are present do not understand baptism, but regeneration . . .

691<sup>2</sup>. The Lord Himself does not descend (into Heaven), but an **Angel** with a sphere of love from the Lord around him. See above, R.465.

—<sup>e</sup>. For this reason **Angels** were at that time sent to be the guardians of (the Jews).

767. Every **Angel** looks at the Lord before him however he turns his body and face; for the Lord is the Sun of the **Angelic** Heaven; this it is that appears before their eyes when they are in spiritual meditation.

778. Every man is his own love and his own intelli-

gence, and whatever proceeds from him derives its essence from these two essentials . . . of his life ; wherefore the **Angels** know a man, as he is essentially, from a short intercourse with him ; his love from the sound, and his intelligence from the discourse. Ex.

[T.] 779. From the first of that call I have not received anything appertaining to the doctrines of that Church from any **Angel** . . . R. Preface<sup>4</sup>.

797<sup>3</sup>. When the **Angels** who were above (Melancthon's) head perceived that he wrote nothing about charity, and when the **Angels** who were associated with him when he was out of the house heard what he said about it, they withdrew from him ; for **Angels** are associated with every new-comer at first.

798<sup>6</sup>. The **Angels** who were with me compressed his lips.

815<sup>2</sup>. They who teach from modern orthodoxy concerning faith appear to the **Angels** as if they wore a wreath of leaves of the Italian oak—*æsculus* ; but they who teach from the Word concerning charity and its works appear to the **Angels** as if adorned with a wreath woven out of the scented leaves of the bay.

Ad. 3/2046. There are in general three classes of **Angels** ; those of the third class [see] through the eyes of men, through which they see outward things, namely what is going on on earth, and thus what Aaron and his sons were doing . . . These representations are borne to the second class, who perceive them spiritually . . . these only the choirs of **Angels** of the second class apprehend in their own way. These spiritual and celestial things are then borne to the inmost class, that is, into the Third Heaven, and are perceived in a holy and super-celestial manner. Thus they come to God Messiah. 2047, Ex.

D. 156. On the three classes of **Angels**. The **Angels** of the first class, who are to be called Celestial, are ruled immediately by God Messiah through love, and have a sublime understanding of what is good and thence of what is true. The **Angels** of the second class, who are truly to be called Spiritual, are ruled by God Messiah mediately through the Celestial **Angels**. The **Angels** of the third class, who are to be called Affections or Goodnesses, are ruled through the Celestial **Angels**, and through the Spiritual ones as well, thus mediately by God Messiah, for they are not of such intelligence and wisdom as to be immediately actuated. The rest are called Spirits, who are of indefinite variety. The **Angels** ascend according to their perfection. Hence they are called higher and lower, or if they are introduced [into Heaven], interior, more interior and inmost. These are now signified by Jacob, Isaac, and Abraham ; also by Egypt, Assyria, and Israel (Is. xix. 25).

206. That the **Angels** do not know us. I long thought that the inmost and more interior **Angels** knew what I was doing and thinking . . . but . . . they said that they knew nothing whatever of what I was doing ; nor saw it, as the nearest Spirits did ; and yet that they are in constant reaction against the efforts and acts of evil Spirits, or their spheres, which they felt perfectly well ; but from what cause, or what man, they did not know. Thus it is God Messiah alone Who acts through His **Angels** . . . This now it is that is understood by these

words, 'Abraham knoweth us not.' To-day, by a certain kind of abstract thought, something ascended to the **Angels**, with which they were moved, and at which they wondered, and thus they spoke with me through others. Nor do the **Angels** want to know what is going on on earth, because they know that everything is perverted and vastated ; wherefore they long for the Kingdom of God Messiah to come, hoping that thus communication may be opened between them and men.

333. If it pleased God Messiah to resume His gift, and to restore an **Angel** to his former life, then would that Soul become just as he was before, when he went forth from the body . . . 788. 1321. 1331. 1332. 2584, Gen. art. 2755.

552. The **Angels** (of Jupiter) are distinct, and cannot be together with our Heavens, except their more interior and inmost **Angels** . . . But the more interior and inmost **Angels** constitute one Heaven throughout the universe.

668. But yet the states of Souls and **Angels** are changed and perfected, thus are transposed into better seats of the same member or province, yea, into other provinces also that are nobler ; for there is constant purification, or so to speak, new creation ; nor can any **Angel** come to perfection itself through eternity.

883. That the **Angels** can become better to eternity, but never perfect.

955. That the **Angels** accurately know natural truths so that hardly one is wanting. 1625<sup>9</sup>. 2394.

1054. Why some are permitted to enter into Heaven who are not **Angels**.

— It is permitted not infrequently that evil Spirits insinuate themselves, through cunning, into Heaven ; that is, into the company of **Angels**, for thus they are in Heaven . . . Sometimes, when certain states of the **Angels** of the interior Heaven prevail, they are admitted through imitations of what is good, thus by putting on the appearance that they are **Angels**, for the **Angels** freely admit them. . . The reason is, that the **Angels** are thus tried and proved, whether they are such as heavenly beings ought to be, for there is always something feulent adhering, which is successively and through time to be exterminated. Thus are the **Angels** led astray, and their defects made known. Evil Spirits are like leaven, which stirs what is evil into commotion, and if they then suffer themselves to be led astray, they are for a time banished from Heaven, and undergo a species of suitable vastation, and are afterwards introduced. 1183. 1218. 2158.

1315. That **Angels** sometimes speak (through Spirits) with those in the deepest Hell.

1375. (**Angels** directing punishment there.) 1494. 3299.

1656. A Spirit is sent to prepare the way for the coming of **Angels** to a man . . .

1796. Those who are **Angels** do not reflect so much upon these things, that they are clothed in garments, as Spirits, Souls recently [deceased] . . . (Their garments described.) 1797.

1966. Evil Spirits are tortured when **Angels** look at them. 2395. 2519. 3640.

1998. The **Angels** also were made glad (by music that I heard) but only when I paid less attention to it, so that I did not mingle with it the gladness of the **Spirits** that was communicated to me, but when I as it were heard nothing. So also in other things; the **Angels** paid greater attention when I paid less. The reason was that bodily things were then present, and the almost bodily thoughts of the **Spirits**.

2010. The **Angels** of the interior Heaven can think more rapidly and distinctly in one moment than a man can in many hours.

2157. The **Angels** cannot be in either the interior, the more interior, or the inmost Heaven without being at the same time in the natural mind which belongs to the **Angels** of the interior Heaven. The natural mind cannot be put off, for so there would be wanting that which completes order, and they would no longer be **Angels** . . .

2188. That the **Angels** have no memory of past things and no foresight of the future. 2271.

2210. **Angels** can only speak with a man through intermediate **Spirits** . . . 2285.

2823. On the fall of **Angels** from Heaven. 2831.

2996. That **Angels** can know the quality of man.

— **Angels** can know from the Lord whatever has been in man from earliest infancy, and whatever he has thought.

3043. Only those are called **Angels** who are in Heaven.

3079. That the horrid faces as well as the beautiful ones in the World of **Spirits** arise from the inspection of the **Angels**.

3323. Hence it follows that the ideas even of the Celestial **Angels** are nothing but respirations.

3356. That the thoughts and speech of **Angels** and **Angelic** **Spirits** fall into parables.

3398. The **Angels** have as it were the head in Heaven and the feet in the Heaven of interior **Angelic** **Spirits** . . .

3443. Employments of the **Angels** enumerated. 3617.

3525. Guardian **Angels** . . .

3546. One **Angel** can by his sphere drive away the whole World of **Spirits** . . .

3629. How greatly the wisdom of the **Angels** surpasses that of the lower **Spirits**, represented.

3846. The **Angels** who are at the head are ruled by the Lord immediately, and have no communication with the evil **Spirits** who are above the head, but rule their subjects only . . .

3973. The **Angels** do not know what space is, for those who are at the end of the universe are present in a moment; they have no idea of past and future things, but both are in their present . . .

4061. The **Angels** are not consociated in their places, but most of them are in their functions and uses, and wherever they are they appear consociated . . .

4131. **Spirits** and **Angels** can never of themselves find out anything that is true, or do anything that is good.

4132. The state of **Spirits** and **Angels** relatively to that of the Lord is in general a state of sleep.

4223. The **Angels** care for nothing with man but ends;

when the end is for the sake of self and the world they oppose it and turn it into an end of good, in which case they are greatly delighted; so far as there is an end of good they are present, but so far as there is an end of evil they are far away; but still they prevent the man from precipitating himself into the greatest evils by means of outward bonds which they excite . . . 4256. 4267.

4244. The delights with man that are innocent are the ultimates in which the delights of the **Angels** are terminated . . .

4250. How it was with the **Angels** seen in the Jewish Church.

4256. On the speech and thought of **Angels**. They regard nothing but ends, thus uses. They abhor those who have evil ends . . .

4267. The speech and thought of the **Angels** are of nothing but ends, thus of uses. Hence it is that their thought and speech are so remote from the perception of man, which is that of particulars.

4390. The **Angels** perceive man's ends and their progression, which the man himself does not perceive . . .

4427. (The magnificence, wealth, and power of the **Angels** described. Yet how humble and unselfish they are.) 4506.

4482. The **Angels** still retain all their outward things. (The necessity of this.)

4593. Those are **Angels** who so receive the Lord that they are delighted with the happiness of all; but those who will only their own happiness cannot be in Heaven . . .

4620. (The influx of the **Angels** into man, explained.)

4622. If a man has no truths from good the **Angels** cannot flow in, except through **Spirits** into his outward things . . .

4632. (The Government of the Hells by the **Angels** described.)

4645. When the affection of truth and the will of good are delightful to a man then the **Angels** flow in . . .

4686. (How a man appears to the **Angels**. He is not seen at all by **Spirits**.)

4708. He could almost deceive the interior **Angels** . . .

4740. (A Genius who cast down two **Angels**.)

5101. **Angels** are invisible to **Spirits**. From experience.

5187. All the wisdom of the **Angels** is given by means of the Word, and is communicated to them when the Word is being read by man; but still it is given through the **Angels** of the Most Ancient and Ancient Churches; therefore these **Angels** are scattered through the Heavens . . . 5607.

5188. Those **Angels** who had not been in wisdom here are in wisdom there only when other **Angels** are present who had been in wisdom here . . . 5189. 5194.

5190. The **Angels** act as one with man, the Celestial being in the first degree and man in the ultimate . . .

5191. The more perfect the **Angels** are, the more perfectly do they think . . .

5528. Although the **Angels** always turn their faces to the east, they can see what is in the other quarters, but within themselves . . .

[D.] 5608. Man's natural thought is the plane in which cease all things of **Angelic** wisdom ; into this plane fall all things that the **Angels** think ; hence such as is the plane such is their wisdom.

5610. The **Angels** are sometimes in much wisdom, sometimes in less, according to the direction of their thoughts ; but these are not turned to themselves, but to men . . . and when to those things that are in my thought from the Heavenly Doctrine they are then in a clearer wisdom than at any other time.

5617. Many men may serve as a plane for one **Angel** . . .

5943. There are four kinds of speech, as there are four kinds of **Angels**. Enum.

6011. (On the joy the **Angels** have when children learn truths and afterwards live them as they grow up.)

D. Min. 4720. On the changes of state of the **Angels**.

E. 8. The reason why by '**Angel**' is meant from Heaven is that what an **Angel** speaks continually flows in, not into his memory, but immediately into his understanding and words . . . Hence it is that every thing said by **Angels** to the Prophets was Divine . . .

92. (Why it is said 'Write to the **Angel** of the Church,' and not 'Write to the Church.') 130.

130. '**Angel**'=one who is recipient of Divine Truth, and in the highest sense, the Divine Truth itself proceeding from the Lord. Ex. and III.

—<sup>9</sup>. Since Divine Truth proceeding from the Lord makes an **Angel**, an '**Angel**' in the highest sense=the Lord. III.

—<sup>9</sup>. 'Behold, I will send an **Angel** before thee'=the Word which is Divine Truth.

140<sup>4</sup>. The **Angel** who appeared to Balaam with a drawn sword=the Divine Truth enlightening, and fighting against falsity.

185. The **Angels** that are with a man do not see his works, but only the intentions of his mind, and thence conclude what is the quality of his state.

235<sup>3</sup>. I have heard the **Angels** say that when it is given them to look into the Church, and to see those who believe themselves to be intelligent from doctrine, they see mere thick darkness, and those persons as it were deep under the waves.

278<sup>8</sup>. 'Lions roaring after their prey . . .'=the states of the **Angels** of Heaven when they are not in an intense state of love and wisdom, and when they return into it.

302. 'A mighty **Angel**'=Heaven. Ex.

307. An '**Angel**' does not mean one **Angel**, but a whole Society.

335<sup>5</sup>. '**Angels** of peace'=the goods of doctrine.

401<sup>4</sup>. '**Angels**'=something Divine from the Lord, for the Divine that appears from them is not theirs, but the Lord's with them ; in like manner the Divine truth they speak they do not speak from themselves, but from the Lord . . .

—<sup>23</sup>. 'Praise Him all His **Angels**'=those who are in Divine truths from the good of love . . .

412<sup>6</sup>. 'Their **Angels** always see the face of My Father.' It is said that their **Angels** see, because there are Spirits

and **Angels** with every man, and such Spirits and **Angels** as the man is ; with infant children there are **Angels** from the inmost Heaven. These see the Lord as a Sun, for they are in love to Him, and in innocence. In the proximate sense this is meant by the **Angels** seeing the face of His Father . . .

—<sup>7</sup>. 'The **Angel** of His faces delivered them. . .' Here the Lord is treated of, Who is called the '**Angel** of the faces of Jehovah' from the Divine Truth that is from His Divine Love, for by '**Angel**' is signified Divine Truth ; whence the **Angels** are called 'gods.'

— The Lord was Divine Truth as to His Human, and hence is called an '**Angel**.'

417. 'The four **Angels** standing upon the four corners of the earth'=the Divine from the Lord proceeding into the universal Spiritual World. Ex.

419<sup>11</sup>. '**Angels**'=those who are in the Spiritual Kingdom . . . 'Ministers,' those who are in the Celestial Kingdom . . .

422. 'I saw an **Angel** ascending from the rising of the sun'=Divine Love going forth from the Lord. An '**Angel**'=something Divine proceeding from the Lord ; for in the proximate sense by an '**Angel**' is understood a whole **Angelic** Society ; but in the general sense, by an '**Angel**' is signified everyone who receives Divine Truth in doctrine and life ; but in the highest sense, by an '**Angel**' is signified something Divine that proceeds from the Lord, specifically Divine Truth.

472. The **Angels** . . . never inquire who and whence is anyone, but what is his quality . . .

490. 'Another **Angel** came and stood at the altar'=the conjunction of Heaven with the Lord through celestial good ; an **Angel**, when presented representatively=either a Society of Heaven, or many Societies together, or the universal Heaven as to that principle of Heaven and the Church that is being treated of. This **Angel** who stood at the altar=the inmost Heaven, because the 'altar'=the good of love to the Lord.

529. 'An **Angel** flying in the midst of Heaven'=the Lord enlightening all in the Heavens concerning the state of the Church at its end. An '**Angel**,' here,=the Lord as to the manifestation of what the Church would be at the last times as to the reception of Divine Truth.

562. 'The **Angel** of the bottomless pit'=Hell where the falsities of evil are. As by an '**Angel**' are understood whole **Angelic** Societies who are in similar good, so by an '**Angel**' in the opposite sense are signified infernal Societies that are in similar evil.

569. '**Angels** at the river Euphrates'=reasonings from the fallacies of the sensual man . . .

573<sup>5</sup>. The **Angels** when gathered together are called 'armies' because they=Divine truths and goods, since they are recipients of them from the Lord.

606. 'The **Angel** whom I saw standing upon the sea and upon the earth'=the Lord, to whom all things of Heaven and the Church are subject ; also the Lord as to the Word. 628.

650<sup>e</sup>. The '**Angels**' who came and ministered to the Lord=the Divine Truths by means of which He of His own power conquered the Hells.



653<sup>11</sup>. That the Sodomites desired to do violence to the **Angels**—that it was to Divine Good and Divine Truth [that they wanted to do violence], for these are signified by the '**Angels**.'

687<sup>18</sup>. 'The **Angel** at the head'= Divine Truth in first principles, and 'the **Angel** at the feet'= Divine Truth in ultimates, both proceeding from the Lord.

742. 'The **Angels** of the dragon'= falsities from evil. 740<sup>12</sup>.

822<sup>2</sup>. (A man's sphere is sometimes visible to the **Angels**. Des.)

888. 'The holy **Angels**'= Divine Truths from the Lord.

915. 'An **Angel** went out'= manifestation by the Lord.

928. '**Angels**'= Divine Truths from the Lord.

949. 'Seven **Angels** having the seven plagues'= the manifestation of all the evils and falsities that have devastated the Church. 957.

971. 'The **Angel** of the waters'= the Lord's Spiritual Kingdom.

978. 'The **Angel** from the altar'= the Lord's Celestial Kingdom.

1085<sup>2</sup>. Thus the wisdom of the **Angels** subsists upon the science, intelligence, and wisdom of men from the sense of the letter of the Word . . .

1145<sup>10</sup>. (On man-**Angels** and man-Devils.)

1147<sup>2</sup>. Some **Angels** of the lowest Heaven . . . when led through infernal Societies, thought exactly as the Devils there . . .

**D. Wis.** (Post.) viii. There neither is nor could be any **Angel** or Spirit who had not been born a man in the world. Gen.art.

—<sup>2</sup>. That there is an **Angelic** mind in man . . .

—-. (Such then become as wise as the **Angels**, although they had not been so here. Ex.)

—<sup>6</sup>. That the **Angelic** mind cannot be procreated and be by procreations multiplied, except in a man . . .

—-. The **Angels** would be dissipated like other substances there unless they had been born on earth. Ex.)

**C. 6.** Man appears in his own image before the **Angels**, yet, out of himself . . .

5 **M. 6.** (The reception of novitiate Spirits by the **Angels**, and what they say to each other.) 8.

16. The understanding and wisdom of **Angels** and Spirits are from the light of the spiritual Sun, and their will and love are from its heat . . .

**De Conj. 4.** From the sphere of love of two married partners the **Angels** plainly perceive whether there is anything lascivious in it . . . and so far as there is they remove themselves. The reason why they do so is that the lasciviousness of adultery communicates with the Hells, and the chasteness of marriage with Heaven.

42. On marriage love with the **Angels**. See MARRIED PARTNER at this ref.

43<sup>o</sup>. When an **Angel** in Heaven merely thinks of more wives than one, the Heavenly and **Angelic** perish, and also his joy and wisdom, and he falls from Heaven.

53. All the marriages of the **Angels** are provided by the Lord . . .

**Coro. 14.** When the **Angels** look down towards the earth, they see nothing of it, but only the Church in men.

19<sup>o</sup>. The **Angels** lament bitterly when the Church on earth is desolated by falsities and consummated by evils, and then liken the state of their life to sleepiness; for Heaven is then to them like a seat withdrawn, or like the body deprived of its feet; but when the Church on earth has been restored by the Lord, they liken the state of their life to one of wakefulness.

49. It was the Lord our Saviour that appeared (to Abraham) in His Divine Trinity, which the three **Angels** represented.

**Docu. 302. A<sup>o</sup>.** The **Angels** then kissed me for what I had told them . . .

**Angel of Jehovah.** *Angelus Jehovahae.*

**Angel of God.** *Angelus Dei.*

**A. 1924.** 'The **Angel of Jehovah** found her'= interior thought from the Lord's Inward [man], or the thought of the interior man with the Lord. 1925. 1926. 1935. 1938. 1943.

1925. Wherever the '**Angel of Jehovah**' is mentioned in the Word in a good sense, he represents and signifies something essential with the Lord and from the Lord. What he represents and signifies may be known from the connection. They were **Angels** who were sent to men, and also spoke through the Prophets; but what they spoke was not from the **Angels**, but through the **Angels**. For their state then was that they did not know but that they were Jehovah, that is the Lord; but presently, as soon as they had spoken, they returned into their former state, and spoke as from themselves. This was the case with the **Angels** who spoke the Word of the Lord . . . This is the reason that the **Angels** were sometimes called '**Jehovah**'; as is manifestly evident from the **Angel** who appeared to Moses in the bush . . . 'There appeared the **Angel of Jehovah** to Moses in a flame of fire from the midst of a bush; Jehovah saw that he turned aside to see, and God cried to him out of the midst of the bush. God said to Moses, I am who I am; and God said to Moses further, Thus shalt thou say to the Sons of Israel, Jehovah God of your fathers hath sent me unto you.'

—<sup>3</sup>. In order that what is said may come to men by words of articulate sound, and in ultimate nature, the Lord uses the ministry of **Angels**, infilling them with the Divine, and laying to sleep what is their own, so that they do not know but that they are Jehovah Himself. Ill.

—<sup>4</sup>. As the Lord speaks through **Angels** when He speaks with man, hence it is that the Lord is also called an '**Angel**' in the Word throughout, and then by an '**Angel**' there is signified something essential with the Lord and from the Lord . . . wherefore the **Angel** is also called Jehovah and God in this chapter. 2821.

2332. Formerly, when they saw the **Angel of Jehovah** they believed that they were about to die. Ill. and Ex.

2692. 'The **Angel of God** cried to Hagar out of heaven'= consolation. . . The '**Angel of God**'= the Lord.

2821. 'The **Angel of Jehovah** cried to him (Abraham) out of heaven'= consolation from the Divine Itself. 2841.

[A.] 2833. See ABRAHAM at this ref.

3088. The person who is sent puts on the person of him who sends him, as we read of **Angels** in the Word, that they are first called '**Angels**,' and then '**Jehovah**.'

4235. 'There ran to meet him (Jacob) an **Angel of God**'=illustration by good. The '**Angels of God**'=something of the Lord, here, the Divine that is in the Lord. . . 'The **Angel of God** running to meet him,' in the proximate sense=the influx of the Divine into the Natural, thence illustration . . .

6831. 'The **Angel of Jehovah** appeared unto him (Moses at the bush)'=the Lord as to the Divine Human. . . . The reason why 'the **Angel of Jehovah**'=the Lord's Divine Human, is that before the Lord's Advent, when Jehovah passed through Heaven, He appeared in a human form as an **Angel**; for the whole Angelic Heaven has relation to one man . . . wherefore when the Divine Itself passed through it, it appeared in a human form as an **Angel** before those to whom He was speaking. This was the Divine Human of Jehovah before the Lord's Advent . . . 9303. 10579<sup>d</sup>.

8192. 'The **Angel of God** advanced'=arrangement in order by Divine Truth. Ex.

9315. 'When My **Angel** went before thee'=life according to the Lord's precepts. . . The Lord is here 'the **Angel of Jehovah**' . . . 'The **Angel of Jehovah**'=the Lord as to the Divine Human. The reason why the Lord as to the Divine Human is understood by '**Angel**,' is that many **Angels** who appeared before the Lord's Advent into the world were Jehovah Himself in a human form, or in the form of an **Angel**, as is manifestly evident from the fact that they called the **Angels** who appeared '**Jehovah**.' Ill. Jehovah Himself in a Human form, or what is the same, in the form of an **Angel**, was the Lord. His Divine Human at that time appeared as an **Angel**. (Proved from the Word.)

10508. See ANGEL at this ref.

P. 96<sup>e</sup>. The Lord sometimes infills an **Angel** with His Divine, so that the **Angel** does not know but that he is the Lord; so infilled were the **Angels** seen by Abraham, Hagar, and Gideon, who thence called themselves '**Jehovah**.' So also can one Spirit be infilled by another, even to his not knowing but that he is the other. This I have often seen.

R. 938. The Lord sometimes presents Himself to view outside His Sun, but He then veils Himself over and presents Himself to their sight, which is done through an **Angel**, and also was done in the world before Abraham, etc. Wherefore those **Angels** were called '**Angels**' and also '**Jehovah**,' for there was in them the presence of Jehovah from afar.

T. 135<sup>d</sup>. We do indeed read that Moses saw Jehovah face to face, and spoke with Him mouth to mouth, but this was done through an **Angel**, in like manner with Abraham, etc.

### Angelic Spirit. *Spiritus Angelicus.*

A. 41. Every word, idea, and smallest atom of thought of an **Angelic Spirit** is alive; in the smallest particular of it there is affection proceeding from the Lord, Who is life itself.

167. Whatever is represented visibly (in the World of Spirits) is perceived in the Second Heaven, by **Angelic Spirits**, as to the more minute things that are in the things represented. Those which [are represented] with **Angelic Spirits** [are perceived] in the Third Heaven by the **Angels** copiously, and full of inexpressible angelic ideas.

201. The **Angels** and **Angelic Spirits** who are called celestial are of a similar nature and character to the regenerate most ancients before the Flood; but the **Angels** and **Angelic Spirits** who are called spiritual are of a similar character to the regenerate who were after the Flood . . .

394<sup>e</sup>. Those are called 'eunuchs' who are in the heavenly marriage; 'those born from the womb,' who are like the Celestial **Angels**; 'those made by men,' who are like the Spiritual **Angels**; 'those who made themselves,' who are like **Angelic Spirits**, who [act] not so much from charity, as from obedience.

459. There are three Heavens . . . the Second is where **Angelic Spirits** are . . . who are distinguished into celestial and spiritual . . . 1525. 1642. 1752<sup>e</sup>.

538. Some were walking in Heaven . . . When they came to the first court, or into the lower sphere of **Angelic Spirits**, they were so smitten that they cast themselves headlong backwards.

546. Some upright Spirits were admitted into the same Society, who, the moment they entered, became much more intelligent, and spoke like **Angelic Spirits**.

552. I once saw some **Angelic Spirits** most carefully forming a candelabrum with its lamps and flowers most richly ornamented in honour of the Lord . . . D.2646.

641. When **Angelic Spirits** flow in, they do so softly, like a very gentle breath of air.

911<sup>e</sup>. In the Heavens, which are three, and all together relate to one man, Spirits constitute the outward man, **Angelic Spirits** the interior man, **Angels** the inward man.

978<sup>e</sup>. The Rational (in man) corresponds to the Heaven of **Angelic Spirits** . . .

994<sup>e</sup>. Still more interior (affections) with their pleasantnesses (manifest themselves) in the Heaven of **Angelic Spirits** . . .

996<sup>e</sup>. In like manner the delight of these Spirits becomes vile when they are elevated . . . into the Heaven of **Angelic Spirits**; and in like manner the delight that **Angelic Spirits** have had in their own Heaven becomes vile when they are elevated . . . into the Angelic Third Heaven.

1480<sup>e</sup>. From this (spiritual) food there exists a food which also is celestial and spiritual, but is a lower angelic [kind of food], from which **Angelic Spirits** live . . .

1629. The dwellings of good Spirits, and of **Angelic Spirits**, described.

1642. But the speech of **Angelic Spirits** is still more universal and perfect . . . 1876<sup>e</sup>.

1752. See ANGEL at these refs. 8588<sup>e</sup>. M.43.

1769<sup>e</sup>. He was carried up to the **Angelic Spirits** who are in front a little to the right at the first boundary of (their) Heaven . . . 3474.

1770. Twice afterwards I saw others carried up into the Second Heaven among **Angelic Spirits** . . . 3474<sup>4</sup>.

1799<sup>2</sup>. **Angelic Spirits**, who are in the Second Heaven, are more interior . . .

1803<sup>2</sup>. No one can be borne from the First . . . into the Second . . . Heaven until he has been instructed . . . but when instructed he can . . . come among **Angelic Spirits** . . .

1931. **Angelic Spirits** (perceive) the still more interior things of (man's) thoughts . . .

1972. The things I have seen in the World of Spirits I have seen in clear light, but more obscurely those in the Heaven of **Angelic Spirits** . . .

1976. There are three kinds of dreams . . . The second kind (come) through **Angelic Spirits**, especially those who are in front above to the right, where there are paradisaical things. 1977. 1980.

2303. The **Angelic Spirits** who were in front above spoke with me by angelic speech, not distinguished into words, saying that their state is one of the tranquillity of peace, and that there were little children with them, from whose company they perceived bliss. These **Spirits** were of the female sex.

3693<sup>7</sup>. When good and **Angelic Spirits** fall into a state of self-love and thence into a state of falsity, they are remitted a little into their natural or lower state, and are there imbued with knowledges of good and truth as to that thing. Sig.

5313<sup>13</sup>. The **Angelic Spirits**, to whom there is given perception by the Lord, know what these things signify . . .

7805. When these (instructor) **Spirits** are present, there are also present **Angelic Spirits**, who are also from that Earth (Jupiter), who sit at the head, and as it were infill it in a special manner; their presence there is perceived as a gentle breathing . . .

9457<sup>2</sup>. In the Ultimate Heaven are represented those things that are thought of in the Middle and Inmost Heavens . . . these appear before the eyes of **Angelic Spirits** there . . .

9543. Very many things that are in the Lord's Celestial Kingdom . . . hardly (fall) into an idea of thought of the **Angelic Spirits** who are in the Ultimate Heaven.

9577. The **Angelic Spirits** who are in the Ultimate or First Heaven constantly see forms of such things as there are in the world, as paradises, palaces, etc.

9741. They who are in the Ultimate Heaven, which is called 'the court,' are called **Angelic Spirits** . . .

10785. When the **Angelic Spirits** who were from that (sixth) Earth came into view . . .

H. 517. Thus are **Angelic Spirits** instructed, and prepared for Heaven.

W. 140. He who is being prepared for Heaven is called an **Angelic Spirit**. . . An **Angelic Spirit** is meanwhile conjoined with Heaven.

R. 566<sup>6</sup>. The **Angelic Spirits** who were present wondered . . .

875<sup>4</sup>. Then one of the **Angelic Spirits** looked back at

me. Those are called **Angelic Spirits** who are being prepared in the World of Spirits for Heaven, and afterwards become Angels. That **Spirit** came to me, and said . . . —<sup>16</sup>. T. 387.

M. 44<sup>2</sup>. (Three novitiates instructed by two **Angelic Spirits**.)

T. 335<sup>2</sup>. Suddenly an **Angelic Spirit** stood there in the midst of them, and speaking in a loud voice, said . . .

D. 3523. (Two **Angelic Spirits** at the head of every man, by whom the Lord guards him; they regulate the evil **Spirits** who come to him; without reflection they suppose they are the man, but the inward man, acting in the interior things of his thoughts . . .)

3538. (How **Angelic Spirits** regard whatever comes to pass.)

3552<sup>3</sup>. (The indefatigable efforts of good and **Angelic Spirits** to insinuate life into the **Spirits** who come there from the common people . . .) 3556.

3640<sup>5</sup>. **Angelic Spirits**, being in the Grand Man, think and perceive from within when Heaven has been open to them, and therefore their ideas are most beautiful representations . . .

4166. As man is to **Spirits**, so are **Spirits** to **Angelic Spirits**, and **Angelic Spirits** to Angels.

4208. The speech of **Angelic Spirits** was perceived, but not heard or understood . . . 4210.

4242. On **Angelic Spirits**. They are most distinct in Societies, midway between Angels and good **Spirits**; Angels flow into them and they flow into good **Spirits**; when in their Society or among themselves they know nothing about men, yet they flow into men . . .

4243. There are Societies who live in a friendly way together, so that they may be called Societies of friendship; other **Angelic Spirits** they do not love so much . . . when they came above me, as soon as I was reading about what is written in Genesis, they took away from me all delight and life thence . . . When I perceived this . . . it was granted to speak with those **Angelic Spirits** . . . who told me . . . that they did not know that I was there . . . but that as soon as they perceive anything delightful they snatch it, and rejoice together. They excused themselves, being good, but I was informed that they were Societies of friendship that were sincere enough among themselves, but did not love others more than themselves, as the Angels do. 4244.

4249. But the case is otherwise with **Angelic Spirits** who love others better than themselves; for it is only self-love, of the existence of which in themselves they are not aware, that produces such an effect. See 4270.

### Angelo. *Angelo.*

R. 752. The Castle of Angelo, mentioned.

### Anger. *Ira.*

### Angry, To be. *Irasci.*

See ANGRY—*succensere*, and also under ZEAL.

A. 245. The Lord is never **angry** with anyone. . . The reason why it is said in the Word that Jehovah God is **angry**, punishes, etc., is in order that they may believe that the Lord rules and disposes all things . . .

and after they have received this most general idea, that they may afterwards learn how He rules and disposes . . . 592.

[A.] 327. That their state was changed into evil . . . is described by 'anger being kindled.' (Gen. iv. 5.)

355. 'Anger'=that charity has departed. 359.

357. Anger is a general affection resulting from all that goes contrary to man's own proper love and its cupidities. This is manifestly perceived in the world of evil Spirits, for there is a general anger against the Lord, because they are in no charity, but in hatreds. Whatever does not favour our own proper love and the love of the world excites contrariety, which is manifested by anger. Anger, wrath, and fury are many times predicated of Jehovah in the Word; but they are of man, and are attributed to Jehovah because it so appears. Ill. Hence it is evident that 'anger'=evils, or what is the same, departure from charity.

1010. 'Whosoever is angry with his brother rashly' . . . 'To be angry,' here, =to depart from charity . . . thus it is hated.

1093. It is as far from the Lord to . . . be angry with anyone as heaven is from earth. Who can believe that the Lord . . . who is infinitely above all infirmities, is angry with such miserable dust, that is, with men, who hardly know what they are doing, and are not able to do anything of themselves except what is evil; wherefore with the Lord there is no such thing as being angry, but there is being merciful.

1408<sup>3</sup>. Many things are said in the Word according to appearances, yea, according to the fallacies of the senses, as that the Lord is angry, punishes, curses, kills, and many such things, when yet in the inward sense there are the contrary, namely that the Lord is never angry and punishes, still less curses and kills. Nevertheless it does no harm to those who from simplicity of heart believe the Word as they apprehend it in the letter, while they live in charity . . . 1798<sup>4</sup>.

1580. It is known to those who have been in temptations and combats, that they perceive in themselves what is discordant, but so long as the combat lasts they are not able to get away from it, but still they desire to do so, sometimes to the extent of being angry with what is evil, and wanting to expel it. Sig.

1874. Many things are said in the Word according to appearances and according to the fallacies of the senses, as that Jehovah is in anger, wrath, and fury against the wicked, etc., but they are said in order that persuasions and cupidities should not be broken, but bent; for to speak otherwise than as man apprehends . . . would be to sow seed in the waters. . . Yet these things are able to serve as general vessels containing spiritual and celestial things, for there can be insinuated into them that all things are from the Lord; then that the Lord permits, but that all evil is from diabolical Spirits; afterwards that the Lord provides and disposes that evils be turned into goods, and at last that there is nothing but what is good from the Lord. So perishes the sense of the letter as it ascends, and it becomes spiritual, then celestial, and at last Divine.

2351. 'They cried to Lot, and said unto him'=falsity

from evil being angry against good. . . From the affection of anger in these words it is evident that this is the signification. . . It is this kind of falsity especially that is angry against good. . . The cause of anger is everything that endeavours to destroy the delight of any love. It is called 'anger' when evil assaults good, but 'zeal' when good rebukes evil.

2369. 'And they said'=an answer from anger.

2370. 'Come on'=threats of anger.

2553. If doctrinal things were set forth otherwise, they would not be received at all . . . as may be sufficiently evident from various things in the Word. For this reason purely Divine things are there set forth naturally, yea, sensually, as that Jehovah has ears, eyes, a face, affections such as man has, anger, and many other things.

3131<sup>3</sup>. It is a Divine truth that the Lord is never angry, never punishes anyone, still less does evil to anyone. . . In infancy this truth stands thus; that the Lord is angry when anyone sins, and that the Lord therefore punishes, yea, with some, that evil is from the Lord. As, however, man progresses from infancy, and grows up and matures in judgment, he puts off that which was a truth from the appearance to him . . . and by little and little puts on the truth itself, namely that the Lord is never angry, nor does He punish, still less does He do evil. Thus through the former truth he is initiated into the latter . . .

3413. On the approach of the light of truth from the Lord, they who are in doctrine alone, and not in life, are utterly darkened and stupified, yea, become so affected as to be angry, and busy themselves in every way to dissipate truths.

3425<sup>4</sup>. Very many things in the Word . . . in the literal sense appear opposite to those that are in the inward sense, when yet they are never opposite, but altogether correspond; as for example . . . that Jehovah or the Lord is angry, wrathful, devastates, casts into Hell; when yet He never is angry, still less does He cast anyone into Hell. . . These appear opposite, because man is in what is opposite. . . The Lord appears as a Sun to the Angels . . . and thus as heat like that of spring, and light like that of the dawn; but to the Infernals He appears as something that is utterly opaque, and thus as cold like that of winter, and as darkness like that of night; and thus He appears to the Angels in love and charity, but to the Infernals in hatred and hostility. And so to the latter He appears according to the sense of the letter, that He is angry, wrathful, devastates, casts into Hell; but to the former according to the inward sense, that He never is angry, and wrathful, still less that He devastates and casts into Hell. When therefore things that are contrary to the Divine are treated of in the Word, they cannot be presented otherwise than according to the appearance . . . T.135<sup>6</sup>.

3605<sup>4</sup>. Since the mercy of the Lord inflowing among the Jewish and Israelitish people was turned into such hatred . . . they therefore could not but believe that Jehovah also felt hatred, was angry, wrathful, furious; wherefore it has been so spoken in the Word according

to the appearance; for such as a man is, so does the Lord appear to him.

3614. 'Until thy brother's wrath depart'=until the state changes; and 'until thy brother's anger depart from thee'=what is successive of the state with natural good. . . 'Wrath' and 'anger'=states that are opposed.

— 'Wrath' is predicated of truth, here, of the truth of good that is represented by Esau; but 'anger' is predicated of that very good itself.

—<sup>2</sup> 'Wrath' and 'anger' are often mentioned in the Word, but in the inward sense they do not signify wrath and anger, but that which is opposed, and this because whatever is opposed to any affection produces wrath or anger, so that in the inward sense they are only resistances. 'Wrath' is said of that which is opposed to truth, and 'anger,' of that which is opposed to good. But in the opposite sense 'wrath' is that which is opposed to falsity or to its affection, that is, to principles of falsity; and 'anger,' that which is opposed to evil, that is, to the love of self and of the world; and in this sense 'wrath' is properly wrath, and 'anger' is anger. But when they are predicated of what is good and true, 'wrath' and 'anger' are zeal that appears like wrath and anger in the outward form, and is therefore so called in the sense of the letter.

—<sup>3</sup> That 'wrath' and 'anger' in the inward sense are only resistances. Ill.

—<sup>5</sup> 'Anger' is predicated of the punishment of what is evil; 'wrath,' of the punishment of what is false; and 'burning heat=*feror*'—of both. (Jer.xxi.5.) 'Anger' and 'wrath,' being resistance, are also punishment, for the things that make resistance come into collision, and then evil and falsity are punished. . .

3839<sup>3</sup>. The man who does not know what affection of charity is . . . can have no other idea than of such indignation as a man feels when evil happens to him, which is the indignation of anger, but there is no such indignation with the Angels, but an indignation quite different, which is not of anger, but of zeal. . .

3909. 'Jacob kindled with anger against Rachel'=indignation on the part of natural good. . . The reason why 'to be kindled with anger' is to be indignant, in the inward sense, is that every natural affection becomes milder when it ascends towards interior things . . . and is at last changed into a heavenly affection.

— Spiritual indignation does not derive anything from the anger of the natural man, and still less does celestial indignation; but from the interior essence of zeal, which in the outward form appears like anger, but in the inward is not anger, not even the indignation of anger. . .

4164. 'Jacob was inflamed with anger=*succensuit*, and chode with Laban'=the zeal of the Natural. . . The reason why 'to be inflamed with anger,' or to be angry, and thence to chide, is zeal, is that with the Angels there is not anger, but instead of anger there is zeal. For anger differs from zeal thus; that in anger there is evil, but in zeal, good. In other words, he who is in anger intends evil to another with whom he is angry; but he who is in zeal intends good to another towards whom he has zeal. Wherefore also he who is in zeal can be good in a moment. . . but not he who

is in anger. Although in the outward form zeal appears like anger, in the inward form it is altogether unlike it. 6997<sup>6</sup>.

4307<sup>2</sup>. The descendants of Jacob believed that Jehovah leads into temptations, that all evil is from Him, and that He was in anger and fury when they were being punished, wherefore it has been so said in the Word according to their faith. . . 5798<sup>6</sup>. 6997<sup>3</sup>.

4502<sup>2</sup>. 'In their anger they slew a man'=in evil of purpose they extinguished the truth of the Church. . . 'Cursed be their anger, because it was vehement, and their fury because it was grievous'=the penalty of turning away from truth and good. . . 'Anger' is departure from truth, and 'fury,' from good.

5034. Potiphar's 'anger was kindled'=turning away from spiritual truth. . . 'Anger'=departure from the good of charity, thus turning away. . . The reason why 'anger' is turning away, is that so long as a man is in anger against anyone he turns away his mind from him. For anger exists or is excited when anyone or anything goes contrary to anyone's love, through which there is conjunction with anyone or anything. When this conjunction is broken, the man is wrathful or angry, as though something had been lost from the delight of his life. This sorrow is turned into grief, and grief into anger. 5080.

5120<sup>8</sup>. 'Cup of wine of anger' (Jer.xxv.15)=falsity through which comes evil. —<sup>11</sup>,Ex.

5164<sup>9</sup>. Such are indignant and angry if the Divine does not favour them. . .

5585<sup>3</sup>. 'Inundation of anger' (Is.liv.8)=temptation. 6997<sup>4</sup>.

—<sup>6</sup>. 'My anger shall be kindled' (Deut.xxxi.17)=to turn Himself away. . . This is predicated of the Lord, although He never is angry. . . but it is so said from the appearance with the man who is in evil. For the man who is in evil turns himself away.

5725. When a man who has lived in good is let into his proprium, thus into the sphere of his own life, there appears as it were an inundation. When he is in this inundation, he is indignant, is angry, etc. . . in one way when the left side of the brain, where there are falsities, is inundated; and in another when the right side is inundated, where there are evils.

5798. 'Let not thine anger be kindled against thy servant' (Gen.xliv.18)=that he should not turn himself away. . . 'Anger'=turning away, for he who is angry turns himself away, for he does not think as the other does, but while in that state [he thinks] against him. That 'anger' is turning away, is evident from many places in the Word, especially from those where anger and wrath are attributed to the Lord, by which is signified turning away; not that the Lord ever turns Himself away, but that man does so, and when man turns himself away, it appears to him as if the Lord had done so, for he is not heard. The Word speaks so according to the appearance. And since 'anger' is turning away, it is also opposition to good and truth on the part of those who have turned themselves away. Ill.

—<sup>7</sup>. See under PUNISHMENT=*poena*—at this ref.

[A.] 5888. 'Let there not be **anger** in your eyes' (Gen. xlv. 5) = sadness of the spirit or of the understanding. Ex.

6071<sup>2</sup>. He who has imbibed the notion from the literal sense of the Word that God is **angry**, punishes, leads into temptations, casts into Hell, and does what is evil, may be drawn away into false ideas about God . . . but this scientific appears with a different face if interior truths are insinuated into it; as for instance this truth, that evil is with man, that it causes man to be **angry**, that it leads into temptations, punishes, casts into Hell, and continually produces evils from itself.

6343<sup>3</sup>. 'Cursed be their **anger** for it was vehement, and their wrath for it was hard' . . . Here '**anger**' = turning away from good, and 'wrath,' turning away from truth.

6356. 'In their **anger** they slew a man' = that they turned themselves away altogether, and in turning away they extinguished faith. . . '**Anger**' = departure from charity and turning away.

6358. 'Cursed be their **anger** for it was vehement' = grievous turning away from good, and thence damnation.

6997. 'The **anger** of Jehovah was kindled against Moses' (Ex. iv. 14) = clemency, as is evident from the signification of the '**anger** of Jehovah,' which is not **anger**, but what is opposite to **anger**; thus mercy; here, clemency. That there is not any **anger** in Jehovah is evident from the fact that He is love itself, good itself, and mercy itself, and **anger** is the opposite, and is also infirmity into which God cannot fall. Wherefore when '**anger**' is predicated of Jehovah or the Lord in the Word, the Angels do not perceive **anger**, but either mercy, or the removal of the evil from Heaven; here clemency, because it is said to Moses, by whom is represented the Lord when He was in the world as to Divine truth.

—<sup>2</sup>. The reason why '**anger**' is attributed to Jehovah or the Lord in the Word, is that it is a most general truth that all things come from God, thus both evil and good things. But this most general truth, which is necessary for children and the simple, must afterwards be illustrated, namely, that evils are from man, but that they appear to be from God, and that it is so said in order that they may learn to fear God, lest they should perish through the evils which they themselves do; and afterwards they may be able to love Him, for fear must precede love in order that in love there may be holy fear . . .

—<sup>4</sup>. 'Behold the name of Jehovah cometh from far, burning with His **anger**' (Is. xxx. 27) . . . where '**anger**' denotes reproof and warning lest they perish through evils.

—<sup>5</sup>. '**Anger**,' 'wrath,' 'fury,' 'fire' = the punishments and condemnations into which a man casts himself, when he falls into evils . . . Ill.

7735. 'Pharaoh said to him (Moses) = the wrath of **anger** against truth.

7791. 'Moses went out from being with Pharaoh in wrath of **anger**' = the sundering of truth Divine from those who are to be condemned. . . 'Wrath of **anger**' = opposition and turning away, but when it is attributed to the Divine, as it is here to Divine Truth which is

represented by Moses, it is not understood that the Divine turns itself away, but that they who are in evil do so. 'Wrath' is predicated of what is false, and '**anger**,' of what is evil.

8265<sup>2</sup>. 'Hide us from . . . the **anger** of the Lamb, for the great day of His **anger** is come' . . . The '**anger** of the Lamb' = torments, for it appears as if the Divine inflicts torments from **anger**, when yet it is evils and falsities.

8483. 'Moses was inflamed with **anger**-*succensuit*-against them' (Ex. xvi. 20) = that they turned truth Divine away from themselves; as is evident from the signification of 'to be inflamed with **anger**'-*succensere*, or of 'to be **angry**,' when said of Moses, by whom is represented truth Divine, that it is turning away from it.

— In the Word '**wrath**' and '**anger**,' yea '**fury**' are often attributed to Jehovah, when yet there are pure love and pure mercy towards man in Jehovah. This is said in the Word from the appearance, for when men are against the Divine, and thus shut off from themselves the influx of love and mercy, they cast themselves into the evil of punishment . . .

8598<sup>2</sup>. They who are in zeal fight, not from any enmity and hostility, but rather from charity, for zeal differs from **anger** in this, that zeal has in it the good that is of charity, wherefore when zeal fights it only removes those who are in what is false and evil lest they should injure those who are in what is good and true. But **anger** not only removes them, but also persecutes them from hatred and revenge. For from the charity that is in it, zeal wishes well to those also who are in what is evil and false, and also does it to them so far as they do not injure the good; but **anger**, from the hatred and revenge that are in it, wills evil to all with whom it fights, whether they are good or evil.

8875. Hence it is that the Lord's zeal, which in itself is love and pity, appears to them as **anger**; for when the Lord from love and pity protects His own in Heaven, they who are in evil are indignant and **angry** against the good, and invade the sphere where Divine Truth and Divine Good are, endeavouring to destroy those who are there, and then the Divine Truth of Divine Good operates upon them and causes them to feel torments like those of Hell. Hence it is that they attribute to the Divine wrath and **anger**, and also all evil, when yet there is nothing whatever of **anger** in the Divine. Hence it is evident why 'zealous' = what is false and evil, and why 'zeal' = **anger**. Ill.

8902. Hatred against the neighbour is meant by 'being **angry** rashly with his brother.'

8989<sup>4</sup>. 'Hide thyself as for a little of a moment until the **anger** be overpast' (Is. xxvi. 20) = no communication with evils, which are '**anger**.' Refs.

9143. 'When fire shall have gone forth' (Ex. xxii. 6) = **anger** from affection of what is evil . . . for **anger** is from that source; for when that which a man loves is assaulted, fiery (feeling) breaks forth and as it were burns. Hence it is that **anger** is described in the Word by 'fire.'

9144<sup>2</sup>. When these loves (of self and of the world) are assaulted, there breaks forth fire from the will into the Intellectual, and conceives a flame there; this flame is

what is called **anger**. Hence it is that a man is said to be inflamed etc., when he is **angry**. This flame attacks truths and goods that are in the Intellectual, and not only hides, but consumes them; and, what is an arcaunum, when this evil fire from the will breaks forth into the Intellectual, the Intellectual is closed above and opened below. . . Hence it is that evils and falsities then flow in that conceive a flame when an evil man blazes up with **anger**.

—<sup>3</sup>. The state of an evil man, when he is **angry**, is like the case of smoke, which conceives a flame when fire is applied to it, for falsity of evil in the Intellectual is like smoke, and **anger** is like the flame of smoke that has been set on fire. Hence it is that in the Word 'smoke' = falsity, and its 'flame' = **anger**. Ill.

9204. 'And My **anger** shall blaze out' (Ex.xxii.24)= the state of those who do this, as is evident from the signification of '**anger**,' when it is attributed to Jehovah, that is, to the Lord, being clemency and mercy. . .

9809<sup>5</sup>. 'He smote kings in the day of His **anger**' = the destruction of falsities then. 'The day of **anger**' was when He fought against evils and destroyed them.

9930<sup>5</sup>. 'Thou exercisest **anger** with Thine Anointed' (Ps.xxxix.38)= a state of temptations when the Lord was in combats with the Hells. Lamentation then is described by '**anger**'. . .

10431. 'My **anger** shall blaze out against them' (Ex. xxxii. 10)= that thus they turn themselves away from inward, thus from Divine things. . . 'To blaze out with **anger**,' when said of Jehovah, = turning away on the part of man. . . In many places in the Word it is said of Jehovah that He 'blazes out with **anger**,' and also that He consumes and destroys. But it is so said because it appears so to the man who turns himself away from the Lord, which is the case when he does what is evil. And because he is then not heard, he believes that the Lord is in **anger** against him, when yet the Lord never is **angry**, and never consumes, for He is mercy itself and good itself.

10440. 'Turn again from the wrath of Thine **anger**' (Ex. xxxii. 12)= that so the turning away of that nation would not be injurious.

10460. 'The **anger** of Moses was kindled' (Ex. xxxii. 19) = the turning away of that nation from the Internal of the Word, of the Church, and of worship.

10618. 'Longsuffering to **angers**' (Ex. xxxiv.6)= the Divine clemency. . . 'Longsuffering to **angers**,' when said of Jehovah, = that He long bears the evils of man. . . '**Angers**' are the evils with man. The reason why '**angers**,' when predicated of Jehovah, are evils with man, is that evil is **angry**, and good never is; and evil is with man.

—<sup>2</sup>. Evil is **angry** and good never is, for to be **angry** is to will evil to another. . . and moreover evil hates good, because it is opposed to its delights; hence when evil is not able to injure good, for it is always in the effort to do so, it is first indignant, and afterwards is **angry**. . .

—<sup>3</sup>. Hence it is that an evil man is always **angry** against the Divine. . .

H. 545. That God never is **angry**. Refs.

562. The evils that are in those who are in self love . . . As to religious things, there is not only contempt of the Divine, and for Divine things, which are the truths and goods of the Church, but even **anger** against them, which is also turned into hatred when the man becomes a Spirit. . .

S. 84. '**Anger**' . . . is predicated of good, and in the opposite sense of evil; 'wrath' is predicated of truth, and in the opposite sense of falsity. R.635, Ill.

94. In many places in the Word, '**anger**,' 'wrath,' and 'revenge,' are attributed to the Lord, and that He punishes, casts into Hell, tempts, and many like things. He who believes this simply, and on that account fears God, and takes care not to sin against Him, is not condemned on account of this simple faith. But he who so far confirms these things as to believe that **anger**, wrath, and revenge, thus things that are evil, have place with the Lord, and that from **anger**, wrath, and revenge, He punishes man, and casts him into Hell, is condemned, because he has destroyed the genuine truth, which is that the Lord is love itself, mercy itself, and good itself, and He who is these things cannot be **angry**, wrathful, and revengeful. The reason why these things are attributed to the Lord is from appearance.

P. 211<sup>2</sup>. If a man felt this (the operation of the Divine Providence) he would be **angry** and provoked against God, and would perish. . .

R. 340. 'The great day of the **anger** of the Lamb' = the day of the Last Judgment. Ill. E.314, Ex. and Ill. R.525, Ex.

524. 'The nations were **angry**' (Rev.xi.18)= those who are in faith alone, and thence in evils of life; that they were wrathful and infested those who are against their faith.

558. (The dragon's) 'having great **anger**' (Rev.xii.12) = hatred against the New Church. 565. E.767.

632. '**Anger** of whoredom' (Rev.xiv.8)= adulteration and profanation. E.881.

635. 'Wine of the **anger** of God mixed pure' (Rev. xiv.10)= the truth of the Word falsified.

651. 'And cast it into the great winepress of the **anger** of God' = exploration of the quality of their works, that they were evil. . . 'The **anger** of God' is said of what is evil.

658. 'Because in them has been consummated the **anger** of God' (Rev.xv.1)= the devastation of the Church, and then its end. . . By the '**anger** of God' is signified evil with men, which being against God is called the '**anger** of God'; not that God is **angry** with man, but that man from his evil is **angry** with God, and because when he is punished and tormented on that account, as takes place after death in Hell, it appears to man as if it were from God, therefore **anger** and wrath are attributed to God in the Word.

673. It is said that 'the vials were full of the **anger** of God,' because they were full of plagues, by which are signified the evils and falsities of the Church; but still they were not full of them, but they were full of pure and genuine truths and goods from the Word, through which the evils and falsities of the Church were un-

covered. . . It is according to the style of the Word in the sense of its letter that they are said to be 'full of the **anger** of the Living God' . . . There are no **anger** and **wrath** with Jehovah, but with man against Him.

[R.] 365. Zeal appears like **anger** and **wrath** with everyone in externals, for it is love kindled and inflamed to protect itself against a violator, and to remove him. See under **ZEAL** at this ref.

366. Since zeal appears similar in externals with both the good and the evil, and since the ultimate sense of the Word consists of correspondences and appearances, it is often said there of Jehovah that He is **angry**, **wrathful**, that He revenges, punishes, casts into Hell, besides many other things that are appearances of zeal in externals. Hence it is that He is called 'Zealous.' Yet there are not the least **anger**, **wrath**, and **revenge** in Him; for He is mercy, grace, and clemency itself, thus good itself, in which no such thing is possible.

B. 60. The doctrine of faith of the present Church ascribes to God human properties, as that He views men from **anger** . . . Gen.art.

— Who does not know that God is mercy and clemency itself, because He is love itself and good itself, and that these are His **Esse** or **Essence**; and who does not thence see that it is a contradiction to say that mercy and good itself can view men from **anger**? T. 132.

62. But by the '**anger** of God' in the Word is signified evil with man, which being against God, is called the '**anger** of God'; not that God is **angry** with man, but that man from from his evil is **angry** with God.

T. 56<sup>e</sup>. From these few considerations it may be seen how wildly those rave who think, and still more who believe, and still more who teach, that God can condemn anyone, curse anyone, cast anyone into Hell, predestinate the soul of anyone to eternal death, revenge injuries, be **angry**, punish. He cannot even turn Himself away from a man and view him with a hard face. These things are contrary to His **Essence**, and to be contrary to this is to be contrary to Himself.

134<sup>2</sup>. (The Old Church doctrine of the **wrath** of God, fully stated.)

D. 3028. That good Spirits when **angry** sometimes break forth suddenly into such things that it cannot be known but that they are from the worst ones.

3604. On **anger**. I have wondered that sometimes a tumult heard in the streets suddenly ceased. But I have been instructed that when there was a tumult, there reigned a sphere of **anger** in the World of Spirits, and when it ceased, that sphere ceased, for there was a sudden calm. Hence it was given to know that when I was in a state of **anger-iracundia**—it was suddenly taken away by the Lord, and immediately there was nothing tumultuous heard in the world, but there appeared a calm.

E. 412. 'The **anger** of the Lamb'=casting into Hell through influx of Divine Truth proceeding from the Lord. Ex.

443<sup>6</sup>. 'Cursed be their **anger** for it was vehement'= grievous turning away from good, and thence condemna-

tion; 'and their **wrath** for it was hard'=turning away from truth thence.

481<sup>e</sup>. In many places '**anger**' and '**wrath**' are predicated of God, and by '**anger**' is signified zeal for good; and by '**wrath**,' zeal for truth.

504<sup>19</sup>. Since such is the effect of the Divine Love flowing down from Heaven, '**anger**' and '**wrath**' are so often attributed in the Word to Jehovah or the Lord; '**anger**' from fire, and '**wrath**' from the glow and ardour of fire; and it is also said 'the fire of His **anger**' . . . which in its origin is Divine Love, but becomes of such a character with the evil, who are **angry** and **wrathful** from the influx of it.

684<sup>13</sup>. 'Lest He be **angry**'=lest evils invade you, for 'to be **angry**,' when said of the Lord=the turning away of men from Him, thus their **anger**, and not the Lord's, and evils are the things that turn themselves away and afterwards are **angry**.

— 'His **anger** will kindle shortly'=the Last Judgment, and the casting of the evil into Hell.

693. 'And the nations were **angry**'=contempt, enmity, and hatred of the evil against the Lord, and against the Divine things that are from Him . . . The reason why these and many similar things are signified by '**being angry**,' is that everyone is **wrathful** and **angry** when his love is attacked, and the delight of his love. All **wrath** and **anger** are from this source. The reason is that everyone's love is his life, wherefore to injure the love is to injure the life, and when this is injured, there takes place a commotion of the mind—*animi*, and thence **anger** and **wrath**. It is similar with the good when their love is attacked, but with the difference that **wrath** and **anger** do not have place with them, but **zeal**. This **zeal** is indeed called '**anger**' in the Word, but still it is not **anger**. It is called '**anger**' because it appears like **anger** in the outward form, but interiorly it is nothing but charity, goodness, and clemency. Wherefore **zeal** that is like **anger** does not last long, but only until he against whom it is kindled, repents and turns himself away from evil. **Anger** with the evil is different. Since it interiorly stores up in itself the hatred and revenge that they love, it lasts, and is rarely extinguished. Hence it is that **anger** has place with those who are in the loves of self and of the world, for they are also in evils of every kind; but **zeal** has place with those who are in love to the Lord and in love towards the neighbour; wherefore **zeal** has regard to man's salvation, but **anger** to his condemnation . . .

—<sup>4</sup>. In all evil there is **anger** against the Lord, and against the holy things of the Church . . . as is evident from the fact that when those who are in the Hells merely hear the Lord named, they are kindled with vehement **anger** not only against Him but against all who confess Him. . . Hence it is manifest that evils are **angry** with goods and falsities of evil with truths. And hence it is that by '**anger**' in the Word is signified evil in the whole complex. III.

—<sup>8</sup>. 'To be **angry** with a brother rashly'=enmity and hatred against good and truth. . . The reason why he who 'is **angry** with his brother rashly' is in danger of the judgment, the same as he who commits murder, is that by '**being angry**' is signified to think, to intend,



and to will evil to another, and all evil of the will is in the life of man's spirit, and returns after death.

—e. It follows of itself that all evil stores up in itself **anger** against good, for it wills to extinguish it, and also wills to murder him in whom good is, if not as to the body, as to the soul, which altogether comes from **anger** and with **anger**.

694. 'And Thine **anger** is come' . . . 'Anger,' when said of the Lord = the Last Judgment.

746<sup>18</sup>. 'To be **angry** rashly' = to think ill.

881. 'Anger' = evil in the whole complex, and thence hatred against good and truth, and the cupidity of destroying them.

887. 'The **anger** of God' means **anger** against God.

—'. 'Anger' = the love and cupidity of evil, 'wrath,' the love and cupidity of falsity.

920. 'The **anger** of God' = contempt for truth and good, and the rejection of them by man.

929. 'The **anger** of God' = when there is no longer good and truth, but evil and falsity. These, being against the Lord and Heaven, are called the '**anger** of God.'

954. 'Seven vials full of the **anger** of God' = all the falsities of evil that have destroyed the spiritual life of the men of the Church . . .

**Angle, Angular.** Under CORNER.

**Angry, To be.** *Succensere.*

A. 2077<sup>e</sup>. The Angels confess that their love is not in the least from themselves, but that each and all things of it are from the Lord alone, indeed they are **angry** if anyone thinks otherwise.

4164. 'Jacob was **angry**, and chode with Laban' = the zeal of the Natural.

5080. 'Pharaoh was **angry**' = that the new natural man turned itself away.

8483. 'Moses was **angry** with them' = that they turned Divine Truth away from themselves.

**Anguish.** *Angor.*

**Anguish, To feel.** *Angi.*

See STRAITNESS.

A. 1397. When they merely approach they begin to feel **anguish**.

2057<sup>3</sup>. When such come to any Society where there is mutual love . . . they are seized with frightful **anguish**.

2873. When evil Spirits merely think of the freedom which is from affection of good and truth . . . they at once come into **agonies**.

3938<sup>8</sup>. Some . . . were admitted into Heaven . . . when they came there they began to be **tortured** . . . 4225<sup>2</sup>. 4226. 8945<sup>3</sup>. 9108. H.400. D.4700.

5962<sup>e</sup>. It is 'evening' with the Angels when they do not perceive the Lord to be present . . . when they are in a state of no perception they are not affected with good, nor do they see truth as before; this **distresses** them, but daybreak soon comes.

6207. They who have interior conscience are of such

a character that if they act contrary to what is good and true, or to what is just and fair, they are **distressed** and tortured within . . . D.4346.

7218. They who are infested by mere falsities, and are not revived by truths . . . and yet whose life is of the truth that is of faith and of the good that is of charity, are in the greatest **anguish** . . .

10187. When evils, that is, they who are in evils . . . come into this sphere which is the sphere of Heaven, they are direfully **tortured**, and in proportion as they enter into this sphere they feel infernal torments in themselves, and so become like those who lie in the death agony . . .

10694<sup>2</sup>. When heavenly loves flow into earthly loves . . . they induce **agonies** as of death.

H. 35. Some from the Ultimate Heaven . . . were permitted to ascend to a higher Heaven . . . but in a little while were seized with **anguish** of heart so great that they did not know whether they were alive or not.

E. 654<sup>1</sup>. 'The land of straitness and of **anguish**' = the Church where there will be no good of charity or truth of faith.

**Animadvert.** See NOTICE—*animadvertere*.

**Animal.** *Animal. Animalis.*

See ANIMAL KINGDOM, BEAST, and CATTLE.

A. 45. Like things are represented by various kinds of **animals**.

46<sup>e</sup>. Goods are called 'beasts,' just as those who are nearest to the Lord in Heaven are called '**animals**,' both in Ezek. and Rev. . . 'the four **animals** . . .'

196<sup>3</sup>. Have not **animals** also a body, senses, something analogous to reason . . . 3747. 6484<sup>9</sup>.

637<sup>e</sup>. Brute **animals** differ (from men) because they live according to their order . . .

670. By 'living soul' is signified every **animal** in general.

848. When man's former life, which is merely **animal** . . .

1002. To eat the flesh of **animals**, regarded in itself is a profane kind of thing . . . To slay **animals** and eat their flesh would have been wickedness to those (who lived in the most ancient times) . . . but when man began to be as ferocious as the wild beasts . . . they then first commenced to slay **animals** and eat their flesh. And as man was of such a character it was permitted, and is permitted also at this day; and so far as he does it from conscience it is allowable . . .

1633. The lives of **animals**, which are all dissipated after death . . .

1702<sup>3</sup>. The rational man is spiritual or celestial when he looks upwards, but **animal** when he looks downwards.

1823. Every **animal** (that was sacrificed) had its special signification . . .

—<sup>2</sup>. Celestial things are signified by **animals**, and spiritual things by birds, and by each species something special that is either celestial or spiritual.

1894. Without the Divine Celestial and Spiritual there

is nothing human in man, but there is something **animal**, such as there is with beasts . . .

[A.] 1902. All **animals** . . . are born into everything scientific that is necessary for or that is conducive to their food, protection, habitation, and procreation, because their nature is according to order. (So it would have been with man.)

1906<sup>2</sup>. Man's states untempered by affections of good (that is, remains) would have been more atrocious than those of any **animal**.

1940<sup>2</sup>. It is the inward man . . . from which he is man, and by which he is distinguished from brute **animals**, which do not possess it. 1999.

1944. Man should not, like brute **animals**, look only to the earth. 3570<sup>4</sup>.

1977. (Dream of an unknown little **animal-animal-culum**.) See also W.341. 342. T.585<sup>3</sup>.

2162<sup>6</sup>. The **animals** seen by Ezekiel, which were cherubs . . . and by John . . . 2180<sup>3</sup>. 2921<sup>3</sup>. 3901<sup>2</sup>. 6367<sup>4</sup>.

2179. The **animals** mentioned in the Word, and offered in sacrifices, signified things good and true, or, what is the same, celestial and spiritual things . . . Various representatives are presented to view in the World of Spirits, including frequent presentations of **animals** before the eyes of Spirits; as horses with various trappings, oxen, sheep, lambs, and others of various kinds; sometimes such as are never seen on Earth, but are only representative; such also as were seen by the prophets . . . The **animals** that appear there are representative of affections of what is good and true, and also of what is evil and false. Examps.

2180<sup>3</sup>. Their sacrifices were made from either the herd or the flock, thus from various kinds of **animals** that were clean, as from oxen, bullocks, he-goats, sheep, rams, she-goats, kids, and lambs, besides turtle-doves and young pigeons. All these signified inward things of worship, that is, celestial and spiritual things . . . Hence so many kinds and species of **animals** were employed for sacrifices . . .

2722<sup>6</sup>. (Men then began to believe) that they were in a like state to **animals**, except only that they could think . . .

2781<sup>3</sup>. 'This shall be the plague with which Jehovah shall smite all the people that will fight against Jerusalem; there shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast.' . . . They who will then fight against Jerusalem, that is, against the Lord's Spiritual Church, and its truths, are signified by these **animals**, being as to intellectual things afflicted with plagues.

3000. In the **animal** kingdom not only man, but also each **animal**, even the smallest and lowest of them, is representative . . .

3020<sup>2</sup>. All natural affections that man has in common with brute **animals**.

3175<sup>2</sup>. The good that man possesses above **animals** is to love God, and to love the neighbour; all human good is thence.

3218. When the Angels are in affections, and are at the same time in discourse about them, such things then fall into a lower sphere among Spirits into representative species of **animals**; when the discourse is about good affections, there are presented beautiful, gentle, and useful **animals** such as were employed in the representative (worship of the Jewish Church), as lambs, sheep, kids, she-goats, rams, he-goats, calves, bullocks, oxen; and then whatever appears upon the **animal** represents some effigy of their thought . . . Hence it is evident what was signified by **animals** in the rites of the Jewish Church, and what by the same when mentioned in the Word; namely, affections. But when the discourse of the Angels is about evil affections, it is represented by hideous, ferocious, and useless beasts, as tigers, bears, wolves, scorpions, serpents, mice, and the like, which also have the same signification in the Word. 3786, refs.

3408. The natural good that is born with us, is in itself something **animal**, for it exists also with **animals**.

3634. It is from what is good and true that man is man, and is distinguished from brute **animals**.

3646. The case with brute **animals** as to influx and correspondence is similar to what it is with men; namely, that there is with them an influx from the Spiritual World, and an afflux from the Natural World, by means of which they are held together and live; but the operation presents itself diversely according to the forms of their souls, and thence of their bodies . . . The souls of brutes are such that they cannot do otherwise than look downwards, thus merely to earthly things, and so can be adjoined to them only, wherefore they perish together with the body. It is the ends that show the quality of the life of a man, and that of the life of a beast.

3647<sup>e</sup>. (The Spirits who had been common sailors and rustics) are thus brought out more and more from life like to that of **animals**, into human life.

3747<sup>2</sup>. Man, differently from brute **animals**, can think about Heaven, and God, and can thus be elevated above himself; consequently can, through love, be conjoined with the Lord, and so cannot but live to eternity.

—<sup>3</sup>. It is the ultimate degree of life, which is called the outward or natural man, by which man is like **animals** as to concupiscences and phantasies; and it is the second degree, which is called the inward and the rational man, by which man is above **animals**, for by this he is able to think and to will what is good and true, and to command the natural man . . . by reflecting within himself about Heaven, yea about the Divine, which brute **animals** cannot do at all.

3951. By the conjunction of good and truth man becomes man and is distinguished from brute **animals**.

3957<sup>8</sup>. Love to God and love towards the neighbour are what make man to be man, distinct from brute **animals**.

4219. See MAN at this ref.

4364<sup>4</sup>. Unless the truth (that man is a spirit clothed with a body) is insinuated to good, the man does not care for Heaven, for he then thinks of himself as he does of the brute **animals**.

4407. Hence it is that some **animals**, lacking understanding, have as it were succenturiate brains within the

orbits of their eyes ; for their Intellectual depends upon their sight . . .

449. The laws . . . concerning the **animals** that were to be eaten and that were not to be eaten (were similar in the Jewish to what they were in the Ancient Church).

476<sup>o</sup>. (Argument against the immortality of man drawn from the seemingly similar life and action of brute **animals**.)

—<sup>3</sup>. Such see that brute **animals** act from instinct . . . and that they cannot do otherwise than look downwards . . .

4776<sup>4</sup>. That all things are in loves may be illustrated by many things in nature. **Animals**, both those that walk upon the earth and those that fly in the air and swim in the water, are all borne along according to their loves, and into their loves there flows in whatever is conducive to their life . . . hence every kind knows its own food, place of abode . . .

4906<sup>e</sup>. With **animals** devoid of reason, spiritual heat also flows in and constitutes the life, but a life according to the reception in their organic forms. Hence sciences and affections with them are connate.

4988<sup>2</sup>. Natural good from the former origin may be compared with the good that also exists with gentle **animals** . . .

5032<sup>e</sup>. But they were told that they had done good no otherwise than as gentle **animals** devoid of reason . . .

5084<sup>5</sup>. The fallacy . . . that man is only a more perfect **animal**.

5114<sup>5</sup>. Hence it may be seen how unlearnedly and frivolously those think about man who compare him to brute **animals**, and believe that he will not live after death any more than they do ; not considering that with brute **animals** there is no reception, and no reciprocal appropriation of the Divine by any acknowledgment and affection, and no conjunction thence ; and their states being of such a character as this, that the recipient forms of their life cannot but be dissipated ; for the influx with them passes through their organic forms even into the world, and is there terminated and vanishes ; nor does it ever return.

5125<sup>2</sup>. Such a man is but little removed from the condition of irrational **animals**, for these are carried along in the same way ; yea he is in a worse condition if he abuses his intellectual or rational faculty to confirm what is evil and false . . .

5302. Man is man from the fact that he is able to think what is true and will what is good . . . and is then able to look at and recognize what is Divine, and perceptibly to receive it ; in this man distinguished from brute **animals**. Otherwise he only appears to be a man, by being able to speak and think, for if he thinks what is false and wills what is evil, he not only makes himself like a brute **animal**, but even worse . . . Ad.988.

5313<sup>7</sup>. 'The four **animals** in the midst of the throne and round about the throne full of eyes before and behind' are intellectual things from the Divine in the Heavens.

5561<sup>e</sup>. Man's life without (the affection of good and of truth) is life natural, worldly, bodily, earthly, which is

not spiritual life unless those affections are in it, but is life such as is that of **animals** in general.

5723. Spirits who . . . were mere **animals**, described.

5850. **Animals** of every kind are in the order of their nature, therefore there is a general influx into them . . . 6323<sup>2</sup>. H.296<sup>e</sup>. D.2766.

5993. Man cannot possibly live by general influx, like **animals** devoid of reason, because all his life is against order . . .

6323. Brute **animals** are actuated merely by the loves and their affections in which they have been created and afterwards born. Every **animal** is carried whither its affection and love draw it ; and since this is so, it is also in all the scientifics that ever belong to its love . . .

6398. The reason why a 'serpent'=ratiocination from the Sensual, is that the interior things of man are represented in Heaven by '**animals**' of various kinds, and thence the same things are signified by the same ones in the Word.

7161<sup>e</sup>. Such are like those **animals** that pass their time in carcasses and excrement, and there have the delight of their life.

7503. These three **animals** (the horse, ass, and camel) signify those things that belong to the intellectual part ; the rest, which belong to the herd and to the flock, are those that are of the voluntary part.

7750. There are for example **animals** of the earth, and also **animals** of the heaven, or birds. They have the knowledge of all things that belong to their love. Their loves are to nourish themselves, to dwell in safety, to propagate offspring, to feed their young ; wherefore they have all the requisite knowledge, for it is in these loves, and inflows into them as into its own receptacles . . . This knowledge is said to be connate, and is called instinct, but it is of the love in which they are.

8378<sup>e</sup>. Thus does the likeness of man become that of a brute **animal**, with which also such, not incongruously, compare themselves.

9331. **Animals** both greater and smaller signify such things as are of the affections, or that relate to the will ; or they signify such things as are of the thoughts, or that relate to the understanding . . . **animals** that walk, and also those that creep, signify affections in each sense, thus either good or evil affections, for these **animals** belong to affections. But **animals** that fly, and also winged insects, signify such things as are of the thoughts in each sense, thus truths or falsities, for these **animals** belong to the thoughts. Refs.

9509<sup>6</sup>. This guardianship and providence of the Lord is described by the 'four **animals**.' . . . By the 'four **animals**' is signified good under various forms proceeding from the Lord, and guarding and protecting lest anything should be intromitted except the good of love to the Lord and the good of love towards the neighbour.

10042. The **animals** that were sacrificed enumerated. . . . All **animals** that are on the earth signify such things as are with man, which in general relate to the affections that are of his will and the thoughts that are of his understanding, thus to things good and true . . . The

reason why **animals** of various kinds signify such things, derives its cause from the representatives in the other life; there appear **animals** of many kinds, and of innumerable species. Such there are appearances that are presented to the very life, and corresponding to the affections and thoughts that are in the Spirits and Angels (as is evident from the Word). Man is nothing but an **animal** as to his outward man, but is distinguished by his inward . . .

[A. 10042]<sup>8</sup>. (Classification of the **animals** used in the sacrifices into three degrees.)

10161. They said that in that (second) Earth . . . there are **animals** greater and smaller . . .

10236<sup>2</sup>. This (outward) Sensual is common to man with the brute **animals**; but the outward Sensual that is not common to man with them, and still is an outward Sensual, is what man has in his memory from the world . . .

10284<sup>3</sup>. All the interior things of (such men) are turned outwards, almost like the interior things of **animals**.

H. 39. By this Inmost or Supreme, man is man, and is distinguished from brute **animals**, for these have it not. J.25.

103. Each and all things of the **animal** body are correspondences.

103<sup>8</sup>. The reason why the **animals** of the Earth, and the birds of the heaven are born into all this knowledge . . . is that **animals** are in the order of their life, nor have they been able to destroy what is in them from the Spiritual World, because they have no Rational. 296<sup>8</sup>. 352<sup>2</sup>.

110. The **animals** of the earth in general correspond to good affections; the gentle and useful ones to good affections, the ungentle and useless ones to evil affections. Examps. Refs.

—<sup>2</sup>. The reason why **animals** according to their genera and species are affections, is that they are alive, and the life of everything is from no other source than affection, and is according to it. Hence each **animal** has innate knowledge according to the affection of its life. Man is also like them as to his natural man, wherefore he is also compared to them in the common way of speaking . . .

135. The nature of the correspondence of both kinds of heat may be evident from **animals**; in that their loves, the chief of which is that of procreating their kind, break forth and operate according to the presence and afflux of heat from the sun of the world . . .

Life 86. The natural mind may be called the **animal** mind . . . Man is distinguished from an **animal** by having a spiritual mind . . .

—<sup>5</sup>. So long as concupiscences block up the interiors of the natural mind, so long man is an **animal**, differing only in that he can think and speak, even of such things as he does not see with the eyes, which he derives from the faculty of the elevation of the understanding into the light of Heaven.

W. 60<sup>2</sup>. Is it not evident also (that the Divine is in everything) from every **animal**, even the smallest, in that in it there are organs of the senses, brains, hearts, lungs . . .

61. The relation to man in each and all things of the **animal** kingdom is manifest from this; that **animals** of every kind have members by which they move themselves, organs by which they feel, and viscera by which they actuate these things, which are common to them with man; they have also appetites and affections like the natural ones in man; and they have connate knowledges corresponding to their affections, in some of which there appears as it were a Spiritual . . . Hence it is that merely natural men make the living things of this kingdom like themselves, with the exception of speech.

66. There are three degrees of ascent in the Natural World, and three in the Spiritual World. All **animals** are recipients of life; the more perfect **animals** are recipients of the life of the three degrees of the Natural World, the less perfect are recipients of the life of two degrees of that World, and the imperfect are recipients of one degree of it. Man alone is a recipient of the life of the three degrees not only of the Natural, but also of the Spiritual World; hence it is that man can be elevated above nature, differently from any **animal** . . .

134. Yet there is such knowledge in birds and **animals**, for it is implanted in them to know of themselves their homes and habitations . . . a sign that there is such knowledge in the Spiritual World.

158<sup>8</sup>. Unless all the earths were encompassed with spiritual things that proceed from the Sun of the Spiritual World, they could not be actuated, and produce forms of uses, which are plants, or forms of life, which are **animals**.

200<sup>2</sup>. The perfection of forces is the perfection of all things that are actuated and moved by life, yet in which there is not life; such forces are . . . the interior and exterior organic substances with man, and also with **animals** of every kind.

223. There is not the least thing in which there are not degrees of both kinds; there is not the least in any **animal** . . .

270. For man is born an **animal**, but becomes a man.

331. Created uses for the nourishment of the body . . . are all things of the **animal** kingdom that are eaten; as oxen, cows, stags, sheep, kids, goats, lambs, and the milk from these, also birds and fishes of many kinds. E. 388<sup>23</sup>.

338. (**Animals** that are evil uses enumerated.) 339. 341.

340. It is the Spiritual that derives its origin from the Sun where the Lord is, and proceeds to the ultimates of nature, that produces the forms of plants and **animals** . . . and fills them up with matters from the Earth, in order that these forms may be fixed and constant . . . Hence it may be seen that plants and **animals** have existed from no other source than through that World from the Lord, and that through it they perpetually exist. 343. 344, Examp.

346. There are two forms into which operation is effected by means of influx, the vegetable form and the **animal** form. Gen.art. E. 1208<sup>2</sup>, Gen.art.

—<sup>2</sup>. All **animals**, greater and smaller, derive their origin from the Spiritual in the ultimate degree, which is called natural, only man from all the degrees . . .

— Since every discrete degree decreases from its Perfect to its Imperfect as light does to shade, by continuity, so also do **animals**; wherefore there are perfect, less perfect, and imperfect ones. The perfect **animals** are 'elephants, camels, horses, oxen, sheep, goats, and the others that belong to the herd and the flock. The less perfect are birds. And the imperfect are fishes, shell-fish; which being the lowest of that degree, are as it were in the shade, while the others are in the light. Yet since they live merely from the ultimate spiritual degree, which is called natural, they are not able to look anywhere else than to the earth, and to food there, and to their mates for the sake of propagation. The soul of all of them is natural affection, and appetite. . . . Plants derive from the Spiritual which is their source that they are uses, and **animals** from the Spiritual which is their source that they are affections and appetites.

347<sup>e</sup>. Hence it is evident that although imperfect and noxious **animals** and plants originate by immediate influx from Hell, yet they are afterwards propagated mediately by means of seeds, eggs, or grafts.

351<sup>e</sup>. Those who confirm themselves in favour of the Divine, attend to the wonderful things that are conspicuous in the productions of **animals**. Des. M.416. T.12.

P. 161. The life of **animals** . . . is the life of affection merely natural with its concomitant knowledge; and is a mediate life corresponding to the life of those who are in the Spiritual World.

296<sup>e</sup>. Every concupiscence appears in Hell, when represented, as a noxious **animal**; as either a dragon, a basilisk, a viper, an owl, a screech-owl, and so on. . . . In like manner appear the concupiscences of evil with an evil man when he is looked at by the Angels . . .

317<sup>e</sup>. Why should not man in some measure see from influx the interior things of his own life, which are spiritual and moral, when there is no **animal** that does not from influx know its own necessities, which are natural?

R. 224<sup>3</sup>. Every man whose soul desires it can see the truths of the Word in light; there is no **animal** that does not know the food of its life when it sees it, and man is a rational and spiritual **animal**; he sees the food of his life, not so much that of the body as that of the soul, which is the truth of faith, if he hungers for it, and begs it of the Lord.

239. 'In the midst of the throne and round about the throne four **animals**' = the Word of the Lord from first principles in ultimates, and its guards. . . . These **animals** were the same as the Cherubs in Ezekiel; for there in the first chapter they are called '**animals**,' but in the tenth, 'Cherubs.' In the Hebrew language they are there called '*Chajoth*,' which word does indeed signify **animals**, but is derived from *Chaja*, which is life, whence the wife of Adam was called '*Chaja*' (Eve). **Animal** in the singular is also called '*Chaja*' in Ezekiel, wherefore the **animals** there may be called Living Creatures. It is no wonder that the Word is described by **animals**, when the Lord Himself is called a 'Lion,' and frequently a 'Lamb,' and they who are in charity from the Lord

are called 'sheep.' 268. 314. (=the Lord's guard and providence. E.277. 313.)

275. The higher Heavens are signified by the 'four **animals** and by the four-and-twenty elders;' for by the Cherubs, which are the 'four **animals** in the midst of the throne' are signified the Lord as to the Word, and by the Cherubs, or 'four **animals** around the throne' are signified Heaven as to the Word . . . for the Heavens are Heavens from the reception of Divine Truth through the Word from the Lord. E.322.

369. By the '**animals**' and the 'elders' are understood the Angels of the higher Heavens, and by the 'Angels' are understood the Angels of the lower Heavens, thus all in the universal Heaven. 617. 8o8.

417. I knew that the **animals** seen in the Spiritual World are not **animals**, but correspondences of affections and thence of thoughts from those who are there . . . 430. T.506.

655<sup>3</sup>. (**Animals** caused to appear there by phantasies.)

672. The sense of the letter of the Word is here signified by 'one of the four **animals**.'

M. 96. Man alone can become spiritual, for he can elevate his understanding above his natural loves . . . this no **animal** can do, for its loves are entirely united with its connate knowledge, wherefore this knowledge cannot be elevated into intelligence, and still less into wisdom; whence an **animal** is carried along by the love implanted in its knowledge as a blind man is led through the streets by a dog.

183<sup>5</sup>. All fructification, propagation, and prolification originate from the influx of love, wisdom, and use from the Lord; from immediate influx into the souls of men, from mediate influx into the souls of **animals**, and from influx still more mediate into the inmost parts of plants.

246. Such marriages of dissimilitudes are not unlike conjunctions of **animals** of different species, as . . .

T. 34<sup>2</sup>. If he does not acknowledge God . . . he puts off the image of God and becomes like some **animal**, except that he enjoys the faculty of understanding and thence of speaking . . .

66. **Animals** of every kind appear there, and they are likenesses of the affections of love and thence of the thoughts of the Angels. Ex.

78. I will now show thee how **animals** and plants of every kind were produced by God. Ex.

—<sup>5</sup>. (Evil **animals** were not created by God, but originated together with Hell . . .) E.1201<sup>3</sup>.

296<sup>2</sup>. The sensual and corporeal man, being merely natural, regarded in himself is altogether **animal**, nor does he differ from a brute **animal** except in being able to speak and reason . . .

415. This (spiritual) life distinguishes man from life merely **animal**.

417. When a man is born he is more a brute than any **animal** . . .

566. The Natural of man regarded in itself is merely **animal** . . . 673.

Ad. 916. Will is given to man, but not to brute

**animals.** Animals are indeed carried along to ends, but by a certain natural impetus, nor do they previously view them, nor choose them. A certain mind is also given to them, which is called the *animus*, from which they are called **animals**; and a similar one is also given to man which we have called the natural mind, in order that it may serve his intellectual mind, precisely as in general **animals** themselves are subject to the power of men, in order that they may be of service to them. This is the origin of the fact that the acts of **animals** appear like those of man, and hence it is that they are endowed *as if* with understanding and will.

[Ad.] 918. The essential parts of brute **animals** are three; namely, a soul, which is the principal essence of them; a natural mind, or *animus*; and outward sensation, which is fivefold. But they have no intellectual mind endowed with will, but instead of it a soul that rules their natural mind, and this the body.

919. Hence it is evident that men differ from brutes in that to man there is given a soul which is purely spiritual, and superecelestial, but to brute **animals**, a soul which is lower than Heaven, and participates of the Spiritual and the Natural. Hence is the human pre-eminence above **animals** . . . which are carried along to natural ends alone, and that by a certain impetus, called instinct. 988.

921. Brute **animals** excel man in this, for they are all born into their natural impetuses, but variously according to their kinds . . .

D. 192. Evil Spirits . . . can, when permitted, by mere phantasy represent their companions into various forms of **animals**, as into serpents of various kinds; and when thus represented, their companions cannot deliver themselves from the phantasy until the permission is taken away . . .

560. (The **animals** in the other planets.) 1451.

3009. Why phantasies are there turned into the forms of **animals**.

3339. Brute **animals** feel from spheres what they would never perceive in any other way; for there are spheres in nature unknown to man, but which reign with beasts. Examp.

3340. All **animals** have spheres of knowing what food to eat . . . They have a sphere of seasons, as swallows . . .

4011. A compound **animal** and its correspondence . . .

4705. On those who are turned into various **animals** there . . .

D. Min. 4730.1. Every brute **animal** has its own perception. Examp.

E. 282<sup>s</sup>. '**Animals** that walk upon the earth' = affections of good from which is wisdom.

322<sup>o</sup>. 'The four **animals**' = specifically, the Third or Inmost Heaven. 348. 462.

388<sup>2</sup>. When 'wild beast' is used in a good sense it should be rendered **animal**, which means living soul. . . . Hence the translators have called the Cherubs '**animals**.' Ill.

514<sup>1</sup>. '**Animals** great and small' = knowledges of good and truth of every kind, higher and lower, and in general and particular.

582<sup>2</sup>. **Animals** in various forms appear in the Spiritual World daily . . . and he who knows correspondences knows what each of them signifies; for all the affections that flow from Angelic minds are effigied before their eyes by every kind of **animal** upon the earth, in the air, and in the sea . . .

1196. On the life of **animals**. Gen.art.

1197<sup>2</sup>. It is generally known that **animals** of every kind, great and small; both those that walk and creep upon the earth, and those that fly in the air and swim in the waters; know from what is innate and implanted, called instinct and nature, how to propagate their species, etc. The knowledge of such things, regarded in itself is spiritual, and so is the affection that is the source of it; the covering of them is from nature, and also production thereby. Moreover an **animal** is like a man as to the organs, members, and viscera of the body, and as to their uses . . . The likeness is such that man as to these things is an **animal**. All these things with man have correspondence with the Societies of Heaven; consequently so have the same things with **animals**.

1198<sup>2</sup>. These particular signs with some **animals** are of such a character that a sensual man . . . compares the things that are with beasts to those that are with man, and from infatuated intelligence concludes that the states of life are alike, even after death; saying, that if he himself lives so do they, or if they die so also will he. (These signs enumerated at great length.)

1199<sup>2</sup>. No one can know the quality of the life of beasts of the earth, birds of the heaven, and fishes of the sea, unless he knows what their soul is, and the quality of it. That every **animal** has a soul is known, for they live, and life is a soul, wherefore also they are called in the Word 'living souls.' That soul in its ultimate form, which is corporeal, such as appears before the sight, is **animal**, cannot be better known than from the Spiritual World. Every kind of beast, bird, and fish is as plainly seen in that World as in the Natural World, and in so similar a form that they cannot be distinguished from those in our World; but the difference is that in the Spiritual World they exist apparently from the affections of Angels and Spirits, so that they are appearances of affections; wherefore also they vanish as soon as the Angel or Spirit goes away, or his affection ceases. Hence it is evident that their soul is just that. Consequently there are as many genera and species of **animals** as there are genera and species of affections. The affections that are represented there by **animals** are not interior spiritual affections, but exterior spiritual ones that are called natural. There is not a hair or thread of wool on any beast, nor a fibre of a quill or feather on any bird, nor a speck of a scale or tuft on any fish, that is not from the life of their soul, thus that is not from what is spiritual clothed with what is natural.

1200<sup>2</sup>. Since the **animals** there are appearances of affections, therefore one genus of **animal** with its species appears in one Society, and another in another, and all the genera of **animals** with their species in the whole together. In the Societies of Heaven there appear gentle and clean **animals**, in the Societies of Hell ungentle and

unclean beasts, and in the World of Spirits beasts of an intermediate kind. Enum.

—<sup>4</sup>. Since there is such a likeness of the **animals** that appear in that World with the **animals** in this World that no difference can be discerned, and since the former derive their existence from the affections of the Angels of Heaven and the cupidities of the Spirits of Hell, it follows that natural affections and cupidities are their souls, and that these being clothed with a body are in effigy **animals**.

1208<sup>2</sup>. The forms of the **animal kingdom**, which in one word are called **animals**, are all according to the flux of spiritual substances and forces; which flux, from the endeavour that is in them, is into the human form . . . This **animal form** derives the endeavour to such things from the First . . .

1209<sup>2</sup>. Wherefore the productions, which are chiefly **animals** and plants, are continuations of creation.

—<sup>3</sup>. The forces that are in nature from its origin, which is the sun of the world, are not living, but dead forces, that are no other than as the forces of heat in man and **animal** . . .

1210<sup>2</sup>. From the Spiritual through these forces exist plants, and also **animals**; both those that appear in Heaven and those that appear in the world. Gen.art.

1212<sup>2</sup>. Both **animals** and plants have the same origin and thence soul, with a mere difference of the forms into which there is influx. Gen.art.

—<sup>3</sup>. Angels and Spirits are known from the appearances of **animals** and in like manner from the appearances of plants (about them); the agreement with their affections is plenary; being so complete that an **animal** can be changed into a concordant plant, and a plant into a concordant **animal**.

—<sup>4</sup>. It has been given me clearly to know the correspondence, not only of **animals**, but also of plants, with the Societies of Heaven, and with the Societies of Hell; thus with their affections, for Societies and affections in the Spiritual World make one.

D. Love x<sup>3</sup>. There are two universals in the **animal kingdom**; in one are the beasts of earth and in the other are the birds of heaven . . . Natural affections are the souls of **animals**.

xxi. The Divine Love, which is Life itself, by means of heat produces the spiritual **animal forms**, with each and everything that are in them. Gen.art. There are in general two forms that the Lord . . . produced from His Sun in the ultimates and intimates of the world, the **animal form** and the plant form. By **animal forms** are meant **animals** of every kind, also men and Angels. . . The Divine Love . . . bears nothing else in its bosom than to create and form for itself images and likenesses, which are men, and from men, Angels; and also on affections of every kind to induce a corresponding body, which are **animals**. All these forms, both perfect and imperfect, are forms of love, and they are alike as to life in externals . . . but are unlike as to life in internals . . .

—<sup>e</sup>. Hence it is that the **animals** of earth and the birds of heaven, every year in spring and summer, enter upon the duties of their profligation . . .

N

D. Wis. viii<sup>2</sup>. Seed also is the first of an **animal** . . . it afterwards grows and becomes a similar **animal** . . . thus does everything in the **animal kingdom** also arise from its first to its last, and from its last rises again to the first from which it came. The same with man, with this difference, that the first of an **animal** and a plant is natural, and therefore when it rises again it falls back into nature . . .

5 M. 12. The Rational being closed, from being men they would become **animals**, with the only difference . . .

Docu. 302 B. Man is not an **animal**, unless you call him a rational **animal** . . .

### Animal Kingdom. *Regnum Animale.*

A. 3000. See ANIMAL at these refs. E. 1208<sup>2</sup>. D. Love x<sup>3</sup>. D. Wis. viii<sup>2</sup>.

432<sup>2</sup>. Influx through Heaven from the Lord produces all things that are in the three Kingdoms of the Earth, especially in the **Animal Kingdom**.

8603<sup>4</sup>. The forms in the **Animal Kingdom** are created to receive life; thence are forms recipient of life in successive order; so also are the lives which thence result . . .

S. 66. This (evolution of the spiritual and celestial senses of the Word from the natural sense) shall be illustrated by comparisons from the three Kingdoms of nature, which are called **Animal**, **Vegetable**, and **Mineral** . . .

H. 104. All things of the Earth are distinguished into three kinds, called Kingdoms; namely, the **Animal Kingdom**, the **Vegetable Kingdom**, and the **Mineral Kingdom**; those in the **Animal Kingdom** are correspondences in the first degree, because they are alive. . . . Correspondences in the **Animal Kingdom** are animated things of various kinds, both those that walk and creep on the earth, and those that fly in the air.

108. That all things in the world that are from the Divine, exist, and are clothed with such things in nature as enable them to be there, and perform a use, and thus correspond, is manifestly evident from every single thing in both the **Animal Kingdom** and the **Vegetable**. Examps.

W. 52. The correspondence of man's affections and thence of his thoughts is with all things of the **Animal Kingdom**, that of his will and thence of his understanding is with all things of the **Vegetable Kingdom**, and that of his ultimate life is with all things of the **Mineral Kingdom**. Ex.

61. The relation to man of each and all things of the **Animal Kingdom**. Des.

65. Ultimates are each and all things of the **Mineral Kingdom** . . . Mediates are each and all things of the **Vegetable Kingdom** . . . Primates are each and all things of the **Animal Kingdom**. (The objects and the uses of the objects of each Kingdom described.) The lowest things of the **Animal Kingdom** are called worms and insects, the middle things birds and beasts, and the highest things men; for in each Kingdom there are lowest, middle, and highest things; the lowest for the use of the middle ones, and the middle ones for the use of the highest . . .

[W.] 313. Forms of uses are of three kinds . . . of the Mineral Kingdom, of the Vegetable Kingdom, and of the **Animal Kingdom**.

316. In the forms of uses of the **Animal Kingdom** there is a similar image of creation . . . Their progression is like that of the forms of uses of the Vegetable Kingdom; seeds are their beginnings, the uterus or egg is like the earth, the state before birth is like that of a seed in the earth while it is putting forth a root, the state after birth even to procreation is like the growing of a tree even to the state of its fructification . . . Thus as there is a likeness of creation in the forms of plants, so there is also in the forms of **animals**; to wit, a progression from primates to ultimates and from ultimates to primates.

346. That there are only two universal forms produced from the Earth is known from the two Kingdoms of nature, called the **Animal Kingdom** and the Vegetable Kingdom; and because all the subjects of one Kingdom have many things in common, as, for instance, in the subjects of the **Animal Kingdom** there are organs of sense and organs of motion, also members and viscera that are actuated by brains, hearts, and lungs. . . Both the **Animal Kingdom** and the Vegetable, as to productions in their own forms, derive their origin from spiritual influx and operation from the Sun of Heaven, where the Lord is, and not from the influx and operation of nature from its sun, except their fixation.

Ad. 523. From the comparison of the man in whom is the Kingdom that is called the **Animal Kingdom** . . .

E. 1208<sup>d</sup>. See **ANIMAL** at this ref. and at D. Love x<sup>3</sup>.

### **Animal Spirit.** *Spiritus animalis.*

A. 4050<sup>d</sup>. This lymph is of a twofold kind, namely, that which is mixed with the **animal spirits**, which is among the useful lymphs . . .

4227<sup>d</sup>. These Spirits correspond to the vitiations of the purer blood with man, which is called the **animal spirit** . . .

5180. These are they to whom the subtle chyle corresponds which is drawn up towards the brain, and is there commingled with new **animal spirit**, in order to be committed to the heart.

8530. That truths are vessels recipient of good . . . is like a blood-vessel and a fibre in relation to the inclosed blood and **animal spirit**.

9154<sup>d</sup>. Good with man is what receives all truths into itself . . . the case is as with a fibre or a vessel in a living animal; in so far as a fibre has **spirit** in it . . . it lives; in like manner in so far as a blood-vessel has fibres around it in which there is **spirit**. The case is similar with truth and good; truth without good is like a fibre without **spirit**. . . Since good has quality from truths, it also has its form from them . . . the case is similar to that of the **spirit** and the blood in a living animal; the **spirit** takes its determinations, thus its form, through the fibres . . . in like manner the blood through the vessels.

S. 66. From the food, when made into chyle, the vessels draw and call forth their blood; the nervous

fibres their juice; and the substances that are the origins of fibres their **animal spirit**.

W. 423. See **BLOOD** at this ref.

D. 831<sup>e</sup>. In order that a purer blood or **animal spirit** may be formed . . .

914. Thus these **spirits**, being loosed from the globules of the blood, and conjoined in the cortical beginnings with new spiritual essences, are conveyed through their fibres into the ventricles, and so through the infundibulum into the blood, that they may vivify the dry and lifeless blood in the ends of the sinuses, and then be borne to meet the chyle that is newly from the body, and with which they are conjoined in the heart, and thus they vivify the mass of blood in the heart.

962. The succenturiate kidneys take away the impurities of the **spirits** of the blood . . .

1130. These are they who attract the **spirituous** chyle from the brain, and convey it towards the heart, in order that it may be conjoined with the chyle of the body . . . The jugular vein descends to the region where the chyle of the body rises up through the thoracic duct, to the intent that the **spirits** of the brain and the chyle of the body may be combined for the preparation of the blood.

1730. They who constitute the thin membranes of the brains perform a similar function in the Spiritual World and in Heaven to those membranes that admit the sanguineous **spirit** to the interior parts . . .

1808. On those who constitute spurious **spirits**, and obstruct the interiors of the vessels and fibres.

1812. Those which are to be called spurious **spirits**, described. . . They are rather sublimed and subtle poisons than **animal spirit** or purer blood. Their effect is . . .

1968. Unless the globules of the blood were such, the **spirits** and the life of the **spirits** in them would not be able to be in them.

3419. The Lord alone, being life, vivifies and actuates them, thus is also represented by the **animal spirits** or bloods in the ultimate nature of the body.

3459. On the **animal spirits** and the fibres. . . Very few of the learned of the world suppose that any **animal spirit** exists, but they suppose that the fibres are empty, like dry threads, when yet it may be evident to everyone that no such fibre could operate without its fluid within, as a patient could not without an agent. It was perceived that this was impossible, for the fibres would then be destitute of all vital operation, like a vessel without blood. . . So long as they dispute whether there exists an **animal spirit** in the fibres, as they may still do for a thousand years, they can never come to the courtyard of knowledges . . .

5575. The Celestials in general correspond to the heart and pulse of the Grand Man . . . but the Spirituals, to the lungs, also to the various fibres, and to the blood and **animal spirits**.

E. 1084<sup>e</sup>. The purer are in the grosser . . . as the **animal spirit** and nervous juice are in the blood . . .



**Animate.** *Animare.*

**Animation.** *Animatio.*

See also under SOUL.

A. 12. The fifth state is that he speaks from faith, and thence confirms himself in what is true and good. The things he then produces are **animate**, and are called the 'fishes of the sea,' and the 'birds of the heavens.' 29.

30<sup>e</sup>. Scientific and intellectual faith is represented from verses 3-13 by inanimate things, but faith vivified through love is represented from verses 20-25 by **animate** things.

42. 'Fishes' = scientific things, here **animated** through faith by the Lord, and so made living.

2475. The bones and flesh, which, during his life in the world, were not **animated** from themselves, but from the life of his spirit . . .

4525<sup>e</sup>. (Difference between man and the **animated** things of the earth.)

5951<sup>2</sup>. The quality of truths with those who live according to them, and with those who do not, shown. . . Thus the former were **animate** truths, but the latter inanimate.

H. 110. The **animate** things of the earth in general correspond to good affections . . .

N. 56. Man has for an end that which he loves above all things . . . it is in his will like the hidden current of a river which draws and carries away, even when he is doing something else, for this is what **animates**.

W. 383<sup>3</sup>. The word spirit derives its origin from **animation** . . .

T. 371<sup>4</sup>. The **animations** of the lungs . . .

D. Wis. xii. 5. Souls of life, and living souls, and vegetative souls are **animated** through uses and according to them by life that is from the Lord. Gen.art.

— By **animation** is meant not only that they live, but also that they are and exist. The reason why they are continually **animated**; that is, live, are, and exist from the Lord, is that when once creation has been perfected, it is continued through influx from the Sun of Heaven.

**Animus.** See MIND—*animus*.

**Ankle.** *Talus.*

P. 212. Take **dice**, or cards, and play . . .

M. 510<sup>3</sup>. Such have no loins, but their **ankles** commence from the region of the bottom of the belly.

T. 405. In proportion as the love of self increases, the love of Heaven descends through the **ankles** to the soles.

E. 629<sup>8</sup>. By 'waters to the **ankles**' is signified intelligence such as is in the sensual and natural man; for 'the **ankles**' = the Sensual and Natural.

**Annihilate.** *Annihilare.*

**Annihilation.** *Annihilatio.*

A. 3994. No one can ever be in true humiliation unless he is in this acknowledgment and faith from the

heart, for he is then in **annihilation** of self, yea in aversion to self, and thus in absence from self; thus he is then in a state of receiving the Divine of the Lord.

4741. 'They stripped Joseph of his coat' = they dispersed and **annihilated** the appearances of truth . . . To disperse and **annihilate** the appearances of truth takes place after truth itself has been rejected; for truth shines forth in minds of itself, and however it is extinguished, still appears, especially with those who are in good. This is also clearly seen by those who have **annihilated** truth with themselves; wherefore they also endeavour to disperse and **annihilate** these appearances. Examp.

7299. The Angels, from the Divine power of the Lord, **annihilate** the magical practices of the magicians in the other life.

8282. 'With Thy right hand Jehovah Thou breakest in pieces the enemy' = the effect of omnipotence upon evils and falsities thence, whose power is **annihilated**. . . 'To break in pieces' = to **annihilate**.

9349. He who does not know how the case is, may suppose that the Word as to its literal sense is thus **annihilated**, because it is not attended to in Heaven. But it is to be known that the literal sense of the Word is by no means thus **annihilated**, but rather confirmed. Ex.

9965. 'Lest they bear their iniquity and die' = the **annihilation** of all worship. . . 'Strange fire' = love from Hell; the **annihilation** of worship is signified by offering incense from this fire.

—<sup>2</sup>. Through this they **annihilated** representative worship.

10481. 'For **annihilation** to those who rise up against them' (Ex. xxxii. 25) = without any power of resisting evils that are from Hell. 'Annihilation' = without any power of resisting evils and falsities, for in the Spiritual World this is to have no power.

W. 224. To separate love and wisdom . . . from substance in form is to **annihilate** them . . .

T. 134<sup>3</sup>. Is it not contrary to His Divine Essence to **annihilate** the Call that has been made to each and all of the human race?

439. To place merit in works . . . is injurious, for evils lie hidden in it, as . . . the **annihilation** of the Divine mercy and grace.

**Announce.** *Annuntiare.*

**Annunciation.** *Annuntiatio.*

A. 220. 'A voice crying' = **annunciation** of the Lord's Advent; in general it = every **annunciation** of His Advent; as with the regenerate, to whom there is a dictate.

1731. The things contained in this verse **announce** and preach the conjunction of the Lord's Human Essence with His Divine Essence.

6971. 'If they will not hear the voice of the first sign' = if they will not obey what is **announced** from the Word. . . 'Voice' = what is **announced** from the Word.

9926. 'Voice' = Divine Truth, for 'voice' is the an-

nouncement of it; and since it is the **announcement**, it is with those who are in the Heavens and in the earth. . . Such an **announcement** was represented by the voice from the little bells of gold when Aaron entered into the holy place.

E. 324<sup>9</sup>. 'To show forth the praises of Jehovah' = to evangelize concerning the Lord and the worship of Him.

406<sup>5</sup>. 'To declare praise' = worship from external things, for external things **declare**.

**Anoint.** *Ungere.*

**Anointing.** *Uctio.*

**Ointment.** *Unguentum.*

See OIL.

A. 886. The oil of the olive was employed for the **anointings** and lamps because it represented everything celestial . . .

1361<sup>2</sup>. Every king could represent the Lord . . . the **anointing** itself, whence they were called 'the **anointed** of Jehovah,' involves this.

2833<sup>10</sup>. The kings being **anointed** with oil out of a horn represented truth from good.

2921<sup>e</sup>. 'Christ' stands for Messiah, **Anointed**, King; 'Lord' for Jehovah; the former as to truth, the latter as to good. 3007. 3009, Ill.

3009. That kings were **anointed**, and were thence called 'the **anointed**' was because the oil with which they were **anointed** = good, and the truth that a king signified must be from good . . .

4090. 'Where thou **anointedst** the pillar' = where is the good of truth . . . 'To **anoint**' or pour oil on the head of a pillar = to make truth good.

4580<sup>2</sup>. The pillars that were used in worship were **anointed** and then were holy . . .

5620. 'Resin' = truth from good, because it ranks among **ointments** = *unguentosa* . . .

9144<sup>10</sup>. 'King' = truth from the Divine; in like manner 'the **Anointed**,' which in the Hebrew idiom is Messiah, and in the Greek, Christ.

9272<sup>5</sup>. 'To tread the olive but not to **anoint** himself' = to instruct concerning the good of life, but still not to live in it.

9277<sup>2</sup>. 'Not to be **anointed** with oil' = not to be in the good of celestial love.

9474. 'Spices for the oil of **anointing**' = inward truths which are of inaugurating good . . . '**Anointing**' = inauguration to represent. Ill.

— . **Anointing** was done by oil because oil = celestial good . . . which is the very Essential itself in each and all things of Heaven and eternal life.

—<sup>3</sup>. Why the oil of **anointing** and also the incense were made sweet-scented.

—<sup>e</sup>. The spice of the oil of **anointing** = what is grateful of inward perception, but that of the incense, what is grateful of outward perception. The spice of the oil of **anointing** was devoid of smoke . . .

9780<sup>8</sup>. Since oil = the good of charity, therefore the sick also were **anointed** with oil and were healed. Ill.

9954. 'Thou shalt **anoint** them (Aaron and his sons)'

= a representative of the Lord as to the good of love. 'To **anoint**' = inauguration to represent.

— . **Anointing** has remained in use from ancient times until now, for kings are **anointed**, and **anointing** is still held to be holy. With the ancients, when all outward worship was effected through representatives . . . **anointing** was instituted because the oil with which the **anointing** was performed = the good of love, for they knew that the good of love is the very Essential itself . . . therefore the things that were **anointed** were said to be holy, and were also held to be holy things, and served the Church to represent Divine and heavenly things, and in the highest sense the Lord Himself, Who is good itself; thus to represent the good of love that is from Him, and also the truth of faith so far as it lives from the good of love. Hence it is that they **anointed** stones set up for pillars, arms, afterwards the altar and all its vessels, the Tent of the Assembly and all things in it, those who were to fill the office of the priesthood and their garments, prophets, and at last kings, who thence were called 'Jehovah's **anointed**.' It was also received in common use to **anoint** themselves and others in order to testify gladness and goodwill. (All these points Ill. and Ex. seriatim.) R. 779. E. 375<sup>9</sup> *et seq.* Fully Ill. and Ex.

—<sup>11</sup>. 'Jehovah's **anointed**' = the Lord as to the Divine Human. Ex.

9994. 'Wafers of what is unleavened **anointed** with oil' = what is celestial in the outward man . . . The wafers are said to be **anointed** with oil, but the cakes mixed with oil, because wafers are in the third order, but cakes in the second. Ex.

10010. 'Thou shalt take the oil of **anointing**' = a representative of the Divine Good in the Lord. . . '**Anointing**' = inauguration to represent that good.

10011. 'And thou shalt pour it upon his head and **anoint** him' = a representative of Divine Good in the Lord as to the whole Human. . . 'To **anoint**' = a representative of that thing.

—<sup>2</sup>. The oil with which the priest was **anointed** flowed down from the crown of the head upon the body. Ill.

— . Hence to **anoint** the head is to **anoint** the whole body.

10019. There were two things by means of which inauguration into the priesthood were effected, **anointing** and filling of the hand. By **anointing** was effected inauguration to represent the Lord as to Divine Good, for the oil by which the **anointing** was effected = the good of love.

10075<sup>2</sup>. The breast and the flank are called the '**anointing**' for the sake of the representation of spiritual and celestial good. . . '**Anointing**' = a representation of the Lord as to Divine Good.

10076<sup>7</sup>. The first state of the Lord's glorification is called '**anointing**,' and the second state is called the 'filling of the hand.'

10100. 'To the **anointing** in them (the garments)' = to represent the Lord as to Divine Good. '**Anointing**' = inauguration to represent the Lord as to Divine Good.

10118. The '**anointing**' was a representative of the

glorification of His Human, and the 'filling of the hand' was a representative of His influx thence into the Heavens and into the Church. 'Anointing' represented the Divine Good of the Lord in His Divine Human, consequently glorification, which is the union of the Divine Human with the Divine Itself that is called 'the Father.'

10125. 'Thou shalt anoint it (the altar)'=inauguration to represent the Divine Good of Love from the Lord in Heaven and the Church. 'Anointing'=inauguration to represent the Lord as to the Divine Good of Divine Love from His Divine Human; here, from the Lord in Heaven and the Church . . . for whatever represents the Lord also represents Him with the men of the Church, and with the Angels of Heaven.

—<sup>2</sup>. All things were anointed that were to represent the Lord and the Divine things that are from the Lord; as the altar, the Tent of the Assembly, the tables in it, the candlestick, the ark, Aaron himself, his sons, and their garments; and when anointed they were called holy, not that the oil induced any holiness upon them, but because they thus represented Divine things from the Lord, which alone are holy.

—<sup>e</sup>. These things are said that it may be known that the Lord alone as to His Human was the Anointed of Jehovah, not indeed anointed with oil, but with the Divine Good itself of the Divine Love, which is signified by oil, and was represented by anointing.

10182<sup>1</sup>. That the kings were anointed with oil out of a horn represented truth from good in its power.

10258<sup>2</sup>. 'God hath anointed thee, thy God, with the oil of gladness' (Ps. xlv. 7) . . . 'Anointing' was nothing but a representative of the Divine Good in the Lord's Divine Human.

10264. 'Ointment of ointment'=in each and all things of His Human. 'Ointment,' when said of the oil of anointing, by which is signified a representative of the Divine Good of the Lord's Divine Human, is the Divine in each and all things of His Human. That this is signified by 'ointment of ointment,' is because all the spices mentioned above . . . are understood by 'ointment of ointment.' In the Original Tongue also spice in general is signified by that word, but the interpreters say 'ointment from anointing.'

10265. 'The work of the ointment maker—*unguentarii*'=from the influx and operation of His Divine that was in the Lord from conception. The 'ointment maker,' or spicer=him who operates that, wherefore when said of the Lord it=the Divine Itself.

10268. 'Thou shalt anoint therewith the Tent of the Assembly'=to represent the Divine of the Lord in the Heavens. 'To anoint with the oil of holiness'=to induce a representation of the Divine Good of the Lord's Divine Love as to the Divine Human. For 'to anoint'=to induce a representation; for the things that were anointed were called holy, not from the oil, but from the representation of the Divine that is signified by the oil . . .

10269. 'And the ark of the Testimony' . . . 'To anoint the ark of the Testimony'=to induce a representation of the Divine in the celestial good that is of

the Inmost Heaven. 'To anoint'=to induce a representation of the Divine of the Lord.

—<sup>2</sup>. Anointing represented the Lord as to the Divine Human, for the Lord as to His Divine Human was alone the 'Anointed of Jehovah;' for in Him was the Divine of the Father from conception, and thence in His Human . . .

10276<sup>2</sup>. Hence it is manifest that all these things that were anointed were called 'holy of holies' from the influx and presence of the Lord's Divine Human.

10286. 'The man who shall make an ointment like it'=the imitation of Divine things from art. 'Ointment'=the Divine Truths that are of the Lord alone, and from the Lord alone.

10299. 'The ointment the work of the Ointment maker'=from the influx and operation of the Lord's Divine in each and all things. 'Ointment' or spice = truths in each and all things of worship, and 'the work of the Ointment maker,' or spicer=the influx and operation of His Divine.

L. 42. That the Lord is called 'King' and 'Anointed' is because He was the Messiah or Christ, and the Messiah or Christ signifies King and Anointed.

R. 779<sup>2</sup>. That anointing with the oil of holiness was commanded, was because oil=the good of love, and represented the Lord, Who as to His Human is Himself and alone Jehovah's Anointed. He was anointed not with oil but with the Divine Good Itself of the Divine Love; wherefore He is also named 'Messiah' in the Old Testament and 'Christ' in the New Testament. Hence it is that the priests, kings, and all things of the Church were anointed, and when anointed were called holy; not that they were holy in themselves, but because through that they represented the Lord as to the Divine Human.

—<sup>3</sup>. It was moreover received into use to anoint themselves and others, in order to testify gladness and goodwill; but with common or some noble oil, and not with the oil of holiness. Ill.

E. 31<sup>5</sup>. The Lord as to His Divine Human was alone 'Jehovah's Anointed.' —<sup>8</sup>. 375<sup>8</sup>, Ex. 684<sup>3</sup>.

205<sup>5</sup>. By 'David,' 'Anointed,' and 'King' in various places in the Psalms is meant the Lord. Ill. 272<sup>2</sup>.

316<sup>6</sup>. 'Mine Anointed'=the Lord as to Divine Truth. 419<sup>7</sup>, Ex.

—<sup>22</sup>. From these things it may be known why it was such sacrilege to injure 'Jehovah's Anointed,' Ill.

329<sup>24</sup>. 'To anoint with oil' (Ezek. xvi. 9)=to endow with the good of love.

427<sup>8</sup>. (Why kings formerly were and now are anointed on the forehead and hand at their coronation.)

659<sup>19</sup>. What the Lord said concerning the woman who poured the balsamic ointment on His head, that 'she had done it for His burial,' involves this (glorification of the Lord's Human).

684<sup>2</sup>. The Lord is signified by 'Jehovah's Anointed,' for the Divine Itself, called 'the Father' and 'Jehovah,' and which was in its essence the Divine Good of the Divine Love, anointed the Divine Human . . . 'Anoint-

ing' = that the Lord's Divine Human proceeds from His Divine Itself, thus Divine Truth from His Divine Good.

[E. 684]<sup>8</sup>. The kings and priests were called 'Jehovah's anointed' representatively . . . —<sup>8</sup>.

—<sup>8</sup>. That in Him alone there was the Divine Good of the Divine Love from which the Divine Truth proceeds, was represented by **anointing**. Ex.

—<sup>10</sup>. 'Jehovah's Anointed' = the Lord as to the Divine Human. Ill.

—<sup>16</sup>. 'To anoint with the oil of gladness' = to unite Himself through victories in temptations.

—<sup>21</sup>. 'To be anointed' = to be united to the Divine Truth that was of the Lord's Human in the world.

—<sup>29</sup>. David as a 'servant' = the Lord's Human as to Divine Truth; and as the 'anointed' = this united to Divine Good.

—<sup>30</sup>. Hence the Lord is called 'the Anointed,' which is Messiah, or Christ, from Divine Good united to Divine Truth in His Human; for the Lord's Human from that union is understood by 'Jehovah's Anointed.'

—<sup>33</sup>.  
1151. 'Ointment' = the good of celestial love. Ointment defined.

**Another.** See OTHER—*alius*, and *alter*.

**Answer.** *Respondere, Responsum.*

1761. Spirits who . . . inflow not only with speech, but also with the answer . . . D.1795. 1183½.

2260. 'Jehovah said' = . . . a certain answer.

2919. 'The sons of Heth answered Abraham in saying to him' = a reciprocal state with those who were of the new Church. 'To answer,' when what is asked is assented to, = what is reciprocal. 4096.

2941. 'Ephron the Hittite answered Abraham' = the state of their reception. 'To answer,' when assent is given, = reception. 2957.

3597<sup>4</sup>. 'Isaac answered and said to Esau' = instruction. See 3599.

4111<sup>5</sup>. The answers they got (by means of idols) were to them Divine truths . . . 4162<sup>2</sup>.

4184. 'Laban answered and said to Jacob' = a state of obscure perception. 'To answer and say' = perception.

5150. 'Joseph answered and said' = revelation from perception . . .

5255. 'Joseph answered Pharaoh' = knowledge—*cognitio*, as is evident from the signification of **answering** anything when it is asked, which is, to give to know how the case stands, thus knowledge.

5257. 'God shall answer peace to Pharaoh' = from the Divine Human through conjunction.

5472. 'Reuben answered them, saying' = perception from faith in doctrine and understanding. 'To answer,' or 'say' = perception.

5880. 'His brothers could not answer him' = that truths in the Natural were not yet in a state to speak.

6251. 'Joseph said to his father' = an answer from what is interior.

6943. 'Moses answered and said' = thought from the Law Divine.

8159<sup>3</sup>. To every falsity that the Hells inject there is an answer from the Divine. Falsities from the Hells are injected into the outward man, but the answer from the Divine inflows into the inward. Ex.

8340. 'Miriam answered them' = what is reciprocal . . .

8565. 'Moses said to them' = an answer by influx into the thought . . . all answer from the Divine being effected through influx, and in fact into the thought.

8776. 'All the people answered' = reception . . . for it is the reciprocal of influx.

8824. 'Moses spoke, and God answered him in a voice' = by influx of truth from the Divine, in which is the Divine Itself. . . 'To answer in a voice' = Divine Truth that is the source; for Divine answers are truths in which is the Divine.

8908. 'Thou shalt not answer to thy neighbour the witness of a lie' = that what is good shall not be called evil, nor what is true false. T.321, Fully Ex.

9213<sup>4</sup>. How an answer is to be made to the truths that are communicated. Sig. and Ex.

9252. 'Thou shalt not answer upon a dispute' . . . 'To answer' is to pass sentence and judge.

9384. 'All the people answered with one voice' = reception in the understanding . . .

9423. 'To return' = an answer. Ex.

9824<sup>5</sup>. The breastplate was tied to the ephod, and answers were given through the Urim and Thummim there, because that garment (the ephod) was a representative of the ultimate in the Lord's Spiritual Kingdom, and Divine answers are presented in ultimates, for they pass through all the interior things in succession, and are dictated there, because they cease there. 10548<sup>3</sup>.

9905. The stones in the breastplate glittered with light from Heaven with variety according to the answers that were being given through them. . . Hence it is evident that by means of the glittering of various colours from that light are presented the Divine Truths that are answers in the Heavens. But (with regard to the Urim and Thummim) it is to be known that when the glittering appeared, the answer to the inquiry was given orally . . .

—<sup>4</sup>. There is also a similar glittering that is presented inwardly with those who are in truths from good, that dictates and as it were gives an answer, when the truth is inquired about from affection of the heart, and is loved as being good.

10602. 'To say,' when Jehovah is speaking to Moses, = an answer; here, a conclusion.

H. 214. The less wise (Angels) interrogate the wiser ones, and these the Lord, and get answers.

S. 44<sup>4</sup>. Answers from Heaven are given only through the literal sense of the Word . . . 48<sup>e</sup>. T.218<sup>e</sup>. 222.

P. 321<sup>3</sup>. These sometimes receive some answer by a living perception in the thought, or by tacit speech in it; rarely by open speech . . .

R. 376. 'One of the elders answered, saying unto me . . . ' = answer and information. The reason why John inquired . . . is that it is a general principle in all Divine worship for man first to will, desire, and pray;

and then for the Lord to answer, inform, and do; otherwise man does not receive anything Divine.

T. 165<sup>2</sup>. This appears like an answer from the tripod.

D. 3698. That an answer is reflected . . . 3740, Ex.

3726. To every evil there is as it were its own answer . . .

4163. How much the Angels can perceive from the answer that anyone gives them.

E. 295<sup>6</sup>. 'To answer' = to render aid, and to benefit.

471. 'To answer and say,' when from the elders, by whom is signified Heaven where the Lord is, = influx and perception; 'to answer,' influx; and 'to say,' perception.

—<sup>2</sup>. 'To answer,' when said of the Lord, = influx, inspiration, perception, and information; also mercy and aid. Ill.

### Ant. Formica.

R. 676<sup>4</sup>. Like a serpent cast upon an ant hill . . .

M. 380. They look upon all who acknowledge the creation of the universe by God as ants that creep on the ground . . . T. 35.

### Antecedent. Antecedens.

A. 4673. (Antecedent and consequent.)

### Antediluvian. Antediluvianus.

See NEPHILIM.

A. 259<sup>2</sup>. How the serpent destroyed these lowest things with the antediluvians . . . will be told in what follows.

274<sup>6</sup>. The antediluvian time is here treated of, and is understood by 'from afar,' and by 'the days of antiquity.'

303<sup>6</sup>. This is the reason why the antediluvians were east out of the garden of Eden, and vastated until they could acknowledge nothing that is true.

310. See MOST ANCIENT CHURCH at this ref.

—<sup>2</sup>. The state of (the Postdiluvians) is altogether different from that of the antediluvians. Ex.

312. The state of these antediluvians is fully described in this verse . . .

554. The state of the antediluvians is treated of (in Gen. vi.).

560. As to what concerns the men of the antediluvian Church; in process of time they conceived direful persuasions, and immersed the goods and truths of faith in filthy cupidities, to such a degree that there were hardly any remains in them; and then they were as it were suffocated of their own accord. 563. 570. 579. 585. 594. 607<sup>6</sup>. D. 3583.

562. That the antediluvians came at last to have almost no remains, was because they were of such a genius as to imbue direful and abominable persuasions about all things whatever that came up and fell into their thought, so that they would not by any means recede from them . . . supposing themselves to be as gods, and that whatever they thought was divine. Such a kind of persuasion never existed with any other nation either before or since, for it is deadly or suffocative; wherefore in the other life they can never be where other

Spirits are. When they are present, they take away all faculty of thinking, by the influx of their most determined persuasions. 1034<sup>6</sup>.

623. 'Violence' is mentioned when violence is done to holy things by prophaning them, as these antediluvians did, who immersed the doctrinal things of faith in all kinds of cupidities.

635. That at the end of the days of the antediluvian Church all understanding of truth and will of good perished, is signified by these words . . . With the antediluvians who were imbued with direful persuasions and filthy cupidities they so perished that not a vestige of them appeared.

660. When the way for remains is closed up . . . the man is wholly possessed by evil Spirits . . . Hence was the death of the antediluvians, which is described by 'the flood.'

661<sup>2</sup>. By filthy cupidities and direful persuasions of falsity they blocked up the way of remains, so that they could not operate; such were the antediluvians who destroyed themselves, and who are understood by 'all flesh in which is the breath of lives, under the heavens.'

731<sup>6</sup>. 'To destroy every substance that I have made . . .' = those who perished . . . Good and truth . . . were extinguished by tares with the antediluvians who perished.

793. From here to the end of this chapter the subject is concerning the antediluvians who perished.

801. The antediluvians . . . are here described as to persuasions; in the following verse as to cupidities; that is, as to the state of their intellectual things, and afterwards as to that of their voluntary things . . .

803. The persuasions of the antediluvians are here fully described; namely, that there were in them affections of falsity, cupidities, pleasures, corporeal and earthly.

808. The cupidities of the antediluvians were those of self-love . . .

1051. With the antediluvians who perished not only was the Voluntary destroyed and made infernal, but the Intellectual also, so that they could not be regenerated . . .

1120. At length in the last posterity of that Church, which was just before the Flood, hardly anything of inward breathing remained, and when it was at last annihilated in the breast, they were suffocated of their own accord.

1124. There were with me some of the posterity that lived before the Flood, not of those who perished, but who were somewhat better than they. Des.

1265. On the antediluvians who perished. Gen. art. D. 3358. 3579.

— (Antediluvian Spirits seen, who keep the thoughts bound; but not the Nephilim who perished.) D. 4183.

1266. The antediluvians who perished are in a Hell under the heel of the left foot. They are covered over with a certain misty rock that breaks forth from their direful phantasies and persuasions; by which they are separated

from the other Hells, and kept at a distance from the World of Spirits. They make a constant effort to rise up, but cannot advance beyond the endeavour. If they came into the World of Spirits, by their direful phantasies and the breathing and venom of their persuasions, they would take away the faculty of thinking from all the Spirits they met, except the good ones; and unless the Lord, by His coming in the flesh, had delivered the World of Spirits from that wicked crew, the human race would have perished; for there could not have been any Spirits with man. 1512. D.4217.

[A.] 1267. Those of (the **antediluvians**) who persist in their attempts to emerge are cruelly treated by their companions, for they entertain deadly hatred against all, even against their companions; their highest delight consists in holding each other in subjection, and as it were in murdering each other. Those who persist the most strenuously in emerging are let down still deeper under that misty rock; for it is their insane ardour to destroy all that induces their efforts to emerge. (D.4217.) They wrap all they meet in a piece of cloth, in order to take them captive; and cast them into a certain sea, as it appears to them, or otherwise entreat them savagely. 1270. D.3365.

1268. I was led, guarded, towards that misty rock . . . and conversed with them concerning their persuasions . . . They said they had persuaded themselves that there is no God, but that men are gods; thus that they were gods; and that they had confirmed themselves in this by their dreams. D.3580, 1,2. 4174.

1269. (Some of the **antediluvians** permitted to ascend into the World of Spirits.) 1270. 1271. D.3584.

1270. See PERSUASION at these refs. 1673.

1272. (The dress of the **antediluvian** women. Their faces were small, but the men were shaggy and hairy. They prided themselves on the number of their children.) D.3589.

1679<sup>2</sup>. (The nature of the **antediluvians** described.) See FALSITY at this ref.

2754. (On the modern **antediluvians**.) D.3594. See also A.1673<sup>3</sup>.

3399. Those who can profane good belong to the Celestial Church, for these can receive it even to perception. [This kind of profanation] was committed by the **antediluvians**, who are therefore kept secluded from all in a Hell that is separate from the Hells of others.

4423. (The notion that the men of the Old Church will perish as the **antediluvians** did by the flood.)

D. 3358. (The **antediluvians** dwell beneath a great rock, deep below the buttocks, and treat the Lord most cruelly.) 3366.

3359. (The **antediluvians** are not permitted to ascend, but the rock is sometimes attenuated, so that they can be heard . . .)

3579. (The attempts of the **antediluvians** to emerge, and to be with others, so as to destroy them . . .) 3584.

3580. (The **antediluvians** have not confirmed themselves against truths by reasonings, but it is their per-

suasion which acts, so that whatever they think is persuasive . . .) 3583.

3912. **Antediluvians** who, on being vastated, can serve as subjects, retaining only so much life as there is in the bony parts of the human body. These were in the head; for those who are from the **antediluvians** are vastated, and become as skeletons, or as lifeless appendages, and life is afterwards breathed into them. Being scarcely aware of their own existence, or sensible, or conscious, they can thus serve for bones, into whom other Spirits can flow.

4076. As the **antediluvians** lived in families they could dwell together with their married partners delightfully enough, yet (their marriages were merely a kind of adultery or lasciviousness). Ex.

4449. (The **antediluvians** compared with the modern Nephilim or Sirens.) 4453-4454-4456.

4546. (Situation of the Hells of the **antediluvians**; no one can be let into them; their efforts to murder each other.)

E. 538<sup>8</sup>. 'With those who descend into the Pit to the people of an age' (Ezek. xxvi. 20)=to those in Hell who were there from the Most Ancient Church immediately before the Flood. They are called 'the people of an age' because they were of old time, and were in direful falsities above others.

**Antechamber.** *Antithalamum.* M.76<sup>6</sup>.

**Anterior.** See FRONT.

**Anthony of Padua.** D.4402. D.Min.4565-4569. J.(Post).65.

**Antichrist.** *Antichristus.*

T.167. This can be denied only by **Antichrist**.

**Antipas.** *Antipas.*

R. 112. 'Antipas the martyr,' so named from the angelic language, = a confessor of the truth, and abstractedly, the truth itself. (=those who are hated for acknowledging the Lord's Divine Human, because a certain **Antipas** was killed for so doing. E.137.)

**Antipathy.** *Antipathia, antipatheticus.*

A. 5061<sup>9</sup>. Hatred . . . is aversion, and as it were spiritual antipathy.

P. 303<sup>6</sup>. Hence are antipathy, aversion, and separation.

M. 171. Everything sympathetic and antipathetic takes its rise thence (from spheres). T.331.

292<sup>2</sup>. (Why some husbands feel such an antipathy for their wives inwardly, and such a sympathy outwardly.)

T. 365<sup>4</sup>. Sympathies and antipathies are nothing but exhalations of affections from minds that affect another according to similitudes . . . and dissimilitudes.

578. Anything spiritual . . . felt as antipathetic . . .

**Antipodes.** *Antipodes.*

A. 1378<sup>2</sup>. They who allow themselves to be carried away by fallacies believe . . . that the antipodes could never stand on their feet. 2196<sup>13</sup>.

W. 275<sup>5</sup>. The Hells relatively to the Heavens . . . may be compared to the antipodes. P.300. R.761. T.613.

D. 3959. On the antipodes. Gen.art.

**Antiquity.** See ANCIENT.

**Anus.** *Anus.*

A. 4632. Those who were in the excrementitious Hell could only think of the government of the soul in the anus . . . See also D.485r. 5764. 5767.

**Anus.** *Podex.*

D. Min. 4796. On those who correspond to the anus.

E. 240<sup>r</sup>. 'The secret parts made bare'=the love of evil and falsity.

**Anxiety.** *Anxietas.*

**Anxious.** *Anxius.*

A. 261. 'In multiplying I will multiply thy sorrow'=combat, and from combat anxiety.

270. When the evil Spirits begin to dominate, they then rule the outward man, and Angels the inward, of which but little remains, hardly enough for the Angels to be able to take anything thence with which to defend him; hence are misery and anxiety. The reason why dead men rarely feel such misery and anxiety is that they are no longer men . . .

318. (A certain Spirit finding himself in the other world, and thus deprived of all his earthly possessions, was affected with anxiety.)

537<sup>e</sup>. Hence it is evident with what . . . anxiety they are tormented who are admitted but a little way into (heavenly joy, when unprepared to receive it).

847<sup>2</sup>. Natural temptations are . . . not temptations, but merely anxieties arising from an assault upon their natural loves, and being excited by misfortunes, illness, etc.

949<sup>e</sup>. Those who have acted fraudulently at last come to have faces worse than those of the dead, livid like those of corpses, with horrible wrinkles, from passing their time in the torment of anxiety.

951. Those who have supposed themselves to be saints . . . are held in the most intense desire to ascend into Heaven . . . this desire is increased, and is turned more and more into anxiety that grows hugely until they acknowledge that they are not saints.

963<sup>e</sup>. Some when under the veil feel such anxiety and terror that they despair of ever being delivered.

977. With a regenerate man there is joy when he acts according to conscience, and anxiety when he is compelled to do or think anything against conscience; but not so with an unregenerate man . . . Such have anxiety (when anything happens that is against their loves).

1510. These spheres (of false principles and persuasions) can by no means agree with the spheres of Spirits who are in truths. If they approach each other there arises repugnance; and if, by permission, the sphere of falsity prevails, the good come into temptation, and into anxiety.

1778. The Lord . . . in His childhood . . . being

anxious about the future state (of the Church) a promise was made Him. Sig. 2275. 2283.

1787. He who is being tempted is brought into anxieties that induce a state of despair concerning the end; the very combat of temptation is nothing else . . .

1820<sup>4</sup>. As soon as (these deceitful Spirits) perceive anything of conscience . . . they form for themselves an affection from the false and infirm things in the man, and by means of this affection bedim the light of truth, and so pervert it; or else they induce anxiety, and torment him.

2284<sup>2</sup>. (The Lord only permits remains to come forth) when the man is in a holy state, or in a certain anxiety, or during illness.

2334. In all temptation there is doubtfulness about the presence and mercy of the Lord, and about salvation; for they are in interior anxiety, even to despair . . .

2493. I spoke with the Angels about the memory of past things, and thence anxiety about future ones . . .

2689. They who cannot be reformed . . . believe that the only anxiety that is possible is lest a man should be deprived of the goods of the body and of the world . . . But they who can be reformed believe quite otherwise; for they are held by the Lord in affection of good and in thought of truth; wherefore they come into anxiety when they are deprived of them. It is known that all anxiety and grief originate from the deprivation of the things that a man loves . . .

2694<sup>2</sup>. (The use of anxiety and grief, even to despair.)

3696. As a man advances in life . . . he removes himself from that state (of childlike tranquillity), because he gives himself up to worldly cares, and thence to anxieties [that are caused] by the cupidities of the love of self and of the world, and by falsities thence.

3742. When the Angels are in a fuller state of reception, they are then in their peace and happiness; otherwise they are in a state of unrest and of some anxiety.

3938<sup>r</sup>. So long as a (good) man lives in the world he cannot perceive the happiness of eternal life . . . the reason being that while in the body he is in worldly cares, and thence in anxieties. The effect of these is that the happiness of eternal life which is inwardly in the man can only manifest itself (by a certain delightful feeling); for when from within it flows into the cares and anxieties that are outwardly in the man, it falls down among the cares and anxieties there, and becomes a certain obscure delight . . .

4274. He who loves his truth is in anxiety lest it should be injured . . .

—<sup>e</sup>. This is why few are at this day admitted into any spiritual temptation, but only into some natural anxieties, in order that by their means they may be drawn back from the loves of self and of the world, into which they would otherwise rush unchecked.

4341<sup>2</sup>. When good flows in through an inward way . . . the ideas of the natural man, which have been formed by the fallacies of the senses . . . do not endure

its approach, for they are discordant; hence there is **anxiety** in the Natural, and temptation. Sig.

[A.] 4496. When a man is being purified from these loves . . . he is in grief and **anxiety**; it is the cupidities then being wiped off that cause the grief and anguish.

4555<sup>2</sup>. When evil Spirits approach any heavenly Society they suddenly fall into **anxieties** and torments . . .

4627<sup>3</sup>. Conscience . . . is an interior perception (*app.*) of what is good and true, and if anything is done contrary thereto there is **anxiety**.

5036. At the present day . . . he who undergoes temptations believes no otherwise than that they are feelings of anguish that come in from the evils that are within him, which first cause him unrest, then **anxiety-anxium**, and finally torment him.

—<sup>2</sup>. It is this combat that is perceived in the man as temptation, but so obscurely that he hardly knows but that it is only **anxiety**.

—<sup>3</sup>. The evil Spirits . . . enter into the affections that the man had had before, and excite them, and also the false and evil things that he had thought and done, and thus lead him into **anxiety** . . .

5178. Since it is disquietude about future things that causes **anxieties** in a man, and since such Spirits appear in the region of the stomach, **anxieties** affect the stomach more than the other viscera; and it has also been granted to perceive how these **anxieties** were augmented or diminished according to the presence or removal of those Spirits. Some **anxieties** were perceived more inwardly, and some more outwardly; some higher up and some lower down; according to the differences of such disquietudes . . . Hence also it is that when such **anxieties** occupy the mind, the region near the stomach is constricted, and sometimes a pain is perceived there; and also that the **anxieties** appear to rise up thence.

5179. I once perceived **anxiety-anxium**—in the lower part of the stomach, from which it was evident that such Spirits were present. I spoke to them, saying, that they had better go away, because their sphere, which induced the **anxiety**, did not agree with the spheres of the Spirits who were with me.

5386. Spirits . . . who excite scruples about matters concerning which there should be no scruple . . . are called the over conscientious. . . For grant there be any scruple or doubt, if the mind is **anxious** and is fastened in it, there are never wanting confirmations and aggravations. When such Spirits are present they also induce a sensible **anxiety** in that part of the abdomen that is close under the diaphragm. 5724. D. 1241.

5391. There are chaste maidens that constitute the province (of the Renal Capsules) in the Grand Man, who are prone to **anxieties**, and timid lest they should be disturbed . . . If anything is thought about Heaven, and about a change of their state, they become **anxious** and sigh . . . Their **anxiety** is chiefly caused by their being of such a nature as to keep the thoughts fastened upon one subject, without variety to dispel **anxious** feelings. D. 970.

5470. If when a man does not receive (the good that flows in from the Lord) he feels any **anxiety**, which here

is 'the anguish of his soul,' there is hope that he can be reformed; but if he feels no **anxiety**, the hope vanishes.

—<sup>2</sup>. If, when a man reflects upon the evil he has done, he feels any **anxiety**, it is a sign that he will still receive influx through the Angels . . . but if he feels no **anxiety** . . . it is a sign that he will no longer be willing to receive influx through them . . .

5472. When a man recedes from good, and feels anything of **anxiety**, it is not from any innate dictate, but it is from the faith that he has imbibed from infancy; this dictates then, and causes that **anxiety**.

5476. This violence (that is done to good), when inquired into, causes the inward **anxiety** that is called the stings of conscience; but only with those who had been in **anxiety** when they sinned.

5650<sup>2</sup>. When the natural man without the spiritual thinks about (the abolition of his concupiscences) he rejects it, for he loves his concupiscences . . . thence he becomes **anxious** . . .

5881<sup>e</sup>. This commotion, which then exists, manifests itself by **anxiety** arising from the change of the former state, namely, from the deprivation of the delight that there was in that state. This commotion also manifests itself by **anxiety** concerning the life that has been carried on before . . . concerning which **anxiety** it is treated of in what follows.

5887. 'And now, let it not be for grief to you' = **anxiety** of heart, or of the will.

6097. All temptations appear to be evil, because they are interior **anxieties** and pains . . .

6110<sup>e</sup>. Morning (in Hell) is the heat of cupidities, noon is the itch of falsities, evening is **anxiety**, and night is torment.

6138. The man who is being regenerated . . . comes into this state, that when he is left to himself he is in pain and is seized with **anxiety** . . .

6202. There is another influx that does not take place through the Spirits who are with a man, but through others, who are let out from some infernal Society into the sphere of the man's life; these speak together about such things as are adverse to the man. Hence there commonly flows in what is troublesome, undelightful, sad, or **anxious**, with much variety. Such have often been with me, and I perceived that they infused **anxieties** into the province of the stomach . . . The avaricious sometimes appeared in the same region, but a little higher up, and they infused **anxiety** from care of the future . . . As soon as they were driven away the **anxiety** altogether ceased. . . Such is the influx with those who for no cause are loaded with melancholy **anxiety** . . .

7217. They who are in a state near to despair are in inward **anxiety**, and then are actually in 'straitness of spirit.' 'Straitness of spirit,' in the outward sense, is a compression of the breast . . . but in the inward sense is **anxiety** on account of the deprivation of the truth that is of faith and of the good that is of charity, and thence is a state that is near to despair. That a state of compression as to the breathing, and **anxiety** on account of the deprivation of truth of faith and good of charity mutually correspond to each other, as a natural effect in



the body from a spiritual cause in the mind, may be seen above. Refs.

—<sup>2</sup>. That the deprivation of spiritual truth and good gives birth to such **anxiety**, and consequently to such straitness, cannot be believed by those who are not in faith and charity . . .

7280. So far as they are in the good of love, so far fear does not appear; but so far as they are not in good, so far it appears, and becomes **anxiety**; such is the 'fear of God.'

8131<sup>e</sup>. From the Hells through Spirits flow in those things that induce **anxiety** upon a man in temptations.

8164. The **anxieties** that exist (in sickness, misfortunes, etc.) are what are meant by natural temptations . . .

—<sup>2</sup>. But spiritual temptations are of the inward man . . . **anxieties** then are not on account of any loss of the natural life, but on account of the loss of faith and charity, and consequently of salvation.

—<sup>e</sup>. There is also a third kind, namely, melancholy **anxiety**, that for the most part is caused by an infirm state of the body or mind. In this **anxiety** there may be something of spiritual temptation, or there may be nothing of it. N.197<sup>4</sup>.

8247. These (worldly cares) are what induce sad and **anxious** minds and thence faces.

8352<sup>2</sup>. The delight of life (of the spiritual man) is to be instructed in truths, and to be illustrated in such things as are of his soul . . . wherefore when these things are deficient, the spiritual life labours and suffers; hence are pain and **anxiety**. Ex.

8406. 'The Sons of Israel said to them' = thought from **anxiety**.

8478<sup>3</sup>. They who trust in the Divine, although they have care for the morrow, still have it not, for they do not think about the morrow with solicitude, still less with **anxiety**.

8797<sup>2</sup>. Sometimes they who are in a lower Heaven strive to ascend into a higher Heaven . . . they then suffer hard things, are seized with **anxiety**, and at last with pain . . . H.35.

8890. When a man is in Heaven, he is devoid of all solicitousness, unrest, and **anxiety** . . .

8981<sup>3</sup>. . . but still spiritual good may occupy the thought when these (worldly) loves cease, as takes place when they are in **anxiety**, in misfortunes, etc.

10312. **Anxiety** was then felt arising from the collision of the spheres . . . D.1672<sup>4</sup>.

H. 299. It has been granted to know whence come to man **anxiety**, pain of mind, and the interior sadness that is called melancholy. There are Spirits who are not yet in conjunction with Hell . . . these love undigested and malignant things . . . wherefore they are present where there are such things in a man, and speak there together from their evil affection. The affection of their speech flows in thence with the man, which affection, if it is contrary to the affection of the man, becomes with him sadness and melancholy **anxiety** . . . That thence is **anxiety** of mind it has been given to know . . . from much experience. I have seen them, I have heard them, I have felt the **anxieties** rising up

from them, I have spoken with them, they have been driven away and the **anxiety** ceased, they have returned and the **anxiety** returned, and I have perceived the increase and decrease of it according to their approach or removal.

360. They who have renounced the world . . . desire Heaven more than all others, but when they are elevated where the Angels are they induce **anxieties** that disturb the happiness of the Angels.

N. 187. When evil Spirits excite the evils that are with those (who are in goods and truth) there arises the **anxiety** that is of temptation. 196.

188. When the evil Spirits come near, they bring forth his evils, and the good Spirits his goods; thence are collision and combat, from which the man has the interior **anxiety** which is temptation.

189. There are also interior **anxieties** with those who are not in goods and truths, natural **anxieties** however, not spiritual ones. They are distinguished by the circumstance that natural **anxieties** have worldly things for their object, but spiritual **anxieties** heavenly things.

P. 141. No one is reformed in a state of sickness of mind . . . Such sicknesses are . . . **anxieties** and anguishes of mind from a vitiation of the body, etc.

M. 10<sup>4</sup>. The third said . . . presently from the heat of Heaven . . . my heart palpitated, **anxiety** took possession of me, and I was tortured with interior pain . . .

29<sup>2</sup>. For all waiting and longing cause **anxiety** . . .

T. 512. A certain species of **anxiety**, pain, and terror, which they call contrition . . .

D. 5070<sup>5</sup>. There are some who are in the life of piety, and in no life of charity . . . these cause **anxiety** with others . . . because they despise others in comparison with themselves . . .

E. 117. 'And affliction' = **anxiety** from a longing to know truths.

601<sup>16</sup>. 'Anxiety' (Is.v.30) = evil.

### Ape. *Simia*.

S. 116. It has been given to see people born in islands, who were rational as to civil things, but knew nothing about God; these in the Spiritual World appear like **apes**, and (at first) have a life almost like them . . . D.393. 5822.

P. 298<sup>4</sup>. If a man is rational and spiritual only in outward form . . . is he not like an **ape** with a face almost human?

R. 839. I saw an army on red and black horses; those who sat on the horses appeared like **apes** . . . T.113.

M. 505<sup>e</sup>. (They who have confirmed themselves in the lust of deforation) appear, when seen by others looking into their Hell, like **apes** . . .

T. 148. (They who deny the holiness of the Word and the Divinity of the Lord) are like **apes** dressed in human clothes, and wearing a mask like the face of a man.

417<sup>e</sup>. So far as a man does not will to do goods and understand truths, so far in outward things he may simulate a man, and act his **ape**.

[T.] 574°. Are there any of the human race who are not born satyrs and priapuses . . . and who among them, unless regenerated, is not an ape? The outward morality that he assumes for the purpose of concealing his internals produces this.

D. 4126. On the face of an ape. There appeared to me the face of an ape, and it was said that they are such who apply to themselves all things that belong to others, to deceive them. In the other life they can make a likeness of anyone, and present not only his idea, but also images of his speech and other things . . .

4373. The nature (of Sirens) is like that of an ape . . .

E. 514°. 'Ivory, apes, and peacocks' (1 Kings x. 22) = truths and goods of the outward Church.

**Apex.** See ACCENT.

### Apocalypse. *Apocalypsis.*

A. 1532. From the light of the Lord in Heaven there appear wonderful things . . . they are continual representatives of the Lord and His Kingdom, such as there were with the Prophets and with John in the **Apocalypse**. 4529°.

J. 40. All things foretold in the **Apocalypse** are at this day fulfilled. Gen. art.

41°. As the state of the Church as to love and faith is described in the **Apocalypse** in its spiritual sense, no one could know what all things in a series there involve unless it was revealed to him from Heaven, and at the same time it was given him to know the inward or spiritual sense of the Word. 42.

42. Lest the things written in the (**Apocalypse**) should be hidden from men and should be given up by posterity through not being understood, the things contained therein have been unfolded to me, which being many cannot be described in this little work; wherefore I will explain the whole of that Book from beginning to end, and discover the arcana contained therein; which Explanation shall be published within two years. 47. 50°. 60.

R. Preface. Many have toiled at the explanation of the **Apocalypse**. (Why they could not explain it.) The **Apocalypse**, like the whole Word, in its spiritual sense does not at all treat of worldly, but of heavenly things; thus not of empires and kingdoms, but of Heaven and the Church. 1°. E. I.

—<sup>4</sup>. Everyone can see that the **Apocalypse** can by no means be explained except by the Lord alone . . .

2. In the **Apocalypse** it does not treat of the successive states of the Church, still less of the successive states of kingdoms . . . but from beginning to end it treats of the last state of the Church in the Heavens and on earth, and then of the Last Judgment, and after this of the New Church, which is the New Jerusalem. That this New Church is the end of this Work is manifest; wherefore the things that precede treat of the state of the Church, such as it was just before it. 227. 523. T. 116°. E. 5. 39. 224. 258. 369.

36°. In this state was John when he wrote the **Apocalypse** . . .

932. Preface. That the **Apocalypse** has been manifested by the Lord, and is to be revealed in His own time. Treated of.

932. 'He showed me a pure river of the water of life clear as crystal going out from the throne of God and of the Lamb' = the **Apocalypse** now opened and explained as to the spiritual sense, where Divine truths are revealed in abundance by the Lord for those who will be in His New Church, which is the New Jerusalem.

—<sup>2</sup>. The **Apocalypse** is a Word like the Prophetic Word of the Old Testament; and in the **Apocalypse** are now unfolded the evils and falsities of the Church that are to be shunned and held in aversion, and the goods and truths of the Church that are to be done, especially concerning the Lord and concerning life eternal from Him; which are indeed taught in the Prophets, but not so manifestly as in the Evangelists and in the **Apocalypse** . . .

942°. In the **Apocalypse** not explained there are few things that can be 'kept,' for they are prophetic things hitherto not understood.

947. 'He said to me, Seal not the words of this prophecy, because the time is at hand' = that the **Apocalypse** must not be shut up, but opened, and that this is a necessity at the end of the Church, for anyone to be saved.

953. 'I Jesus have sent mine Angel to testify unto you these things in the Churches' = testification by the Lord before the whole Christian World that it is true that the Lord alone has manifested those things that are described in this Book (the **Apocalypse**), and that are now opened.

957. 'I testify unto everyone who heareth the words of the prophecy of this Book, if anyone shall add unto these things, God shall add upon him the plagues that are written in this Book' = that those who read and know the truths of doctrine of this Book (the **Apocalypse**) now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than faith in Him, by adding anything by which they destroy these two things, cannot do otherwise than perish by means of the falsities and evils that are signified by the plagues that are described in this Book. 958.

—<sup>2</sup>. There are two things in this Prophetic Book (the **Apocalypse**) to which all things of it relate; the first is that no other God is to be acknowledged than the Lord, and the other is that no other faith is to be acknowledged than faith in the Lord.

960. 'He who testifieth these things hath said, I also come quickly, Amen, even come Lord Jesus' = the Lord, who has revealed the **Apocalypse** and has now opened it, testifying this Gospel . . .

M. 522. I then heard a voice from Heaven, Enter into thy chamber, and shut the door, and apply to the work commenced on the **Apocalypse**, and finish it within two years.

B. 76. Concerning this affliction or infestation of truth by falsities it treats in seven chapters of the **Apocalypse**. Enum.

88. That in seven chapters of the **Apocalypse** it treats concerning the perverted state of the Church

with the Reformed, and in two, concerning the perverted state of the Church with the Roman Catholics . . .

**Apocalypse Explained.** *Apocalypsis Explicata.*

D. 5997. (Reference to the work on the **Apocalypse.**)

E. 1. (Date of the **Apocalypse Explained.**) 7. 1147<sup>3</sup>. 182<sup>e</sup>. (Title given to the **Apocalypse Explained.**)

C. 70. (The **Apocalypse Explained** referred to.) 197. De. Dom. 63. 126. 136. 154, etc.

**Apocalypse Revealed.** *Apocalypsis Revelata.*

M. 27. (The **Apocalypse Revealed** referred to.) 39<sup>e</sup>. B.62. I.20. T.116. 260<sup>e</sup>. D.6110<sup>28</sup>. Can. (On God) 10.

**Apollo.** *Apollo.*

B. 93. They replied, We are not Apollyons, but Apollos. T.182<sup>e</sup>.

T. 58<sup>e</sup>. (Apollo and Daphne.)

159<sup>e</sup>. We knew that after these in the age that succeeded they made themselves gods from defunct monarchs, from whom were Saturn, Jupiter, Neptune, Pluto, **Apollo**, also Minerva, Diana, Venus, Themis. 292.

**Apollyon.** *Apollyon.*

See **ABADDON**.

A. 7643<sup>10</sup>. '**Apollyon**' is reasoning from falsities appearing as from truth, especially if by those who are believed to be wise it is confirmed by philosophical things perversely applied, for the blind admiration of wisdom induces faith in them.

B. 93. See **APOLLO** at this ref.

**Apoplexy.** *Apoplexia.* M.253<sup>e</sup>. 470.

**Apostle.** *Apostolus.*

**Apostolic.** *Apostolicus.*

A. 1. Everywhere (in the Word) there are inward things that never appear in the outward ones, except a very few that the Lord revealed and explained to the **Apostles**.

1877. . . believe that the **Apostles** will sit on twelve thrones . . . 2129<sup>3</sup>.

2553<sup>2</sup>. Mere earthly and worldly, and thus outward things held fast all things of their mind [as they did those] of the **Apostles** themselves, who supposed that the Lord's Kingdom would be like a kingdom of the world, and therefore asked that they should sit, the one on the right hand, the other on the left, and long supposed that they would sit upon twelve thrones to judge the twelve tribes of Israel.

2760 Preface<sup>3</sup>. The twelve **Apostles**, like the twelve tribes of Israel, represented nothing but all things of such faith. Refs.

3272. The twelve tribes in the Old Testament, and the twelve **Apostles** in the New=all things of faith, thus all things of the Church.

3488<sup>2</sup>. By 'you,' or by the **Apostles**, are signified all things of faith in one complex, thus both its good and its truth. Refs. 5440, Refs.

3858<sup>3</sup>. By the twelve **Apostles** are represented all things of the Church, that is, all things of faith and love. Refs.

—e. Hence it may be known why the disciples of the Lord, who afterwards were called **Apostles**, were twelve in number, and that they represented the Church of the Lord as to goods and truths in like manner as the tribes. Refs.

5313<sup>8</sup>. By the twelve thrones upon which will sit the twelve **Apostles**, in the inward sense are understood all things of truth, from and according to which judgment is effected. . . That the twelve **Apostles** are all things of truth, see above. 6397<sup>2</sup>.

8705<sup>2</sup>. That the simple have such an idea (about the heavenly Kingdom) is manifestly evident from the idea of the Lord's **Apostles** themselves concerning His Kingdom; for they at first believed, like the rest of the Jews, that the Lord, being the Messiah, would be the greatest King on the earth . . . but when they heard from the Lord Himself that His Kingdom was not on earth, but in Heaven, they then could think no otherwise than that His Kingdom in Heaven would be altogether like a kingdom on earth; wherefore also James and John asked that in His Kingdom the one should sit on the right hand and the other on the left; and the rest of the **Apostles**; who also wanted to become great in that Kingdom, were indignant, and disputed together which of them should be the greater there; and because such an idea was fastened in them, and could not be extirpated, the Lord also said to them that they should sit upon twelve thrones to judge the twelve tribes of Israel . . . and they were not aware what was meant thereby by the Lord. 3417<sup>2</sup>. 3857<sup>6</sup>.

8902<sup>14</sup>. 'I will send to them Prophets and **Apostles**, but some of these they will kill and persecute' (Luke xi.49). '**Prophets and Apostles**,' in the spiritual sense, stand for the truths and goods of the Church.

9229<sup>6</sup>. By '**Apostles**' are signified all the truths and goods of faith that are from the Lord in the complex. Refs.

9643<sup>4</sup>. 'Twelve foundations, and in them the names of the twelve **Apostles** of the Lamb' . . . By the '**twelve Apostles**' are meant all goods of love and truths of faith in the complex . . . for . . . the twelve **Apostles** are all things of love and of faith in the complex. Refs.

9820<sup>2</sup>. The **Apostles** (are called 'holy') because by them are signified all the truth that is of faith and the good that is of love, in the complex. Refs.

H. 526<sup>4</sup>. To the interrogation concerning Abraham, Isaac, Jacob, and David, and concerning the **Apostles**, whether they had not been received into Heaven from immediate mercy, (the Angels) answered, None of them; but everyone of them according to his life in the world; and [said] that they know where they are; and that they are held there in no greater estimation than others. They said that the reason why they are mentioned in the Word with honour is that by them in the inward sense the Lord is meant . . . by the **Apostles** the Lord as to Divine truths; and (when the Word is being read by man, instead of their names they perceive the Lord).

—(c). That the twelve **Apostles** represented the

Lord as to all things of the Church, thus that are of faith and love. Refs.

[H. 526<sup>4</sup>(c)]. That the twelve **Apostles** would sit upon twelve thrones, and would judge the twelve tribes of Israel = that the Lord will judge according to the truths and goods of faith and of love. Refs. E.430<sup>14</sup>, Refs.

N. 1<sup>2</sup>. By the 'twelve tribes of Israel' (Rev. xxi.) are meant all things of the Church in general and in special; in like manner by the 'twelve **Apostles**.'

—<sup>4</sup>. Its being said concerning the **Apostles** that they will sit upon twelve thrones and judge the twelve tribes of Israel, signified that all will be judged according to the truths and goods of the Church, thus by the Lord from Whom these are. Refs.

R. 5<sup>2</sup>. By the twelve disciples or **Apostles** of the Lord are meant all who being of the Church are in truths from good; and in the abstract sense, all things of the Church. 233<sup>2</sup>. E.8<sup>2</sup>.

8<sup>1</sup>. All who have received the truths of doctrine, and have lived according to them are meant by 'the **Apostles** and Prophets.'

79. 'Thou hast examined those who say they are **Apostles**, and are not, and hast found them liars' = that they scrutinize those things that in the Church are said to be goods and truths, which yet are evils and falsities. . . By 'Apostles' are not meant **Apostles**, but all who teach the goods and truths of the Church; and in the abstract sense, the goods and truths themselves of its doctrine. That the **Apostles** are not meant by 'Apostles' is clearly evident from this being said to them. . . 'Ye shall sit on twelve thrones,' etc. Who does not see that the **Apostles** will not judge anyone, and that neither can they, still less the twelve tribes of Israel, but that the Lord alone [will do it] according to the goods and truths of the doctrine of the Church from the Word. . . and also from these words, 'Exult O Heaven, and the holy **Apostles** and Prophets' (Rev. xviii.20)? What is the exultation of the **Apostles** and Prophets, unless by them are understood all in the Church who are in the goods and truths of doctrine? By the Lord's disciples are meant those who are being instructed by the Lord in the goods and truths of doctrine, but by the **Apostles**, those who, after having been instructed, teach them. For it is said 'Jesus sent forth the twelve disciples to preach the Kingdom of God, and the **Apostles** having returned, told Him whatsoever they had done' (Luke ix. 1, 2, 10. Mark vi. 7, 30). 798<sup>2</sup>. 845. E. 100, Ex. —<sup>3</sup>.

348<sup>2</sup>. All who are in truths of doctrine from the good of love from the Lord. . . are in general signified by the twelve tribes of Israel, and also by the Lord's twelve **Apostles**; but specifically, some truth from good by each tribe, and by each **Apostle**. . . Wherefore the twelve tribes of Israel represented the Church, and in like manner the twelve **Apostles**.

490<sup>2</sup>. That this is so the whole Word teaches, both the old Prophetic one, and the new **Apostolic** one.

586<sup>2</sup>. The reason they are called 'holy' is that 'Angels,' in the abstract sense = Divine truths from the Lord; 'Prophets,' truths of doctrine; '**Apostles**,' truths of the Church.

790. 'Exult over her O Heaven, and the holy **Apostles** and Prophets, because God hath judged your judgment concerning her' = that the Angels of Heaven and the men of the Church who are in goods and truths from the Word should now rejoice at heart because those who are in the evils and falsities of that religiosity have been removed and rejected. . . By '**Apostles**' are signified those who are in the goods and thence truths of the Church from the Word, and abstractedly, the goods and thence truths of the Church from the Word.

903. 'In them the names of the twelve **Apostles** of the Lamb' = all things of doctrine from the Word concerning the Lord and concerning a life according to His precepts. . . By the twelve **Apostles** are signified the Church of the Lord as to all things of it; here, as to all things of its doctrine, because their names were written upon the twelve foundations, by which are signified all things of the doctrine of the New Jerusalem. 915<sup>3</sup>.

T. 4. The infancy (of the Christian Church) was at the time in which the **Apostles** lived, and preached repentance and faith in the Lord God the Saviour in the whole world. . . 175.

— Some months ago the Lord called together His twelve disciples (or **Apostles**), now Angels, and sent them forth into the universal Spiritual World, with a command to preach the Gospel anew there. 108. 791.

137. (A Council there at which were present those who are called the **Apostolic** fathers, who lived in the ages before the Nicene Council.)

—<sup>12</sup>. (When the doctrine of the New Church was charged with savouring of Mohammedanism, a voice was heard from the right, where the **Apostolic** fathers stood, Oh! shame. Oh! what an age.)

154. It is known that the **Apostles**, after they were endowed with the Holy Spirit by the Lord, preached the Gospel through a great part of the world, and promulgated it by mouth and by writings, and they did this of themselves from the Lord; Peter taught and wrote in one way, James in another, John in another, and Paul in another, each according to his own intelligence. The Lord filled all with His Spirit, but each took thence according to the quality of his perception, and followed it up according to the quality of his power.

174. A trinity of Persons was unknown in the **Apostolic** Church. . . Gen. art. By the **Apostolic** Church is meant not only the Church that was in various places in the time of the **Apostles**, but also the times in two or three ages after them.

176<sup>2</sup>. The **Apostolic** Church was actually like a new star appearing in the starry heaven.

338. That the faith of the **Apostles** was no other faith than in the Lord Jesus Christ, is evident from many places in their Epistles. Examps.

339<sup>2</sup>. These things have been written in the presence of the Lord's twelve **Apostles**, who, when I was writing them, were sent to me by the Lord.

356. All the **Apostles** preached faith, and that in the Lord Jesus Christ.

638. This Apostolic Church, since it worshipped the Lord Jesus Christ, and at the same time God the Father in Him, may be likened to the garden of God.

—<sup>3</sup>. The Primitive, or Apostolic Church could never have argued that a Church would follow that would worship a plurality of gods at heart and one with the mouth . . .

D. 1321. (The Apostles seen.) 1325.

1330. There are myriads in Heaven who are more worthy than the Apostles . . . The Apostles are only in the interior Heaven.

E. 9<sup>e</sup>. The Apostles shall sit upon twelve thrones . . . By the Apostles here are not meant the Apostles, but all the truths from good that are from the Lord. 39<sup>e</sup>. 431<sup>e</sup>.

39<sup>e</sup>. By the twelve Angels, and by the twelve tribes, are signified all truths and goods in the complex; in like manner by the twelve Apostles. —<sup>e</sup>.

100<sup>e</sup>. That by 'Apostles' are signified those who teach the truths of the Church, is because they were called Apostles from the circumstance that they were sent to teach and to evangelize concerning the Lord, and the approach of the Kingdom of God through Him, thus the truths of the Church . . . whence it may be evident that by the Apostles, in the spiritual sense, are understood . . . all those who are in the truths of the Church, and abstractedly from persons, the truths themselves.

—<sup>3</sup>. 'I will send unto them Prophets and Apostles' . . . 'Prophets and Apostles' are mentioned, because by 'Prophets' equally as by 'Apostles' are meant those who are sent to teach truths; but by 'Prophets,' those who [do so] in the Old Testament, and by 'Apostles,' those who [do so] in the New.

—<sup>4</sup>. Since the twelve Apostles = the truths themselves of the Church, it is said in the Apocalypse that 'the wall of the New Jerusalem had twelve foundations, and in them the names of the twelve Apostles of the Lamb.'

270<sup>e</sup>. Similar is the signification of the thrones on which the twelve Apostles will sit . . . By the twelve Apostles are signified all truths in the complex. Ex.

430<sup>14</sup>. Similar to the representation of the twelve tribes is that of the twelve Apostles; namely, all taken together represent the Church, and each of them some essential of the Church; hence it is that there were twelve.

1179. 'Exult over her O Heaven, and the holy Apostles and Prophets' = joy of heart in Heaven and in the Church with those who are in intelligence and wisdom from the Word. . . 'Apostles' = those who teach from the Word; hence, those who are in wisdom.

**Apostles' Creed.** *Symbolum Apostolicum.*

A. 3868<sup>e</sup>. The Apostles' Creed referred to. T. 81. 175. 636. Inv. 30. 31.

B. 31. There are three Creeds, called the Apostolic, the Nicene, and the Athanasian, that specifically teach the Trinity; the Apostolic and Nicene, the Trinity itself; and the Athanasian, a Trinity of Persons. . .

The Apostolic Creed was written after the time of the Apostles.

34. The Apostolic Creed quoted.

Can. (On the Trinity) v. 1. The Apostolic Creed was written by the men who are called the Apostolic fathers.

**Apotheosis.** *Apotheosis.* P. 274<sup>2</sup>.

**Apparel.** Under GARMENT—*Vestis.*

**Apparent.** Under APPEAR.

**Apparition.** Under SPECTRE.

See also APPEAR at Ad. 1/1351.

**Appear.** *Apparere.*

**Appearance.** *Apparientia. Apparitio\*.*

**Apparent.** *Apparens.*

**Apparently.** *Apparenter.*

See under AS, DISTANCE, and SPECIES.

A. 588. This is said (that the Lord repents) according to the appearance . . .

589. From these and many other places in the Word it may be evident that it is spoken according to the appearances with man; wherefore he who wants to confirm false principles from the appearances according to which [much] is spoken in the Word, can do so from innumerable things.

633<sup>e</sup>. Of the Lord's Divine mercy a man or an Angel is perfected, and receives as it were the understanding of truth and the will of good, but that he has them is only an appearance.

731. When a man undergoes temptations (his proprium) . . . appears as if it were not present. That it does not appear, or do harm, is signified by 'being destroyed,' although it . . . remains.

735<sup>2</sup>. This first temptation . . . hardly appears as temptation.

926. The simple in heart can be instructed from the appearances with man, for they hardly go beyond knowledges from sensual things, wherefore [much] is spoken in the Word according to their apprehension.

1043<sup>3</sup>. All appearances of truth are 'clouds' in which man is when in the sense of the letter of the Word, for in the Word [much] is spoken according to appearances; but when he simply believes the Word, although he remains in appearances, and has charity, this 'cloud' is comparatively thin . . . 1798<sup>4</sup>.

1116. The habitations of the Angels . . . appear so vividly before their eyes that nothing could be more apparent to the life; but the source of such appearances to the life . . . in what follows.

1311. It cannot be said of Jehovah that 'He came down to see,' except only in the literal sense, where it is so said according to the appearances with man: in the inward sense . . . a thing is presented, not as it is according to appearances, but as it is in itself. Ex.

1376. I have often spoken with Spirits concerning the idea of place and distance with them, that they are not anything real, but appearing as if they were. . . But Spirits to whom corporeal and earthly ideas cling,

do not apprehend this . . . such are unwilling to be persuaded that they are Spirits ; thus scarcely that there is any such thing as **appearance** . . . It was often shown them that change of place is nothing but an **appearance**, and a fallacy of the senses.

[A. 1376]<sup>e</sup>. That all Spirits and Angels constantly keep their own situation in the Grand Man is an **appearance**. 1380<sup>e</sup>.

— That Spirits appear in a place, when yet they are not there, is a fallacy. 1378.

1377. That place, change of place, and distance are an **appearance** in the World of Spirits has been evident hence, that all the Souls and Spirits there have been from the first creation, **appear** constantly in their own places . . .

1380<sup>e</sup>. They who have been deceitful often **appear** above the head, yet they are in Hell under the feet . . . This is not an **appearance**, but is a fallacy.

1408<sup>3</sup>. Many things in the Word are said according to **appearances** ; yea, according to the fallacies of the senses ; as that the Lord is angry, punishes, curses, kills, and many such things . . .

1440. The second state of the Lord, when the celestial things of love **appeared** to Him. Sig. . . When the Lord arrived at celestial things, it could not be otherwise than that Jehovah should **appear** to Him.

1530<sup>e</sup>. The Lord's Celestial and Spiritual **appears** before the outward sight of the Angels as a Sun and Moon. H. 118(u), Refs. N. 307, Refs.

1581<sup>e</sup>. (The quiescence of evil with the Angels) so that it does not **appear**, is an **appearance**.

1652. They were goods and truths that were in the outward man, but **appearing** as goods and truths, from which the Lord in His childhood fought against evils and falsities. . . The **apparent** goods and truths **appearing** are signified by the kings mentioned (Gen. xviii. 1).

1655. That the **apparent** goods and truths, which in themselves are not goods and truths, occupied the outward man (verse 12). 1698. 1707<sup>2</sup>, Ex.

1661<sup>e</sup>. Since these goods and truths were not altogether Divine, they are called **apparent** things of good and truth . . .

1667. 'Twelve years they served Chedorlaomer' = that the evils and falsities did not **appear** in childhood, but that they served **apparent** goods and truths. Ex.

1708. How **apparent** goods after the combats of temptations become genuine goods.

1712. 'He distributed himself upon them in the night' = the shade in which were **apparent** goods and truths . . . It is called a state of 'shade' when a man is ignorant whether it is **apparent** good and truth, or genuine good and truth. Everyone in **apparent** good and truth supposes them to be genuine good and truth. It is that evil and falsity which are in **apparent** good and truth which make a shade, and cause them to **appear** genuine . . .

1715<sup>e</sup>. When it is said that they were 'smitten,' and 'pursued even to Hobah that is on the left of Damascus,' there is signified the extension to which **apparent** goods and truths were purified.

1722. The deliverance and avenging of **apparent** goods and truths. Sig.

1735<sup>e</sup>. See ANGEL at this ref.

1786. When the Lord **appeared** to the whole congregation at Mount Sinai, that **appearance** \* was a vision that was different to the people from what it was to Aaron . . .

1815<sup>e</sup>. In these states it could not otherwise **appear** to Him, than that when Jehovah spoke it was as if He were speaking to another, when yet He spoke with Himself . . .

1832<sup>3</sup>. With those who remain in the sense of the letter of the Word, and suppose that the Lord leads into temptation, etc. . . these are **apparent** truths, but they are not truths ; and since they are not truths in themselves, there is not parallelism and correspondence. Yet the Lord leaves these whole with a man, and through charity miraculously adapts them so that they can serve heavenly things as vessels.

1838. The Lord **appears** according to the state of everyone . . . for example . . . it **appears** to man as if the Lord vastated, punished, and condemned, and because it so **appears**, it is so said according to **appearances** ; for unless man were instructed through **appearances**, he would never suffer himself to be instructed. What is contrary to **appearance** he does not believe, nor apprehend, except in later life, when he has strong judgment and is endowed with the faith of charity. 1861<sup>12</sup>. —<sup>14</sup>. 1874, Ex.

1911<sup>7</sup>. With the Lord there were no fallacies, but when His Rational was first conceived, there were **appearances** of truth that were not truths in themselves . . . but successively, as the Rational was made Divine, the clouds of **appearances** were dispelled . . . which is represented by the expulsion of Ishmael.

1927. 'Until the day of his **appearance** \* to Israel' (Luke i. 80).

1936. How the Lord thought about the **appearances** that held back the first Rational in Him ; namely, that they were not to be trusted, but Divine truths themselves . . .

1937<sup>6</sup>. The Lord wills that this (proprium) should **appear** to man as his, although it is not his . . . The Lord wills to communicate what is His to everyone, thus the Celestial, so that it should **appear** as his and in him, although it is not his.

1954<sup>e</sup>. It is the Lord alone who sees, because He alone lives, and He gives to man to see, and that it should **appear** to him as if he saw from himself.

1990. 'Jehovah **appeared** to Abram' = manifestation.

2016. What man supposes, that he does good from himself, and thinks truth from himself, is an **appearance**, because he is in a state of no perception . . .

2053. With man there is not any pure intellectual truth, that is, truth Divine, but the truths of faith that are with man are **appearances** of truth, to which there adjoin themselves fallacies that are of the senses, and to these falsities . . .

2089. The spiritual receive from the Lord charity through truths **appearing** to them as truths.

2143. 'Jehovah appeared to (Abraham)' = the Lord's perception.

2149<sup>e</sup>. In the inward sense it treats here concerning Jehovah, that He **appeared** to the Lord, and that the Lord perceived it, but not through such an **appearance** \* as there was to Abraham.

2196<sup>2</sup>. This (human rational truth) is in **appearances**, which it cannot put off; and the **appearances** are those which are born from sensual things, which induce the belief that Divine things themselves are also such, when yet they are exempt from all **appearances** . . . The Rational from **appearances** supposes . . . [Repeated ten times.] 2209.

—<sup>12</sup>. Those in the other life **appear** to themselves to progress [from place to place] . . . Spirits and Angels **appear** more manifestly before the inward sight . . . than a man does to a man on earth.

2203<sup>2</sup>. The **appearances** in which the Rational is are of such a character that they affect, for in the **appearances** themselves there is delectation; wherefore if it is deprived of **appearances**, it supposes there is no more delectation; when yet heavenly affection is not in **appearances**, but in good and truth themselves. Since rational truth is such, it is excused, and it is admissible for it to be in **appearances**, and to have delectation in them. Such truth as was in **appearances** is represented by Sarah, when the Lord conjoined Himself with the Divine; wherefore it is said that she stood at the door, and laughed . . .

2209<sup>3</sup>. There must always be some **appearances** from sensual things, on which the thought will rest; when these **appearances** are withdrawn the idea perishes; as has been made evident to me by novitiate Spirits, who are in the highest degree delighted with **appearances**; and who said, that if these **appearances** were withdrawn from them, they did not know whether they would be able to think. Such is the Rational regarded in itself.

2242<sup>2</sup>. It is so said (in the literal sense) because it **appears** to man as though it would be so . . . Hence it may be evident . . . that (the sense of the letter) is according to **appearances**; and if it were not according to **appearances** no one would understand and acknowledge the Word . . . But the Angels are not so much in **appearances** as man . . .

2284<sup>4</sup>. Men from every religion are saved if only they have received the remains of good and of **apparent** truth through a life of charity.

2395. The Lord never destroys, but since it **appears** as though it were [done] by the Lord . . . it is so spoken in the Word, in order that men may be kept in the most general idea that all things are under the Lord's eyes . . .

2397. 2447<sup>5</sup>.

2516<sup>2</sup>. That there is no doctrine of faith from the Rational, is because the Rational is in **appearances** of good and truth, which **appearances** are not truths in themselves. Refs. 2559.

2576<sup>4</sup>. The 'veil' represented the proximate and inmost **appearances** of the good and truth of the Rational, in which are the Angels of the Third Heaven, which **appearances** are described by the 'blue, purple, scarlet

double-dyed, and fine linen interwoven' . . . Hence it is evident that the 'rending of the veil' = that the Lord had entered into the Divine Itself, having dispersed all **appearances** . . .

—<sup>6</sup>. By the 'hanging' (for the door of the tent) were represented **appearances** of good and truth that are lower or more exterior than the former, or the middle ones of the Rational, in which are the Angels of the Second Heaven; which **appearances** are described in almost the same manner, yet with the difference that for this hanging there were five pillars and five bases, by which number is signified what is relatively little; for these **appearances** do not so cohere, or are not so celestial, as the **appearances** of the Inmost or Third Heaven . . . and since these **appearances** regard natural things, it was commanded that the bases were to be cast of brass.

—<sup>7</sup>. By the 'hanging' (for the door of the court) were represented **appearances** of good and truth still lower or more exterior, which are the lowest ones of the Rational, in which are the Angels of the First Heaven. These **appearances**, since they correspond to the interior ones, are described in a similar manner, yet with the difference that the pillars were not overlaid with gold, but were girded with silver, and that the hooks were of silver, by which are signified rational truths drawing their origin immediately from scientifics; and the bases were of brass, by which are signified natural goods.

2618<sup>e</sup>. The **appearances** (of the state of the union of the Lord's Divine with His Human) are presented by the Lord before the Angels by means of heavenly lights . . .

2654<sup>2</sup>. This (first Rational of the Lord), being born as with another man, namely, through sciences and knowledges, could not but be in **appearances** of truth, which are not truths in themselves (Refs.); and being in **appearances** of truth, truths without **appearances**, such as are Divine ones, could not agree with it, or favour it; both because it does not apprehend them, and because they are adverse to it. Examp.

—<sup>4</sup>. The Angels . . . know and perceive that (the proprium) is from the Lord, and that it altogether **appears** as theirs.

—<sup>6</sup>. In the other life there is nothing of space and time, but they are states according to which are the **appearances**.

2657. It is **apparent** good and truth that are predicated of this first or merely human Rational.

2715<sup>4</sup>. When (the spiritual man) superadds anything from himself, or from thought, then for the most part, the Sensual and its fallacies and the Rational and its **appearances** prevail, and cause him to be able to acknowledge scarcely any pure truth, such as the celestial acknowledge; nevertheless in these *quasi* truths the Lord implants good, although they are fallacious truths, or **appearances** of truth; but the good thence derived becomes obscure, being qualified by the truths with which it is conjoined.

2719. These (rational things from human scientifics) are **appearances**, not from a Divine origin, but from a human one, which are adjoined for the reason that the

Spiritual Church would not comprehend doctrine without them, thus would not receive it.

[A.] 2814. Truth Divine in the Lord's Divine Human, which underwent temptations . . . is not Divine Truth itself . . . but is rational truth, such as is with the Angels, consisting of **appearances** of truth, and is what is called the 'Son of Man,' but before the Glorification. But the Divine Truth in the glorified Divine Human of the Lord is above **appearances**, and cannot come to any understanding . . . even that of the Angels.

2842. His glory in Heaven, yea mercy itself, **appeared** before the people (as the devouring fire and smoke that **appeared** upon Mount Sinai).

3102<sup>3</sup>. Many **apparent** truths are in one company, but only those are conjoined which acknowledge good there . . .

3131<sup>2</sup>. The first truth in the natural man was not truth Divine, but truth **appearing** as Divine; for all truth in its first infancy is not truth, but an **appearing** of truth; yet with the progress of time it puts off the **appearance**, and puts on the essence of truth. Examp.

—<sup>e</sup>. Thus fallacies and **appearances**, which in the time of ignorance are truths, are dissipated and dispelled.

3207. 'She took a veil and covered herself' = the **appearances** of truth. . . Brides used to veil their faces on their first approach to the bridegroom, to represent the **appearances** of truth. The **appearances** of truth are not truths in themselves, but **appear** as truths. The affection of truth can only approach the affection of good through **appearances** of truth, nor is it stripped of **appearances** before it is conjoined . . .

—<sup>2</sup>. Truth is originally not holy . . . but when it is elevated (from the natural man) towards the rational, it is purified by degrees, and at the first aspect of the affection of good is separated from scientifics and puts on **appearances** of truth, and so approaches good . . . truth does not then any longer regard good from **appearances**, or through **appearances**, but from good regarded without them.

—<sup>3</sup>. But it is to be known that never are any truths pure with man, not even with an Angel, that is, without **appearances**; each and all are **appearances** of truth; but still they are received by the Lord for truths if there is good in them. N. 27<sup>4</sup>.

— . Truths with man are **appearances** imbued with fallacies.

— . The rational things of man are **appearances** of truth.

— . Good Divine inflows into **appearances**, even into fallacies.

— . **Appearances** of truth are adapted by the Lord as if they were truths.

—<sup>4</sup>. But what **appearances** are, may be manifestly evident from those things in the Word where it is spoken according to **appearances**. But there are degrees of **appearances** of truth; the natural **appearances** of truth are full of fallacies; but when they are with those who are in good, then they are not called fallacies, but **appearances**, and even in some respect truths; for the good that is in them, in which is the Divine, causes them to have another essence. But the rational **appear-**

**ances** of truth are more and more interior; in these are the Heavens . . .

—<sup>5</sup>. (Examples of **appearances** of truth given.)

3235. The Lord **appears** to everyone such as is he who receives [Him], as . . . is manifestly evident from the fact that the Lord **appears** in one way to the celestial, but in another to the spiritual . . .

3357. The subject treated of in this chapter (Gen. xxvi.) is concerning **appearances** of truth of a threefold degree, how they were adjoined to truth Divine, so that truths and their doctrinal things might be received, and a Church exist.

3358. It treats concerning **appearances** of truth of a higher degree, that are in the inward sense of the Word, in which are the Angels, and in which there are Divine Truth and Good (verses 1-6). And that Divine Good and Truth could not be comprehended, thus not received, unless they were in **appearances** (verses 7-13).

3359. Then it treats concerning **appearances** of truth of a lower degree, which are in the interior sense of the Word, in which men can be who are of the inward Church (verses 14-17).

3360. Afterwards concerning **appearances** of truth of a still lower degree, which are of the literal sense of the Word, in which men can be who are of the outward Church (verses 18-25); and still there is conjunction with the Lord through them (verses 26-33).

3362. It treats concerning the conjunction of the Lord with those who are in His Kingdom in the Heavens and earths through truths, and indeed through **appearances** of truth of a higher degree with the Angels, and through **appearances** of truth of a lower degree with men; consequently through the Word, in whose inward and outward sense are these **appearances**. Truths Divine themselves are such that they can never be apprehended by any Angel, still less by any man, for they surpass all their faculty of understanding. Still, in order that there may be conjunction of the Lord with them, truths Divine inflow with them in **appearances**, and when they are in these they can be both received and acknowledged. This takes place adequately to the apprehension of each; wherefore there are **appearances**, that is, angelic and human truths, of threefold degree.

3364<sup>e</sup>. Since the Divine cannot be apprehended by any created thing, therefore the doctrinal things that are from the Lord are not truths purely Divine, but are **appearances** of truth; but still truths Divine are in the **appearances**; and since these are in them, the **appearances** are also called truths. Treated of. 3365<sup>e</sup>.

3367. 'Jehovah **appeared** to him and said' = thought from the Divine . . .

3368. 'Go not down to Egypt, remain in the land that I say to thee' = not to scientifics, but to rational things, which, when illustrated by the Divine, are **appearances** of truth.

—<sup>2</sup>. Whether you say rational things illustrated by the Divine, or **appearances** of truth, or celestial and spiritual truths such as are in . . . Heaven, and . . . the Church, it is the same. The same are also called doctrinal things, from the truths that are in



them. The angelic and human Rational is also called rational, from **appearances** of truth illustrated by the Divine; without these it is not rational; thus rational things are these **appearances**.

—<sup>3</sup>. All **appearances** of truth in which is the Divine, are of the Rational, so much so that rational truths and **appearances** of truth are the same. . . Rational truths, or **appearances** of truth, can never be and exist, except from the influx of the Divine into the Rational, and through rational things into the scientifics that are of the Natural. . .

3374. 'I will give all these lands'=spiritual things; as is evident from the signification of 'lands,' which here are rational things that, being illustrated by the Divine, are **appearances** of truth; which **appearances** are truths, as has been shown above; thus spiritual things. . .

3376. The inward sense of these two verses is that Divine Truth, when it flows in through rational things, presents **appearances** of truth, and thus fructifies and multiplies itself as to good and truth, by which the Lord conjoins Himself with Angels and men.

3384. It treats in this whole chapter concerning. . . rational things, which, being illustrated by the Divine of the Lord, are **appearances** of truth.

3385. In the things that precede it has been treated concerning the **appearances** of truth, which exist through Divine influx from the Lord into the rational things of man; here now it treats concerning their reception, and indeed first by those who are in the doctrinal things of faith. . .

—<sup>e</sup>. Since (the spiritual) have not perception whether a thing is so, there is given to them what **appears** as if it were truth, and this according to their Rational. . .

3387<sup>2</sup>. Truths, or **appearances** of truth, are given to man in order that Divine Good may be able to form his Intellectual. . . In order therefore that man may still have truths, and thence have spiritual life, there are given **appearances** of truth, and indeed to everyone according to his apprehension, which **appearances** are acknowledged for truths, because they are such that Divine things can be in them.

—<sup>3</sup>. In order that it may be known what **appearances** are, and that they are what serve man for truths Divine (the following examples are given.) 3404<sup>2</sup>.

3391. Rational things, or, what are the same, **appearances** of truth, that is, spiritual truths, are not knowledges, but are in knowledges. . .

3404. 'Isaac sowed in that land'=interior truths that are from the Lord, **appearing** to the Rational. . . 'Land'=rational things, which, being illustrated by the Divine, are **appearances** of truth, or, what is the same, interior truths that are from the Lord, **appearing** to the Rational; which **appearances**, or which truths, are of a higher degree. . . In these **appearances** of truth are the Angels, and they are such as immensely transcend the understanding of man, so long as he lives in the world.

—<sup>2</sup>. The things that are infinite and eternal are presented before (the Angels) in **appearances** that are finite; but still in such things as are very far above the sphere of man's comprehension. Examp.

—<sup>e</sup>. In what follows, it treats in order concerning **appearances** of truth of a lower degree, that are adequate to the human race.

3405. That the Lord Himself was in **appearances** of truth when He was in the maternal human; but that, as He put off that human, so He did **appearances**. . . (is here treated of in the supreme sense).

—<sup>2</sup>. But in the inward, or relative sense, it treats concerning the **appearances** of a higher degree, that are with the Angels. . . the abundance of which is signified by 'he found in that year a hundred measures.' The case with **appearances** of truth, or with truths that are from the Divine, is thus, that those which are of a higher degree immensely surpass in abundance and perfection those which are of a lower degree. . .

3412<sup>2</sup>. It treats now concerning the **appearances** of truth of a lower degree, in which were they who are in the science of knowledges, and who are here meant by the 'Philitines.'

3417. '(Isaac) encamped in the valley of Gerar and dwelt there'=to lower rational things, or from interior **appearances** to exterior ones. Examps.

3425. 'The shepherds of Gerar strove with the shepherds of Isaac'=that those who teach did not see such a thing there, because they **appear** opposite. . . The shepherds of the valley of Gerar are they who acknowledge nothing but the literal sense of the Word. The reason why they do not see such a thing, namely, any interior sense, is that they **appear** opposite; to wit, those things which are in the inward sense and those which are in the literal sense. But they are not opposite because they **appear** opposite, for they entirely correspond. But the reason they **appear** opposite, is that those who thus see the Word are in what is opposite. . .

—<sup>3</sup>. —<sup>4</sup>, Examp.

3438. 'Jehovah appeared to him in that night and said'=the Lord's perception concerning that obscurity. . . So long as the Human was not glorified, the **appearance**\* of Jehovah was Divine perception, or perception from the Divine.

3451<sup>2</sup>. The literal sense is such that in many places it **appears** opposite to itself; but the cause is, that there are in it **appearances** of truth accommodated to those who are in outward things. . .

3470<sup>4</sup>. The truths that are first brought in cannot be from a genuine spring, because evils and falsities are in the former or natural good; but they are such *quasi* truths, or such **appearances** of truth, as have some affinity with genuine truths, and through which, little by little, there are afforded an opportunity and a place for genuine truths themselves to insinuate themselves. Ex.

3485. The representations that exist in the other life are **appearances**, but living ones, because they are from the light of life. . .

3519<sup>3</sup>. The Lord cannot **appear** to anyone, not even an Angel, unless he to whom He **appears** is in a state of innocence. Sig.

3527. At this day the inmost things of man do not **appear** in his face, but in some measure the interior things. . .

[A.] 3605<sup>2</sup>. 'Hatred,' predicated of the Lord, in the inward sense is not hatred, but is mercy, for the Divine is mercy; but when this inflows with a man who is in evil, and he runs into the punishment of evil, it then **appears** as hatred, and because it so **appears**, it is also said so in the sense of the letter. 3614<sup>e</sup>, III.

3640. Some (from the Hells) **appear** also above the head and here and there elsewhere; but it is not that they have their situation there, for it is a persuasive phantasy . . .

3641. All, both they who are in Heaven and they who are in Hell, **appear** erect . . . but yet in themselves, and according to Angelic sight, are in another position . . .

3704<sup>2</sup>. Divine Good **appears** (in Heaven) as Divine Truth . . .

3721. There is **apparently** an entrance from nature (into interior things), Ex.

3750. They who **appear** above the head are they who in the world wanted themselves to be worshipped as gods . . . but they are beneath the feet in Hell.

3857. Interior truths are not received because . . . they do not fall into man's ideas, and are not according to outward **appearances**, or the fallacies of the senses, by which every man suffers himself to be led . . .

—<sup>4</sup>. Wherefore the Lord has spoken in the Word according to man's apprehension, and according to his **appearances** . . .

3882. When the regenerate man . . . arrives at (the Celestial of love) the Lord **appears** to him . . .

3901<sup>2</sup>. In these places by 'eagles' are signified falsities induced by reasonings which are induced from fallacies of the senses and outward **appearances**.

4060<sup>5</sup>. 'And then shall **appear** the sign of the Son of Man in heaven' = the **appearing**\* then of Truth Divine; 'sign' is **appearing**\* . . . So often as the Church has been devastated, so often has the Lord come; not in person, but by **appearings**\*, either manifest, as when He **appeared** to Abraham in Mamre, to Moses in the bush, to the Israelitish people at Mount Sinai, to Joshua when he entered the Land of Canaan; or by (**appearings**) not so manifest, as by inspirations, through which is the Word; and afterwards through the Word . . . It is this **appearing**\* that is here signified by 'the sign of the Son of Man.' 8443<sup>2</sup>. H. 1<sup>2</sup>. R. 820.

4103. Since Heaven is believed to be elevated, or on high, from the **appearance** it is so said. 4210.

4151. After the good represented by 'Laban' has been separated from the good represented by 'Jacob,' he comes, through the separation, into another state; for the truths that had **appeared** to him as his own while good was conjoined, are perceived as if they were taken away. Sig.

—<sup>2</sup>. The case is nearly the same with Spirits . . . When Societies of Spirits, who are in a middle good, are in Society with Angels, it then **appears** to them entirely as if the truths and goods of the Angels are their own . . .

—<sup>3</sup>. Still it **appears** as if good and truth were man's own; and this in order that they may be appropriated to him.

—<sup>5</sup>. It may be concluded . . . that everything of life (both good and evil) flows in, although it **appears** as if it were in man. From experience.

4237<sup>e</sup>. This state cannot be described . . . except by **appearances** illustrated by the light of Heaven . . .

4299<sup>3</sup>. Temptations and torments **appear** as if from the Divine, because they exist through the presence of the Lord's Divine . . .

4302<sup>e</sup>. By the 'halt,' in the proper sense, are signified those who are in natural good, into which spiritual truths cannot inflow on account of natural **appearances** and fallacies of the senses.

4373. The affection of truth . . . **appears** to be from truth . . . but is from good . . . as life **appears** as of the body (although it is of the soul) . . . and as an image **appears** in a mirror . . .

4533. When the Angels of Heaven look into evil Spirits, the latter **appear** altogether otherwise than as they **appear** among themselves. Des. 4798. 9013<sup>2</sup>.

4623. All that is real which **appears** to those who are in Heaven, but all that is not real which (**appears**) to those who are in Hell. . . What is real is distinguished from what is not real by this, that what is real is actually such as it **appears**, and that what is not real is actually not such as it **appears**. Ex.

4643. Conjunction with the affection of **apparent** truth. Sig.

4674. 'Joseph brought to their father their evil report' = that from (Divine Truth) it **appeared** of what quality they were . . .

—<sup>2</sup>. The falsities and evils of the Church . . . do not **appear** to those who are there . . . But the Church, or those who are in the Church, **appear** altogether otherwise in Heaven, for in Heaven there is Divine Truth . . . in this light they **appear** such as they are. From experience.

—<sup>e</sup>. They **appear** to themselves as Devils . . . wherefore they cast themselves headlong from that Society . . . into some infernal mist . . . where they **appear** to themselves, from phantasy, as Spirits not evil.

4677. 'He made him a coat of various colours' = the **appearances** of truth thence, from which the Spiritual of the Natural is known and distinguished.

4741. 'They stripped Joseph of his coat' = that they dispelled and annihilated the **appearances** of truth. . . The dispelling and annihilating of the **appearances** of truth take place after the truth itself has been rejected; for truth itself shines forth into minds from itself, and however it is extinguished it **appears**, especially with those who are in good. This also they who annihilate truth with themselves clearly see, wherefore they also endeavour to dispel and annihilate these **appearances**. Examp.

4742. 'The coat of various colours that was upon him' = the quality of **appearances** as to truths from good. . . That the quality of **appearances** is according to truths from good, may be evident from the **appearances** of truth when presented to view in the light of Heaven. Ex.

—<sup>2</sup>. Since colours in the other life exist thence,

they are in their origin no other than **appearances** of truth from good . . .

4768. 'They took Joseph's coat'=**appearances**. . . It treats now . . . concerning the confirmation of what is false against Divine Truths . . . and this by means of **appearances**, which are presented through reasonings from the sense of the letter of the Word. Confirmations of what is false by interpretations from the sense of the letter of the Word are all **appearances**, by which the simple are wont to be led astray, and falsity to be presented as truth and truth as falsity. Treated of.

4771. 'And they sent the coat of various colours'=**defiled appearances**.

4882. It indeed **appears** to Spirits and Angels that they also advance and are moved from place to place, entirely as it **appears** to men; but still it is changes of the state of life that produce this **appearance**; as it **appears** to them equally as to men that they live from themselves . . . These **appearances**, when with Angels, are called real, because they **appear** as they really are.

—<sup>2</sup>. I have sometimes spoken with Spirits concerning these **appearances**, and those who are not in good, and thus not in truth either, do not want to hear that it is an **appearance** that they live from themselves . . .

—<sup>3</sup>. (To every Angel and Spirit the good always **appear** on the right, and the evil on the left.)

— The Lord there **appears** as a Sun . . .

—<sup>e</sup>. This cannot but **appear** as a paradox to man . . .

4925. Since good, while man is being reborn and made a Church, does not **appear** . . .

—<sup>3</sup>. (The primogeniture) belongs to good actually, and to truth **apparently**. Treated of.

— The separation of truth from good **apparently**. Sig.

—<sup>4</sup>. With the man who is being born anew, good is actually in the first place, but truth **apparently**, and, while man is being regenerated, good does not **appear** to be in the first place, but manifestly so when he has been regenerated.

5110<sup>3</sup>. It therefore pleased Jehovah to present Himself such as He actually is and **appears** in Heaven, namely, as a Divine Man . . .

5120<sup>11</sup>. From the **appearance**, and thence the belief, it is often so said . . .

5198<sup>2</sup>. Hence it is that when there is conversation about mere affections the ultimate forms of them **appear** like the forms of the bodies of such beasts . . .

5377<sup>e</sup>. As a man corresponds, so he **appears** in the other life in the light of Heaven.

5387<sup>2</sup>. This (pirate) varied his place, now **appearing** to the right, and now to the left . . .

5422<sup>2</sup>. It is so said in the Word on account of the **appearance**, for it so **appears** to the simple.

5444. 'And one is not'=**that the Divine Spiritual a quo does not appear**.

5510<sup>3</sup>. And then it also **appears**, with what shades, or with what rays of light, they had kept the truth beset . . . with some it **appears** among falsities, with some among things ludicrous . . . with some among **apparent**

truths . . . When innocence is insinuated by the Lord, these (fallacies of the senses) **appear** as truths.

5605<sup>2</sup>. Motions and progressions there are nothing . . . but changes of the state of life; these changes **appear** in externals entirely as progressions from place to place . . . This **appearance** is as living and real, as is the **appearance** of life; namely, that life is in us . . .

5608. The wisest of all in the Heavens nevertheless **appear** to others as little children.

5658. There do indeed **appear** things of weight and extension with Spirits, but they are **appearances** arising from states of good and truth in a higher Heaven.

5694. 'He came into the bedchamber and wept there' = in itself not **apparently**. 'To come into the bedchamber' = in itself, so as not to **appear**. Ex.

5695. 'And he washed his faces' = to arrange so that it should not **appear**. Ex.

5696. The Lord's love and mercy do not **appear** before conjunction has been effected through a medium; they are also so arranged that they should not **appear**, for if they **appeared**, regeneration could not take place . . . not that the Lord ever hides His mercy, but when he who is being regenerated is let into his evils, the Lord then **appears** to him as if removed and hidden . . .

5721. The most contumacious of all, who in their life in the world had **appeared** righteous above others . . .

5798. When a man turns himself away, it **appears** to him as if the Lord [had done so], for he is not heard; according to the **appearance** it is so spoken in the Word. —<sup>3</sup>.

—<sup>2</sup>. The punishment that follows, and no hearing, **appear** as anger. 8875.

—<sup>6</sup>. The simple within the Church also apprehend no otherwise from the **appearance** than that God is angry when anyone does evil.

6451<sup>3</sup>. Since all interior things are also together in the ultimate, there is therefore the **appearance** as if life were in the ultimate . . .

6495<sup>6</sup>. Hence he actually **appeared** moral and civil . . . But . . . in the Spiritual World a man is in the sphere of his interiors; that is, such as he had been inwardly, such he is there; not such as he had **appeared** in externals.

6700. When the Divine **appears** (to the inhabitants of other Earths) He **appears** in the human form, as also formerly to Abraham and others on this Earth.

6832. Since truths in an inward form, or in a spiritual form, could not **appear** to the posterity from Jacob . . . therefore the Lord **appeared** in the bush; for when the Lord **appears**, He **appears** according to the quality of the man; for a man receives the Divine no otherwise than according to his own quality. Therefore also when the Lord **appeared** on Mount Sinai, He **appeared** to the people as a fire burning . . . He would have **appeared** entirely otherwise, if the people, who below the mountain were looking at Him, had not been of such a character. 8819.

—<sup>2</sup>. That the Lord **appears** to everyone according to his quality, may be evident from the fact, that the Lord **appears** to those in the Third Heaven as a Sun . . .

and that He **appears** to those in the Second Heaven as a Moon . . . but in the First Heaven the Lord **appears** as neither Sun nor Moon, but only as Light . . . And since the Lord **appears** to everyone according to his quality, therefore also He cannot **appear** to those who are in Hell otherwise than as a dusky cloud and thick darkness . . . Hence it is evident that the Lord **appears** to everyone according to his quality, because according to reception . . . 8781. 8814<sup>e</sup>. 8819. 8916. 8928<sup>e</sup>. H.118<sup>e</sup>. 120(c) Refs. 159<sup>2</sup>. R.466. 714.

[A.] 6839. It is so said because it is according to the **appearance**. 7032. 7113. 7533. 8483. 9025. 10431<sup>2</sup>. S.94. R.164. E.719, Ex.

6849<sup>3</sup>. When the Angels look into any Spirit who is in evil, he **appears** to be turned into something resembling what is inanimate . . .

—<sup>e</sup>. That the Father does not **appear** except in His Divine Human . . . 6945.

6948<sup>2</sup>. Since such things as are . . . on the Earth **appear** otherwise than as they are . . .

6991<sup>e</sup>. Since it **appears** as if the Lord induces evil, because He gives life, therefore from the **appearance**, evil is attributed to the Lord in the Word. 6997<sup>2</sup>.

—<sup>7</sup>. Hence it is evident what the quality of the Word is in the sense of the letter, also what is the quality of Divine Truth in its most general [form]; namely, that it is according to **appearances** . . .

7042. When a man opposes himself to the Divine, it **appears** as if there were resistance from the Divine.

7175<sup>e</sup>. When (the inhabitants of Mercury) come into the other life . . . they do not want to **appear** as men . . . but as crystalline globes . . .

7193. 'To **appear**,' or 'to be seen,' when said of Jehovah=**perception** from the Divine.

7233<sup>e</sup>. For the enlightened Intellectual discerns between **apparent** truths and truths themselves.

7246. In the planet Venus there are two kinds of men . . . Those who are ungentle and almost ferine, **appear** on the part of the planet looking this way; but those who are gentle and humane, **appear** on the opposite part. But it is to be known that they so **appear** according to the states of their life, for the states of life present all the **appearance** of place and space.

7252. The inhabitants and Spirits of Venus who **appear** on the other part of that Earth . . . then **appeared** near over my head.

7272<sup>2</sup>. If only before expiring the mediation of the Lord is confessed from **apparent** confidence . . .

7344<sup>2</sup>. Truths cannot be applied to falsities through mere falsities . . . unless there are intermediates that conjoin; the intermediates that conjoin are the fallacies of the outward senses, and are also such things as are said in the Word according to the **appearance**. Examps.

7475. The Spirits of Mars **appear** to themselves as men, such as they had been in the world; wherefore they also **appear** to others in the same way; for everyone in the other life **appears** to others as he (**appears**) to himself, because the perception is communicated.

8282. When they devastate themselves, and cast themselves into condemnation and into Hell, it **appears** as if it comes from the Divine. This **appearance**, or fallacy, is as one who sees the sun daily making a circle round our Earth, and thence believes that that movement is of the sun . . . 9031. W.108.

8443. The 'glory that was in the cloud' is the Divine Truth that is not so accommodated to perception, because it is above the fallacies of the senses and **appearances**; thus is also the inward sense of the Word.

8458. The good of truth . . . **appears** as truth, but is felt as good . . .

8512. When man is led by truth, the Lord does not **appear**.

8648. In the first state of those who are of the Spiritual Church good does not **appear**, but only truth.

8718. 'And every small word they shall judge'=**the appearance** of some particulars and singulars from another source (than the Divine).

8719. The Lord acts mediately through Heaven . . . in order that the Angels may have employments. . . Hence it is that they have the **appearance** that they act from themselves . . .

8948. Since the (inhabitants of Saturn) esteem themselves relatively small, they also **appear** small in the other life; for there the **appearance** of everyone is according to his disposition and according to his life.

8949. The Lord sometimes **appears** to those who are in that Earth under an Angelic form . . . 10737.

9031. This also is a truth, but an **apparent** truth, thus not repugnant to the former.

9033<sup>e</sup>. This is attributed to the Lord in the sense of the letter of the Word, because it so **appears**; therefore, since it is an **apparent** truth, it is not to be denied, that is, extinguished, for thus would be extinguished faith for the Word, which faith is for the simple.

9174. In the Spiritual World there are no other goods that are asked from others, and that are given, than those which are of intelligence and wisdom. There are indeed many others that stand forth before the sight, yea innumerable ones, but they are **appearances** from those which are of intelligence and wisdom.

9297. 'Three times in the year shall every male be seen at the faces of the Lord Jehovah'=**the continual appearance** and presence of the Lord thus also in the truths of faith.

9927<sup>2</sup>. (The things in the other life) are correspondences, and thus real **appearances**.

10042<sup>2</sup>. In the other life there **appear** animals of many kinds . . . such things there are **appearances** entirely to the life, corresponding to the affections and thoughts that are with the Spirits and Angels.

10579<sup>4</sup>. When Jehovah **appeared** before the Lord's advent into the world, He **appeared** in the form of an Angel . . .

10669<sup>3</sup>. There **appear** there fields, crops, plains, flowers, harvests, plantations, and similar things as on the earth; and it is known there that in such a manner

**appear** before their eyes those things which are of Heaven, thus which are of the Church.

10751. The Spirits of that (fifth) Earth, when permission is given, **appear** to the inhabitants of their own Earth, and speak with them . . . The interior sight of the inhabitants is then opened . . . and it is thus that they **appear** to them . . .

10809. They then asked how the Lord **appears** with the Angels from our Earth. I said that He **appears** in the Sun as a Man, encompassed there by the solar fire . . . but that that Sun **appears** only to the Angels in Heaven, and not to Spirits . . . But the sun of the world **appears** to none in the other life . . . H.116.

H. 52. When the Lord **appears** in the midst of the Angels, He does not **appear** surrounded by many, but as one in an Angelic Form.

55. When the Lord presents Himself in any Society, He **appears** there according to the quality of the good in which the Society is, thus not in the same way in one Society as in another . . .

—e. When the Lord **appears** in any Society, He **appears** there as an Angel . . .

69. A whole Angelic Society, when the Lord presents Himself there, **appears** as a one in a human form. Des.

79<sup>e</sup>. The wiser the Angels are, the more clearly they perceive (the Divine in a human form); and hence it is that the Lord **appears** to them; for the Lord **appears** in a Divine Angelic form, which is the human form, to those who acknowledge and believe in a visible Divine, but not to those who [believe in] an invisible Divine.

118. See SUN at this ref.

121. When the Lord **appears** in Heaven, as often takes place, He does not **appear** girt with the Sun, but in an Angelic form . . . (See ASPECT at this ref.).

131. They who are in Hell, among themselves **appear** as men, but in the light of Heaven as monsters . . . In like manner **appears** a man as to his spirit, when looked at by the Angels; if good, he **appears** as a man, beautiful according to his good; if evil, as a monster, ugly according to his evil.

156. The things that are without the Angels are allotted an **appearance** according to those which are within them.

170. On representatives and **appearances** in Heaven. Gen.art.

171. The nature of the things that **appear** in the Heavens cannot be described in a few words; as to a great part they are like those that are in the Earth, but more perfect as to form. Ill. 464. 582, Enum. F.63. E.926, Enum.

175. Since all things that correspond to interior things also represent them, they are therefore called Representatives; and since they are varied according to the state of the interior things with them, they are therefore called **appearances**; although those things that **appear** before the eyes of the Angels in the Heavens, and are perceived by their senses, **appear** to the life, and are perceived, just as those things which are in the Earth are by man; yea, much more clearly, distinctly, and perceptibly. The **appearances** which are thence in

the Heavens, are called real **appearances**, because they really exist. There are also **appearances** not real, which are those that indeed **appear**, but do not correspond to interior things. N.261<sup>2</sup>.

177. On the garments with which the Angels **appear** clothed. Gen.art.

181. That the garments of the Angels do not **appear** as garments, but that they really are garments . . . E.395.

188. (The dwelling places of the Celestial Angels) **appear** as mountains of soil; (those of the Spiritual Angels) **appear** as hills; (and those of the Angels who are in the lowest parts of Heaven) **appear** as crags of rocks.

191. Although all things in Heaven **appear** in place and in space entirely as in the world . . .

194<sup>a</sup>. Many who are together in one place there, so long as they agree together, **appear**; but as soon as they become dissentient, they disappear. Ex.

199. All things (in the Heavens) **appear** near and remote according to His presence. Ex.

429. The World of Spirits **appears** as a valley . . . The gates and doors to the heavenly Societies do not **appear**, except to those who are prepared for Heaven . . . Neither do the gates and doors to the Hells **appear**, except to those who are about to enter . . .

438. They who think abstractedly from the body . . . sometimes **appear** in their own Society, and when they **appear** . . .

479<sup>b</sup>. Such ways in the spiritual world are real **appearances**, because they correspond to truths or falsities.

489. The things that **appear** (from that light) affect the interiors of the Angels . . . and at the same time their exteriors . . . Examps.

571<sup>e</sup>. All things that **appear** in the Spiritual World, **appear** according to correspondences. F.63<sup>2</sup>.

582. On the **appearance**, situation, and plurality of the Hells. Gen.art.

583. The Heavens do not **appear** to Spirits who are in the World of Spirits, except when their interior sight is opened; yet sometimes they **appear** as mists, or as bright clouds. . . The Hells do not **appear** . . .

N. 27<sup>4</sup>. The first truths with man are **appearances** of truth from the fallacies of the senses, which yet are successively put off, as he is perfected as to wisdom.

J. 32<sup>2</sup>. When a Spirit is in such a state, he then **appears** in many other places, being also present in all of them as with the body, but this is only an **appearance** . . .

C. J. 14<sup>e</sup>. From these things are the **appearances** of spaces in that World.

S. 40. The truths of the sense of the letter of the Word are not naked truths, but are **appearances** of truth . . .

51. Therefore in the sense of the letter, in certain places, there are not naked truths, but clothed truths, which are called **appearances** of truth . . .

57. Genuine truth . . . in the sense of the letter . . . does not **appear** to any but those who are in illustration from the Lord. T.231.

[S.] 91. The **appearances** of truth, which are truths clothed, may be taken for naked truths; which, when confirmed, become falsities . . . 92.

95. That many things in the sense of the letter are **apparent** truths, in which genuine truths lie hidden, and that it is not hurtful to think and speak according to the truths, but that it is hurtful to confirm them to the destruction of genuine truth that lies hidden within, Ex.

—<sup>3</sup>. That the sun is moved is an **apparent** truth; that it is not moved, is a genuine truth; everyone can speak according to the **apparent** truth, and also does speak, but to think according to it from confirmation, blunts and darkens the rational understanding. —. W. 108<sup>2</sup>.

Life 47. There are many things that **appear** to be of faith alone . . . 48.

96. It only **appears** to man as if he combats from himself, and the Lord wills that it should so **appear** to man, since without this **appearance** there could not exist combat, thus not reformation.

108. (To shun evils for any other reason than that they are sins, is merely to cause) them not to **appear** before the world. Gen.art. T. 330<sup>e</sup>.

W. 7<sup>3</sup>. In the Spiritual World . . . there **appear** spaces like the spaces on earth, but still they are not spaces, but **appearances** . . .

10. In the Spiritual World . . . spaces . . . are **appearances** according to spiritual affinities that are of love and wisdom, or of good and truth . . .

40<sup>2</sup>. (One reason why this has not been seen) is that **appearances** are the first things from which the human mind forms its understanding, and that they cannot be dispelled except from an investigation of the cause . . .

73<sup>2</sup>. Since state determines time, time is only an **appearance** . . .

108. That the distance between the Sun and the Angels . . . is an **appearance** according to the reception of the Divine Love and the Divine Wisdom by them. Gen.art.

— . All the fallacies that reign with the evil and the simple, arise from **appearances** confirmed; so long as **appearances** remain **appearances**, they are **apparent** truths, according to which anyone may think and speak; but when they are accepted as truths themselves, which is done when they are confirmed, then **apparent** truths become falsities and fallacies. Examp.

125. The Lord is in an Angel and an Angel in the Lord; but because it **appears** as if the Lord as a Sun is outside of him, it also **appears** that the Lord sees him from the Sun, and that he sees the Lord in the Sun, which is almost as an image **appears** in a mirror; wherefore if we are to speak from this **appearance**, then the thing is thus . . .

252<sup>2</sup>. His spiritual man . . . sometimes **appears** to the Angels, but because he draws himself back to his natural man, after a short stay there, he disappears. E. 751.

264. From this is the **appearance** that man thinks, speaks, wills, and acts as from himself.

296. The Divine of Love, the Divine of Wisdom, and

the Divine of use . . . are presented in **appearance** outside the Sun of the Spiritual World . . . Gen.art.

322. All things . . . to the life **appear** and exist around an Angel, and around the Angelic Societies, as if produced and created by them . . . When the Angel goes away, or the Society passes to another place, they no longer **appear**.

339<sup>2</sup>. In Heaven **appear** all those things that are of good use . . . but in Hell **appear** all those things that are of evil use, Enum. Such things in the Hells **appear** thus to the life, entirely as these things do upon the earth and in it. It is said that they **appear** there, but still they are not there as they are on earth, for they are mere correspondences . . .

349. Many things in the world are spoken from the **appearance** . . .

381. The universal Angelic Heaven . . . before the Lord **appears** as one man.

P. 14. The good of love not united to the truth of wisdom . . . is **apparent** good, and the truth of wisdom not united to the good of love . . . is **apparent** truth. Gen.art.

49<sup>e</sup>. Time is only an **appearance** according to the state of the affection from which is the thought. It is the same with the distance of space in thought. Ex.

50. Since Angels and Spirits are affections that are of love, and thoughts thence, therefore neither are they in space and time, but only in the **appearance** of them; the **appearance** of space and time is with them according to the states of the affections, and thence of the thoughts . . .

74. Whatever a man does from freedom . . . according to his reason, **appears** to him as his. Gen.art.

76. Man, without the **appearance** that it is his, could not be in any affection of knowing, nor in any affection of understanding . . .

—<sup>2</sup>. It is known that everything good and true is not of man, but is of the Lord, and yet that it **appears** to man as his; and since everything good and true so **appears**, so also do all things of the Church and of Heaven . . . so **appear**, and yet nothing of them is of man. No one can receive these things from the Lord unless it **appears** to him that he perceives them as from himself.

79<sup>e</sup>. From this an enlightened man may see the quality and the strength of the **appearance** in which the Lord wills that man should be; and this the Lord wills for the sake of his salvation, for no one, without this **appearance**, can be saved.

87<sup>e</sup>. Evil can be equally as well confirmed as good; but evil [is confirmed] through fallacies and **appearances**, which, when confirmed, become falsities . . .

116. That evils in the outward man cannot be removed except by means of the man, is because it is from the Divine Providence of the Lord, that whatever man hears, sees, thinks, wills, speaks, and does, should **appear** entirely as his; without this **appearance** man would have no reception of Divine Truth, no determination to the doing of what is good, no appropriation of love and wisdom, or of charity and faith, and thence no conjunction with the Lord, thus no reformation and

regeneration, and thus salvation. And that without this **appearance** there would not be possible repentance from sins, nor indeed faith, is evident; also that man, without this **appearance**, would not be man, but would be devoid of rational life, like a beast. 174<sup>2</sup>. 176. 210, Gen.art. 321<sup>4</sup>. 330<sup>3</sup>. M.444<sup>5</sup>.

162. That (man is led through the Angelic Heaven) is said from **appearance**; but that (he is led from that Heaven) is said from truth. That the **appearance** is that it is through the Angelic Heaven, is because the Lord **appears** above that Heaven as a Sun . . . The Lord is omnipresent, and is not in space . . . wherefore distance is an **appearance** according to the conjunction with Him . . . and since no one can be conjoined with the Lord, as He is in Himself, therefore He **appears** to the Angels at a distance as a Sun . . . R.465.

—<sup>2</sup>. But since it is from **appearance** that the Lord rules the universal Heaven, and through this the world, from the Sun . . . and since it is allowable for every man to speak from **appearance** . . . it is therefore also allowable for everyone who is not in wisdom itself, to think that the Lord rules each and all things from His Sun; from such an **appearance** also do the Angels of the lower Heavens think; whereas the Angels of the higher Heavens do indeed speak from the **appearance**, but they think from the truth . . . Ex.

174. In outward things man is led and taught by the Lord in all **appearance** as by himself. Gen.art.

183<sup>2</sup>. Evil could not be taken away from anyone unless it **appeared** . . . 278, Gen.art.

186. The Lord, in His Divine Providence, does not manifestly **appear**. Why.

187<sup>2</sup>. They who, from the confirmation of **appearances** with themselves, have become natural . . .

191. [Man's] Own prudence is no prudence; and only **appears** to be so, and also ought to **appear** to be so . . . Gen.art.

200. How then can a man claim for himself what is Divine merely from the fact that these few outermost things **appear** to him as his own? and still less when he knows . . . from reason that this **appearance** has been given to him that he may live as a man . . . That this **appearance** has been given to man that he may act from freedom according to reason, thus as from himself . . .

213<sup>o</sup>. (The Angel would say,) They are all **appearances** and fallacies.

219<sup>5</sup>. The Lord conjoins man to Himself through **appearances**. Ex.

220<sup>6</sup>. The Lord conjoins Himself to uses through correspondences, and thus through **appearances** according to the confirmations of them by man. Ex. —<sup>10</sup>.

278<sup>5</sup>. Sins, with them, do not **appear**, and therefore cannot be removed. Ex.

— . All evil that does not **appear** foment itself . . .

310. They are in their Own prudence who confirm **appearances** with themselves, and make them truths; especially this **appearance**, that [man's] Own prudence is everything, and the Divine Providence not anything . . .

— . Every **appearance** confirmed as a truth becomes a fallacy. 461<sup>2</sup>.

R. 465. When He manifests Himself, He **appears** in the Heavens and below the Heavens as an Angel . . .

655<sup>3</sup>. In the Spiritual World, at a distance, all things **appear** according to correspondences; which, when they **appear** in forms, are called representations of spiritual things . . . Exampls. M.76<sup>2</sup>.

M. 132<sup>5</sup>. The 'likeness of God' is the perfect likeness and the full **appearance** as if love and wisdom are in man . . . The likeness or **appearance** that love and wisdom . . . are in man as his, causes that man is man, and that he can be conjoined to God, and so live to eternity.

158. Since therefore spaces (in relation to spiritual things) are **appearances**, distances and presences are also **appearances** . . .

271. On the causes of **apparent** love, friendship, and favour in marriages. Gen.art. 278.

276<sup>2</sup>. It follows that the **appearances** of love and friendship between married partners are necessities.

T. 29. These **appearances** (in the Spiritual World) are real, because they are constant, according to the states (of Spirits and Angels).

42<sup>2</sup>. There are some who do not perceive truth, but conclude it from confirmations through **appearances**; these are represented by singing birds.

344. The states of the faith of the New Church are . . . 2. The faith of genuine truth and the faith of the **appearances** of truth.

345. The denominations of merely natural faith are . . . 7. Visionary and preposterous faith, which is the **appearance** of falsity as of truth . . .

438<sup>e</sup>. The **appearance** (that man has power of his own) is given to every man by the Lord for the sake of regeneration, imputation, conjunction, and salvation.

470. The cause of this fallacious belief, that man also is life . . . I have deduced from the **appearance**, but the cause of the fallacy from the **appearance** is, that at this day many are natural and few spiritual . . . and the natural man judges from **appearances** and fallacies thence derived . . .

650. When such things are being read in the Word, the very **appearances** of truth, when they pass from the man to Heaven, are turned into genuine truths . . .

777<sup>2</sup>. Hence it is evident that the Lord will also now **appear** in the Word. That He will not do so in Person, is because after His ascent into Heaven, He is in the Human glorified, and in this He cannot **appear** to any man, unless He has first opened the eyes of his spirit . . .

Ad. 1/1351. (Index). On **apparitions\*** and visions. 1353.

D. 2906. On Spirits who in life **appear** good in the eyes of men, and are evil within.

3386. There are innumerable things that **appear** to be so when they are not, as paradisaical things; wherefore they asked whether they were fallacies. It was then given to say . . . that such things as belong to angelic Spirits and Angels are not fallacies, but are

**appearances**, and that they are as it were vessels to which may be applied the knowledges of faith. The knowledges of faith, which are not **appearances**, are . . .

[D.] 3428. Preface. **Appearances** according to which it is allowable to speak, but not rightly to think. Enum.

3644. Spirits began to doubt whether it were a fallacy or an **appearance** that Spirits **appear** thus in relation to the body . . . A phantasy can cause one to **appear** above when he is below . . . and so on . . . Wherefore, when thought is perverted . . . one **appears** to himself elsewhere, which then is a fallacy; but when the place is constant to them, it is an **appearance**.

4292<sup>3</sup>. (Index). **Appearances** in Heaven are real and substantial.

5152-5154. 5159. 5160. (Index). **Appearances**, which, from the Divine things represented in them, fill with joy the minds of the Angels.

5601. (Index). Good Spirits, especially maidens, are instructed by changes of **appearances**.

5646. That Spirits are **appearances**.

— . Changes of the state of the interiors . . . **appear** before Spirits and Angels entirely as walkings, goings, and journeyings . . . These **appearances** are so real that a Spirit is entirely ignorant that they are thence . . . The Angels know, but do not think about it.

—<sup>2</sup>. A Spirit also is an **apparent** man, for a Spirit is a man **appearing** there before the eyes of others. Ex.

5774. (The nature of the real **appearances** in the other life, shown by comparisons.)

5784. On **appearance** in the Heavens. There are magnificent things in the Heavens that **appear** only to the Angels . . . but not to Spirits who are in outward things. Index.

E. 369<sup>2</sup>. These were **appearances** before the Angels of the Ultimate Heaven, and signify such things as are heard and perceived in the Inmost Heaven, where there were not such **appearances**; for whatever is heard, thought, and perceived from the Lord in the Inmost Heaven, when it descends through the Middle to the Ultimate Heaven, is turned into such **appearances** . . .

395. Hence it may be evident that the **appearances** which exist in Heaven before the Angels are entirely real.

553<sup>2</sup>. Many things (here mentioned) were **appearances** from phantasy with them . . . whence it is evident that these **appearances** were not real **appearances**, but fallacious ones; for all **appearances** that exist in the Heavens are real, because they are correspondences; for the interior things that are of the affections and thence of the thoughts with the Angels, when they pass through to the sight of their eyes, are clothed with forms such as **appear** in the Heavens, and because they are visible, they are called **appearances**, and are said to be correspondences, and are real because from creation. But otherwise are the **appearances** in some of the Hells . . . From these persuasions exist phantastic visions, in which there is inwardly nothing real, wherefore also they vanish away when only a ray from the light of Heaven flows in. Such are the **appearances** that are here mentioned concerning the 'locusts.' 575<sup>3</sup>.

874. These magnificent things, which flash as with gold and precious stones in marvellous forms, **appear** to (the Angels) entirely according to wisdom with them, for they are correspondences.

1199<sup>2</sup>. See ANIMAL at these refs. 1200<sup>2</sup>.

D. Wis. vii. 5<sup>2</sup>. All these things (in the Spiritual World) are **appearances** of the wisdom . . . and of the perception of the loves of the Angels; for they are created by the Lord in a moment, and are also dissipated in a moment; they are permanent and they are not permanent according to the constancy or inconstancy of the Spirits or Angels in those things of which they are **appearances**; which is the reason why they are only the objects of their thoughts and affections, and that the subjects are those things from which they **appear**. Examp.

**Appease**. *Sedare*. A. 987<sup>2</sup>.

**Appendage**. *Appendentia*. T. 224<sup>2</sup>.

**Appendix**. *Appendix*.

H. 305. The **appendix** to the Heavenly Doctrine.

P. 258<sup>5</sup>. The Memorial **Appendix** to the Book of Psalms.

B. 116. A Coronary **Appendix**.

T. 15. (The **Appendix** to the T. C. R. mentioned.) 177<sup>4</sup>. 343. 485. 591. 605. 627<sup>o</sup>. 647<sup>o</sup>. 758. Coro. 26<sup>o</sup>.

**Apperceive**. See PERCEIVE—*Appercipere*.

**Appetite**. *Appetitus*. *Appetitio* \*.

**Appetite for, To have an**. *Appetere*.

A. 911<sup>3</sup>. They who place the life in bodily things; that is, in cupidities, pleasures, **appetites**, and sensuality . . .

1480<sup>e</sup>. To the desire of knowledge—*scientiarium*—correspond the very **appetite** and taste. 3570<sup>o</sup>.

3570<sup>o</sup>. It is the soul that gives to the body to **have an appetite** for food . . . Food is introduced through the delight of **appetite**.

3849<sup>2</sup>. Outermost affections are those of the body, and are called **appetites** and pleasures.

4017. 'Thirst' = **appetite** \* and longing, thus the affection of knowing and imbibing truth . . . 'Hunger' = the **appetite** \*, the longing, thus the affection of imbuing good.

4792. Spiritual food is knowledge, intelligence, and wisdom . . . from these also Spirits and Angels are nourished, and they long and **hunger** for them, as men, who are famishing, do for food. Hence **appetite** corresponds to this longing.

4794. The reason Spirits have not taste . . . is lest that sense should put them away from the longing for knowledge and wisdom, thus from spiritual **appetite**.

4976<sup>2</sup>. Wherefore good **hungers** and longs for truth . . . 8562.

5125<sup>2</sup>. If he affirms all that the Sensual persuades and has an **appetite** for . . . then sensual things are in the first place, and then the man is borne along by **appetite** . . . — .

5127<sup>2</sup>. He does not know that to think merely from



sensual things, and to act from **appetite**, are of the outward man.

— The interior man is in the faculty and power . . . of not willing and thinking what the exterior man from phantasy sees, and from cupidity **has an appetite for**.

5576<sup>c</sup>. (The Angels) then have no greater hunger and **appetite** than that the morning may dawn upon them anew . . . 5579<sup>e</sup>.

6054. (A Spirit) has **appetites**, etc.

6110. (During their state of evening, the Angels) are kept in **appetite\***, which is such that they yearn for these things more than a famishing one on earth for food. Ex.

—<sup>s</sup>. Desolation is for the sake of **appetite\***, for goods and truths are received according to it, and the yearnings that are from **appetite\***, when obtained, make fortunateness and happiness.

6564<sup>e</sup>. Pleasures and **appetites\*** then carry everything away . . .

9050<sup>r</sup>. 'The fasting soul,' and 'the soul **having an appetite**' (Is.xxix.8)=a yearning to learn the goods and truths of faith.

9140. 'A beast of burden'=the pleasure or **appetite** of the body.

10648<sup>s</sup>. Evil **hungers** for falsity.

H. 429. Stenches that . . . evil Spirits **hunger for**.

W. 346<sup>s</sup>. The soul of all (animals) is natural affection, and **appetite**.

—<sup>e</sup>. Animals derive from the Spiritual which is their source that they are affections and **appetites**.

363<sup>r</sup>. There are many things of love that have other names allotted to them, because they are derivations; as affections, desires, **appetites**, and their pleasures and delights.

R. 952. Dogs, in the Spiritual World . . . are called **bodily appetites**.

T. 496. Everything that is from the love of nutrition, which is called **appetite** . . .

Ad.2/1957. (Index.) A vision around the table concerning **appetite** . . . D.397.

D. 333. (Index.) Man after death retains the senses, **appetites**, etc. 364. 365.

741. On the **appetite** of Spirits, of knowing.

— Instead of the **appetites** a man has in the life of the body, namely, of eating and drinking . . . Spirits have the **appetite** or pleasure of knowing. [The **appetite**] of knowing what is good and true only is angelic. But that of Spirits is [to know] whatever is as yet new, which cupidity is almost constant, and succeeds in the place of the **appetite** of nourishing the body . . .

818. The **appetite** of eating is also excited with Spirits . . . and indeed for certain kinds of food . . . and when I promised to eat this day similar things, he was satisfied. Wherefore merely **bodily appetites** are present, because they can be thus excited with Spirits by objects with man, and so be excited by a Spirit in a man.

1563. On **bodily appetite**.

— There are Spirits who constitute that which is called **appetite**, and indeed that of the body. The **appetites** are various, not only of eating, but of many objects, as it is known that man with **appetite** also yearns for many things, as for baths; also that he wants wherewithal to be clothed, and similar things.

1564. A certain Spirit had such a **craving** for an under-garment—*indusium*—that he could hardly live, as he said, unless I would put one on . . .

1565. But as to sense, as touch, he said he had it not; thus **appetite** is in Spirits, and sense in man.

1566. Wherefore there are Spirits who are to be called **appetites**, with which some so blaze as it were, that they can hardly restrain themselves. Such are of manifold genera and species, for innumerable are the things that are the objects of **appetite—appetuntur** . . . The Spirits called **appetites** make a man **crave**, or excite his **appetites**; thence they have their delights, but the sense is proper to man.

1567. These Spirits have derived this from the life in their body, by ardently **craving** for certain **bodily things**.

1568. For the sake of distinction, to **crave**, or **appetite**, is said of the body; to desire, or cupidity, of the mind . . .

— (Index.) **Appetite** corresponds to cupidity.

3333. There is also another sphere known to man, namely, that he desires this or that kind of food, which is called an **appetite** that has been determined.

E. 386<sup>19</sup>. 'The **longing soul**' (Ps.cvii.9)=those who yearn for truths; and 'the hungry soul,' those who yearn for goods.

**Apple. Pomum.**

**Apple-bearing. Pomifera.**

A. 8603<sup>r</sup>. Citrons, **apples**, and the like.

R. 122. Like trees stripped of their leaves, on which hang dried **apples** left there from autumn.

417<sup>r</sup>. (Solifidians say that an **apple-bearing** tree produces **apples**, but if a man does goods for the sake of salvation, as that tree produces **apples** by continuity, then those **apples** are decayed within, and full of worms.)

M. 42<sup>e</sup>. Trees full of **oranges—pomis aurantiis**.

T. 94<sup>r</sup>. Seed of an orange, a citron, an **apple**, a pear . . .

109<sup>e</sup>. The state of the Church before the Lord's Advent may be compared to the rind of any fruit; as of an orange, an **apple**, a pear, a grape . . . D.3738.

112. That innovator, who has cast the **apple** of discord before the leading men of the Church.

380<sup>4</sup>. Like serpents of the tree of knowledge . . . holding in their hands **apples** thence, painted with reddish-yellow colours.

**Apple-tree. Malus.**

E. 458<sup>r</sup>. 'A palm-tree' (Joel i.12)=joy of heart from spiritual good; and an **apple-tree**, from natural good thence.

**Application.** See STUDY.

**Apply.** *Appelere.*

A. 8021. A Spirit . . . applied to my left side . . .  
See APPLY—*applicare*—at A.9234.

**Apply.** *Appicare.*

**Application.** *Applicatio.*

**Applicable.** *Applicabilis.*

See APPLY—*apponere*, and also under PRESS—*incumbere*.

A. 795<sup>2</sup>. Each and all things have a signification according to the subject to which they are **applied**—*applicare*. 4307. 4502.

1949<sup>2</sup>. A morose man . . . does not **apply** himself, and study to bend minds.

1983<sup>4</sup>. With **application** to the geniuses, and thus admission into the minds of others.

3603<sup>3</sup>. In his first age, man . . . can **apply** certain things, not to his own life, but to that of others.

4073. (The **application** of the affections of truth to goods and truths, Sig.) —<sup>2</sup>. 4096. —<sup>3</sup>, Ex. —<sup>5</sup>. —<sup>e</sup>.

4197<sup>2</sup>. (This was done) for the sake of **application**, and thence of conjunction.

4247<sup>2</sup>. Divine Good cannot **apply** itself to other vessels than genuine truths . . .

4335<sup>2</sup>. The hatching of falsities by **applying** truths, and thus persuading. Sig.

—<sup>e</sup>. Truths then . . . through **application** to evil become falsities.

4396. 'And (Jacob) encamped at the face of the city' = **application**, to wit, to the goods of that truth. Ex.

5006. 'She caught him in his garment' = that truth not spiritual **applied** itself to the ultimate of spiritual truth.

5135. 'Theft' = the claiming of the things of others . . . when it **applies** (goods and truths) to evils and falsities.

5368. By this is signified that good is adjoined to truth in the Natural, if only the Natural **applies** itself and obeys. Ex.

5706. 'And (Joseph) lifted up portions from his faces to them' = goods **applied** to each one from mercy.

5709. 'And they drank' = the **application** of truths under good.

5713. If the Infernals are **applied**, they induce diseases, and at last death.

—<sup>e</sup>. Evil Spirits . . . have often and long **applied** themselves, and according to their presence have induced pains, and also diseases . . .

5721<sup>2</sup>. When they are **applied** to a man, they induce a great pain through weariness . . .

612<sup>e</sup>. The Scientific, which has not been perverted through **Applications** to falsities and to evils.

6117. 'All Egypt came to Joseph' = **application** to the Internal.

6844. Expressions are to be **applied** to their own subject that is being treated of.

7332. They would **apply** the things that are of intelligence in favour of evil.

7343. 'All the Egyptians dug around the river waters to drink' = the investigation of truth which they might **apply** to falsities. 'To drink' = to **apply** to falsities . . . for he who drinks, **applies** to himself. But it is to be known that **application** takes place according to the quality and state of him who **applies** to himself. He who is in the affection of truth, **applies** to himself truths according to the state and quality of the affection. He who is in the affection of falsity, when he **applies** truths to himself, perverts and falsifies them . . .

7344. 'Because they could not drink of the waters of the river' = no **application** from mere falsities . . . Truths cannot be **applied** to mere falsities; that is, be falsified through mere falsities . . . The reason is, that they are entirely opposite; and opposites cannot be **applied** unless there are intermediates which conjoin . . .

7492. With these, the good that is of love and the truth that is of wisdom are explained in a sinister manner, and are **applied** in favour of evil and thence of falsity.

8311. They almost put off the quality of falsity, which is effected through **application** to good; for such falsities can be **applied** to good, and they can be **applied** to evil; if to good, they become mild, but if to evil, they become hard; for falsities can equally be applied to good, as truths to evil; for all truths whatever, by **applications** to evil, are falsified. Examp.

8349. 'To drink waters' = to receive truths, and to **apply** them under good.

8439. 'Draw near before Jehovah' = a state of reception, and **application** to it. . . The reason why it is also **application**, is because reception is not anything, unless there is also **application**, namely, to use. Ex.

8662. 'Moses went forth to meet his father-in-law' = the **application** of truth Divine to Divine Good. 8666. —. **Application** precedes conjunction.

8885<sup>2</sup>. This is effected . . . through sinister **applications** of truths, with the evil.

9018. 'Stealing a man and selling him' = the **application** of the truth of faith to evil, and alienation.

9020. That they are condemned who **apply** the truths of faith to evils, and thus alienate them from themselves, is because they had formerly acknowledged them; for the truth of faith that has once been acknowledged, when it is afterwards **applied** to evil, is commingled with falsity from evil; hence is profanation.

9234. He came to me, **applying** himself to the left side . . .

9738. 'Hollow boarded shalt thou make (the altar)' = **application**.

10021. 'Thou shalt make the bullock approach' = a state of the **application** of the natural . . . man such as there is in his early childhood.

10227<sup>3</sup>. By the faculty of being wise, is meant . . . the faculty of clearly discerning what is true and good, of choosing what is suitable, and of **applying** to the uses of life. They who ascribe all things to the Lord do thus clearly discern, choose, and **apply**.

10307<sup>3</sup>. When truths Divine are **applied** to man's loves they are no longer truths, since evil enters them by the **applications** . . .

10308. '(The incense) shall be holy to thee to Jehovah' = that worship is to be **applied** to love Divine.

10652<sup>2</sup>. The other conjunction is profanation; this takes place when evil is **applied** to truth and truth to evil; which is effected through a sinister **application** of truth, and **application** to evil, and thus through the insertion of one into the other.

H. 351<sup>3</sup>. In proportion as a man learns and **applies** to life, he becomes intelligent and wise . . . 356.

489<sup>3</sup>. They who have immediately **applied** to life the doctrinal things of the Church that are from the Word are in the Inmost Heaven . . .

577<sup>4</sup>. Man is continually withdrawn by the Lord from the evils which, from consociation with these Spirits, he **applies** to himself, and as it were attracts . . .

W. 197. The **application** may be made . . .

203<sup>e</sup>. Into these degrees no others ascend and are elevated than they who in the world have been in truths, and have **applied** them to life.

218<sup>e</sup>. This . . . may seem doubtful, because not illustrated by **application** to sensible and perceptible things in nature. 228.

219. Let **application** be made of these things to . . .

228. Abstract things . . . are usually better comprehended than **applied** ones . . .

239<sup>3</sup>. (A man of no remarkable learning, who after death spoke like an Angel.) The reason was that in the world he had **applied** to life the precepts of the Word, and had worshipped the Lord, and thence he was elevated by the Lord into the third degree of love and wisdom. 427<sup>3</sup>.

P. 231<sup>3</sup>. The third kind of profanation is [committed] by those who **apply** the sense of the letter of the Word to confirm evil loves and false principles. Ex.

M. 90. That the male is born to become intellectual . . . may be seen from . . . his **application**, etc. . . From his **application**, which is to such things as are of the understanding . . .

91. But that the female is born to be voluntary from the Intellectual of the man . . . may also be evident from . . . her **application**, etc. . . From her **application**, which is to such things as are works of the hands . . .

170. A wife conjoins herself to the man by **applications** to the yearnings of his will.

235<sup>e</sup>. Merely natural Spirits are cold with an intense cold when they **apply** themselves to the side of any Angel who is in a state of love.

T. 70<sup>3</sup>. These things may be thus **applied** to the Omnipresence of God . . .

364<sup>e</sup>. Everything takes thence . . . and **applies** to itself as much as is sufficient.

370<sup>e</sup>. See ACCOMMODATION at this ref.

640. Redemption . . . is not **applicable**, ascribable, or imputable to any man . . . —<sup>e</sup>. 642. 649.

D. 4312. On those who inhere in general truth without **application** to circumstances. Examp.

**Apply.** *Apponere.*

A. 7319. Falsity does not stink unless it is **applied** to truth, nor evil unless it is **applied** to good.

E. 219<sup>3</sup>. 'Set thy heart to the path . . .' (Jer.xxxi.21) = the affection of truth . . .

**Apprehend.** *Apprehendere.*

A. 2411. 'The men caught hold of (Lot's) hand' = that the Lord powerfully withheld from evils.

6289. 'And (Joseph) took hold of the hand of his father' = influx into the power . . .

9144. 'And (the fire) catches thorns' = (anger) that carries itself into falsities. 'To catch,' when said of anger that is from affection of evil, = to carry itself, and thus to kindle.

T. 589. Man . . . can **apprehend** these things . . .

E. 601<sup>16</sup>. 'Lay hold of the prey' (Is.v.29).

701<sup>3</sup>. 'I will hold thine hand' (Is. xlii. 6).

721<sup>12</sup>. 'Pain taketh hold of thee' (Mic.iv.9). —<sup>23</sup>.

724<sup>19</sup>. 'Neither is there any that taketh her by the hand' (Is.li.18).

**Apprehend.** *Capere.*

**Apprehension.** *Captus.*

A. 32<sup>2</sup>. Cannot be . . . **apprehended** by any human idea.

39<sup>2</sup>. Man can **apprehend** no otherwise . . .

129. The principles that have been **adopted**, even the falsest, rule the man . . .

191. They then began to believe nothing that they did not **apprehend** by the senses . . . Treated of. 210. 235-

233<sup>2</sup>. That the case is thus can never be **apprehended** by the senses, by science, and by philosophy . . .

237. The Church . . . so loved itself, or proprium, that it could no longer **apprehend** anything of truth . . . Treated of.

241. He who attends closely to the sense of the words of one who is speaking, does indeed hear the words, but as it were does not hear; he **apprehends** only the sense.

314. The spiritual Angels . . . instruct (the Soul) about those things which are in the other life, but [only] so far as he is able to **apprehend**.

588. Unless there is **apprehended** by man an idea . . . he cannot think . . .

589. He who confirms false principles, first **adopts** a principle . . .

590. (This) cannot be explained to human **apprehension** . . . 1414. 1820. 2004. 2034<sup>e</sup>. 1904<sup>4</sup>. 1914<sup>3</sup>. 2574. 2636. 2665. 2716. 2786. 2795. 2802. 2822. 3085<sup>3</sup>. 3573<sup>3</sup>. 3596. 3677. 3993<sup>2</sup>. 4129. 4136. 4234<sup>2</sup>. 4237. 4269. 5117.

608. In place of the revelations of the Most Ancient Church, there succeeded doctrinal things, which they first **apprehended** by the outward senses . . .

[A.] 634. It is exceedingly difficult to say to the **ap-prehension** . . .

794<sup>2</sup>. He who **adopts** the principle, that . . .

926. They who can **apprehend** nothing except from such things as there are with man . . .

1071. He who is not willing to believe before he **apprehends** these things, can never believe. Refs.

1072. They are called 'drunkards' who believe nothing except what they **apprehend** . . . 5120<sup>5</sup>.

—<sup>2</sup>. They who are in the faith of charity . . . say that there are very few things that they can **apprehend**, and therefore to think that a thing is not true because they do not **apprehend** it, is insane.

—<sup>5</sup>. They who believe nothing, except what they **apprehend** through sensual and scientific things, are called 'heroes to drink.'

1164. Here 'Egypt' stands for those who believe nothing unless they **apprehend** it from scientifics . . .

1255. The principles that a man **adopts** from early childhood, the Lord never breaks, but bends . . .

1376. But Spirits to whom bodily and earthly ideas adhere, do not **apprehend** this . . .

1385. They do not **apprehend** that such perception is possible . . .

1408<sup>e</sup>. They who from simplicity of heart believe the Word as they **apprehend** it in the letter . . .

1409. When the Most Ancient Church . . . saw (the things that are in the world), or **apprehended** them by some sense, they did not think about them . . . 2896. —.

1510<sup>2</sup>. There was perceived . . . the sphere of those who believe nothing except what they **apprehend** by the senses.

1630<sup>e</sup>. It was said to them that they ought not to doubt because they do not **apprehend**; for if nothing is believed except what is **apprehended**, nothing is believed about those things which are of interior nature, still less those which are of eternal life. Hence is the insanity of our age.

1676<sup>2</sup>. Divine mysteries, which human minds, however they were unfolded, would not **apprehend**, and which many would not be willing to **apprehend**.

1756. The . . . beauty of (the inward sense) cannot appear . . . as if they were **apprehended** in one idea . . . This is as when one who hears another speaking attends to the words; he then does not so well **apprehend** the idea of him who is speaking . . .

1815. Everyone is able to **apprehend** merely from the fact . . .

1861<sup>12</sup>. The Jews, who were unwilling to **apprehend** anything whatever, except what was according to the senses . . .

1911<sup>3</sup>. The Rational first conceived does not **apprehend** this . . .

—<sup>6</sup>. Then are dispelled the shades of fallacies, and it is then a matter of no account with him that he does not **apprehend**.

1936. This is the case with all Truths Divine; if the (first) Rational be consulted about them they can never

be believed, for they are entirely above its **apprehension**. Examp. 2657<sup>5</sup>.

1954. Unless the interior sight with man continually inflows into his outward sight . . . never can the latter **apprehend** or discern any object; for it is the interior sight which, through the eye, **apprehends** those things which the eye sees.

1990<sup>e</sup>. The rest . . . shall be explained as far as [is possible to] the **apprehension**.

2094<sup>2</sup>. These can never receive any faith, unless they first **apprehend** in some way how it can be so.

2124. At this day with the men of the Christian Church, intellectual good begins to perish . . . The cause is that they believe nothing but what they **apprehend** by the senses.

2162<sup>e</sup>. The feet and the hoofs with which the streams and the waters are disturbed (Ezek.xxxii.13)=scientifics from sensual and natural things, from which they reason concerning the arcana of faith; nor believe before they are **apprehended** by means of them; which is never to believe . . .

2177<sup>5</sup>. When the man of the Church thus **apprehended** these (representatives) . . .

2196<sup>2</sup>. Human rational truth does not **apprehend** Divine things, because they are above the sphere of its understanding . . . —. 2209.

—<sup>12</sup>. Man, from appearances, cannot **apprehend** that . . . —<sup>13</sup>.

—<sup>13</sup>. Yea, in natural things themselves the Rational is blind, as for instance, it is unable to **apprehend** how (the antipodes) can stand upon their feet . . .

2243. When a man **adopts** any principle . . .

2249<sup>3</sup>. Heavenly arcana have this characteristic, that although they are above all **apprehension**, still everyone forms for himself some idea about them . . .

2364<sup>e</sup>. This they do according to their **apprehension** . . .

2385. Such do they become who hatch doctrinal things from reasoning, and believe nothing unless they first **apprehend** . . .

—<sup>3</sup>. Any principle . . . once **adopted**, can be confirmed . . .

2510. Doctrine is said to regard rational things, when no other truth of doctrine is acknowledged, than what can be **apprehended** by reason . . .

2520<sup>2</sup>. If truths were set forth nakedly from a Divine origin, they would never be received, but would transcend all man's **apprehension**, thus also belief . . . Examp.

—<sup>5</sup>. Since the human Rational is such, [everything] is spoken in the Word according to man's **apprehension** . . . 2533<sup>2</sup>.

2540. See ANGEL at this ref.

2553. Man cannot **apprehend** anything doctrinal that is purely spiritual and celestial, that is, Divine, because it infinitely transcends his **apprehension**, thus also his belief . . .

2568<sup>4</sup>. This (insane) principle is to deny all things, or to say in his heart that he cannot believe them until he

is convinced by those things which he can **apprehend** or feel . . .

—<sup>3</sup>. No one can **apprehend** higher things from lower ones . . .

2588<sup>o</sup>. They who have blinded themselves through this, that they were unwilling to believe anything that they did not **apprehend** by the senses, so that at last they believed nothing at all, were formerly called serpents of the tree of knowledge; for from the sensual things and the fallacies thence, which easily fall into the **apprehension** and belief of man, they reasoned much, and led many astray.

2619. This does not fall into the **apprehension** even when most highly enlightened through those things which are of the light of the world.

2625<sup>o</sup>. He is unwilling to believe (the arcana of faith) except through those things that are in the world; yea, that he should **apprehend** them by means of sensual things . . .

2694<sup>o</sup>. From this he gets a sphere of perception . . .

2701<sup>o</sup>. That they 'saw the Lord' . . . did not make anyone 'blessed,' but that they **apprehended** with the understanding . . .

2723<sup>o</sup>. By 'Beersheba' is signified human rational things again adjoined to the doctrine of faith . . . and thus doctrine made for human **apprehension**.

2728. This does not appear to the sense, or the **apprehension** . . .

2768. No otherwise can man **apprehend**, than that he who permits also wills.

2814. See APPEARANCE at these refs. 3362. 3387<sup>o</sup>.

2889. Evil Spirits cannot at all **apprehend** that they do not live from themselves . . .

3024<sup>o</sup>. 'The daughter of Egypt' stands for the affection of reasoning from scientifics about the truths of faith, whether they are so; thus for the religiosity that rises forth thence, which is such, that nothing is believed unless it is **apprehended** by the senses. Refs.

3086<sup>o</sup>. Since the inward sense describes these things . . . it cannot be otherwise than that they should be expounded, however much they may appear to be above the **apprehension**.

3175<sup>o</sup>. It is good that **apprehends** . . .

3321<sup>o</sup>. There are innumerable things which the natural man does not **apprehend** . . . and what he does **apprehend**, he believes either not to exist, or not to be so.

3325<sup>12</sup>. [When] a man no longer believes anything but what he can **apprehend** sensually and scientifically, he then perverts and extinguishes the things that are of the doctrine of faith, and most of all those which are of charity. Sig.

3343. The ideas (of the Angels of the interior Heaven) not only exceed **apprehension**, but even belief.

3365<sup>o</sup>. The Rational is such that it can never **apprehend** Divine things; for it is finite, and this cannot **apprehend** those things which are of the infinite . . .

3385<sup>o</sup>. Since the spiritual have not a perception whether it is so, there is given to them what appears

to be truth, and this according to their Rational, that is, according to their **apprehension**, for so it is received. Everyone is permitted to believe truths as he **apprehends** them; or otherwise there would be no reception . . .

3386. By rational truth is meant that which appears to be true according to the **apprehension**, or before the Rational.

3387. Truths Divine themselves . . . exceed all their rational **apprehension**, thus all their belief . . .

—<sup>4</sup>. The Lord replied according to their **apprehension** . . .

3388. The first of the confirmation of truth is that it is called Divine; immediately they have an idea of what is holy, which gives a universal confirmation to each and all things that are said, and this although they do not **apprehend** it; but still the things that are said must be adapted to their **apprehension**; for it is not enough that man knows that it is so . . .

3394<sup>o</sup>. No matter of faith, not even the deepest arcanum, is ever **apprehended** by any man without some rational, and even natural, idea . . .

3410. 'The Philistines envied him' = that those who were in the mere science of knowledges did not **apprehend**.

3417. That the Lord disposed truths so that they were adapted to the **apprehension** and genius of those who are not in life, but in the doctrinals of faith. Sig.

3539<sup>4</sup>. A man is able to **apprehend** this from the understanding, although the will dissents, or even goes into the contrary.

3563. Although most clearly expounded, yet when the knowledge is wanting, they are not **apprehended**.

3599<sup>o</sup>. (These things) are adapted to the understanding and **apprehension** of the Angels . . .

3610<sup>o</sup>. They who are in the affection of self and of the world can by no means **apprehend** these things . . .

3625<sup>o</sup>. Thus the Word could be written, that it should be according to the **apprehension** of the man who read it, and according to the understanding of the Angels with the man . . . If it had been otherwise, it would not have been adapted to the understanding of readers, especially of that time . . .

3660<sup>o</sup>. Yet are such things adapted to the understanding and **apprehension** of Angels, also to the **apprehension** of Spirits.

3704<sup>o</sup>. For the sake of man's **apprehension**, the Lord's Divine is distinguished into Divine Good and Divine Truth.

3900<sup>10</sup>. Reasonings about goods and truths, that they are not, except in so far as they are **assumed** . . . (Signified by the 'eagles at the carcass.')

3938. Divine or Infinite things are only **apprehended** from finite ones . . .

3974<sup>o</sup>. The things now adduced are indeed such as to fall into the **apprehension** of but very few . . .

3982<sup>o</sup>. Man is led . . . by many affections of good and truth that are not genuine . . . but are only useful for the **apprehending** of them . . .

4005<sup>o</sup>. This arcanum . . . cannot be manifest except to an **apprehension** instructed . . .

[A.] 4027. They who are not regenerate can **apprehend** nothing whatever about this thing.

4041. The heavenly form . . . is far above the ideas of the forms that man can ever **apprehend** from worldly things, even by means of analytics.

4054<sup>e</sup>. They live at last in such . . . stupidity, that hardly anything of what is human, as to **apprehension**, is left in them.

4096<sup>e</sup>. The rest care nothing for such (spiritual knowledges) . . . and such a one would say that he **apprehends** nothing about them . . . But if such things are said to him as relate to his business in the world, although they are very recondite . . . this he not only **apprehends**, but also perceives the interior things.

4154<sup>e</sup>. This is how it is with man's **apprehension** . . .

4249. These (truths) cannot come to man's intuition and **apprehension** until good becomes the primary agent . . .

4286<sup>e</sup>. What a man loves, he easily draws in and **apprehends**, but with difficulty that which he does not love.

4454<sup>e</sup>. They who are in mere outward things cannot **apprehend** what inward things are, thus cannot be affected by them; for no one is affected by those things which he does not **apprehend**. Examp.

4967. What a man does not see from the Natural he does not **apprehend**.

5089<sup>e</sup>. They who are sensual . . . rarely **apprehend** anything about the things that are of Heaven . . .

5321<sup>e</sup>. This is Infinite, and thus transcends all **apprehension**, even the angelic.

5373<sup>e</sup>. Unless spiritual things are presented representatively in what is natural, thus by means of such things as are in the world, they are not at all **apprehended**.

5477<sup>e</sup>. All truths of faith that man draws in from early childhood, are **apprehended** by means of such objects, and thence ideas, as are from the light of the world . . .

5478. 'There was an interpreter between them' = that then spiritual things are **apprehended** altogether otherwise. Ex.

5648<sup>e</sup>. The more interior such things are, the more remote they are from the **apprehension** of men to whom the things of the world and the body are alone pleasant and delightful.

6479. If there are any things that they do not **apprehend**, they reject them to the sides, and say, that they do not as yet understand them, and still remain in the faith of truth.

6775. Those are said to be in simple good who . . . believe the Word simply as to its literal sense, each according to his **apprehension** . . .

6839. The things in the sense of the letter are such as accommodate themselves to the **apprehension** of the simple . . .

6943. Naked spiritual things man does not **apprehend** . . .

6997<sup>e</sup>. Man is such that what he sees and **apprehends** from his Sensual, he believes; and what he does not see, nor **apprehend** from his Sensual, he does not believe . . .

7064. 'He made signs to the eyes of the people' = confirmation to the **apprehension**.

8325<sup>e</sup>. If the natural man concludes with himself, that nothing is to be believed except what he **apprehends**, he then casts himself into enormous errors. Ex.

8636. These things no one can know from himself, for man does not **apprehend** [anything] except what has been in the way of the senses . . .

8705<sup>e</sup>. The sense of the letter is according to the **apprehension** of simple men, in order that they may be introduced into interior truths themselves.

8782. 'That the people may hear when I speak with thee' = that those who are of the Spiritual Church may **apprehend** Divine things. . . 'To hear' = to perceive, thus to **apprehend**.

8783. Truth Divine is not received by anyone, unless it is accommodated to the **apprehension** . . . for human minds do not at first **apprehend** [anything] except earthly and worldly things. 8920<sup>e</sup>. 8922.

8941<sup>e</sup>. The second religiosity is that in which the lumen of nature is everything; those who are in it acknowledge nothing as truth that they do not **apprehend** . . .

9109. He who is wise only from the world believes nothing except what the senses **apprehend**; and what he believes, he believes from the fallacies of the senses . . .

9176<sup>e</sup>. These truths can indeed be described, but not to the **apprehension**, except of those who are in the light of Heaven from the Lord . . .

9348<sup>e</sup>. 'To be taken' (Is.xxviii.13) = to be carried away by (the evils of the love of self and of the world).

9430. When such a man comes into Heaven, he **apprehends** the Word not at all otherwise than according to its inward sense . . .

9577<sup>e</sup>. (The eyes of the body) are formed to **take in** earthly and bodily things . . . they are therefore so gross that they cannot even **take in** by sight the interior things of nature.

9780<sup>e</sup>. Hence man perceives what is good, and feels it, thus **apprehends** the quality of it.

9993<sup>e</sup>. These arcana can hardly be **apprehended** by anyone at this day . . . It would be quite otherwise if the mind were delighted with heavenly things more than earthly ones, for those things with which a man is delighted are **apprehended** . . .

10099<sup>e</sup>. (Such) can no otherwise **apprehend** the Spiritual than as a purer Natural . . . Hence it is that by such learned men there is not **apprehended** the difference between the inward . . . and the outward . . . man . . . Hence also neither can they **apprehend** anything about faith and love, Heaven and Hell, and the life of man after death. N.47<sup>e</sup>, Refs.

10216. The Angels . . . **apprehend** what comes up according to its essence; that is, spiritually.

10367<sup>5</sup>. They who love their evils . . . can indeed **apprehend** and after a fashion understand truths from the Word . . .

10724. The happiness that follows the removal (of the loves of self and the world) is so great as to exceed all man's **apprehension**.

H. 435. Logical things are, by many, not **apprehended**.

W. 155. (*Captus* and *Comprehendere* used synonymously.)

D. 2930. There are very many such in the world, who reject spiritual things because they do not **apprehend** with the senses . . . Such were with me . . . They kept me awake the whole night, and so punished me because I have spoken and written so much about spiritual things, when yet these things cannot be **apprehended** by such things as are of the sense of the body . . .

2931. I could come into no spiritual thought . . . Their Spiritual was represented by them as a leafy cloud . . . This [was] from their **conception** that a cloud can feel and perceive nothing, so that it is a mere Natural as with beasts. (Their punishment.)

2932. It was given to say to them . . . that man never knows anything, as for instance, how the muscles effect actions . . . there are indefinite things that we do not know . . . and yet they suppose that unless they know and so **apprehend**, or as they say, understand with the sense how the case is with spiritual things . . .

2934. They have now also confessed that they can never perceive anything of what I write about spiritual things; but that they can only **apprehend** effects when they **apprehend** the effects with the sense of the body; other things are nothing.

E. 107. Everything that man **apprehends** from himself alone is false . . .

811<sup>18</sup>. By 'them that are bound' and 'him that is captured in the eyes' (Is. lxi. 1) are signified those to whom it is denied to see truths.

### Approach. *Accedere. Accessus. Accessio*\*.

A. 1740. The more horror there is for evils and falsities, the less dare evil Spirits **approach** . . .

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

2354<sup>3</sup>. In proportion as his life **approaches** what is evil, Hell flows in; but in proportion as the life **approaches** what is good, Heaven flows in, thus the Lord.

2370. 'Come on further'=threats of anger.

2376. 'They **drew near** to break down the door'=that they came even to the endeavour of destroying both. . . 'To **draw near**'=to endeavour.

3402. 'To touch that man and his wife'=to **approach** Divine Truth and Divine Good.

3441. Thus **approach** the Divine . . .

3559. '**Draw near**'=presence. 3572. 3574. 6259.

3913<sup>2</sup>. When man is being regenerated, the inward

man is to be conjoined with the outward . . . means are such things as . . . cause that in so far as the man **approaches** the one, so far the other is subordinated.

5433<sup>2</sup>. The Angels . . . depart, and then infernal Spirits **approach**. 5854. 8054<sup>3</sup>.

5794. 'Judah **drew near** to him'=communication of the outward man with the inward through good. 'To **draw near** to speak with anyone'=communication. 5883.

6268. 'He made [them] **draw near** to him'=adjunction.

6423. Good is such that nothing of evil and falsity can **approach** it, thus not anyone from the infernal crew. 'To **approach**-*appropinquare*,' when said of man [approaching] the Lord, =thought from the Divine, because man cannot **approach** the Divine with the body as a man to a man, but with the mind . . . there is no other **approach** to the Divine . . .

7193<sup>2</sup>. The Infernals, who tempt, cannot even **approach** the Celestial Angels; for when they **approach** they are seized with horror and anguish . . . Since they cannot **approach** these, and that on account of the Divine that is with them, still less can they **approach** the Divine.

7519. As soon as Heaven **approaches** nearer to them . . . they perceive (their own) falsities and evils . . . and are seized by them more grievously.

7766<sup>2</sup>. If an evil Spirit **approaches** a heavenly Society, where there is charity, a stench is manifestly smelt from him.

8809. 'Not to **approach** a woman'=to abstain from what is impure.

8832. 'To **draw near** to Jehovah' . . . =in whom is the Divine.

8928. 'Moses **drew near** to the thick darkness where God was' . . . 'To **draw near**'=conjunction; for to **draw near** to the Divine is to be conjoined with Him.

10694. 'They feared to **draw near** to him'=not to endure the Outward of the Church, etc.

10695. 'And Moses called to them'=the **approach**\* of that nation to what is outward.

H. 400. So far as they then **approach**-*appropinquant*, they come into anguish . . . Hence they rarely dare **approach near**.

W. 6. There are successively added . . .

M. 231<sup>4</sup>. They only say, I agree with you . . .

T. 89<sup>e</sup>. In proportion as man **approaches**, and **approaches**-*appropinquant*-God, which he must do entirely as from himself, the Lord **approaches** and **approaches**-*appropinquant*-man. 100.

126. Every man on his part ought to **approach** God, and in so far as man **approaches**, so far the Lord on His part enters.

722. They **approach** the Holy Supper worthily who . . . 725. 728.

### Approach. *Adire. Aditus*.

A. 6971<sup>2</sup>. When once the **avenue** is opened for the influx of the light of Heaven . . .

9509. 'Thou shalt make two cherubs'=no intro-

mission and **approach** to the Lord except through the good of love. Ex.

[A.] 10187. Termination from good lest it be **approached** and injured by evils. Sig. . . Good cannot be **approached** by evils. Ex.

—<sup>2</sup>. But as to truth, this can be **approached** by evils . . . but in so far as there is good in the truths, so far they cannot be **approached**.

P. 230<sup>e</sup>. Hence it is evident that the Lord Himself is to be **approached** in order that anyone may be saved, and that he who **approaches** Him is 'the shepherd of the sheep;' and that he who does not **approach** Him is 'a thief and a robber.'

R. 500. They have confirmed themselves . . . that not the Lord, but that God the Father is to be **approached**.

504<sup>2</sup>. From this the cause is evident why the men of the Church immediately **approach** God the Father, and many also the Holy Spirit immediately, and rarely anyone the Lord immediately.

566. They disputed whether anyone (can see any doctrinal truth in the Word) unless the Lord is **approached** immediately. On one side they said that the Lord is to be **approached** immediately because He is the Word; on the other side that doctrinal truth may also be seen when God the Father is **approached**; wherefore the dispute rested in this first of all; whether it is allowable for any Christian to **approach** God the Father immediately, and thus climb above the Lord . . . T.162.

839<sup>11</sup>. 'To believe in Him' is to **approach** Him . . .

883<sup>9</sup>. Conjunction with the Lord is given to no others than those who **approach** Him immediately; there is presence with others.

933<sup>2</sup>. This takes place with those who **approach** the Lord immediately . . . for they who do not **approach** the Lord immediately cannot be conjoined with Him, thus neither with the Father, and hence cannot be in the love that is from the Divine. Ex.

M. 70. No others come into (true marriage love) . . . than those who **approach** the Lord . . . Gen.art. 336, Gen.art.

356. Unless ye shun evils, ye cannot **approach** the Lord; the Lord does not receive those [who do not].

T. 107. After this, no one from Christians comes into Heaven except he who believes in the Lord God the Saviour, and **approaches** Him alone. Gen.art. 108.

165. If thou dost not **approach** the Lord, and redest the Word a thousand times . . . thou wilt understand no otherwise than that there are three Divine Persons . . .

176<sup>e</sup>. Jehovah dwells in light inaccessible, who therefore can **approach** Him unless . . . He has descended and assumed the Human . . .

337. Therefore they who **approach** (the Lord) at the the same time also **approach** the Father.

358. Man procures for himself (the life of faith and of charity) when he **approaches** the Lord, who is life itself, and the avenue to Him is not blocked against any man, for He continually invites man to come to Him . . . Ill.

379<sup>4</sup>. Not all who **approach** the Lord are in faith in Him; for true faith is inward and at the same time outward . . .

538. The Lord God the Saviour is to be **approached**, because He is the God of Heaven and earth, the Redeemer and Saviour, to whom belong omnipotence, omniscience, omnipresence, at once mercy itself and justice itself; and because man is His creature, and the Church His fold, and He has many times commanded in the New Covenant that they should **approach**, worship, and adore Him. Ill.

**Approach.** *Allapsus.* A. 8384.

**Approach.** *Appropinquare. Appropinquatio.*

A. 1466. 'When he **approached** to come into Egypt' = when He began to learn.

1666. Such unclean things exhale from them to the sense when they **approach** the sphere of good Spirits. 7225<sup>e</sup>. 7997.

2405. 'As the morning went up' = when the Kingdom of God **approaches**.

2519. 'Abimelech had not **approached** her' . . . 'To **approach** (Sarah as a sister)' = to touch, or to consult rational truth in any way. 2531.

4299. 'To see God' = **approach** to Him through interior things . . . hence presence.

4348. '(Jacob) even **approached** himself even to his brother' = conjunction on the part of good by the truth which is 'Jacob' . . . 'To **approach** himself' = to conjoin himself.

5470. If he betakes himself to evils, the two Spirits from Hell **approach** . . . but if . . . to good, the two Angels from Heaven **approach** . . .

6176. 'There **approached** the days of Israel to die' = the state just before regeneration. . . 'To **approach**' = to be near; thus just before.

6843. '**Approach** thou not hither' = that he should not think about the Divine from sensual things. . . 'To **approach** Jehovah' = to think about the Divine. Ex.

7568. The **approach** of Heaven, Sig.

— . All **approach** in the Spiritual World is effected by means of determination of thought.

7643<sup>3</sup>. When (the Lord arranges the Heavens in order) Heaven **approaches**; that is, flows in more strongly.

8067<sup>2</sup>. When (a Spirit or Angel) **approaches**, it is at once known from this sphere in what faith and in what charity he is . . .

8159. 'Pharaoh **approached**' = influx . . .

8198. 'Did not come near' = no communication.

8439. 'Come ye near before Jehovah' = a state of reception and application. . . In so far as a man receives the Divine influx, he is said to **come near** before Him; **approach** before Jehovah, in the spiritual sense, is nothing else, for **approach** to Him is effected through faith and love; and since both faith and love are from Jehovah . . . **approach** to Him is also the reception of the good and truth inflowing from Him.

8630. If (the inhabitants of our Earth) **approach**, (those of Jupiter) either flee from them, or repel them.



9378. 'Moses alone shall come near Jehovah'=the conjunction and presence of the Lord through the Word in general.

—<sup>3</sup>. That 'to approach' is conjunction and presence, is because in the other life the distances of one from another are entirely according to dissimilitudes and diversities of interior things. Ex. and Ill. 9579.

9379. 'And they shall not come nigh'=no separate conjunction and presence.

9806. 'To approach' = conjunction and presence. 9997. 10001. 10021.

H. 193. Approaches are similitudes as to the state of the interiors . . .

299. According to their approach and removal . . .

399<sup>2</sup>. If such only approach towards any heavenly Society, the delight of those who are in the Society is diminished . . .

400. The delight in which they are when they approach a heavenly Society is the delight of their concupiscences . . . into which they come from the . . . removal of the heavenly delight from those who are in it. It is otherwise when there is no such removal; they cannot then approach, because in so far as they then approach, they come into anguish . . .

P. 32<sup>2</sup>. Conjunction by approach can be increased to eternity . . .

R. 342<sup>2</sup>. When the Judgment was at hand, the Lord caused the Heavens to approach over the World of Spirits . . . 343.

T. 89<sup>o</sup>. See APPROACH—*accedere* at this ref.

124. Jehovah God, as He is in His infinite essence, cannot approach Hell . . .

E. 331<sup>3</sup>. 'To come near'=to be conjoined by love.

365<sup>32</sup>. 'He hath delivered my soul in peace, lest they should come near me' (Ps.lv.18)= . . . the removal of evils and falsities.

630<sup>11</sup>. 'Blessed is he whom thou choosest, and causet to approach' (Ps.lxv.4)=spiritual affection or love; for so far as he is in this love he is with the Lord; for everyone approaches according to this love.

### Approach. *Approximare. Approximatio.*

A. 34. They cannot approach the first threshold of the court of the Heavens . . .

1321. Such light of life is turned into mere darkness when they approach towards Heaven.

1397. Evil Spirits cannot approach the sphere, or any Society, where there are good Spirits . . . when they only approach, they begin to be tortured . . . 2049<sup>4</sup>. 4175<sup>o</sup>. 4299<sup>2</sup>. 4459<sup>6</sup>. Ex. 4555.

1740<sup>o</sup>. Evil Spirits . . . are seized with terror at their first approach (to those who feel horror at evils and falsities).

2321. The evil fear and feel horror at the Holy of the Lord, so that they cannot approach it . . .

2733. When (adulterers) merely approach the heavenly Societies, they smell their own stench . . .

2795<sup>2</sup>. Not even the Angels can approach the Divine . . .

4214<sup>5</sup>. When they approach any heavenly Society, this lumen is extinguished . . . 4319<sup>o</sup>. 4531<sup>1</sup>.

4330<sup>3</sup>. When the outwardly sensual approach the inwardly sensual . . . they begin to breathe with difficulty . . .

4341<sup>2</sup>. The ideas of the natural man formed from the fallacies of the senses . . . cannot endure the approach (of good).

4750. No others can approach (those who are in celestial love) . . .

6423. Good acts through truth, for so it can approach (the evil).

H. 399<sup>2</sup>. As often as Spirits who had lived in these loves approached, my delight . . . vanished.

### Approbation. *Approbatio.*

A. 10410. 'To see'=approbation.

### Appropriate. *Appropriare.*

### Appropriation. *Appropriatio.*

See EAT—*edere, comedere*, and DRINK.

A. 150<sup>o</sup>. Man . . . by supposing that he lives from himself, appropriates to himself all evil and falsity; which he never would appropriate to himself if he would believe as the case really is. 761. 4151<sup>6</sup>. 6206. 6324. 6325. See below, P. 320.

233<sup>2</sup>. Nor do the evil Spirits so act, but the evil itself that they have appropriated to themselves.

1316<sup>2</sup>. See AHSORB at this ref.

1644<sup>o</sup>. A garment neatly fitted to a kind of stomacher.

1675<sup>o</sup>. Persuasions from the love of the world . . . want to appropriate to themselves the goods of others . . .

1707<sup>3</sup>. Then the inward man appropriates to itself the interior or middle man, and makes it its own . . . In like manner . . . it appropriates to itself (the outward man) . . .

1937<sup>6</sup>. Thus is appropriated to them the life of celestial love . . .

2308. No one pays a penalty in the other life on account of hereditary evil . . . but on account of actual evil . . . thus also in so far as he has appropriated to himself from hereditary evil by actual life.

2881. That which is done under compulsion is not conjoined, thus is not appropriated.

3108<sup>2</sup>. As soon as truth is initiated to its good, it is then appropriated to the man . . .

3161<sup>2</sup>. So long as these doctrinal things are only in the memory, they are only scientific truths, nor as yet are they appropriated to the man as his; but they are then for the first time appropriated to him when he begins to love them for the sake of life, and still more when he applies them to life . . . thus are truths appropriated to him, and become of the will. 3911.

3394<sup>2</sup>. The celestial . . . can acknowledge that all good and truth flow in from the Lord, and that there is a Perceptive of good and truth which is communicated and appropriated to them by the Lord . . .

3513. 'To eat'=to be appropriated (Refs.). Appropriation takes place when truths, or the knowledges of

good and truth, are insinuated into the Natural by means of pleasant and delightful things; and when these truths are adjoined to good there, there is then effected a communication with the truth and good of the Rational, thus with the Rational; this communication is what is called **appropriation**, for they are of the Rational in the Natural. 3596.

[A.] 3735. 'To put on' (garments)=to be **appropriated** and conjoined.

3742. The Angels manifestly perceive the influx . . . But still the Lord's life is **appropriated** to them thus, that they have a perception as if they live from themselves, but yet they know that they do not. The **appropriation** of the Lord's life comes from His love and mercy towards the universal human race, to wit, that He wills to give Himself and what is His to everyone, and does actually give so far as they receive . . . and since there is constantly such a Divine endeavour from the Lord, His life . . . is **appropriated**. 4320. 4735<sup>2</sup>. D.4079.

3744. Hence it is that the evil **appropriate** evil to themselves, because they do not believe that evils are from Hell, and that they cannot **appropriate** good to themselves, because they believe that good is from themselves, and not from the Lord. 3812<sup>2</sup>. 4319.

3951. Since all truth comes from the Lord; that is, all **appropriation** of good through its conjunction with truth . . .

3986<sup>2</sup>. Varieties exist from affections . . . which are rooted in and **appropriated** to man through his life.

4031<sup>2</sup>. He who does not know that no conjunction of good and truth, that is, **appropriation**, thus no regeneration, can take place except in man's freedom . . . 5982. 6125. 7290<sup>2</sup>. 8700<sup>2</sup>.

4097. The first state is that the mind is kept in doubt; the second is that the doubt is dispelled by reasons; the third is affirmation; the last is act; thus does good with its truths insinuate itself from the intellectual into the voluntary part, and is **appropriated**.

4151<sup>3</sup>. Still it appears as if good and truth were his own; and for this reason, that they may be **appropriated** to man . . .

4247. This signifies that good continually flows in, in order to **appropriate** to itself truths . . . Since it is influx, it is **appropriation**.

—<sup>2</sup>. In the beginning, before man is regenerated, good also flows in, but as yet has not vessels, that is, truths, to which it may apply itself, that is, be **appropriated** . . .

—<sup>3</sup>. From this it may be evident how the case is with influx, and the **appropriation** of truth by good . . .

—<sup>e</sup>. It follows that good is what produces, and that inflows into truths, and **appropriates** them to itself, in so far as man is in the knowledges of truth, and at the same time in so far as he wills to receive them.

4397. 'He bought a portion of the field'=the **appropriation** of good from that truth. 'To buy'=to **appropriate** to himself.

4576. Divine Good **appropriated**, Sig. . . 'To give thee'=to **appropriate** to the Natural.

4577. Divine Truth **appropriated**, Sig. . . 'To give the Land to thy seed,' in the supreme sense, =to **appropriate** Divine Good to Divine Truth; but the reason it is Divine Truth **appropriated**, is that, before He was glorified, the Lord as to the Human was Divine Truth . . .

4735<sup>3</sup>. The **appropriation** (of Divine Good and Divine Truth) is effected through the life of love and of charity, which also is the life of faith.

4902. Truths are not **appropriated** to them unless they live according to them. 5276<sup>e</sup>.

4976. '(Joseph) ministered to (Potiphar)'=that the Scientific was **appropriated** to its own good. Ex.

4977<sup>e</sup>. Unless (at first) there is given as it were dominion to truth, or unless good so applied itself, truth would never be **appropriated** to good.

4992. 'The lord knoweth not what is with me in the house'=that natural good did not desire **appropriation**. Ex.

5069. All who are in the good of charity are called 'the just,' not that they are just from themselves, but from the Lord, whose justice is **appropriated** to them.

5114<sup>4</sup>. Since there is with man a connexion with the Divine, and his Inmost is such that he can receive the Divine, and not only receive, but also **appropriate** it to himself through acknowledgment and affection . . .

5120. **Appropriation** by the interior Natural, Sig. 5126.

5371. 'To sell'=to **appropriate** to anyone. 'To sell,' and 'to buy'=**appropriation**. 5374. 5418. 5582. 6137.

5374. Procuring and **appropriation** are effected spiritually by means of good and truth; to this correspond the procuring and **appropriation** which in the world are effected by means of silver and gold.

5376. When a man grows up . . . he views (truths) from his Own sight, whereby he causes them either to be **appropriated** to himself, or rejected; for nothing can be **appropriated** to anyone that is not acknowledged from his Own view . . .

5402<sup>e</sup>. If (a man) consults the Word from the end and affection of knowing truths . . . they are then **appropriated** to him from the Divine.

5432. The subject treated of in the inward sense is concerning the truths of the Church, that they are to be **appropriated** to the Natural, and that they cannot be **appropriated** to it except by means of influx from the Celestial of the Spiritual through a medium.

5435. These truths are to be **appropriated** to the Natural by means of good, Sig.

— Truth is never **appropriated** to a man otherwise than by means of good; but when it is **appropriated** by means of good, then truth becomes good . . .

5820. That the good of truth is to be **appropriated**, Sig.

6142. (The **appropriation** of the whole natural mind by the Internal,) Sig. 6145.

6157<sup>e</sup>. Goods and truths do not become remains before they are **appropriated** to man, and they are

then first **appropriated** to man, when they are received from affection in freedom.

6717. So long as he does not consider whether it is true, and thence acknowledge it, it is not his own, wherefore neither is it **appropriated** to him.

—<sup>2</sup>. But when he is regenerated . . . since he wills the truth that he acknowledges, and acts according to it, it is **appropriated** to him; because . . . what is in the will is **appropriated**.

6960. 'Put thy hand into thy bosom' = the **appropriation** of truth.

—<sup>2</sup>. That the 'bosom' is . . . **appropriation** and conjunction through love, III.

7493. When a man begins to think for himself . . . then (the loves of self and of the world) begin to be **appropriated** to him.

7902. (Truth is **appropriated** by good and good through truth.) Sig.

7909. If falsity is **appropriated**; that is, firmly believed, there is no reception of the good of innocence . . . It is one thing to **appropriate** falsity to one's self, and another to adjoin it . . . they who **appropriate** to themselves falsity retain it . . .

8051. Falsity and what is falsified cannot (as such) be **appropriated** to anyone that is in good, and thence wills to be in truth, but to him who is in evil, and thence does not will to be in truth.

8179. If man does not fight as from himself, there are not **appropriated** to him the good and truth that flow in through Heaven from the Lord; but when he fights as from himself, and still believes that he does so from the Lord, then they are **appropriated** to him . . .

8422. The arrangement of **appropriated** goods, Sig.

8439. When the influx of good and truth from the Lord passes in this way, then good and truth are **appropriated** to man . . .

8497. The good and truth that flow in from the Lord are conjoined and as it were **appropriated**; such is the conjunction of Heaven . . . with the Lord.

—<sup>2</sup>. Since life is from the Lord, it cannot be otherwise **appropriated** than that it may appear as his Own . . .

8500. That there was nothing filthy in it, because it was thus **appropriated** by the Divine, Sig.

8910. The things that become of the will are **appropriated** to man, for the will is the man himself. P.233<sup>9</sup>. 296<sup>8</sup>.

8981<sup>4</sup>. What does not enter into the Voluntary is not **appropriated** . . . P.318<sup>e</sup>.

8983. Good adjoined to truth by the Spiritual, with the truths and goods thence derived, shall not be **appropriated** to truth. Sig. and Ex.

9009<sup>2</sup>. The evils that proceed from one part of the mind, and not at the same time from the other . . . are not rooted in and **appropriated** to the man; that only is rooted in and **appropriated** to him which passes over from the intellectual part into the voluntary part . . . 9132<sup>e</sup>. 9224<sup>3</sup>.

9273. **Appropriation** takes place when the truths that had been of doctrine, become of life.

9274<sup>2</sup>. Truths are not **appropriated** to man until he wills and loves those things which he learns and sees. 9386. 9995<sup>2</sup>.

10087. 'Thou shalt take the breast' = the Divine Spiritual in the Heavens, and **appropriation** there.

10109<sup>2</sup>. So long as a man is in evils and thence in falsities, good cannot be at all **appropriated** to him . . . By the **appropriation** of good is meant the implantation of good in the will, for good cannot be said to be **appropriated** to a man until it is of his will . . .

— . By the **appropriation** of good with man is only meant the faculty of receiving good from the Lord, with which faculty he is endowed through regeneration.

10110. The first of all that is **appropriated** to man is good, and successively truth. Ex.

10283<sup>6</sup>. 'Food for fire' = the **appropriation** of evils . . .

10640<sup>2</sup>. The man who wills to be enlightened by the Lord must take special care that he does not **appropriate** to himself anything doctrinal that supports evil; a man **appropriates** it to himself, when he confirms it with himself . . .

10686<sup>2</sup>. When man is in temptations, the goods of love and truths of faith are not **appropriated** to him, but after them.

H. 298<sup>e</sup>. What man receives in thought from affection is **appropriated** to him, but what he does not receive in thought from affection is not **appropriated** to him.

423<sup>e</sup>. What is in both (the understanding and the will) is in the man, and is **appropriated** to him. Ex.

598<sup>2</sup>. Nothing is **appropriated** to man except what is done from affection that is of love . . .

W. 116<sup>e</sup>. See ANGEL at this ref.

425<sup>3</sup>. Freedom and rationality . . . cannot be **appropriated** to man as his . . . P.285<sup>2</sup>.

P. 43<sup>e</sup>. The Lord never forces anyone, because that to which anyone is forced does not appear as his own, and that which does not appear as his own cannot become of his love, and thus be **appropriated** to him as if it were his own.

78. Whatever a man does from freedom according to his thought is **appropriated** to him as his, and remains. Gen.art.

—<sup>2</sup>. A man can also act from freedom against reason, and from no freedom according to reason; but these things are not **appropriated** to the man . . . but the things that are of his spirit and heart, when they also become of the mouth and of the body, are **appropriated** to the man . . . By being **appropriated** to a man is meant to enter into his life, consequently to become his Own.

—<sup>3</sup>. All the good that a man does from freedom according to reason is **appropriated** to him as his own, because in thinking, willing, speaking, and doing it, it appears to him as his own . . . 113.

79. Nothing that a man has **appropriated** to himself can be eradicated. Ex. (But it can be removed to the circumference. Examp.)

—<sup>4</sup>. Goods are no otherwise **appropriated** to a man than as being constantly of the Lord with the man . . .

80. There is not **appropriated** to a man anything that

he only thinks, not even what he thinks to will, unless he at the same time wills it to such a degree, that he also, when an opportunity is given, does it. Ex.

[P.] 81. The evils that a man believes to be allowable, although he does not do them, are also **appropriated** to him. Ex.

85. So long as the delight of the love of evil reigns, man cannot will good and truth freely, and make them of his reason, wherefore he cannot **appropriate** them to himself . . . and unless they are **appropriated** as his, the man is not reformed and regenerated. 138.

186°. Hence it is evident that freedom **appropriates** to man what the Divine Providence introduces . . . To be **appropriated** is to become of the life.

227. Whatever a man thinks, speaks, and does from the will is **appropriated** to him and remains, both good and evil. Ex.

285°. What is Divine cannot be **appropriated** to man as his, but can be adjoined to him, and thereby appear as if it were his. R.854°.

308. The Divine Providence does not **appropriate** evil to anyone, nor good to anyone, but [man's] Own prudence **appropriates** both. Gen.art.

320. If a man would believe, as is the truth, that all good and truth are from the Lord, and all evil and falsity from Hell, he would not **appropriate** to himself good, and make it meritorious; nor would he **appropriate** to himself evil, and make himself guilty of it. Gen.art. D.4228. 4275. 4286.

327°. Evil is indeed from Hell, but as he receives it as his own, and thereby **appropriates** it to himself . . .

M. 196. This formation takes place by an **appropriation** of the husband's affections. Gen.art.

B. 69°. Whatever a man believes that he does from himself he **appropriates** to himself; if good, he **appropriates** that to himself, and makes it his own, when yet it is of God and from God; if evil, he also **appropriates** that to himself, and makes it his own, when yet it is of the Devil and from the Devil.

T. 246. That nation not only did not **appropriate** to itself any truths from the Word . . .

380°. In so far as anyone believes himself to be more eminent than others in learning and judgment is he more prone to seize and **appropriate** to himself ideas about the Lord, that He is a man, and not God . . . —.

383. Since man is in the midst between these two opposites . . . he can choose, adopt, and **appropriate** to himself, from freedom, either one or the other . . .

496. That remains which is received from freedom, because the will of the man adopts and **appropriates** it to itself . . .

614. All the evil that a man has actually **appropriated** to himself remains.

651. The essence or nature that anyone has **appropriated** to himself in the world cannot be changed after death.

659. What he wills is received by the will and is **appropriated**; but what he does not will is not received, and thus is not **appropriated**.

E 616. See ACTION at this ref. and Ask at R.376.

**Apsis.** A.8215°.

**Ar.** *Ar.*

A. 2468°. 'Ar'=such (general) good, 'Moab and the Sons of Ammon'=those who are in such good.

E. 652°. The city of 'Ar' in the land of Moab (Is.xv.1) = the doctrine of those who are in truths from the natural man.

**Arabia.** *Arabia.*

**Arabian.** *Arabs.*

**Arabic.** *Arabicus.*

See KEDAR.

A. 382°. 'Arabia and the sons of the east' (Jer.xlix.28) = the possession of celestial riches, or of those which are of love. 414°.

1238. See ANCIENT CHURCH at this ref.

2830°. 'Arabia and all the Princes of Kedar, these were thy traders' (Ezek.xxvii.21), where Tyre is treated of, by which is signified those who are in knowledges of good and truth; 'Arabia' stands for their wisdom; 'the Princes of Kedar,' for their intelligence.

3048°. 'Arabia and the kingdoms of Hazor' (Jer.xlix.28), in the opposite sense, stand for those who are in knowledges of celestial and spiritual things, with the end of no other use than that they may be reputed wise and intelligent by themselves and the world.

3240°. 'Arabia' (Is.xxi.13)=those who are in celestial things; that is, who are in the goods of faith.

3268°. That 'Kedar' is Arabia, is evident from the following places; and that Arabia was named Kedar from a son of Ishmael, may be evident from . . .

—4. 'Arabia' (Ezek.xxvii.21) stands for spiritual good; 'the Princes of Kedar,' for spiritual truths.

—6. They who are not in truth, because not in good, are they who are represented by 'the Arabians' and by 'the Kedarites' in the desert. Ill.

—7. 'To pass the night in the forest of Arabia' (Is.xxi.13)=being devastated as to truth.

9595°. 'Arabia and the sons of the east'=those who are in knowledges of good and truth.

9942°. The manner of writing of the Arabians, Syrians and Greeks . . .

10042°. 'The flocks of Arabia'=all the goods of the inward man. . . 'Arabia'=where good is.

10252°. The science of correspondences among the Arabians . . .

S. 21. (How it was that the science of correspondences came to be cultivated in Arabia.) 102.

102. The ancient Word was in Arabia, etc.

R. 707°. The Arabic language referred to. E.1010. See Ad.2/1956.

T. 241. The letters used by some Angels of the Celestial Kingdom are like the Arabic letters.

E. 2825°. 'The flocks—pecora—of Arabia'=knowledges of truth and of good.

314°. 'Arabia and the Princes of Kedar'=those who are in truths and goods from knowledges.

405<sup>12</sup>. 'Arabia' = the natural man, for an Arab in the desert is the natural man.

406<sup>14</sup>. 'Arabia' = where they are who live naturally in goods; that is, according to their religiosity.

417<sup>7</sup>. 'Arabia and Hazor' = knowledges of good and truth.

422<sup>20</sup>. Because the Orientals were in knowledges of good and truth, they were called the 'sons of the east'; that they who were from Arabia were so called . . .

730<sup>18</sup>. 'An Arab in the desert' (Jer.iii.2) = him who as a robber in the desert kills and deprives [others].

799<sup>12</sup>. 'Arabia' = the Church that is in truths from good.

1029<sup>14</sup>. 'An Arabian' = one who lives in the desert.

P. P. (Jer.xlix). 'Arabia' = those who pervert knowledges of good.

Coro. 41. That wisdom flourished in Arabia appears from the coming of the Queen of Sheba to Solomon, and from the three 'wise men.'

**Aram.** *Aram.*

**Aramean.** *Arameus.*

See SYRIA.

A. 1223. 'The sons of Shem . . . Aram.' 'Shem' = the inward Church; 'the sons of Shem' = those things that are of wisdom. 'Aram' etc. were so many nations, by whom are signified those things which are of wisdom . . . by 'Aram,' knowledges of good. 1227.

1232. That by 'Aram,' or Syria, are signified knowledges of good follows thence, and also from the Word, Ill.

—e. 'Aram,' or Syria, in the opposite sense, stands for knowledges of good perverted.

1234. 'Aram' = knowledges of good; 'the sons of Aram,' knowledges thence, and the things that are of knowledges. . . Knowledges thence, are natural truths; and the things of knowledges, are things done according to them.

2864. 'Kemuel the father of Aram,' etc. = various religiosities and worships thence.

3051. 'He went to Aram Naharaim' = knowledges of truth thence . . . 'Aram,' or Syria = knowledges of good; and 'Aram Naharaim,' or Syria of the rivers, knowledges of truth, from Naharaim, or the rivers . . .

3249. 'The land of the sons of the east' was Aram, or Syria . . . which = the knowledges of good.

3676. 'Laban the son of Bethuel the Aramean' = collateral good. . . Bethuel is here called 'the Aramean' because by 'Aram,' or Syria, are signified knowledges of good and of truth.

4112. 'Jacob stole the heart of Laban the Aramean' = a change of the state signified by 'Laban' as to good. . . 'Laban' represents mediate good, which is now being separated, and because it is being separated, Laban is now called 'the Aramean'; for 'Laban the Aramean' is such good, in which there is not Divine Good and Truth, as before. The reason why it signifies this, is that Aram, or Syria, was separated from the Land of Canaan by a river, namely, the Euphrates; thus it was outside the Land of Canaan . . .

—2. By 'Aram' and 'Syria,' specifically, are signified knowledges of truth and of good (Refs.), and this because the Ancient Church was there (among other countries), and there its remains lasted long, as is evident from Balaam, who was thence . . . But after idolatry had sprung up there, and Abram had been called forth thence, and a representative Church had been instituted in the Land of Canaan; then Aram, or Syria, put on the representation of a region outside the Church, or separated from the Church, thus remote from those things which are of the Lord's Kingdom, yet retaining the signification of the knowledges of good and truth. 4125.

**Ararat.** *Ararath.*

A. 854. 'Mount Ararat' = lumen. . . 'Ararat' = lumen, and, in fact, the lumen of the regenerate. Ex. This lumen is the first lumen after temptation, and being the first, is dim.

**Arbitrary.** Under FREE-WILL.

**Arcade.** *Porticus.*

A. 1629. The habitations of good Spirits and Angels commonly have arcades, or long courts, arched, sometimes doubled, where are their walks. Des. D.2160.

2296. (Laurel arcades in the gardens there where little children walk.) H.337.

7353<sup>o</sup>. These are compared to courts, and those which are outside and cohere with interior things, to porches.

9659<sup>o</sup>. Truths leading to good, and from good to truths, are signified by 'the porch,' and 'the steps' (Ezek.xl).

M. 7. He introduced them into a colonnade constructed of pillars and pyramids; in front there was a low palace, through which the entrance into the colonnade opened . . .

17<sup>3</sup>. Sitting in the porches of the houses . . .

56. Lo! there was seen an arcade of palms and laurels, along which we advanced; the arcade wound in a circuit, and terminated in a garden.

132. Lo! at the foot of the hill there was an arcade of palms, that was continued to its very summit; we entered and ascended. T.48.

316. I saw afar off a grove, in the midst of which there was an arcade leading towards a small palace.

D. 1681. (Arcades formed of trees in Jupiter, Des.)

E. 219<sup>o</sup>. 'The porch' (of the Temple) = those things which are of the Ultimate Heaven, and which support the two higher Heavens.

629<sup>o</sup>. 'The porch,' and 'court' (of the Temple) = all things that are without the Church, but that still regard it, which are all things that, with the man of the Church, are in his natural man.

**Arcanum.** *Arcanum.*

**Arcanist.** *Arcanista.* R.875<sup>o</sup>.

A. 1. The Word of the Old Testament contains arcana of Heaven . . . 4. 1408.

37. These words contain more arcana than can be

told at present, although in the sense of the letter nothing of an **arcantum** appears.

[A.] 41<sup>e</sup>. These things, to man, are **arcana**.

47. That the Word contains the **arcana** of regeneration . . .

64. The **arcana** are so many, that volumes would not suffice . . . 1676<sup>2</sup>.

167. If anyone knew how many **arcana** are contained in each verse, he would be astounded; so many **arcana** are contained that they could never be uttered . . . 1414.

293. It is evident that (these words) involve more hidden things—**arcantiora**. 894. 940<sup>e</sup>.

299. Here there are two **arcana** . . . 2715. W.221.

300. For a hidden reason . . . 1756<sup>2</sup>.

310. Each word of this verse involves so many **arcana**, that they could never be expounded . . . 1904<sup>4</sup>. 2618. 4560. 4563<sup>4</sup>.

391. And what is as yet an **arcantum** . . .

1143<sup>2</sup>. There is not a syllable, which, in the inward sense, does not involve **arcana**.

1301<sup>e</sup>. (These things) would not have been worthy of mention in the Word of the Lord, unless these **arcana** were involved. 1834.

1422<sup>2</sup>. 'In a vision of the night was the secret revealed' (Dan.ii.19).

1763<sup>2</sup>. They who find out the secrets of others with an end of doing injury . . . 5388.

1861<sup>12</sup>. They who do not know the **arcana** of the Lord's Kingdom . . .

1904<sup>e</sup>. These **arcana** are not manifest to man except in the other life.

1984. The sense of the letter . . . is representative and significative of **arcana** that no one sees, except the Lord, and the Angels . . .

2051<sup>2</sup>. Everyone can see that there is a Divine **arcantum** (contained here). The **arcantum** is . . . 2075<sup>3</sup>. 2310<sup>3</sup>. 2342<sup>2</sup>. 3952<sup>2</sup>. 3993. 4675. 6574. 7050.

2053<sup>e</sup>. This is an **arcantum** not known before . . . 4180<sup>5</sup>. 6472<sup>e</sup>.

2069<sup>3</sup>. The **arcantum** therein contained is too deeply concealed to be . . . described in a few words.

2161<sup>2</sup>. Hence it may be evident how great are the **arcana** in the Word, and how deeply they are concealed. 2162. 2176. 3599<sup>2</sup>.

2162<sup>e</sup>. Scientific and sensual things . . . from which they reason about the **arcana** of faith . . . 2492<sup>2</sup>.

2329<sup>6</sup>. All **arcana** whatever, yea, the deepest **arcana-arcantissima**, convey an idea . . . 2249<sup>2</sup>.

2520<sup>2</sup>. To the ideas that a man cherishes concerning Divine **arcana** there always adheres some idea from worldly things . . .

2601. They seem to themselves to be building small cities, and to hide some secret thing in the midst of them . . . these cities they give others, with prayers that they will not violate the secret in the midst of them.

2628. From these few words shine forth three **arcana** to those who are in the inward sense . . .

2629<sup>e</sup>. These things are too deeply hidden—**arcantiora**—to be described; yea, to be illustrated by anything that is in the world . . . 2643<sup>e</sup>. 3086<sup>2</sup>. —.

2665. Many **arcana** would have to be unfolded, before . . .

2761. 'A serpent' (Dan) = those who reason from sensual and scientific things about Divine **arcana**.

3952. The **arcana** of the heavenly marriage are described in (these words). —<sup>3</sup>.

3993<sup>2</sup>. The **arcana** that treat about these things cannot be easily expounded to the apprehension . . .

4129<sup>e</sup>. To expound these things one by one . . . would be to speak mere **arcana** . . . But it is sufficient to know that the **arcana** of that process are here contained in the inward sense; and, in fact, such great and wonderful ones that they cannot be expounded to the apprehension as to the thousandth part.

4148. (The word **arcantum** occurs.) 4149. 4162. 4249. 4264. 4266. 4295. 4379. 5006. 5583. 6371. 6516.

4180<sup>7</sup>. Such are the **arcana** that come before the Angels when these words are being read by man . . . The Angels are in the most profound **arcana**, when the man does not even know that there is any **arcantum** in it. But these things that are mentioned are only a very few, for in these **arcana** the Angels see and perceive innumerable things; yea, relatively, indefinite ones, which can never be uttered . . .

4321. There are so many and such great **arcana** (in nature), that what man knows is hardly anything relatively to what he does not know; how much more must this be the case with the **arcana** that exist in the . . . Spiritual world. Enum.

4379. These **arcana** are manifest only to those who are in the light of Heaven, and as to some rough image to those who are in the light of the world, when the light of Heaven is admitted into it.

4502<sup>2</sup>. 'Into their secret come not thou my soul' (Gen.xlix.5). [This is rendered *secretum* in 6351.]

6724<sup>3</sup>. Unless this **arcantum** be known . . .

8772. Whoever knows the formation of good from truths, knows the veriest **arcana** of Heaven; for he knows the **arcana** of the formation of man anew . . .

10831. (This) is an **arcantum** from Heaven, and is for those who will be in the New Jerusalem. T.154<sup>e</sup>.

H. 1<sup>3</sup>. (These words signify) that the Lord would reveal the **arcana** of Heaven. The **arcana** that are revealed in what now follows are concerning Heaven and Hell . . .

269<sup>3</sup>. An Angel . . . described regeneration, and brought forth **arcana** concerning it to the number of a hundred in their order, and filled each **arcantum** with ideas in which there were more interior **arcana** . . . He said that he could augment the number of **arcana** to some thousands . . .

P. 70. The laws (of the Divine Providence) are **arcana**, hitherto stored up in the wisdom with the Angels, but now to be revealed. —.

172<sup>e</sup>. This is an **arcantum** of **arcana** of angelic wisdom.

296<sup>10</sup>. Withdrawal from evil is effected by the Lord by a thousand modes, even the most secret. Ex.

R. 949<sup>e</sup>. This **arcantum** can only be understood by those who are in wisdom from reception of the light of Heaven from the Lord . . .

M. 76. Representatives of the **arcana** of marriage love . . . He replied, To us here they are not **arcana**, and therefore neither are they mystical.

208. . . one other **arcantum** of marriage love. I replied, Why do you say one, while I have come hither to learn many. They replied, They are **arcana** . . .

277. There is a communion . . . of certain **secrets** (between married partners).

T. 360. Wherefore this great **arcantum** shall be discovered.

508<sup>3</sup>. Now it is allowable to enter intellectually into the **arcana** of faith.

617. The learned . . . in the **arcana** of that faith . . .

D. 3385. They wanted to ask some things that are more **arcane**, yea, most **arcane**; but . . . it was given to tell them, that I may answer nothing to such [questions] . . .

D. (Index.) [At the word **arcana** E. S. gives a cross reference to *Mysterium*.]

E. 601<sup>8</sup>. 'The Lord Jehovah will not do a word without revealing His **secret** unto His servants the prophets' (Amos iii. 7) = that the Lord opens the interior things of the Word and of doctrine to those who are in truths from good.

## Arcana Coelestia. *Arcana Coelestia*.

A. 742. (Heavenly **arcana** in the Word.) 1748. 1756. 2048. 2177.

1632. A heavenly **arcantum**. 1659.

1676<sup>e</sup>. He to whom it is not given to know **heavenly arcana** . . .

2249<sup>3</sup>. **Heavenly arcana** have this, that although they are above all apprehension, still everyone can form for himself some idea about them . . .

4592<sup>12</sup>. He who knows what all the particulars involve will find therein **heavenly arcana**.

H. 1. The **Arcana Coelestia** referred to. W. 288. 324. 377. P. 151<sup>e</sup>. 241<sup>e</sup>. 254, etc. R. 5, etc. T. 121. 201, etc. D. 4620. 4630. 5192. 5600. 5643. D. Min. 4832.

R. 424<sup>4</sup>. Our **Arcana Coelestia** . . .

T. 461<sup>e</sup>. (The **Arcana Coelestia** seen there.) See R. 875<sup>15</sup>.

D. 4422. (Slow sale of the first volume of the **Arcana Coelestia**.)

## Archangel. *Archangelus*. A. 5428<sup>2</sup>.

A. 8313<sup>e</sup>. They believe . . . that they will be **Archangels**.

E. 735<sup>2</sup>. There indeed are higher and lower **Angels** . . . but still there are no **Archangels** who exercise any arbitrary authority . . .

## Archbishop. Under BISHOP.

### Archer. *Sagittarius*.

A. 2709<sup>2</sup>. The spiritual man was formerly called a Shooter and Archer . . . Ill.

6422. 'The archers hold him in hatred' . . . 'Archers, here, are they who are opposed to those who are of the Spiritual Church; for a Shooter with the bow, or **archer**, is the spiritual man, from the circumstance that a bow signifies the doctrinal things of the Spiritual Church . . .

E. 223<sup>7</sup>. 'The voice of the horseman and of the archers on account of which the city will flee' (Jer. iv.) is reasoning and combat from falsities. 355<sup>18</sup>.

357<sup>2</sup>. They who attack by falsities of evil are signified by 'the archers who will hold him in hatred.'

—<sup>20</sup>. 'The archers,' or those who hold the bow (Jer. iv.), are they who attack truths from falsities of doctrine.

411<sup>19</sup>. 'The voice of the archers' (Jer. iv.) = false doctrinal things.

### Architecture. *Architectura*.

### Architectonic. *Architectonicus*.

### Architect. *Architectus*.

A. 1626. (The architectonic art in Heaven.) 10514<sup>e</sup>. H. 185. T. 740<sup>3</sup>. D. 4303.

1628. The architecture of them is such that the art itself is thence . . . 3216. 4622. H. 185. M. 12<sup>2</sup>. 477<sup>4</sup>.

6486<sup>e</sup>. Only in the understanding of the architect . . .

E. 417<sup>e</sup>. 'The builders,' or 'architects,' who have rejected that stone (Ps. cxviii. 22) are they who are of the Church, here, of the Jewish Church, which has rejected the Lord, and with Him, all Divine Truth.

831<sup>e</sup>. In the Spiritual Heaven there are magnificent palaces . . . art there is in its own art, especially the **architectonic**; from that Heaven many arts in the world derive their laws and harmonies.

### Arch-teacher. *Archididasculus*.

M. 261<sup>2</sup>. (The word **arch-teacher** occurs.) 315<sup>2</sup>. T. 661. 697.

326. (Relation concerning the **arch-teacher** whom E. S. instructed as to the difference between the Spiritual and the Natural.) T. 280.

### Ardour. *Ardor*.

### Burn. *Ardere*.

A. 1691<sup>4</sup>. 'It will burn even to the lowest Hell' (Deut. xxxii. 22).

1861<sup>4</sup>. 'Burning pitch' (Is. xxxiv. 9) stands for direful cupidities.

2253. (The Lord burned to save the human race.)

3614<sup>e</sup>. 'Anger' is said relatively to evil; 'wrath,' to falsity; and 'the burning heat of anger' (Deut. xxii. 24) to both.

4018. The **ardour** of affection, Sig.

4122. The continued **ardour** of conjunction, Sig.

[A.] 6833. 'Lo! the bush was **burning** with fire'= that scientific truth was full of the good of Divine love.

6834. The solar fire in the other life is fire of such **ardour** that . . . 6849.

7356<sup>2</sup>. 'To **burn**,' 'to grow warm,' 'fire of flame' (Hos. vii.4-7) stand for cupidities themselves.

7519<sup>4</sup>. '**Burning** as a furnace' (Mal.iii.19) stands for the cupidities of evil.

8148<sup>2</sup>. They speak and preach from **ardour** as of zeal . . . but it is **ardour** from the fire of the love of self and of the world.

8760<sup>2</sup>. Divine Good itself is in itself a flame of infinite **ardour**; that is, of love . . .

9020<sup>e</sup>. The **ardour** of domineering and of getting rich . . .

9143. Hence it is that anger is described in the Word by 'fire,' and is said 'to **burn**.' Ill.

H. 120. The Divine Love . . . is most **ardent**, and . . . much more **ardent** (than the natural sun), wherefore the Lord as a Sun does not flow in immediately into the Heavens, but the **ardour** of His love is tempered on the way by means of degrees . . . T.691.

354<sup>2</sup>. From infernal **ardour** he torments those who do not worship him as a deity . . .

R. 403. 'As it were a mountain **burning** with fire . . . '=the appearance of infernal love.

408. 'There fell from Heaven a great star **burning** as it were a lamp'=the appearance of Own intelligence from pride arising from infernal love. . . By 'a star,' and also by 'a lamp,' is signified intelligence; here, Own intelligence, because it was seen to **burn**, and all Own intelligence **burns** from pride, and the pride of it arises from infernal love, which is signified by 'a **burning** mountain.'

T. 155. A zeal which is outwardly sharp, harsh, **burning** . . .

504<sup>2</sup>. That smoke, when kindled, **burned** as a flame . . .

665. The Angels . . . are **burning** to know . . .

838. As God, from His essence, **burned** with the love of uniting Himself with man . . .

E. 504. (The use of the word 'burn,' Ill.)

517. 'To **burn** as a lamp'=to be falsified from Own love; 'to **burn**' is said of Own love, because fire signifies it.

**Argue.** Under DISCUSS—*diserere*.

**Argument.** *Argumentum*.

**Argumentation.** *Argumentatio*.

A. 1272. This is not an **argument** . . .

S. 13<sup>3</sup>. 'They had breastplates as breastplates of iron' =**argumentations** from fallacies by means of which they fight and prevail. R.436. 450.

M. 302. This is evident from the **arguments** advanced in the foregoing article.

T. 336. An abundance of **arguments** for faith . . .

603<sup>2</sup>. He arranges the **arguments** in order . . .

E. 558<sup>2</sup>. Spiritual combats from truths are maintained from the Word, and confirmed by series of **arguments** . . .

— . Sensual reasonings appear outwardly like spiritual ones, but differ inwardly, for they have no series of **arguments** . . .

**Argus.** *Argus*. I.9<sup>5</sup>. T.165<sup>2</sup>.

**Arise.** *Surgere*.

See RISE—*exurgere*, etc.

A. 1612. '**Arise**, walk through the Land'=that he should survey the heavenly Kingdom.

2218. 'The men **rose up**'=that this perception was finished.

2326. '(Lot) **rose up** to meet them'=acknowledgment, and also being affected with charity.

2333. 'In the morning **rise up** and go ye on your way'=thus confirmation in good and truth.

2401. '**Arise**, go ye out from this place'=that they should not remain in a state of evil. . . 'To **arise**' is often read in the Word . . . In the inward sense, it involves elevation. 2785. 2857. 2912. 2927. 3050. 3188. 3334. 3458. 3552. 3663. 4092. 4103. 4115. 4539. 4881. 7435. 9028.

2540. See MORNING at this ref.

2673. 'To **rise up** early'=to perceive clearly.

2696. '**Arise**'=elevation of the mind. 7717.

3761. Since the Natural is here treated of, and this is represented by Jacob, it is not said that 'he **arose**' . . . but that 'he **lifted up his feet**' . . .

4160. 'I cannot **rise up** before thee' (said by Rachel, when she was sitting on the teraphim)=that they cannot be revealed.

4687. 'My sheaf **arose** and stood up'=the doctrinal concerning the Lord's Divine Human . . . 'To **arise** and stand up'=what is supreme that will reign, and that will be adored.

5605. 'To **arise**'=elevation to higher, or more interior things, thus to those which are of the spiritual life. Refs. 5627. 5637. 9387.

6010. 'Jacob **arose**'=the elucidation of natural truth.

10413. 'To **arise**,' when said of those who are in externals without an internal, does not signify elevation, but excitation.

10553. 'To **arise** and bow themselves'=to adore holily.

R. 486. '**Arise**, and measure the temple of God'=to see and know.

E. 687<sup>4</sup>. 'Thou knowest my sitting and mine **uprising**.' 'To know his sitting,' has regard to the esse of his life, which is the will; 'the **uprising**,' to the intention thence.

**Aristippus.** *Aristippus*. M.151a.

**Aristocratic.** *Aristocraticus*. T.133<sup>2</sup>.

**Aristotle.** *Aristoteles*.

**Aristotelian.** *Aristotelicus*.

A. 4658<sup>2</sup>. (Aristotle seen; his character described.) M.151a. D.3961.



4966. The scientifics, which at this day are called philosophics, like the **Aristotelian** ones . . . were unknown to the Ancients.

S. 115<sup>3</sup>. (Source of **Aristotle's** knowledge of spiritual things.)

I. 19. (**Aristotle**, Des Cartes, Leibnitz, and Wolff, with some of their followers, converse together about their respective philosophies.) T.696.

T. 9<sup>e</sup>. Plato and **Aristotle** held that Jupiter etc. were not gods, but attributes of the one God . . .

D. 3497. On **Aristotle**.

3498. He was quite different from his followers . . . 3949, Ex.

3951. His idea of God.

3952. A Pallas sometimes appeared to him during his life here, and stroked his cheek . . .

3953. In what manner Spirits governed him, shown.

3954. His idea of the soul or spirit.

3955. He is among sane Spirits . . .

3960. (Character of the so-called **Aristotelians**.)

4446. (The method of **Aristotle**, and the difference between him and his followers.)

**Arithmetic.** T. 184.

**Arius.** *Arius.*

**Arian.** *Arianus.*

C. J. 88. The Moravians think of the Lord as the **Arians** do.

P. 257<sup>4</sup>. They would have made themselves Socinians, or **Arians**, and thus would have destroyed the whole Church.

262<sup>2</sup>. Have not Socinianism and **Arianism** sprung from the thought of God as of three Persons?

R. 571. Wherefore they who deny the Divine in His Human are not far from the Socinians and **Arians** . . .

T. 133<sup>e</sup>. **Arius** mentioned.

137<sup>11</sup>. The damnable heresy of **Arius** . . . 174.

159<sup>5</sup>. **Arius** and his partizans are in the deep.

174. This deed was done by **Arius** and his followers . . .

339. (Character of the **Arian** and Socinian faith.)

380<sup>2</sup>. The two wicked heresies, the **Arian** and the Socinian . . . These abominations still lie hidden in the general spirit of the men of the Church at this day. . . Such are in fellowship with the **Arians** and Socinians who are in Hell.

638. (**Arius** likened to the serpent sent forth from Hell into the garden of God.)

—<sup>e</sup>. **Arius** reigns clandestinely to the end.

795. They who, like the **Arians**, have denied the Divinity of the Lord's Human, come among these (in Hell) after death.

E. 778<sup>4</sup>. Hence the Socinians and **Arians** are not of Heaven.

**Ark.** *Arca.* (Of Noah.)

A. 602. The man of the Church called 'Noah' . . . who is described by 'the ark.' 639. 655. 896.

605. The formation (of the new Church, called 'Noah') is described by 'the **ark**,' into which were received all the living creatures. 811.

606. The 'Flood,' '**ark**,' and the things described in relation to them, signify regeneration, and also the temptations that precede it.

639. By 'the **ark**' . . . are signified arcana . . . In like manner by the little **ark-arculam**—in which Moses was hidden . . . and still more loftily by the holy **ark** in the wilderness . . .

642. This first description of the **ark**, that it was constructed of Gopher wood, (with) stories, and was bituminated with bitumen outside and inside, involves that the other part, that of the will, was preserved from inundation, and only that part was opened which is of the understanding, and which is described by 'the window,' 'the door,' 'the lowest, the second, and the third.'

649. The numbers, or measures, of the **ark**, signify . . . the remains that were with the man of this Church, while he was being reformed, and that they were few.

667. 'He entered into the **ark** . . . '= that he was saved. 764.

710. 'Enter thou, and all thy house into the **ark**' = those things which are of the will.

711. 'To enter into the **ark**' is to be prepared.

719. As to its being here said that unclean beasts were also to be introduced into the **ark**, the case stands thus; there is here described the man of this Church, what sort of a man he was, and that in fact by the **ark**, and thus by the things that were in the **ark**, or that were introduced into the **ark**; that is, which were with the man before he was regenerated . . .

741. 'Noah entered into the **ark** from before the waters of the Flood' = that he was saved. 748.

767. 'They entered into the **ark**' = that they were saved. 779.

789. The fluctuations of the man of this Church are described . . . also by the waters, that is, falsities, 'bearing up the **ark**;' further, that it 'was elevated above the earth' . . . at last, that the **ark** 'went upon the faces of the waters.' Ex.

891. So long as he remained in the **ark**, he was in a state of servitude, or of captivity, or imprisonment; being tossed about by the waters of the Flood . . . His state of freedom is described, not only by Noah's going forth from the **ark**, but also all things that were with him. 905. 912. 918.

1030. 'All that go forth from the **ark**' = the men of the Church . . . or the regenerate. 1061.

4334<sup>5</sup>. 'Till the day that Noah entered into the **ark**' = the end of the former Church, and the beginning of the new one. 'The **ark**' = the Church itself.

**Ark.** *Arca.* (Of the Covenant, etc.)

A. 85<sup>2</sup>. By the journeyings of the **ark** in the wilderness are signified combats and temptations; by its resting, a state of peace; wherefore, when it journeyed, Moses said, 'Arise, Jehovah, and let Thine enemies be scattered, and let them that hate Thee flee from Thy

faces; and when it rested, he said, 'Return Jehovah, the myriads of the thousands of Israel' (Num. x. 35, 36).

[A.] 308. The ark, in which was the Testimony, signified the same as here the 'tree of lives;' that is, the Lord and the heavenly things that are only of the Lord.

878<sup>r</sup>. The ark represented the Lord, thus all that is holy and heavenly; Uzzah's putting forth his hand to the ark represented Own power . . .

2576<sup>r</sup>. The ark, which was the inmost, represented the Lord Himself, for there was the Testimony; but the Tent, being outside, represented the Lord's Kingdom . . .

3478. There was represented before certain (Spirits) the Tabernacle, with the ark . . . The Lord Himself was represented by the Testimony in the ark, upon which was the propitiatory.

4197<sup>r</sup>. Because these tables were placed in the ark, the ark is called 'the ark of the Testimony.' Ill.

4288<sup>r</sup>. Since they were in outward worship without inward . . . and thus worshipped the mountains and groves themselves . . . they were therefore restricted to what was common . . . and finally to the ark in the temple. 4580<sup>r</sup>.

4763<sup>r</sup>. When the ark of God was taken by the Philistines . . . the 'rent garments' and 'dust on the head' = mourning on account of Divine Truth and Divine Good having been lost; for since 'the ark' represented the Lord's Kingdom, and, in the supreme sense, the Lord Himself, and thence what is holy of the Church, 'rent garments' signified mourning over Divine Truth lost, and 'dust upon the head,' over Divine Good.

4926<sup>r</sup>. By the ark was represented Heaven, in the supreme sense, the Lord, thus Divine Good; by 'Uzzah' was represented that which ministers, thus truth, for this ministers to good; this separation was signified by 'the breach in Uzzah.' 5945<sup>r</sup>.

6596. '(Joseph) was placed in an ark in Egypt' = hiding in the scientifics of the Church. 'An ark' signifies that in which something is stored up, or hidden.

6723. 'A coffer,' or little ark = that which is round about, or that in which something is enclosed.

—<sup>3</sup>. Since it was provided that Moses should represent the Lord as to the Law Divine, or the Word; specifically, as to the historical word; it therefore came to pass, that, when an infant, he was placed in a coffer, or little ark, but in a common one, because at the first birth . . . But afterwards, that the Law Divine itself, after it had shone forth from Mount Sinai, was placed in an ark that was called 'the ark of the Testimony' . . . Thence the ark was most holy, because it represented the Lord's Divine Human as to the Divine Law . . .

6804<sup>r</sup>. Because the two tables . . . were deposited in the ark . . . therefore the ark was called 'the ark of the Covenant.' Ill.

9229<sup>r</sup>. By the Law in the ark in the midst of the Tent was represented the Lord as to the Word.

9455. By 'the ark' is represented the Inmost Heaven.

9457<sup>r</sup>. The ark, in which was the Testimony, represented the Inmost Heaven, and the Lord Himself there.

9485. 'Thou shalt make an ark' = the Inmost Heaven . . . for by the Testimony, or Law, in the ark, is signified the Lord, because the Testimony is Divine Truth, and Divine Truth is the Lord in Heaven. Hence now the ark signifies the Inmost Heaven. Wherefore it was most holy, and was worshipped by the people as Jehovah, for it was believed that Jehovah dwelt there, and between the cherubim. Ill.

—<sup>2</sup>. That the ark is a representative of the Lord, is manifest from Jer.iii.14,16,17. . . A representative of the former Church, then to be abolished, is (here) meant by 'the ark' . . . (See below, at E.700<sup>36</sup>.)

9496. (The ark and Habitation represented Heaven, from the relation of their form and construction to the human form. Ex.)

9499. 'The sides of the ark' = the Divine sphere encompassing Heaven in ultimates.

9500. 'To carry the ark in them' = the steadfastness and subsistence of Heaven.

9503. 'Thou shalt give to the ark the Testimony' = Divine Truth, which is the Lord in Heaven. 'The ark' = Heaven.

9506<sup>r</sup>. The ark = Heaven where the Lord is. 9518.

9519. 'To the ark thou shalt give the testimony' = from the Lord in Heaven . . . 'The ark' = Heaven.

9524. 'Which are upon the ark of the Testimony' = with the Lord in Heaven. 'The ark' represents Heaven.

9594. By the ark where was the Testimony, was represented the Inmost or Third Heaven. E.277<sup>r</sup>.

9668. It is manifest that . . . the ark was on the west.

9670. By the ark, in which was the Testimony, was represented the Inmost Heaven, where the Lord is. Refs. 10206<sup>r</sup>.

9679. 'Thou shalt bring in thither from within the veil the ark of the Testimony' = the existence of the Inmost Heaven within that uniting medium. . . 'The ark of the Testimony' = the Inmost Heaven.

9682. 'Thou shalt give the propitiatory upon the ark of the Testimony in the Holy of Holies' = the hearing and reception of all things that are of worship from the good of love in the Inmost Heaven by the Lord. . . 'The ark of the Testimony' = the Inmost Heaven, where the Lord is.

10195. 'Thou shalt give it before the veil, which is upon the ark of the Testimony' = in the interior Heaven, where that is conjoined to the Inmost Heaven . . . 'The ark of the Testimony' = the Inmost Heaven.

10269. '(Thou shalt anoint) the ark of the Testimony' = in the celestial good that is of the Inmost Heaven. . . By 'the ark of the Testimony' is signified the good of the Inmost Heaven. That the ark is the Inmost Heaven, and that the Testimony is the Lord there, and since the good that reigns in that Heaven is the good of love to the Lord . . . therefore by 'anointing the ark of the Testimony' is signified to induce the representation of the Divine of the Lord in celestial good that is of the Inmost Heaven.

10338. 'The Tent of the Assembly, and the ark with

the Testimony'=a representative of Heaven in general, where the Lord is. . . By the Tent of the Assembly within the veil, where the ark was, was represented the Inmost or Third Heaven. . .

**Life 55<sup>2</sup>.** On account of the holiness of the Tabernacle from the law in the ark, the universal Israelitish people encamped around it in order according to the tribes, and in order marched after it. . . and the ark was called Jehovah there. . . and therefore the ark was introduced into Zion by David, and afterwards was deposited in the midst of the Jerusalem Temple, and constituted its alytum. T.283. D.6065<sup>6</sup>.

—<sup>3</sup>. On account of the presence of the Lord in that Law and around it, miracles were also performed by the ark. Enum. T.283<sup>2</sup>. D.6065<sup>6</sup>.

**R. 529.** 'The Temple of God was opened in Heaven, and there was seen in the Temple the ark of His Covenant'=the New Heaven, in which the Lord is worshipped in His Divine Human, and they live according to the precepts of His decalogue; which are the two essentials of the New Church, by which there is conjunction. . . By 'the ark in the Temple' is meant the decalogue. . .

**T. 192.** (The letter of the Word compared to a cabinet made of jasper, etc.)

260<sup>2</sup>. By the ark is signified the Word, because the decalogue therein was the primitive of [the Word].

**E. 283<sup>14</sup>.** By the Testimony, or Law in the ark, is signified the Lord Himself; by the ark, the Inmost or Third Heaven.

336<sup>6</sup>. Since by the ark is signified the Divine Celestial proceeding from the Lord, from the Law, or Testimony, that was in it. . .

684<sup>28</sup>. 'The ark of His strength'=Heaven and the Church.

700. 'There was seen in His Temple the ark of His Covenant'=Divine Truth, by which there is conjunction with the Lord. 'The ark of the Covenant'=Divine Truth proceeding from the Lord. . . That the ark of the Covenant was seen, was because the Temple appeared, and in the midst of the Temple at Jerusalem was the ark, in which were deposited the two tables of the Law, by which, in the universal sense, is signified the Divine Truth proceeding from the Lord, thus the Lord Himself, who is the Divine Truth in the Heavens. . . That the ark signifies this, was because the Tent of the Assembly represented the three Heavens; its Court, the Ultimate or First Heaven; the Tent itself, even to the veil. . . represented the Middle, or second heaven; and the ark that was within the veil, upon which was the propitiatory with the cherubs, represented the Inmost, or Third Heaven; and the Law itself, that was in the ark, represented the Lord as to Divine Truth, or the Word; and since conjunction with the Lord is by means of the Word, that ark is called 'the ark of the Covenant.' 701.

—<sup>2</sup>. That the ark, with the Covenant, or Testimony enclosed, signifies the Lord as to the Divine Celestial, which is Divine Truth in the Inmost or Third Heaven. . .

—<sup>3</sup>. Hence it was that the ark was overlaid with gold within and without, and that the propitiatory was

upon the ark, and upon the propitiatory and from it were two cherubs that were of pure gold; for gold, from correspondence, signifies the good of love, in which are the Angels of the Third Heaven.

—<sup>5</sup>. That the Law, which is called both the Testimony and the Covenant, was put into the ark, and in like manner the book written by Moses. . .

—<sup>6</sup>. That by the ark was represented the Lord as to Divine Truth, and thence was signified the Divine Truth that is from the Lord, thus the Lord. . .

—<sup>7</sup>. Since the Lord in Heaven and in the Church is the Divine Truth, or Word, and this is meant by the Law enclosed in the ark, and since the presence of the Lord is in the Law, or Word, therefore where the ark was, there was Jehovah, or the Lord. Ill. From which it is manifest that Jehovah, or the Lord, is here meant by 'the ark,' on account of His presence in the Law that was in the ark, thus on account of His presence in the Word. Since this is here meant by the Law, and thence by 'the ark,' Moses said, 'Arise Jehovah, and let Thine enemies be scattered. . .' That He continually leads them by means of His Divine Truth, is signified by the ark of the Covenant of Jehovah journeying before them three days' journey to seek for peace for them. . .

—<sup>8</sup>. That truths from good, which are implanted in man after temptations, are signified by Moses saying, when the ark rested, 'Return, Jehovah, the myriads of the thousands of Israel. . .'

—<sup>10</sup>. By 'the ark of Thy strength' (Ps.cxxxii.) is meant the Divine Truth proceeding from Him; for by this the Lord has Divine power.

—<sup>11</sup>. Since the ark, from the Law that was in it, signified the Lord as to Divine Truth, and since the Lord has omnipotency from Divine Good through Divine Truth, miracles were performed by the ark. (These miracles enumerated, and fully explained).

—<sup>27</sup>. The translation of the ark from Gath to Zion signified the progression of the Church with man, from his ultimate to his inmost. Ex.

—<sup>35</sup>. Moreover by the ark is signified a representative of the Church in general. . . in Jeremiah. . . 'In those days they shall say no more, the ark of the Covenant of Jehovah'. . . 'By 'the ark of the Covenant of Jehovah' are signified the outward things of worship, which are then to be abolished.

### Arkites. *Arki.*

**A. 1205.** See JEBUSITE at this ref.

**Arm.** See WEAPON.

### Arm. *Brachium.*

**A. 574.** 'Cursed is the man who. . . maketh flesh his arm'. . . 'arm'=power.

878<sup>9</sup>. In the World of Spirits there sometimes comes into view a naked arm, in which there is such strength that it can break the bones to pieces, and as it were pound the very marrow to nothing; and such terror is struck by it that their hearts melt; yea, there actually is such power in it. 4934. 4935. H.231<sup>9</sup>. D.881. 1754, Ex.

1085. 'The hand'=power. . . 'the arm,' power still greater.

[A.] 1736<sup>2</sup>. 'He shall come in strength, and His arm having dominion for Him' (Is. xl. 10) = that by His Own power He will conquer the Hells. 1793<sup>2</sup>. 1813. E. 629<sup>10</sup>.

1773<sup>2</sup>. See HEAT at this ref.

2025<sup>2</sup>. 'Arm' = power. 2072. 3105<sup>o</sup>. 3322<sup>2</sup>. 4933, Ill. 7518.

2162<sup>3</sup>. 'The breast and arms (of the statue seen by Nebuchadnezzar)' = spiritual or rational things, which are 'silver.' 3021<sup>8</sup>.

—4. 'The arms and feet (of the man seen by Daniel)' = the exterior things of the Word, which are the sense of the letter . . .

2296. See INFANT at this ref.

3091. See HAND at this ref. 9836<sup>2</sup>. W. 220.

4931. On the correspondence of the arms, etc. Gen. art.

4934. I have seen this naked arm twice; and from it I was given to know that the arms signify strength, and the hands, power. Heat was also felt exhaling from that arm.

6424. 'The arms of his hands are made strong' = the power of the forces of fighting. E. 357<sup>2</sup>. 448<sup>6</sup>.

7205. 'I will redeem you with a stretched out arm' = leading out of Hell by Divine power. . . That 'a stretched out arm' is omnipotence, or Divine power, is because by an arm, when it appears outstretched in the Heavens, is represented power from the Divine; but when not outstretched, but bent, there is represented power in a general sense. Ill. 7673<sup>3</sup>, Ill.

8099<sup>2</sup>. 'The arm of Jehovah' is the Lord as to the Divine Human.

8319. 'In the greatness of Thy arm' (Ex. xv.) = from omnipotence. 'Arm' = power, but when said of the Divine, it = omnipotence. E. 406<sup>6</sup>.

8409<sup>2</sup>. 'To make flesh his arm' = to confide in his Own power; therefore 'to eat the flesh of his arm' = to confide in himself. 10283<sup>7</sup>.

9163<sup>2</sup>. 'To break the arms (of Pharaoh)' (Ezek. xxx. 22) = to dissipate their forces.

9406<sup>6</sup>. Truth Divine, or the Lord in ultimates, is meant by 'the arms and feet as the splendour of burnished bronze' (Dan. x).

9496<sup>2</sup>. The staves (of the ark) had relation to the arms with man.

9514<sup>2</sup>. Good is to truth as the body to the arms and feet.

9555. The branches of the candlestick have a similar signification to the arms and hands of man . . .

9715<sup>4</sup>. 'The arm that performed salvation for Him, and upon which they will confide = Own power, by which He subjugated the Hells.

9872. 'The wheels of the cherubs' have a similar signification to that of the arms and feet with man; namely, the power of acting and advancing; which is of truth from good.

10019<sup>6</sup>. 'Their arm has not saved them, but Thy right hand, and Thine arm . . .' (Ps. xlv.) . . . 'arm' = strength.

10030<sup>2</sup>. By 'the breast and arms (of the statue)' is signified the second state of the Church.

10061<sup>4</sup>. 'His arm drying shall dry up' (Zech. xi. 17). 'Arm,' here, = the power of truth applied to confirm evil . . . See below, at E. 600<sup>17</sup>.

— 'Arm' = the power that is of truth from good.

10186. The horns of the altar also have relation to the arms and hands with man, by which is also signified truth in its power in ultimates, or extremes.

H. 3. Those who, within the Church, have denied the Lord . . . have their arms hanging down and dangling as though they were devoid of force in the joints. D. 6025<sup>2</sup>.

65<sup>o</sup>. The Ultimate or First Heaven forms the feet down to the soles, and also the arms down to the fingers; for the arms and hands are ultimates of man, although at the sides.

96. They who are in the arms and hands are in the power of truth from good.

97. Hence it is that . . . by the arms and hands is signified the power of truth.

231<sup>2</sup>. In the greatest power are they who constitute the arms in the Grand Man, because they who are there, are in truths more than others, and into their truths there flows in good from the universal Heaven; the power of the whole man also goes into the arms, and the whole body exercises its force through them. Hence it is that by 'arms' and 'hands' in the Word there is signified power.

M. 325. Her husband had been . . . as it were her arm . . .

E. 386<sup>2</sup>. 'They shall eat [every] man the flesh of his own arm' (Is. ix. 20) . . . = that evil will extinguish all truth, and falsity all good. . . 'The flesh of the arm' is the power of good through truth. 617<sup>20</sup>.

411<sup>4</sup>. By 'the breast and arms of silver' is signified the Ancient Church.

435<sup>8</sup>. '(Gad) seizeth the arm, also the crown of the head' (Deut. xxxiii. 20) . . . = that he is nourished by outward and inward truths . . . for 'the arm,' and 'crown of the head,' in sacrifices, signified these things.

594<sup>5</sup>. 'Underneath are the arms of the world' (Deut. xxxiii. 27) . . . 'The arms of the world' are Divine truths where men are; the truths of the sense of the letter of the Word are what are meant by 'the arms of the world;' for that sense is the very strength itself of Divine Truth; 'arms' signify strength.

600<sup>17</sup>. 'Woe to the shepherd of naught that deserteth the flock! the sword upon his arm, and upon his right eye, his arm drying shall dry up' (Zech. xi. 17) . . . By 'the sword upon his arm' is signified falsity destroying all the good of the will. . . That they must be deprived of all good and truth is signified by 'his arm drying shall dry up, and his right eye darkening shall be darkened.' See above, at A. 10061<sup>4</sup>.

608<sup>2</sup>. By 'the arm of His strength,' etc. (Is. lxii. 8), 'is meant the Lord as to Divine Truth, thus the Divine Truth proceeding from the Lord.

684<sup>22</sup>. 'With whom My hand shall be firm, Mine arm also shall strengthen him' (Ps. lxxxix. 21) . . . 'The hand' = the omnipotence of truth from good, and 'the arm,' the omnipotence of good through truth.

**Armageddon.** *Armageddon.*

R. 707. 'Armageddon'=a state of combat from falsities against truths, and a disposition to destroy the New Church arising from the love of rule and of pre-eminence.

—<sup>2</sup>. In Heaven, **Armageddon**=the love of honour, of rule, and of pre-eminence, and in Hebrew also *aram* or *arom*=loftiness, and in old Hebrew, *Megiddo*=love from loftiness. Ill. E. 1010.

839. An army of **armageddoni**, seen and Des. T. 113.

—<sup>4</sup>. In Heaven, **Armageddon**=the state and disposition to combat from falsified truths, arising from the love of rule and of pre-eminence.

— The place called **Armageddon**, described.

—<sup>5</sup>. (Report of a long discussion between Angels and the **armageddoni**).

—<sup>13</sup>. On attempting to do violence to the Angels they were struck blind.

**Army.** *Exercitus.*

A. 82. 'The heavens and the earth were finished, and all the **host** of them.' . . 'The **host** of them' are love, faith, and the knowledges thereof, which before were signified by 'the great luminaries,' and 'the stars.'

1808<sup>6</sup>. 'The **host** of the heavens and the stars (trampled down by the he-goat)' (Dan. viii.) are goods and truths.

2760<sup>2</sup>. 'The **armies** in the Heavens who followed Him upon white horses' (Rev. xix.)=those who are in the understanding of the Word as to interior things. W.H. 1<sup>2</sup>.

3448. 'Phicol the General of his **army**' (Gen. xxvi. 26) . . . '**army**'=the doctrinal things themselves . . . and also, in the opposite sense, false, or heretical things. Ex. and Ill.

—<sup>2</sup>. 'The **host** of the heavens'=truths.

— Since '**army**,' in a good sense, is truth, it is said that 'he cast of the **host** to the earth,' and then that 'he cast down truth to the earth' (Dan. viii).

—<sup>4</sup>. 'His **army** who followed Him in Heaven' (Rev. xix.)=truths thence, thus those in Heaven who are in truths.

—<sup>5</sup>. 'By the Word of Jehovah were the heavens made, and all the **host** of them by the breath of His mouth' (Ps. xxxiii. 6). 'The **host** of them,' or of the heaven=truths.

— Since by '**an army**' is signified truths, the sons of the Kingdom, and the Angels, from the truths in which they are, are called 'the **host** of the Heavens,' as in Luke; 'Suddenly there was with the Angel a multitude of the heavenly **host**, praising God' (ii. 13). (Further Ill.) 'The **host** of the Heavens' (in these passages)=truths; thus the Angels, who are in truths.

—<sup>6</sup>. 'I will put the camp at My house concerning the **army**' (Zech. ix. 8) . . . 'The Lord's **army**'=Divine truths. For this reason, and also because the Lord alone fights for man against the Hells . . . the Lord is many times called in the Word 'Jehovah Zebaoth' . . . that is, of **armies**. (See ZEBAOOTH.)

—<sup>7</sup>. Since the twelve tribes of Israel represented the Lord's heavenly Kingdom, and since 'tribes,' and also 'twelve,' signified all the things of faith in one complex ;

that is, all the truths of the Kingdom, they were called 'the **armies** of Jehovah.' Ill. 385<sup>8</sup>.

—<sup>8</sup>. That by '**armies**' are signified truths, Ill.

—<sup>9</sup>. That '**armies**,' in the opposite sense, are falsities, Ill.

3614<sup>2</sup>. That the stars, which are called 'the **host** of the heavens,' are knowledges, thus truths; and, in the opposite sense, falsities, Refs.

4236. An **army**=truths and goods.

4581<sup>8</sup>. 'The **hosts** of the heavens,' in the genuine sense, are truths; but in the opposite, falsities.

4769<sup>8</sup>. 'The **host** of the heavens, and the stars' (Dan. viii.), are the knowledges of good and truth.

5717<sup>2</sup>. Such were they who formerly slaughtered whole **armies** . . . D. 1783.

6535. 'It was an exceeding great **army**' (Ex. 1. 9)=truths and goods conjoined . . . 'An **army**'=truths and goods.

7236. 'By their **armies**' (Ex. vi. 26)=according to the genera and species of good in truths. . . 'An **army**'=the truths that are of faith. But the goods of the Spiritual Church, in their essence, are nothing but truths . . . Hence by '**an army**,' when said of the regenerate within the Spiritual Church, are signified the goods of truth, or goods in truth. Its being said that the Sons of Israel are to be brought forth 'according to their **armies**,' is because it is said of them at the time when they will go forth from Egypt; in the inward sense, when they will come out of combats with falsities; thus after they have practised spiritual warfare. Their being brought forth 'according to **armies**' properly means, that they were to be distinguished as to goods in truths, thus into classes according to the quality of good; and this in order that they might represent the Lord's kingdom in the Heavens . . .

7277. 'I will bring out My **army**, My people, the Sons of Israel'=that they are to be delivered who are in truths and goods. . . '**Army**'=all kinds of good in truths.

7808. Because in this same day I brought forth your **armies** from the land of Egypt' (Ex. xii. 17)=because there was then a state of charity and faith, through which separation took place from those who are in evils and falsities. . . '**Armies**'=those things which are of charity and faith.

7988. 'All the **armies** of Jehovah went forth from the land of Egypt' (Ex. xii. 41)=that those who were in truth from good . . . were taken out. . . 'The **armies** of Jehovah'=the truths and goods that are of the Spiritual Church, thus those who are in truth and good.

8019. 'As to their **armies**' (Ex. xii. 51)=these distinguished according to the quality of good from truth. . . '**Armies**'=goods and truths. 'As to **armies**' signifies that those who are represented by the Sons of Israel were distinguished according to the quality of good from truth . . . for all good has its quality from truth.

8138. 'In Pharaoh and in all his **army**' (Ex. xiv. 4)=the immersion in Hell of those who are in falsities from evil. . . By 'the **army** of Pharaoh' are signified the falsities themselves. '**Armies**' are truths from good ;

and thence, in the opposite sense, falsities from evil. 8156. 8188.

[A.] 8275. 'The chariots of Pharaoh and his **army** hath he cast into the sea' (Ex.xv.3)=that the falsities from evil, both specifically and in general, of those who are of the Church and in a life of evil there, cast themselves into the Hells at His presence. . . 'Army'=falsities in general.

9642<sup>e</sup>. 'To the **host** of the heavens' (Dan.viii.)=against all the goods and truths of Heaven.

9987. 'All the **host** of them' (Ps.xxxiii.6) are the Angels, in so far as they are receptions of Divine Truth. . . 'The host of the heavens'=Divine Truths.

10217<sup>2</sup>. 'Army' is the truths and goods of the Church and of Heaven. Refs.

10225<sup>9</sup>. By 'army' are signified truths arranged in such an order that they do not fear falsities and evils, but repel them if they make an attack.

R. 447. 'The number of the **armies** of the horsemen two myriads of myriads' (Rev.ix.16)=reasonings about faith alone, with which the interiors of their minds were filled from mere falsities of evil in abundance. By 'armies' are signified goods and truths, and in the opposite sense, evils and falsities, here, falsities of evil. E.573.

—<sup>3</sup>. That by 'armies' in the Word, are signified the goods and truths of Heaven and the Church, and in the opposite sense, evils and falsities, may be evident from the places where the sun, moon, and stars are called 'an army,' and by 'the sun' is signified the good of love, by 'the moon,' the truth of faith, and by 'the stars,' the knowledges of good and truth; and contrariwise in the opposite sense. Ill.

826. 'The **armies** in Heaven followed Him upon white horses' (Rev.xix.14)=the Angels in the New Christian Heaven who are conjoined to the Lord in the interior understanding of the Word. . . By 'the armies in Heaven' are meant the Angels who are in Divine truths and goods.

833. 'I saw the beast, and the kings of the earth, and their **armies** gathered together to make war with Him Who sat on the horse, and with His **army**' (Rev.xix.19) =that all the inwardly evil, who have professed faith alone, with their leaders and their adherents, will make an assault on the Lord's Divine Truths in His Word, and will infest those who will be of the Lord's New Church. . . By 'their armies' are signified all among them who in like manner are in falsities.

—<sup>e</sup>. By 'army' are signified those who are in Divine Truths; thus, abstractedly, Divine Truths, and thus those who are of the Lord's New Heaven and New Church.

839. I saw an **army** on red and black horses . . . T.113.

M. 75<sup>3</sup>. The **armies** of the Lord Jehovah (in the most ancient Heaven). Coro.37.

T. 10. What **army** could prevail against the enemy without a general?

117. Like an **army** of plunderers, or rebels . . .

123<sup>3</sup>. Like a fight with the **armies** of all the nations in the world . . .

680<sup>c</sup>. (Comparison with the order and subordination in **armies**).

E. 155<sup>3</sup>. 'The **army** of Jehovah' is said of those who are in truths.

275<sup>11</sup>. 'The **host** of the heavens'=all things of love and faith.(=all the truths and goods of Heaven and the Church. 316<sup>16</sup>.)

401<sup>20</sup>. 'The **host**'=all evils.

—<sup>23</sup>. 'Praise Him all His **host**'=goods and truths in the whole complex.

403<sup>3</sup>. 'The **host** of the heavens' (that is, the sun, moon, and stars)=all the goods and truths that are of love and faith. 453<sup>7</sup>.

444<sup>7</sup>. 'The **host** of the heavens'=the knowledges of truth and good in the spiritual man; 'the sand of the sea,' those knowledges in the natural man.

573<sup>2</sup>. By '**armies**,' in the Word, are signified truths from good fighting against falsities from evil; in the opposite sense, falsities from evil fighting against truths from good. Ex. and Ill.

— . That they signify all truths from good, is evident from the fact, that the sun, moon, and stars, and also the Angels, are called 'the **army** of Jehovah,' because they signify all truths from good in the complex; and that the Sons of Israel, because by them are signified the truths and goods of the Church, are called 'an **army**.' Ill.

—<sup>4</sup>. By 'the **host** of the heavens, of which he cast down to the earth' (Dan.viii.) are meant the truths and goods of Heaven . . . 632<sup>5</sup>.

—<sup>5</sup>. That the Angels gathered together, or the consociation of them, are called **armies**, is because by 'Angels,' in like manner as by '**armies**,' are signified Divine Truths and Goods, since they are receptions of them from the Lord.

—<sup>6</sup>. The reason the Sons of Israel are called '**armies**,' in the plural, is that each tribe is called 'an **army**.' Ill. . . The reason the tribes were called '**armies**,' is that the twelve tribes, taken together, represented all the truths and goods of the Church, and each tribe, some universal essential of it.

—<sup>8</sup>. By 'the **armies** of the heavens' are here meant the sun, moon, and stars, because by these are signified all goods and truths in the complex; but here, all falsities and evils in the complex . . . Ill.

—<sup>13</sup>. 'When ye shall see Jerusalem encompassed with **armies**' (Luke xxii.20) . . . =the Church occupied by falsities.

—<sup>14</sup>. 'Thou goest not forth with our **armies**' (Ps. xlv.9)=that He did not protect them, because they were in falsities of evil.

—<sup>15</sup>. 'The locust, the grub, the unwinged locust, and the caterpillar, My great **army** that I sent among you' (Joel ii.25). That falsities and evils of every kind are signified by 'the **army**,' is manifestly evident.

659<sup>24</sup>. 'The **host** of the heavens' (Jer.viii.2)=falsities and evils of every kind.

**Arnel.** D.Min.4789.

**Aromatic.** See SPICE.

**Around.** *Circum. Circumcirca.*

A. 2762<sup>2</sup>. The signification of a horse . . . was derived to the wise men **round about**.

2973. 'In all its border **round about**'= exterior knowledges. . . 'Borders,' and '**round about**'=those things which are exterior.

—<sup>2</sup>. Those parts that were **round about** (Zion and Jerusalem in the Land of Canaan), even to the boundaries, represented celestial and spiritual things flowing forth and derived thence in order. Ex.

—<sup>6</sup>. With those whose interiors are darkness, and the exteriors appear as if they were lucid . . . when those things that are **round about** are destroyed, they are carried headlong into Hell. These things were represented by the city of Jericho, the walls of which fell after the priests with the ark had gone **round** it seven times . . . and are what are meant in Jeremiah; 'Set yourselves in array against Babylon **round about** all ye that bend the bow, sound upon her **round about**, she hath given her hand, her foundations are fallen, her walls are destroyed' (I. 14, 15).

5344. 'What things were **round about** it, he gave in the midst thereof' (Gen. xli. 48)=what things were before in the exterior Natural, he stored up in the interiors of the interior Natural. . . '**Round about**'=the things that are outside, thus that are in the exterior Natural.

6723. 'She took a coffer of bulrush'=what is meant that is **round about**, but is still derived from truth. . . 'A coffer,' or little ark=that which is **round about**, or that in which something is enclosed.

8815. 'The voice of a trumpet heavy'=the heavenly state that is **around**.

8823. What is **around** and without is general relatively to that which is in the middle, or within.

E. 335. By '**around**' in the Word is meant that which is in the further boundaries, thus what is distant; but where Heaven is treated of, there is meant what is distant in degree of intelligence and wisdom, thus what is below.

462. 'To stand **around**'=conjunction.

**Arphaxad.** *Arphachschad.*

A. 1223. 'The sons of Shem, Elam and Ashur, and **Arphaxad** . . .' (These) were so many nations, by which are signified those things which are of wisdom; by 'Elam,' faith from charity; by 'Ashur,' reason thence; by '**Arphaxad**,' science thence. 1227. 1230. 1235. 1329. 1334. 1336. 1339. 1341.

1227. With these nations there was an inward Church.

**Arrange.** See DISPOSE, and ORDER—*ordinare*.

**Array.** See CLOTHE—*amicire*.

**Arrogate.** *Arrogare.*

**Arrogance.** *Arrogantia.*

**Arrogantly.** *Arroganter.*

A. 1396. A certain Spirit who wanted to **arrogate** merit from his acts . . .

4156<sup>2</sup>. Through scientific things they confirm not

only evil of life, but also principles of falsity, and this **arrogantly** and with persuasion . . .

4949. They are in a certain kind of stupidity, for such **arrogance** extinguishes and suffocates the light of Heaven, thus intelligence.

6203<sup>9</sup>. He then makes evils allowable and clever, and at length even creditable and honourable, such as . . . various kinds of **arrogance** and boasting . . .

N. 322. The king who regards himself as being above the laws . . . **arrogates** to himself that which is Divine.

P. 257. They do indeed say that they have not **arrogated** the Divine power to themselves . . .

**Arrow.** *Sagitta.*

See DART and SHAFT.

A. 2686<sup>2</sup>. **Arrows**, darts, etc. are the doctrinal things from which and with which they combat; especially those who are spiritual, and who on that account were formerly called Shooters with the bow.

2709. Darts, shafts, or **arrows**=truth. . . That truths of doctrine, or rather doctrinal things, are called 'shafts,' 'darts,' and '**arrows**,' Ill.

2799<sup>2</sup>. 'A cleansed **arrow**' (Is. xlix. 2)=truth of doctrine.

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

—<sup>12</sup>. In the opposite sense, 'a bow'=the doctrine of what is false fighting against truths and goods and destroying them, and 'the shafts' and '**arrows**,' the falsities themselves thereof.

—<sup>25</sup>. By 'the **arrows** that will be consumed upon them' (Deut. xxxii. 23) is signified that they will be imbued with all evils and falsities.

**Arrow-snake.** *Serpens jaculus.*

A. 6399. 'An **arrow-snake** upon the path'=reasoning from truth concerning good. . . 'An **arrow-snake**'=reasoning concerning good . . . for 'a serpent'=reasoning, and therefore 'an **arrow-snake**'=that which throws itself forward; namely, from truth to good; for the truth with those who are represented by 'Dan' is below, and the good is above.

**Arsenal.** *Armamentarium.*

A. 6661<sup>2</sup>. The word in the Original Language for 'stores,' also means **arsenals**, and also treasuries, which, in the inward sense, have almost the same signification. . . **Arsenals** are where the arms of war are stored up, by which are signified such things as are of truth fighting against falsity, and in the opposite sense, of falsity fighting against truths. . . Thus by 'cities of stores,' or 'of **arsenals**,' or 'of treasuries' are signified in general doctrines from falsified truths.

**Art.** *Ars.*

Under ARCHITECTURE.

A. 695. By means of **arts** unknown in the world, and by which they know how to induce exquisite sensations . . . also phantasies . . .

831<sup>2</sup>. (Such) seize there upon **arts** unknown in the world . . . These are, that they can speak as if they were

somewhere else, so that the voice is heard as if it came from good Spirits, in another place; that they can be as it were together with many at once . . . ; that they speak as many at once, and in many places at the same time; that they can turn away the things that flow in from good Spirits . . . and at once pervert them into their own favour; that they can induce the likeness of another by means of ideas which they take and effigy; that they can inspire into anyone an affection for themselves, by insinuating themselves into the very state of another's affection; that they can suddenly snatch themselves away out of view, and go off invisible; that they can represent before Spirits a bright flame around the head . . . ; that they can simulate innocence in diverse modes, even by representing infants whom they kiss; they also inspire others, against whom they bear hatred, to murder them . . . 1983<sup>2</sup>.

[A.] 1495<sup>e</sup>. In (the thought and faculty of judging) lie hidden all the arcana of art and of analytical science . . .

1820<sup>4</sup>. Besides innumerable other arts . . . See EVIL SPIRIT at this ref., and at 7501.

5223<sup>2</sup>. The magicians . . . thence learned illusory arts, by means of which they performed their magical miracles.

6493. Evil Spirits by their arts found out how to produce a sphere, whence came misfortunes that had every appearance of being from chance.

6621. They who, in the life of the body, have studied the critical art when they read the Word . . .

6692<sup>2</sup>. In the other life they are very prone to magic . . . especially those who, in consequence of having trusted in themselves, and of having ascribed all things to their own prudence, have excogitated many arts and cunning [devices] in order to uplift themselves above others . . .

7296<sup>2</sup>. They who, in the life of the body, have been used to cunning, and have excogitated many arts of defrauding others, and at last, from their success, have attributed all things to their Own prudence, in the other life learn magic . . .

7297. 'Enchantments' = the very arts themselves of perverting order. By 'sorceries' and 'enchantments' in the Word, wherever mentioned, is signified the art of presenting falsities so as to appear as truths, and of presenting truths so as to appear as falsities, which is especially done by means of fallacies.

7437<sup>2</sup>. Then break forth evils, either through arts, or through hostilities . . .

8383. Evil Spirits of our Earth were once permitted to act by means of their evil arts, and to infest the Spirits of Jupiter . . .

9353. The reason the Word could be written on our Earth, is that the art of writing has been here from the most ancient time . . .

9793. Arts (on our Earth which are not on others), as that of ship-building, of the casting of metals, of writing on paper, and of printing the same . . . D.4663<sup>1</sup>.

10286. 'The man who shall make ointment like it' = the imitation of Divine things from art. . . The reason imitation from art is signified, is that all imitation of Divine things from man is done from art.

— (Spirits) who attribute all things to fortune, and to their own prudence, and nothing to the Divine, as they had done in the world, know how to imitate Divine things by various methods; for they present to view palaces such as there are in the Heavens; they present to view groves and fields almost like those which are from the Lord with good Spirits; they adorn themselves with splendid garments; yea, Sirens even induce on themselves a beauty almost angelic; but all these things from art by means of phantasies . . .

10409<sup>6</sup>. Those of them who, by means of machinations, arts, and cunning, have come to honours, or riches, there become magicians . . .

10755<sup>e</sup>. In the world he had been . . . most pathetic, so that he could powerfully move his hearers to holiness, but that pathos had been an acquired art, thus from himself and the world, and not from Heaven.

10777. The reason there is success with the evil according to their arts, is that it is from order for everyone to do what he does from reason, and also from freedom; wherefore unless man were left to act according to his reason from freedom, and thus also unless the arts which are thence succeeded, man could not be at all disposed to receive eternal life . . .

H. 185. Such is the architecture of Heaven, that you would say the art is there in its art; and no wonder, because that art itself is from Heaven. M.12<sup>2</sup>.

229. Numbers are of no avail against (the Angels), nor arts, cunning, and confederacies.

241<sup>e</sup>. Hence it is that the art of music is skilled to express various kinds of affections.

576. On the malice and wicked arts of infernal Spirits. Gen.art.

580. The nature of the malice of infernal Spirits may be evident from their wicked arts; which are so many, that it would fill a whole book to enumerate them, and many books to describe them. They have arts unknown to almost all in the world. One kind has reference to the abuses of correspondences; another, to the abuses of the ultimates of Divine order; a third, to the communication and influx of thoughts and affections by means of conversions, by means of inspections, and by means of other Spirits outside of themselves, and by means of emissaries; a fourth, to operations by means of phantasies; a fifth, to ejections out of themselves, and thence presences elsewhere . . . ; a sixth, to simulations, persuasions, and lies. Into these arts does the spirit of an evil man come of itself when loosed from its body, for they are in the nature of its evil in which it then is. By means of these arts they mutually torment each other in the Hells. But however, as all these arts, except those which are carried on by simulations, persuasions, and lies, are unknown in the world, I am unwilling to describe them here specifically; both because they are not comprehended, and because they are wicked.

J. 58<sup>e</sup>. They who were (in the western quarter) had excogitated wicked arts, in order to keep the common people under the yoke of their dominion, and also to compel others to submit themselves to that yoke; these arts it is not allowable to describe, because they are



wicked. They were such as are described, generally, in H. 580.

C. J. 18. They were permitted to form Societies for themselves, and to live together as in the world, and there, by **arts** unknown in the world, to present to view splendid things, and thereby to persuade themselves and others that they were in Heaven.

R. 793. See **ARTIFICER** at this ref., and at E. 1186.

M. 14<sup>e</sup>. The heavenly forms, on which were the dishes and plates, were forms of **art** from wisdom, and which in the world cannot be produced by any **art**, nor described by any word . . .

T. 120. From this cause, and from wicked **arts** unknown in the natural world, the (World of Spirits) is as full of wickedness as a stagnant pond is of frog-spawn.

123<sup>3</sup>. This is said because very many in Hell are skilled in **arts** unknown in the world, and which they practise among themselves, how to advance upon, ensnare, obsess, and attack those who are of Heaven.

665<sup>4</sup>. We then turned to the company that consisted of the learned, among whom were also many practised in the art of physic.

D. 4239. See **SIREN** at this ref.

De Conj. 93. Women (there) fascinate men, and men, women, by diabolical **arts**, which are many, but which it is not allowable to recount.

### Artery. *Arteria.*

H. 95. The heart reigns (in the body) through the **arteries** and veins . . .

W. 391. The pulsation . . . of the **arteries** (with Spirits and Angels).

408<sup>e</sup>. In this way the **arteries** (of the heart) participate in the pulmonic motion . . .

412. The determinations of the heart, which are **arteries** and veins, correspond to affections; and in the lungs, to affections of truth.

413<sup>2</sup>. This follicular substance is such that it can be expanded and contracted in a twofold state . . . in one state with the heart, through the pulmonary **arteries** and veins, which are from the heart alone; and in a state almost separate from the heart, through the bronchial **arteries** and veins, which are from the vena cava and aorta.

420. The same thing is effigied in the lungs, the **arteries** and veins of which correspond to affections that are of love . . .

T. 147<sup>e</sup>. Every **artery** (consists) of coats in a triplicate series.

577<sup>2</sup>. The heart acts, and the **artery**, from its coverings, or coats, co-operates; hence is the circulation.

### Article. *Articulus.*

A. 362. Wherever there is any Church, there heresies arise, because when they are thinking about a single **article** of faith, they make it the principal thing . . .

H. 308. (The word **article** used in the sense of the subdivision of a work.) 348. W. 85. P. 2. 8. T. 49. 126. 509. 603. 604.

B. 17. (**Articles** of faith in which the Reformed agree with the Roman Catholics.)

T. 336<sup>e</sup>. The **articles** of faith (of the New Church) are these . . .

### Articulate. *Articulare. Articulus.*

#### Articulation. *Articulatio.*

A. 608. Together with outward breathing came the speech of words, or of **articulate** sounds, into which were determined the ideas of thought. 1120.

1118. 'The speech (of the men of the Most Ancient Church), when they lived in the world, was not **articulate**, like the speech of words of our time . . .

— By such speech they could much more fully express the feelings of the mind, and the ideas of the thought, than can ever be done by **articulate** sounds, or sonorous words . . .

1759. The speech of celestial Spirits cannot easily inflow into **articulate** sounds or words with man. Why.

6057. Hence are **articulate** sounds, or words, and harmonious sounds . . .

10587<sup>e</sup>. (The Spirits of the fourth Earth) said that they do not know what **articulation**—*articulatum*—of sound is.

10588. Their breathing . . . is not **articulated** on the way as it goes out into sound, as is done with us in the trachea and larynx.

10708. They said that the inhabitants (of the fourth Earth) have no **articulate** speech such as I have, but still that it ceases in what is sonorous with a sort of speaking that is as it were **articulate**. Ex.

H. 235. The Angels have an atmosphere, in which the sound of their speech is **articulated**.

236. The sound of the speech corresponds to their affection, and the **articulations** of the sound, which are words, correspond to the ideas of thought that are from the affection. 241.

248<sup>e</sup>. The speech of an Angel and of a Spirit . . . flows down into the tongue, and vibrates it lightly, but not with any motion, as when the sound of the speech is thereby **articulated** into words by the man himself.

W. 280. The Angels know a man's love from the sound of the speech, his wisdom, from the **articulation** of the sound . . .

T. 135. Then were heard ineffable voices from the Heavens, which, when collected, were **articulated** into this utterance . . .

351. The **articulations** of each [subject] make series . . .

### Artifice. *Artificium.*

#### Artificial. *Artificialis.*

A. 521. He who knows how to think well, has no need to learn to think from what is **artificial** . . .

1298<sup>2</sup>. 'Hewn stones, and those upon which the iron has been moved' signified things **artificial**, and thus counterfeit things of worship; that is, what are from the proprium, or from a production of the heart of man; which was to profane worship.

1648. The speech of good Spirits, and of angelic Spirits

... in choirs, has often been heard by me . . . no words, or ideas flow in . . . to which there adheres anything **artificial** . . .

[A.] 1773<sup>o</sup>. Evil Spirits can also, by their **artifices**, produce heat . . .

5188. There are some in the world who act by means of **artifices** and lies, whence come evils . . . the means (they make use of) are deceits, lies, and **artifices-artificiosa**. Such relate to the sores called tubercles . . .

8633. (The inhabitants of Jupiter) do not care for things **artificial**.

C. J. 57. (Thus the formation again of **artificial** Heavens is guarded against.)

M. 207<sup>o</sup>. There are (in Heaven) . . . **handicrafts** and works. T. 694<sup>o</sup>.

D. 251. That **artificial** things, relatively to natural ones, are of no value. 252, Ex.

656. False miracles are those which are contrived by evil Spirits, or Devils, by **artificial** methods . . .

657. Evil Spirits study nothing more than . . . to imitate those things which are of Heaven, in order by imitations and **artifices** to make game of minds . . .

755. 756 (Index). That the delights and deliciousnesses produced by evil Spirits are like the **artificial** things in the world [made of] colours and wax.

1629-1635 (Index). I was shown by means of a choir, who wanted to celebrate the Lord by means of representations, and I perceived that it was from themselves, thus **artificial-artificiosum** . . .

1992 (Index). **Artificial**. That good is turned into evil and truth into falsity, in the World of Spirits, from deceit, from art, or from nature.

2558. Whatever is done **artificially**, closes the way towards interior things. Ex.

2627. Bread cut with a knife is that which counterfeits what is celestial . . . as everything done **artificially** . . .

3750. (On a Spirit who was delighted with **artifices** for their own sake.)

3948-3955 (Index). Aristotle said that he is a fool who wishes to think from what is **artificial**, for these things are seen from thought, not thought from things **artificial**.

4561. There was one whom I supposed to be a good Christian, because he was in natural good, and did his work eagerly; he was also good-natured, and at the same time very ingenious in his **handicraft**, but I observed that he would not have been of that character if he could have helped it . . .

— The evil turn that (sphere) to themselves, with every **artifice** of dominion . . . but the good make use of no **artifice**, but simply say that that is not good, and do not add **artifices**, or inspire desires and pleasures, as the evil do.

**Artificer**. *Artifex*. See WORKMAN.

A. 421. 'Tubalcain, an instructor of every **artificer** in brass and iron' = the doctrine of natural good and truth.

424. By 'an **artificer**' is signified in the Word one who

is wise, intelligent, and knowing-*sciens*; here, by 'the **artificer** in brass and iron,' those who are knowing in natural good and truth. As in John; (Rev. xviii. 22.) 'Every **craftsman** of every craft' = one who is knowing, or the science of truth and of good. In Isaiah; 'The **artificer** casteth a graven image . . . he seeketh for himself a wise **artificer** to prepare a graven image' (xl. 19, 20) = those who invent for themselves what is false (a 'graven image') from phantasy, and teach it so that it appears as true.

—<sup>2</sup>. In Jeremiah ' . . . gold (is brought) from Uphaz, the work of the **artificer**, and of the hands of the founder . . . ' (x. 9), which words signify one who teaches falsities, and compiles from the Word where-withal to produce a figment . . . These persons were formerly represented by **artificers** who produce idols, or falsities . . .

3574<sup>o</sup>. 'All of it the work of the **craftsmen**' (Hos. xiii. 2) = Own intelligence.

8932<sup>o</sup>. 'All of it the work of the **craftsman**' = that everything is [done] by means of reasonings from proprium.

8941<sup>o</sup>. 'The **artificer**' (Is. xl.) = those who hatch and produce from proprium . . .

9424<sup>o</sup>. 'The work of the **craftsmen**' (Hos. xiii.) = doctrine from man's Own intelligence, and not from the Lord, thus from the outward sense of the Word separated from the inward; which has place with those who are in outward things only, and not at the same time in inward ones; that is, with those who are in the loves of self and of the world, and not in love to the Lord and love towards the neighbour.

10406<sup>o</sup>. 'The **artificer**' (Is. xl.) is the man who forms (what is false) from his Own intelligence.

**Life** 39. That good loves truth may be illustrated by comparisons with . . . an **artificer**. If he devotes himself with assiduity to his work, and loves it as the good of his life, he buys tools, and perfects himself by means of such things as belong to his science: thereby he causes his work to be good.

**R.** 793. 'Every **craftsman** of every craft-*artis*-shall be found in thee no more' (Rev. xviii.) = that with those who are in that religiosity from doctrine and from life according to it, there is not any understanding of spiritual truth, and thence not any thought of spiritual truth either, in so far as it depends upon themselves. By 'an **artificer**,' in the spiritual sense of the Word, is signified one who is intelligent, and from understanding a thinker; in a good sense, a thinker from understanding of truths which are heavenly, and in an evil sense, a thinker from understanding of falsities which are infernal. And since both the former and the latter are of many kinds, and every kind is of many species, and each species of many kinds and species again, which however, are called particulars and singulars, therefore it is said 'the **craftsman** of every craft.' By '**craftsmen**' also, from their handicrafts and arts, from correspondence, are signified such things as are of wisdom, intelligence, and science. It is said from correspondence, because every work of man corresponds, and in like manner every operation, if only it be for some use, to such things as

are of angelic intelligence. To certain things or subjects of angelic intelligence (correspond the works) of **artificers** in gold, silver, and precious stones; to others, those of **artificers** in brass, iron, wood, and stone; and to others, those of **artificers** in other desirable uses, as in cloth, linen, garments, and things to wear of various kinds . . .

—<sup>2</sup>. That 'an **artificer**'=those who are in the understanding of truth, and thence in the thought of truth. III.

—<sup>3</sup>. In the opposite sense, by 'the work of the **artificer**,' is signified that work which is done from Own intelligence, from which nothing but what is false can be produced. III.

M. 207<sup>6</sup>. They were afterwards conducted about the city (in the Spiritual World) . . . to see the wonderful works that are executed in a spiritual method by the **artificers**. T.694<sup>6</sup>.

E. 585<sup>11</sup>. By the work of a 'smith,' '**artificer**,' and 'workman,' in the Word, is also signified that of doctrine, religion, and worship which is from Own intelligence; hence it was that the altar, and also the Temple, was, from command, built of whole stones.

587<sup>4</sup>. By 'the **artificer**,' and 'the caster,' also by 'the wise **artificer** whom he seeks for himself' (Is.xl.) is meant him who produces and forms such doctrine (as is produced from his Own intelligence).

1186. 'Every **craftsman** of every craft shall be found in thee no more'=no more wisdom, intelligence, and science. 'The **craftsman** of every craft'=everything that is of the understanding; hence, wisdom, intelligence, and science . . . The reason 'the **craftsman** of every craft' signifies these things, is that these things are endowments of the understanding, and its endowments are signified by 'crafts.' Ex.

## Arvadites. *Arvadi*.

A. 1205. See JEBUSITE at this ref.

## As. *Sicut*.

See under SELF.

A. 1414. The Lord . . . was born **as** another man . . . 1428. 1444.

1457. The Lord was also instructed **as** another man . . . 1461.

1712<sup>e</sup>. He is **like** one who will not learn anything unless he has a revelation; or **like** one who will teach nothing unless the words are infused into him; or **like** one who will attempt nothing unless he is actuated **as** one devoid of will. Yet if this were done, he would be still more indignant to be **like** an inanimate thing; when, nevertheless, what is animated by the Lord with man, is that which appears as if—*tanquam*—it were from him; **as** that man does not live from himself, which is an eternal truth; yet unless he appeared **as if** he lived from himself, he could not live at all.

1904<sup>3</sup>. Man can never think **as** from himself from intellectual truth, but from rational and scientific truth, because this appears **as** his.

1954<sup>e</sup>. See APPEARANCE at this ref. 1937<sup>6</sup>. 4299<sup>3</sup>. P.76<sup>2</sup>. 174. M.132<sup>2</sup>.

2016. Yet man ought to do what is good, and think

what is true, **as**—*ut*—from himself. 2877. 5759, Refs. W.425<sup>e</sup>. E.701<sup>3</sup>, Ex.

2196<sup>3</sup>. [If it be said] that man has no life except that which is from the Lord; the Rational, from appearances, supposes that he cannot live **as** from himself; when yet he first truly lives when he perceives that it is from the Lord.

2290<sup>e</sup>. It was given to perceive . . . how an opportunity was given to (the little children) of thinking the same things **as** from themselves.

2877. What a man does **as** from himself is [done] in freedom.

3325. 'Sell **as** today thy birthright to me'=that as to time the doctrine of truth was apparently prior. . . 'As today'=as to time. . . 'Today'=what is perpetual and eternal; and lest it should have this signification here, it is said '**as** today;' and thus by '**as**' is signified that it is apparently so.

3938<sup>2</sup>. From the being—*esse*—that is Jehovah are all the things which appear **as if** they are.

4286<sup>2</sup>. In the Ultimate Heaven . . . they do not love others more than themselves, but **as** themselves . . .

4319. Neither man, Spirit, nor Angel thinks, speaks, and acts from himself . . . however completely it may appear **as** from himself.

7401. That thou mayest know that there is none **like** unto Jehovah our God'= . . . that there is no God besides Him.

8497. The enjoyment of all good and truth **as if** from proprium, Sig.

—<sup>2</sup>. It is said **as if** from proprium, because the good that is of faith and of charity cannot be given to a man or an Angel so as to be his Own . . .

Life 31<sup>e</sup>. Every man can, **as** of himself, shun evils from Divine power, if he prays earnestly for it.

96. See AUTOMATON at this ref.

101. Man ought to shun evils as sins, and fight against them, **as** from himself. Gen.art.

W. 115. An Angel does not perceive otherwise than that he is in love and wisdom from himself . . . and hence **as if** love and wisdom were his own . . . Nor is it possible that the Lord can be in any Angel or man, unless he, in whom He is with love and wisdom, perceives and feels them **as** his own . . . Who can will to love the Lord and the neighbour, and who can will to be wise, unless he feels and perceives what he loves, learns, and imbibes **as** his own? Who otherwise can retain it? M.132<sup>6</sup>.

116. Since (freedom and rationality) are intimately conjoined to his life, so intimately that they may be said to be joined into it, they therefore appear **as** his Own . . . and what he thinks, wills, speaks, and acts from them appears **as if** from himself.

394<sup>2</sup>. The Lord, for the sake of His reception by man, makes it appear that life is **as if** were man's.

P. 42. The more closely that man is conjoined to the Lord, the more distinctly he appears to himself **as if** he were his own . . . Gen.art. 43<sup>2</sup>. 44.

43. Whatever a man thinks, wills, speaks, and does from freedom, he perceives **as** his own.

[P. 43]<sup>o</sup>. See APPROPRIATE at this ref. 78.

54. It appears **as** if the Infinite could not be conjoined with the finite . . .

—<sup>e</sup>. Thus the finite is capable of containing the Infinite, not the finite in itself, but **as** in itself, from the Infinite from itself, in it.

76. Who can have this pleasure of affection, unless that with which he is affected appears **as** his? . . . If anyone from his own affections should infuse anything into the mind of another who had no affections for knowing and understanding **as** from himself, would he receive, nay, could he receive it? . . . Hence it may be evident that although all things flow in . . . still it is of the Lord's Divine Providence that it should appear **as** the man's. 116.

78<sup>s</sup>. There is not anything proper to man, but it appears to him **as** if there were.

— . All good that a man does from freedom according to reason is appropriated to him **as** his own, because in thinking, willing, speaking, and doing, it appears to him **as** his own . . .

79<sup>l</sup>. Goods . . . are constantly of the Lord with man, and so far as man acknowledges this, the Lord grants that good should appear to man **as** his; that is, that it should appear to man that he loves the neighbour, or has charity, **as** from himself; that he believes, or has faith, **as** from himself; that he does what is good, and understands what is true, thus is wise, **as** from himself.

88<sup>s</sup>. It follows that man wills and understands nothing from himself, but only **as** from himself.

90. It follows that man cannot do this from himself, but from the Lord; but still he can do it **as** from himself; this the Lord gives to everyone.

92<sup>s</sup>. The Reciprocal with man is this; that the good which he wills and does from freedom, and the truth which, from that willing, he thinks and speaks according to reason, appear **as** if from him; and that this good in his will, and this truth in his understanding, appear **as** his. Yea, they appear to man **as** from himself, and **as** his, altogether **as** if they were his.

96<sup>s</sup>. It is this will of the Lord that causes what a man thinks, speaks, wills, and does to appear in the man **as** his.

100. It is a law of the Divine Providence that a man should **as** from himself remove evils as sins in the outward man . . . Gen.art. 102.

164<sup>s</sup>. As freedom is not taken away from man, man can be led and taught no otherwise than according to reception **as** by himself.

210. Unless a man **as** from his Own prudence disposes all things that are of his employment and life, he cannot be led and disposed by the Divine Providence . . .

321. It is from a law of the Divine Providence that man should think **as** from himself, and should act prudently **as** from himself, but still should acknowledge that it is from the Lord. (He who does this) is a man.

R. 224<sup>o</sup>. Wherefore man can reform and regenerate himself **as** from himself, provided that he acknowledges in his heart that it is from the Lord. Everyone who performs repentance, and believes in the Lord, is reformed and regenerated. Man must do both **as** from

himself, but **as** from himself is from the Lord. . . Do it from yourselves, and believe that it is from the Lord; thus you do it **as** from yourselves. But then the Englishmen inquired, whether to act **as** from one's self, is implanted in man from creation? An Angel answered, It is not implanted, because to act from Self is of God alone, but it is given continually; that is, adjoined continually; and then, so far as a man does what is good, and believes what is true, **as** from himself, he is an Angel of Heaven; but so far as he does what is evil, and believes what is false, which also is **as** from himself, so far he is an Angel of Hell. That this also is **as** from himself surprises you, but still you see that it is so, when you pray that you may be guarded from the Devil . . . But everyone incurs guilt who believes that he acts from himself, whether it be good, or whether it be evil; but guilt is not incurred by him who believes that he acts **as** from himself. B.69<sup>s</sup>. T.621<sup>o</sup>.

376. See Ask at this ref.

541<sup>s</sup>. The one thing from which man is man, and by which he is conjoined with the Lord, is his being able to do what is good, and believe what is true, **as** from himself; that is, **as** from his own will according to his own judgment.

566<sup>e</sup>. For the Lord in His Word enjoins every man who wills to be saved to do what is good to the neighbour **as** from himself, and yet to believe that it is from the Lord.

875<sup>o</sup>. There then came upon me a longing to know how man can do what is good from God, and yet **as** from himself. Fully Ex. T.461:

M. 134<sup>s</sup>. Man becomes a 'likeness of God' by his feeling these things in himself, **as** from himself. This he feels because he is not born into knowledge, but receives it, and what he receives appears to him **as** if from himself. To feel thus is also given to man by the Lord, that he may be a man, and not a beast, since by willing, thinking, loving, knowing, understanding, and being wise **as** from himself, he receives knowledge and exalts it into intelligence, and through its use, into wisdom. Thus the Lord conjoins man to Himself, and man conjoins himself to the Lord.

269<sup>e</sup>. Every man is constituted of the three loves above mentioned; namely, the love of use, the love of the world, and the love of self . . . in order that he may think from God, although **as** from himself. . . The highest things in man are turned upwards to God, the middle ones, outwards to the world, and the lowest, downwards to self; and because the latter are turned downwards, man thinks **as** from himself, when yet [he does so] from God.

I. 14<sup>l</sup>. For man thinks and wills **as** from himself, and this **as** from himself is the Reciprocal of conjunction. . . God alone acts, and man suffers himself to be acted upon, and reacts in all appearance **as** from himself, although interiorly from God. T.588<sup>o</sup>.

T. 371<sup>o</sup>. For the Lord acts, and man receives action from the Lord, and operates **as** from himself; thus of himself from the Lord. This operation of man is imputed by the Lord to him as his . . .

438. No one can of his Own power purify himself from evils . . . but still it cannot be done without the man's power and force, **as** if they were his Own.

442. If there is a belief that all the good which a man does **as** from himself, is from the Lord, the man is then the instrumental cause, and the Lord is the principal cause, which two causes appear before the man as one . . .

576<sup>c</sup>. Wherefore the power of acting well is from the Lord, and hence the will of acting is **as** of the man, because he is in free-will . . .

E. 554. 'Their faces were **as** the faces of men' = that they appeared to themselves **as** spiritual affections of truth. . . By 'faces' are signified . . . affections of truth; but here, that they appeared to themselves **as** affections of truth, and thence intelligent and wise, because it is said of the locusts that their faces were seen '**as** the faces of men.' See also R.433.

1134<sup>2</sup>. Everyone can see that a recipient of life cannot act at all from itself . . . but still it can act **as** from itself . . .

—<sup>3</sup>. The Angels of the higher Heavens feel this plainly, and the wisest of them do not even will to think and to will **as** from themselves. Ex.

**As.** *Velut.* T.396. 451.

**As it were.** *Tanquam.*

R. 47. 'His head and His hairs were white **as** wool, **as** snow.' 48. 50. E.69.

617. 'They sung **as it were** a new song . . .' = the celebration and glorification of the Lord in the New Christian Heaven; here, specifically, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens; the expression '**as it were**' involves this; for '**as it were** a new song' is **as it were** this is new, when yet it is not new.

659. 'I saw **as it were** a sea of glass mingled with fire' = the last boundary of the Spiritual World, where they were gathered together who had religion and worship thence derived, but not good of life. . . Since a gathering together of these is signified, it is said '**as it were** a sea of glass.'

**Asbestos.** *Amianthus.* T.192.

**Asceticism.** See MISERY at D.1285.

**Ascend.** *Ascendere.*

**Ascent.** *Ascensus.*

A. 951. They are kept in the most intense desire to ascend into Heaven . . .

1543. 'Abram went up out of Egypt' = from scientific things. . . 'To go up' is predicated of coming forth from lower things, which are scientific, to higher ones, which are heavenly.

1871. When (the literal sense of the Word) is being read by man, especially by a little boy or girl; as it **ascends**, it becomes, by degrees, more beautiful and delightful . . .

1874<sup>e</sup>. Thus perishes the sense of the letter, as it **ascends**, and becomes spiritual, then celestial, and at last Divine. 1876. 3382.

1875<sup>e</sup>. These ideas were purified as they **ascended** higher; the **ascents** were represented by rejections.

2098. 'God went up from Abraham' = the Lord's entrance into the former state (of glorification).

3084. '(Rebecca) went up' = elevation. Ex.

— Hence it is that '**going up**' is predicated of going towards Jerusalem, but '**going down**' of going from Jerusalem; also from Jerusalem to Zion, and from Zion to Jerusalem . . . 4539<sup>3</sup>, Ill. and Ex. . .

3391<sup>2</sup>. 'To go up into the houses' (Joel ii.9) = to destroy the goods that are of the will.

3436. 'Isaac went up from thence to Beersheba' = that the doctrine of faith was thence Divine.

3701. 'Behold the Angels of God **ascending** and descending upon it' = infinite and eternal communication, and conjunction thence derived. That from the lowest there is as it were an **ascent**, and afterwards, when the order is inverted, a descent, is evident from the signification of 'the Angels,' which is something Divine of the Lord.

—<sup>2</sup>. How the case is with this **ascent** and descent, may be evident from what has been said above. Refs.

—<sup>c</sup>. Thus by those truths which were of man's infancy and childhood, the Angels of God as by a ladder **ascended** from earth to Heaven; but afterwards, by the truths that belong to his adult age, the Angels of God as by a ladder descend to the earth.

3702. All goods and truths descend from the Lord, and **ascend** to Him; that is, that He is the First and the Last; for man is so created, that the Divine things of the Lord may descend through him to the ultimates of nature, and from the ultimates of nature **ascend** to Him. Fully Ex. 3726.

3759. By the four sons of Jacob by Leah is described in the supreme sense the **ascent** from outward truth to inward good; but in the representative sense, the state of the Church . . . that it **ascends** to interior things according to this order . . . 3902.

3762. What is treated of in the whole of this chapter; namely, **ascent** to the truths of love.

3882. '(Leah) stood still from bearing' = **ascent** by a ladder from the earth even to Jehovah, or the Lord. Ex. 3939<sup>e</sup>.

—<sup>2</sup>. It is also this **ascent** which is signified by the ladder seen by Jacob . . .

— Descend then follows, for man cannot descend until he has first **ascended** . . .

3901<sup>2</sup>. 'They shall go up with strong wing as eagles' = to grow as to the understanding of truth, thus as to the Rational.

3909. Every natural affection, when it **ascends** towards interior things, or towards Heaven, becomes milder, and at length is changed into a heavenly affection.

4009. The Natural of man on one side communicates with the sensual things of the body, and on the other, with the rational things of the rational mind; by means of these intermediates there takes place as it were an **ascent** from sensual things which are of the body and open towards the world, to rational things which are of the rational mind and open towards Heaven; thus also a descent from them; namely, from Heaven to the world. This takes place in man alone. It is this **ascent** and descent which are treated of in the inward sense of these chapters.

4042. Hence now it is, that by man alone is there a

descent from the Heavens into the world, and an **ascend** from the world into the Heavens. It is the brain, and its interiors, by which the descent and **ascend** take place . . .

[A.] 4283. (The man who wrestled with Jacob said to him) 'Let me go, because the dawn **goeth up**'=that temptation ceased when conjunction was at hand. 4300.

4539. 'Arise, **go up** to Bethel'=perception concerning the Divine Natural. 'To arise' involves elevation . . . 'To **go up**'=more towards interior things.

—<sup>2</sup>. The reason 'to **go up**'=towards interior things, is that interior things are what are called higher; therefore when advancement towards interior things is treated of in the inward sense, '**going up**' is spoken of, as from Egypt to the Land of Canaan; and in the Land of Canaan itself, toward the more interior parts. Ill. 5406<sup>2</sup>.

4578. 'God **went up** from above (Jacob) in the place in which he spake with him'=the Divine in that state . . . for 'to **go up**' involves elevation to interior things, and when it is predicated of the Lord . . . elevation to the Divine.

4815. 'To **go up**' involves elevation to good. Ex.

4853. '(Judah) **went up** to the shearers of his flock'=something of elevation, to take counsel for the Church. 'To **go up**'=to be elevated; namely, from what is exterior to what is interior. 4969.

5202. 'Behold seven other kine **coming up** after them out of the river'=falsities that are of the Natural, also in the boundary. . . That they were in the boundary is also manifest from the fact of its being said that 'they **came up** from the river'; for 'to **come up**' is predicated of advancement from what is exterior towards interior things. 5268.

5406. In various places in the Word '**going up**' and '**going down**' are mentioned, as from one place to another, not because one place was in a higher situation than another, but because '**going up**' is predicated of going towards more interior or higher things, and '**going down**,' of going towards more exterior or lower things; that is, '**going up**' is predicated of going towards spiritual and celestial things, for these are interior, and are also believed to be higher; and '**going down**,' of going towards natural and earthly things, for these are exterior, and also, in appearance, lower.

5492<sup>2</sup>. Angelic thought and speech are . . . spiritual, (human thought and speech) are natural; the former falls into the latter when it descends, and the latter is turned into the former when it **ascends** . . .

5817. 'When we **go up** to thy servant my father'=elevation to spiritual good.

5964. '(Joseph's brethren) **went up** out of Egypt'=departure from the scientific things of the Church. 'To **go up** thence'=to depart. . . Here, by '**going up**' is signified going away.

6007. 'I will also make thee **come up** in **coming up**'=elevation afterwards. 'To **come up**'=elevation.

6348. 'Because thou **wentest up** on thy father's bed'=because separate from the good of charity it has filthy conjunction.

6523. 'There **went up** with him all the servants of Pharaoh'=that it adjoined to itself the scientifics of

the Natural. 'To **go up** with him'=to adjoin to himself . . .

6658. '(Lest) they **go up** out of the land'=that so the Church will be established. 'To **go up**'=to be elevated; namely, towards the interior things that are of the Church.

6855. 'To make him **go up** out of that land'=that they should be elevated; namely, from the place and state where they are being infested by falsities. 'To make to **go up**'=to be elevated.

6897. 'And I say, I will make you **go up** from the affliction of Egypt'=elevation and deliverance from infestation by false scientific things. 'To make to **go up**'=elevation towards interior things. (Refs.) Elevation towards interior things is elevation from infestation by falsities to the truths and goods of faith; hence also 'to make to **go up**' is deliverance. 8570.

7675. 'It shall **come up** upon the land of Egypt'=an outpouring into all things there. 'To **come up**'=to be poured out. For the 'locust'=what is false in the extremes, and its passing from the extremes towards the interiors is called '**coming up**.'

7976. '(A mixed multitude) **went up** with them'=that were adjoined. 'To **go up** with them,' when said concerning goods and truths,=that they were adjoined.

8279. Truth from good is of such a nature, that it **ascends** to higher things, like a light body in the world.

8456. 'The deposit of dew **went up**'=the insinuation of truth. 'To **go up**,' here,=to be dissipated, and thus not to appear in view.

8760. 'Moses **went up** to God'=truth from the Divine which is below Heaven, conjoining itself with Divine Truth which is in Heaven. . . 'To **go up**'=to conjoin itself, for he who **goes up** to the Divine conjoins himself to it, as when mention is made of '**going up** into Heaven,' there is meant being conjoined with the Lord . . .

8795. 'Take heed to yourselves **coming up** into the mount'=no extension at all to the heavenly Societies that are in the love of good. 'To **come up**'=to the Divine that is in a higher Heaven. 8803.

8797. It sometimes happens that they who are in a lower Heaven strive to **ascend** into a higher Heaven. (The consequence.)

8835. 'The people cannot **come up** to Mount Sinai'=that they cannot elevate themselves to the Celestial Kingdom. . . 'To **come up**'=to elevate.

8841. '**Come up**, thou and Aaron'=conjunction with truth from the Divine, inward and outward. 'To **come up**,' namely, to Jehovah=conjunction. 9373. 9380. 9415.

8945. 'Thou shalt not **go up** by steps unto Mine altar'=no elevation to interior things, which are celestial. 'To **go up** by steps'=to elevate themselves to higher, or more interior things.

—<sup>4</sup>. If those who are below Heaven desire to **ascend** into Heaven before they have been prepared, when they are elevated thither, they feel torment almost infernal, and appear to themselves as corpses . . .

9435. The degrees of **ascension** from the people to the Lord are thus described . . .

9436. 'He went up to the mount'=elevation to Heaven. 'To go up'=elevation towards interior things.

10202. 'In making the lamps to ascend between the evenings, Aaron shall fumigate it'=elevation even in an obscure state of love, when truth also is in its shade. 'To make the lamps ascend,' or to kindle them—to enlighten by Divine Truth, and intelligence and wisdom thence derived.

—e. 'To make to ascend'=to elevate and augment the light of truth as much as possible.

10400. 'To make the Sons of Israel come up from the land of Egypt'=elevation from the natural or outward man to the inward or spiritual man, in order to be made a Church. 10409. 10421.

10499. 'And now I will go up to Jehovah'=elevation of the interiors to the Lord. 'To go up'=elevation towards interior things.

10526. 'Go, get up from hence, thou and the people whom thou hast made come up out of the land of Egypt, to the Land'=that that nation will represent the Church, but that the Church will not be with it, because it cannot be elevated from outward things. 'To go up into the Land'=to institute the Church . . . but here, only to represent it . . . therefore it is said 'Go, get up from hence . . . the people whom thou hast made come up,' thus Moses . . . and not Jehovah. And in a following verse, 'I will not go up in the midst of thee' . . . by which is signified that the Divine is not with them. . . 'To make to come up out of the land of Egypt'=to be elevated from outward things to what is inward; but here, not to be elevated, because it is said that Moses 'made them come up,' and not Jehovah. 10531. 10568. 10607.

10677. 'In thy going up to see the faces of thy God three times in a year'=when there is the Lord's presence in the truths of faith.

H. 35. No one can ascend from a lower Heaven, nor can anyone descend from a higher Heaven. He who ascends from a lower Heaven is seized with anxiety even to pain, nor can he see those who are there, still less speak with them; and he who descends from a higher Heaven is deprived of his wisdom, falters in his voice, and is in despair. (From experience.) W.179.

48. The hypocrites . . . then quickly cast themselves down into the Hell where are their like, nor do they venture to ascend any more.

335. They first represented the Lord ascending from the sepulchre . . .

—<sup>2</sup>. Afterwards I saw represented by them the descent of the Lord to the bound, and his ascent with the bound into Heaven . . .

353. Their learning does not ascend beyond such things as appear in the world before the eyes . . .

L. 35<sup>11</sup>. Since the Lord ascended into Heaven with the Divine and the Human united into one . . . it follows that His Human substance or essence is as His Divine one. . . This union of the Father with the Son, or of the Divine with the Human, is meant in . . . 'If therefore ye shall see the Son of Man ascending up where He was before' (John vi.62); 'No one hath ascended into Heaven, except He who came down from

Heaven' (John iii.13). Every man who is saved ascends into Heaven, not of himself, but still from the Lord. The Lord alone ascended of Himself.

W. 65. The uses of all things that have been created, ascend through degrees from ultimates to man, and through man to God the Creator . . . Gen.art.

66. There are three degrees of ascent in the natural world, and three degrees of ascent in the Spiritual World . . .

67. How man ascends; that is, is elevated, from the ultimate degree to the first.

110. An Angel of the Ultimate Heaven cannot ascend to the Angels of the Third Heaven, for if he does ascend and enter their Heaven, he falls as it were into a swoon, and his life wrestles as with death. Ex.

199. All perfections grow and ascend with degrees, and according to them. Gen.art.

— . Of degrees of height it is said that they ascend, or descend . . .

218. These ascending and descending degrees, which are also called prior and posterior, also degrees of height, and discrete, are in their power in their ultimate. Ex.

235. These things are said generally, concerning the threefold ascent of the degrees of height . . .

P. 34. The ascent of love according to degrees is not perceived by man, except very obscurely, but the ascent of wisdom, clearly, with those who know and see what wisdom is. Ex.

R. 226. 'Come up hither'=elevation of mind; for in the Spiritual World, the higher anyone ascends, into the purer light he comes, by which the understanding is, by degrees, opened; that is, the mind is elevated. 512. E.263.

513. 'They ascended into heaven in a cloud'=an uplifting into Heaven . . .

611. All who have been prepared for Heaven . . . see a way . . . which they enter, and ascend, and in the ascent there is a gate . . . T.622.

675<sup>e</sup>. Then we went away from them, and behold steps before our eyes, by which we ascended, and returned above the earth . . .

861. 'They went up upon the breadth of the earth . . .'=that being stirred up by the dragonists, they spurned all the truth of the Church . . . for 'to go up upon'=to climb over and pass by, thus to spurn.

M. 10<sup>2</sup>. (Various Spirits give an account of their experience when attempting to ascend into Heaven.)

11. (Ten Spirits were chosen, and followed the Angel to Heaven. Their ascent described.)

144. The deliciousnesses of this love ascend and enter Heaven . . .

294<sup>8</sup>. The deliciousnesses of marriage love ascend to the highest Heaven . . .

302. Upon true marriage love is inscribed this order, that it ascends and descends; it ascends from its first heat progressively towards their souls, with an effort to effect conjunctions there . . . but at the same moment at which that love ascends towards their souls, it also descends towards the body, and thereby clothes itself. . .

Marriage love in its descent, is such as it is in the height to which it **ascends**; if it [**ascends**] high, it descends chaste; if it does not [**ascend**] high, it descends unchaste. Ex.

[M.] 305. Into this lowest (degree) man is born, but he **ascends** into a higher one, which is called spiritual, by a life according to the truths of religion, and into the highest, by the marriage of love and wisdom.

415°. Protection was then given to the Satans, and with the two Angels they **ascended** into Heaven . . .

E. 422. 'I saw another Angel **ascending** from the rising of the sun'=the Divine Love going forth from the Lord. . . 'To **ascend** thence'=to go forth and proceed.

669. 'Come up hither'=separation, and protection therefrom. 670.

889. 'The smoke of their torment **ascendeth** up for ever and ever'=dense falsity encompassing them, and flowing forth from their loves continually. . . 'To **ascend**'=to encompass and flow forth. Ex.

**Ascribe.** *Addicare.*

**Ascription.** *Addicatio.*

A. 8042. 'Sanctify to Me every first-born'=the faith that is from the Lord. 'To sanctify to Jehovah'=to **ascribe** to Him; that is, to confess and acknowledge that it is from Him.

8078. 'Every opening of an ass thou shalt redeem in small cattle'=that faith merely natural is not to be **ascribed** to the Lord, but the truth of innocence which is therein. Ex.

8080. 'And every first-born among thy sons thou shalt redeem'=that the truths of faith are not to be **ascribed** to the Lord, but its goods. Ex.

8088. 'I sacrifice to Jehovah every opening of the womb, the males'=that the faith of charity, which is of the new birth, is to be **ascribed** to the Lord.

— By **ascribing** is meant not claiming for one's self, but confessing and acknowledging that it is from the Lord.

9223. 'The first-fruits of thy corn, and the first-fruits of thy wine, thou shalt not delay'=that as all goods and truths are from the Lord, they are to be **ascribed** to Him, and not to self.

—<sup>3</sup>. That the first-fruits were to be given to Jehovah, signified that the first of the Church consisted in **ascribing** to the Lord all the goods and truths of faith, and not to self. To **ascribe** to the Lord, is to know, acknowledge, and believe that they are from the Lord, and nothing of them from self. 9300.

9224. 'The first-born of thy sons thou shalt give to me'=that also all things of faith which come by them, are to be **ascribed** to the Lord, and not to self. Ex.

9300. Goods and truths have their life from the Lord when they are **ascribed** to Him.

10175½. By 'the expiation of everyone by silver' is signified the **ascription** of all the things of worship to the Lord, and nothing to self, that no one may have merit.

10220. 'This shall give everyone that passeth, upon

them that are numbered'=the **ascription** of all things that are of faith and love to the Lord.

10227. 'A rich man shall not give more, and a poor one shall not give less, from the half of a shekel, to give to Jehovah'=that all, of whatever capability, are alike to **ascribe** to the Lord all things of truth from good.

—<sup>2</sup>. All have the faculty of understanding and of being wise, but the reason one is wiser than another, is that they do not in like manner **ascribe** to the Lord all things of intelligence and wisdom, which are all things of truth and good. They who **ascribe** all things to the Lord, are wiser than others, since all things of truth and good, which constitute wisdom, flow in from Heaven, that is, from the Lord there; the **ascription** of all things to the Lord opens the interiors of man towards Heaven . . .

—<sup>3</sup>. By the faculty of being wise, is meant . . . the faculty of clearly seeing what is true and good, of choosing what is suitable, and of applying it to the uses of life; they who **ascribe** all things to the Lord, clearly see, choose, and apply; but they who do not **ascribe** them to the Lord, but to themselves, only know how to reason about truths and goods; nor do they see anything except what belongs to others; not from reason, but from activity of memory . . .

10299<sup>4</sup>. Man ought to think, will, and act as of himself, and yet **ascribe** to the Lord everything of the thought of truth and of the endeavour of good; thereby there is implanted in him by the Lord the faculty of receiving Him, and influx from Him.

10660. 'Every opening of the womb is for Me'=that all the good of innocence, of charity, and of faith, is to be **ascribed** to the Lord.

—<sup>2</sup>. It is said that these things are to be **ascribed** to the Lord; that is, it is to be acknowledged that they are from Him; for unless they are acknowledged and believed to be from the Lord, they are not goods . . .

H. 230. See ANGEL at this ref.

291. No one ought to **ascribe** anything good to himself as his own.

379. Like a man **attached** . . . to many Churches.

390. In the Heavens . . . the person is so far loved, esteemed, and honoured as he does not **ascribe** the use to himself, but to the Lord; for so far he is wise, and so far the uses which he performs, he performs from good.

L. 18<sup>2</sup>. Nothing of the Lord can be imputed to man, but salvation can be **attached** by the Lord after he has performed repentance . . . then is salvation **attached** to him in this way . . .

R. 921. 'The kings of the earth shall bring their glory and honour into it'=that all therein who are in truths of wisdom from spiritual good will confess the Lord, and **ascribe** to Him everything true, and everything good, which are with them.

T. 58. The **ascription** and imputation of the righteousness of His Son . . . 642<sup>2</sup>.

717. Since by redemption are meant deliverance from Hell, conjunction with Him, and salvation . . . therefore these fruits are **ascribed** to man; not, in very deed, as much as the Lord wills, because, from His Divine Love, He wills to **ascribe** all things, but in so far as man receives . . .



**Ascribe.** *Adscribere.*

A. 4214<sup>4</sup>. They who **ascribe** each and all things to their own prudence . . .

**Ashamed.** See SHAME, and also under BLUSH.

**Asher.** *Ascher.*

A. 3939. 'Asher,' in the Original Language, signifies blessedness, but involves all those things which are signified by the words of his mother Leah, 'in my blessedness, because the daughters will make me blessed;' namely, the delight of the affections corresponding to the happiness of eternal life. This is the fourth general principle that conjoins the outward man with the inward . . .

—<sup>2</sup>. 'Asher' is mentioned in various places in the Word, but there is there signified by him, as also by the rest [of the tribes], the quality there treated of; that is, of what quality they are in that state to which the subject there has reference; and [the signification] is also according to the order in which they are named . . .

4609. 'The sons of Zilpah the handmaid of Leah, Gad and Asher' = things serviceable to exterior things. . . By 'Asher,' in the supreme sense, is represented eternity; in the inward, the happiness of eternal life; in the outward, the delight of affection.

6024<sup>4</sup>. 'The sons of Asher; Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel' = the happiness of eternal life, and the delight of the affections, and their doctrinal things. 'These are the sons of Zilpah' = that these are of the outward Church.

6408. 'From Asher' = the blessedness of the affections; namely, of the celestial ones, which are of love to the Lord, and of charity towards the neighbour; as is evident from the representation of 'Asher,' which is, the happiness of eternal life, and the blessedness of the affections; for 'Asher' was so called from blessedness. Ex.

R. 353. 'Of the tribe of Asher were sealed twelve thousand' = mutual love, which is the love of doing the good of use to the community or society prevailing with those who will be of the Lord's New Heaven and New Church. By 'Asher,' in the supreme sense, is signified eternity; in the spiritual sense, eternal blessedness; and in the natural sense, the affection of good and truth; but here, by 'Asher,' is signified the love of doing uses, which prevails with those who are in the Lord's Celestial Kingdom, and is there called mutual love . . . He was also named from blessedness, and they who are in the love of doing uses to the community and to society, in Heaven, are in blessedness above all others.

D. Index. Deliciousnesses can also be produced by Spirits who do not live in order; thus they are 'the deliciousnesses of a king,' or 'Asher.'

E. 70<sup>3</sup>. 'Asher,' as one of the tribes, signifies the happiness of life, and the delight of the affections.

438. 'Of the tribe of Asher were sealed twelve thousand' = charity towards the neighbour, and that all who are in it are in Heaven, and will come into Heaven. 'The tribe of Asher' = spiritual affection, which is charity. . . Charity

towards the neighbour is signified by these three tribes; namely, Asher, Naphtali, and Manasseh.

—<sup>2</sup>. By 'the tribe of Asher,' is meant charity towards the neighbour; by 'Naphtali,' their regeneration; and by 'Manasseh,' the good of life of those who are in that charity.

—<sup>3</sup>. But what 'Asher' signifies in the Lord's Kingdom, or in the Church, shall first be stated. 'Asher' = the blessedness of the spiritual affections, and thence, the spiritual affection itself, and since spiritual affection is what is called love towards the neighbour, or charity, hence it is that by 'Asher' is here signified charity; consequently, by the 'twelve thousand' from that tribe are here signified all who are in charity, and thus in the Second, or Middle Heaven . . .

—<sup>4</sup>. That 'Asher' signifies the blessedness which is of love and of charity, is further evident from the blessing of him by Israel . . . 'from Asher his bread shall be fat, and he shall give the deliciousnesses of a king.' 'From Asher' = from the celestial and spiritual affections, which are of love to the Lord and of charity towards the neighbour . . .

—<sup>5</sup>. By 'Asher' (in the blessing of him by Moses), and who is there mentioned in the last place, is signified the spiritual affection of truth from the Word . . .

—<sup>6</sup>. Since 'Asher' = the delight of the affections, such as is in those who are in truths from the sense of the letter, therefore that tribe encamped, together with the tribes of Dan and Naphtali, on the north.

—<sup>7</sup>. That 'Asher' = spiritual blessedness, which is blessedness from love and charity, is also evident in Ezek. xlviii. 2, 3, 34, 35. . . There also it is evident that by 'Asher' is signified the affection of spiritual truth, which makes one with charity towards the neighbour.

—<sup>e</sup>. That by 'Asher,' in the supreme sense, is signified eternity; in the inward, the happiness of life from the blessedness of the affections which are of love and of charity; and in the outward, natural delight thence, Refs.

441. By the tribe of 'Asher,' is signified charity towards the neighbour, which is the very spiritual Internal itself of those who are in the Second, or Middle heaven.

—<sup>2</sup>. By 'Asher' is signified the Internal, and by 'Manasseh,' the corresponding External.

**Ashes.** *Cinis.*

A. 2265. 'I am dust and ashes' = the humiliation of the human . . .

2327. See DUST at this ref., and at 4293<sup>3</sup>.

4779<sup>3</sup>. 'To roll themselves in ashes' (Ezek. xxvii. 30) = to be condemned on account of what is false.

9723. 'Thou shalt make pans for the sifting of the ashes—*ad decimerantium*' = the removing agents after uses. . . For 'ashes' = such things in the natural or outward memory of man as remain after uses, and which are to be removed, lest they should stand in the way of other things following, by which again there may be uses. Ex.

—<sup>3</sup>. The scientifics which have served for these uses are signified by the 'ashes' that are to be removed; and the knowledges of truth and of good, through which man attains spiritual life, after they have served their use;

that is, have imbued life, are signified by 'the ashes of the altar,' which also are to be removed . . .

[A. 9723]<sup>o</sup>. 'Ashes,' in the opposite sense, = what is condemned, remaining after the consuming that is worked by the fire of self love.

P. 278a<sup>5</sup>. Like fire in wood, under the **ashes**. M. 365<sup>o</sup>.

M. 151a<sup>6</sup>. Like a shrub raised up again from its **ashes** . . . T. 692<sup>4</sup>.

E. 391<sup>30</sup>. That there was no worship whatever, is signified by 'the altar's being rent, and the **ashes** poured out' (1 Kings xiii. 3).

637<sup>9</sup>. 'To gird herself with sackcloth, and roll herself in **ashes**' (Jer. vi. 26) = mourning on account of the destruction of the good and truth of the Church.

—<sup>13</sup>. 'To perform repentance in sackcloth and **ashes**' (Matt. xi. 21) = to grieve and mourn on account of the non-reception of Divine Truth, and on account of the falsities and evils which have stood in the way.

1175. 'To roll themselves in **ashes**' (Ezek. xxvii. 30) = mourning still deeper [than is signified by the putting of dust on their heads]. For '**ashes**' = what is condemned, because the fire that produces them signifies infernal love.

### Ashes. *Favilla*.

A. 7519. '**Ashes** of the furnace' = falsities of cupidities. E. 962<sup>8</sup>.

7520. That '**ashes**' = falsity, may be confirmed from the places where '**ashes-cinis**' are mentioned, for they are from a similar origin. Ill.

T. 135<sup>4</sup>. As fire reduces wood to **ashes**.

### Ashkenaz. *Aschkenaz*.

A. 1154. '**Ashkenaz**, Riphath, and Togarmah' were so many nations, with whom there was such (outward) worship, and by them are signified so many doctrinal things that were rituals, derived from the outward worship with 'Gomer,' Ill.

— The destruction of Babel is here treated of (Jer. li. 27), where '**Ashkenaz**' = its idolatrous worship, or outward worship separated from inward . . . specifically, false doctrinal things.

### Asia. *Asia*.

#### Asiatic. *Asiaticus*.

A. 4333. The Ancient Church was spread through a great part of the **Asiatic** world. 468<sup>o</sup>.

S. 102<sup>o</sup>. In (our) Word are retained many names of places in the Land of Canaan, and round about it in **Asia**, in which they have a similar signification to that which they had in the ancient Word.

105<sup>3</sup>. The nations and peoples in **Asia** and the Indies constitute the last circumference (of the Grand Man).

R. II. 'Which are in **Asia**' = to those who are in the light of truth from the Word. . . The reason why by '**Asia**' are meant those who are in the light of truth from the Word, is that the Most Ancient Church, and after it the Ancient, and afterwards the Israelitish Church, were in **Asia**; also because they had the ancient Word, and afterwards the Israelitish one. 34.

—<sup>2</sup>. Concerning that ancient Word that was in **Asia** before the Israelitish Word . . . T. 279<sup>3</sup>.

40. 'Send it to the Churches, to those in **Asia**' = for those in the Christian world who are in the light of truth from the Word.

M. 76<sup>4</sup>. (The Angels of the Silver Age were from peoples in **Asia**.)

78. (The people of the Iron Age visited, who were from the old inhabitants of **Asia**.)

D. 4643. There is a Hell where are they who, from falsities, are in evils of violence done to charity, as are they who, during their whole life, do nothing else than kill and plunder, as do many in **Asia**, and where there is a great desert.

4652. On a method by which they examine some of the **Asiatic** gentiles; to see whether they gravitate towards Heaven or towards Hell.

4676. Many of those who are in this middle Celestial Kingdom are from the gentiles of **Asiatic** regions, and very many of those who have been converted to the Christian religion by missionaries. These, when they acknowledge the Lord, and so receive faith, believe in the Lord, nor do they care about those tangled questions and arguments as to whether faith saves, or charity; nor about the Pope, as to whether he is the head of the Church; but they live as Christians. These, for the most part, are there, and enjoy eternal blessedness; blessedness and wisdom that can never be described . . .

4770. (On the commencing of a new Church) as it were in **Asia**, in the neighbourhood of Africa.

4774<sup>o</sup>. It was perceived that those on Earth with whom there is the communication and influx, were round about the region of Africa, partly in **Asia** also, nearer the Indian sea, but not at the sea.

4779. I was afterwards brought back again, but higher up, where there were Spirits from the regions of the north part of **Asia**, and I perceived that, from their life in the world, they were of such a genius that they could receive the heavenly doctrine.

E. 21. 'In **Asia**' = those who are in the light of intelligence. The Angels, when **Asia** is mentioned, perceive the south . . . and since by 'the south' is signified the clear light of intelligence, that light is signified by '**Asia**.' This also it has been granted to me to perceive, whenever I have been in a spiritual idea, and thought of **Asia**. The reason there is such an idea about **Asia**, is that the Church was there in ancient times . . . and therefore they who are in Heaven from thence are in the light of intelligence; whence it is that when **Asia** is thought of, light flows in such as there is in the south of Heaven. . . But still, by '**Asia**,' here, are not meant those who are in **Asia**, but all, wherever they may be, who are in the spiritual light of intelligence; or, what is the same thing, who are in truths from good . . . All these constitute the Lord's Church. 58.

**Ask**. See under INQUIRE—interrogare.

**Ask**. *Petere*.

**Asking**. *Petitio*.

A. 2919. When assent is given to that which is **asked** for . . .

6674<sup>3</sup>. 'Whatever ye shall **ask** the Father in My name' . . . It is not meant here that they should **ask** the Father in the Lord's name, but the Lord Himself, for there is no way of approach open to the Divine Good which is 'the Father,' except through the Lord's Divine Human . . . wherefore, to **ask** the Lord Himself, is [to **ask**] according to the truths of faith, and whatever is so **asked** is granted; as also the Lord teaches in . . . John, 'If ye shall **ask** anything in My name, I will do it.' 9310<sup>3</sup>. R.618<sup>4</sup>.

9174. 'When a man shall **borrow-commodato petiverit** from his companion' = truth from another stock. . . The reason '**borrowing**' has this signification, is that in the Spiritual World there are no other goods **asked** for from others, and given, than those of intelligence and wisdom. . . Hence it is manifest that 'to **borrow**' = to be instructed by another, and so to receive truths, or knowledges of truth and good from some other source than self. Ex.

—<sup>3</sup>. In the Word, where '**borrowing-mutuo petere**' and 'lending' are spoken of, there are signified being instructed, and instructing, from the affection of charity; as in Matthew, 'Give to everyone that **asketh** thee, and from him that would borrow-*mutuum accipere*-of thee, turn not thou away.' That here, by '**asking**,' is not meant **asking**, is manifest, for it is said, 'Give to everyone that **asketh** thee' . . . for if a man were to give to everyone that **asketh** . . . he would be stripped of all his goods; but . . . by '**asking**' . . . and '**giving**' . . . is meant the communication of heavenly goods, which are the knowledges of good and truth. (See GIVE at this ref.)

S. 51<sup>3</sup>. '**Ask**, and it shall be given you' . . . Without doctrine it is believed that everyone will receive who **asks**; but from doctrine it is believed, that whatever a man **asks**, not from himself, but from the Lord, is given; for this the Lord also teaches, 'If ye abide in Me, and My words abide in you, ye shall **ask** what ye will, and it shall be done unto you.' R.951<sup>6</sup>. T.226<sup>3</sup>.

R. 376. We very often read in the Word that the Lord answers when they cry unto Him (Ill.); and also that He gives when they **ask** (Ill.); but still the Lord gives to them to **ask**, and also what they shall **ask**; wherefore the Lord knows it already; but still the Lord wills that man should first **ask**, in order that it may be as of himself, and so be appropriated to him. If the **asking** itself were not of the Lord, it would not have been said in these passages that they should receive whatever they **ask**.

T. 154<sup>6</sup>. The Divine of the Father is the soul of the Lord's Human, and the Human is His body, and the Human does not **ask** of His Divine to tell it what it shall say and do; wherefore the Lord says, 'In that day ye shall **ask** in My name, and I say not unto you, that I will **ask** the Father for you, for the Father Himself loveth you, because ye have loved me.'

E. 325<sup>8</sup>. 'All things that ye shall **ask**, praying, believe that ye shall receive them, then it shall be done unto you . . .' (Markxi.24). Here also by '**praying**,' and '**asking**,' in the spiritual sense, is meant the life of love and of charity; for to those who are in the life of

love and of charity it is given by the Lord what they shall **ask**; wherefore they do not **ask** for anything but what is good, and it is done unto them. 815<sup>10</sup>.

411<sup>15</sup>. If they '**ask**' from the faith of charity, they do not **ask** from themselves, but from the Lord; for whatever anyone **asks** from the Lord, and not from himself, he receives.

### Ask. Rogare.

A. 8573. The simple think that the Lord sits with the Father . . . and **asks** Him to give the sinner to Him . . .

8582. 'And thou shalt smite the rock' = that they should urgently **entreat** the Lord.

### Asleep. See LAID ASLEEP.

### Asp. Aspis.

A. 3923. 'Dan shall be a serpent upon the way, an **asp** upon the path' . . . 'Dan,' here = the affirmative of truth, of which affirmative it is said, that 'it shall be a serpent upon the way, and an **asp** upon the path,' when it reasons about truth from sensual things. See ARROWSNAKE.

9013<sup>3</sup>. Poison, in the Word, signifies deceit, and poisonous serpents; as '**asps**,' 'vipers,' etc., signify the deceitful; as in David . . . 'Their poison is like the poison of a serpent, as that of the deaf **asp**' (Ps.lviii.4). 'They have sharpened their tongue like a serpent; the poison of an **asp** is under their lips' (Ps.cxl.3). In Isaiah, 'They lay the eggs of the **asp**, and weave spiders' webs; he who eateth of their eggs dieth' (lix.5). In Job, 'He shall suck the poison of **asps**, the viper's tongue shall slay him' (xx.16). In Moses, 'Their wine is the poison of dragons, and the cruel gall of **asps**' (Deut.xxxii.33).

E. 355<sup>8</sup>. By 'a serpent upon the way, and an **asp** upon the path,' is signified the Sensual as to truth and as to good.

519<sup>7</sup>. By 'wine' (in Deut.xxxii.33) is signified the truth and good of faith, and that this is the External in which there is evil inwardly, is signified by 'their wine is the poison of dragons, and the cruel gall of **asps**.'

—<sup>9</sup>. That their good is thus infected with evil, and is cast out, is signified by 'his bread being changed in his bowels, and the gall of **asps** in the midst' (Jobxx.14) . . . 'The gall of **asps**' is good commingled with evil. That in like manner truth is cast out by falsity, is signified by . . . This falsity is meant by 'the poison of **asps**' (verse 16).

581<sup>4</sup>. The clandestine evils, to which they cunningly allure, are signified by 'the eggs of the **asp** which they lay.'

714<sup>24</sup>. To destroy the interior and exterior falsities which are laying waste the truths of the Church, is signified by 'treading on the lion and **asp**.'

—<sup>27</sup>. That their wine is called 'the poison of dragons, and the cruel gall of **asps**' = that the truth of the Church with the descendants of Jacob was external, containing within it infernal evils and falsities. 'Dragons' and '**asps**' signify sensual things, which are the ultimates of the natural man full of heinous evils and the falsities which are used to confirm them.

**Aspect.** *Aspectus.***Look, To.** *Aspicere.*

A. 1470. 'Thou art a woman beautiful in look'=that truth from a celestial origin is delightful.

1582. The (quarters) may be either on the right hand, or the left, according to a man's aspect.

2034<sup>e</sup>. Each and all things are under His view, Refs.

3080. 'The damsel was exceedingly good in look'=the beauty of the affection of truth. 'Exceedingly good in look'=beauty.

3388. 'Because she was good in look'=that it might be easily received, from the fact of its being called Divine. 'Good in look'=that which, from its form, is pleasing, thus what is easily received.

3821. 'Rachel was beautiful in form and beautiful in look'=the affection of interior truth as to what is spiritual. . . By 'form' is signified essence, and by 'look,' beauty thence derived.

4288<sup>3</sup>. (In Divine worship) their aspect was towards the rising of the sun.

4985. 'Joseph was beautiful in form'=the good of life thence derived : 'and beautiful in look'=the truth of faith thence derived . . . for 'form'=the essence of the thing, but 'look'=the manifestation thence derived . . .

5025<sup>3</sup>. The natural man depreciates and rejects whatever he regards as separate from himself ; and whatever he regards as conjoined with himself he values and accepts, neither knowing nor being willing to know, that it is spiritual to regard everyone as conjoined with himself who is in good, whether known, or unknown ; and to regard everyone as separate from himself who is in evil, whether known, or unknown.

5199. 'Beautiful in look' [said of the seven kine]=what is of faith. . . Spiritual beauty is the affection of interior truth, and spiritual look is faith. Hence by 'beautiful in look' is signified the affection of the truth of faith.

—<sup>e</sup>. The reason spiritual look is faith, is that to look, and to see, in the inward sense, is to understand, and, in a sense still more interior, to have faith.

5203. 'Evil in look'=what is not of faith.

5404. 'Wherefore are ye looking?'=why are they hesitating ?

8237. 'Israel saw the Egyptians dead on the sea shore'=the aspect of the damned scattered from various directions . . .

—, (What is meant by the aspect of the damned, Ex.)

8813<sup>3</sup>. 'The aspect of the Living Creatures' (Ezek. i. 13).

9434. 'The aspect of the glory of Jehovah'=the appearance of Divine Truth proceeding from the Lord. That 'aspect' is appearance before the eyes, is manifest.

9932<sup>e</sup>. That which is in the general view of all people, and thus reigns universally in their minds, enters into everything of thought and affection . . .

H. 17<sup>e</sup>. The quarters there . . . are determined according to the aspect of their faces.

121. As to His Person, the Lord is constantly encompassed with the Sun, but is in their presence by aspect ; for it is a common thing in Heaven for them to appear as present in the place where their look is fixed, or terminated, although it be very far away from the place where they actually are.

144. Although the aspect of all the Angels is to the east, they nevertheless have an aspect to the three other quarters also, but to these, their aspect is from their interior sight, which is that of thought.

185. At the boundaries were seen other palaces, in which the looks are terminated.

223. (In the places of worship in Heaven) no one is at either side, where the Preacher's look does not go.

229. If anything makes resistance which is to be removed because it is contrary to Divine order, the Angels cast it down, and overturn it, by a mere effort of will, and by a look . . .

232<sup>e</sup>. An evil Spirit falls into a swoon when merely looked into by the Angels . . . The reason such an effect is produced by a look of the Angels' eyes, is that the sight of the Angels is from the light of Heaven . . .

254. The Lord spoke with the Prophets . . . through Spirits who were sent to them, and whom the Lord filled with His aspect . . .

—, (How Spirits are filled with the Divine of the Lord by aspect, Ex.)

344. I saw boys fighting ; a crowd gathered which looked on with great pleasure . . .

383. At the first look they deeply love each other, see that they are each other's partners, and enter upon marriage.

418<sup>2</sup>. The reason why perfection in the Heavens grows according to plurality, is that all there have one end, and a unanimous look towards that end . . .

449. The communication of their thoughts was effected by looking into my face ; for communications of thoughts are thus effected in Heaven.

F. 43<sup>e</sup>. The Angel then looked at him, and said, Come with me, my friend, and dwell with us. T. 391<sup>e</sup>.

W. 52<sup>2</sup>. In the Spiritual World . . . all things . . . appear around them in just such an aspect as that of the created universe, with this difference, that it is on a smaller scale.

125<sup>2</sup>. The reason these are in oblique aspect is . . .

P. 29<sup>2</sup>. The Lord looks at the Angels in the forehead, and the Angels look at the Lord with the eyes . . .

31<sup>e</sup>. (The Lord is not in Heaven among the Angels as a King in his kingdom) ; as to aspect, He is above them in the Sun there ; but as to the life of love and wisdom, He is in them.

R. 297. 'Come and look'=manifestation . . . 304. 311. 319.

347<sup>2</sup>. The Lord looks at-*inspiciet*-the Angels in their foreheads, and they, on the other hand, look at the Lord through the eyes ; the reason is, that the Lord views all from the good of love, and wills that, on the other hand, they should view Him from truths of wisdom ; thus is conjunction effected. E. 427. 852.

933<sup>2</sup>. They who do not immediately approach the Lord, cannot be conjoined to Him, and therefore not to the Father, and so cannot be in the love that proceeds from the Divine; for the **aspect** conjoins; not the intellectual **aspect** alone, but the intellectual **aspect** from the affection of the will . . .

M. 42<sup>4</sup>. The colours (of her dress and the gems she wore) were variegated according to her **aspect** towards her husband, and according thereto sparkled, sometimes more, and sometimes less; in mutual **aspect** [that is, when face to face with him] more, and in oblique **aspect** [that is, when looking at him sideways] less.

44<sup>7</sup>. With the men there, all the nerves are relaxed at the **sight** of a harlot, and recover their tension at the **sight** of a wife.

267<sup>2</sup>. Everyone is withheld from concupiscence of evil, and is kept in intelligence, according to his **aspect** towards the Lord, and, at the same time, according to conjunction with Him . . .

444<sup>6</sup>. The Lord **looks** at every man in his forehead, and this **look** passes through into the back of his head . . .

T. 151<sup>e</sup>. (Such) a man does not follow the **direction** of his **sight**, but the delight of his flesh . . .

287<sup>9</sup>. God, from his table, regards man; and man, on the other hand, from his, regards the Lord; and thus there is a reciprocal **aspect** . . .

296<sup>6</sup>. Does not this wise man kiss this picture, carry it home in his bosom, and gladden his own mind by the **sight** of it?

339<sup>2</sup>. What follows therefrom, except that a man **looks** at God, as he **looks** at the ether?

380<sup>4</sup>. All who honour the Lord as the Redeemer and Saviour with the mouth and lips only, but **regard** Him with the heart and spirit as a mere man . . . —<sup>c</sup>.

520<sup>2</sup>. By the 'tree of life' is represented the **aspect** (of the first Church on this earth) towards the Lord Who was to come, and by 'the tree of knowledge of good and evil,' its **aspect** towards itself, and not to the Lord.

767<sup>7</sup>. Every angel **looks** at the Lord before him, however he turns his body and face . . . This **looking** to the Lord in every turn, originates from the fact, that all truth . . . and good . . . are from the Lord . . .

E. 25. 'Who are in view—*conspectus*—of His throne' = presence and providence. . . That '**view**' = presence, is because by '**view**,' and '**sight**,' are signified the understanding, and the thought thence derived, and in the understanding everything that is thought of is presented to view as present.

354. 'Come and **look**' = attention and perception. . . 'To **look**' = perception, for by '**seeing**' is signified understanding; here, perceiving, because it is from the **Inmost** Heaven, 3716.

739<sup>3</sup>. 'Desirable in **look**' (Gen.ii.9) = what the understanding longs for.

**Ass.** *Asinus.*

**She-Ass.** *Asina.*

**Ass's Colt, or Young Ass.** *Asellus.*

A. 1486. Scientific things, regarded in themselves,

are '**asses** and men-servants'; their pleasures of those things, are 'maid-servants and **she-asses**.' (Gen.xii.16).

1949. 'Horses,' 'mules,' and '**asses**,' when mentioned in the Word = intellectual, rational, and scientific things.

2567<sup>10</sup>. By 'men-servants and maid-servants, young men, and **asses**, by means of whom he will do his work' (1 Sam.viii.16) are signified rational and scientific things, by which he will confirm (falsities).

2781. '(Abraham) saddled the **ass**' = the natural man whom he prepared.

— By 'a camel' is signified what is scientific in general; and by 'an **ass**,' what is scientific in particular.

—<sup>2</sup>. There are two things which constitute the Natural with man . . . namely, natural good and natural truth; natural good is the delight flowing forth from charity and faith; natural truth is the Scientific of them. That natural truth is what is signified by 'an **ass**,' Ill.

— 'Young **asses**' (Is.xxx.6) = scientific things in particular.

—<sup>4</sup>. 'Sending the foot of the ox and of the **ass**' (Is.xxxii.20) = natural things that are of service. 'The ox' = the Natural as to good; 'the **ass**,' the Natural as to truth.

—<sup>5</sup>. 'Binding his **ass's** colt unto the vine, and the son of his **she-ass** to the noble vine' (Gen.xlix.11). '**Ass's** colt' = natural truth; 'son of a **she-ass**' = rational truth. The reason 'the son of a **she-ass**' = rational truth, is because 'a **she-ass**' = the affection of natural truth, the son of which is rational truth.

—<sup>6</sup>. A Judge formerly rode upon a **she-ass**, and his sons upon **ass's** colts; the reason being that Judges represented the goods of the Church, and their sons, truths thence derived. Ill.

—<sup>7</sup>. 'A **she-ass**' represented and signified the affection of natural good and truth; 'a **she-mule**,' the affection of rational truth; 'an **ass**,' or '**ass's** colt,' natural truth itself; and 'a mule,' and also 'the son of a **she-ass**,' rational truth. Ill.

—<sup>8</sup>. 'To ride upon an **ass**' (Matt.xxi.5) was a sign that the Natural was subordinated; and 'to ride upon a foal the son of a **she-ass**,' that the Rational was subordinated.

—<sup>10</sup>. As by 'an ox,' and 'an **ass**' is signified the natural man as to good and truth, there were many laws given, in which oxen and **asses** are mentioned. Ill.

3048<sup>3</sup>. 'To carry their wealth on the shoulder of young **asses**' (Is.xxx.6) = the knowledges which are in their Rational. 'A young **ass**' = rational truth.

—<sup>4</sup>. 'A chariot of an **ass**' (Is.xxi.7) = a mass of particular scientifics.

3154<sup>2</sup>. 'Camels, **asses**,' etc. (Gen.xxiv.35) = truths in special.

4038. 'And camels and **asses**' (Gen.xxx.43) = the exterior and external truths of good. 'Camels' = general scientific things of the natural man. General scientific things are lower, or exterior, truths of good. And '**asses**' = truths of natural good still lower, or external. —<sup>c</sup>. 4244.

4264. 'Twenty **she-asses** and ten foals,' etc. (Gen.

xxxii.15)=things that serve, general and special. 'She-asses and their foals'=those things which are of the natural man.

[A.] 4506. 'And their asses' (Gen.xxiv.28)=truths thence derived; namely, from natural and rational good.

4648<sup>3</sup>. 'In his feeding the asses of Zibeon his father' (Gen.xxxvi.24)=when he was in scientifics.

5492. 'They laded their provisions upon their asses' (Gen.xlii.26)=truths collected together into scientific things. . . 'An ass'=what is scientific.

—<sup>2</sup>. These words are spiritually apprehended when the correspondences are understood in place of them; namely . . . scientific things which are in the Natural instead of 'asses.' That by 'asses,' in the Word, are signified things that serve; thus scientific things . . .

5495. 'To give fodder to his ass in the inn'=when they reflected about the scientific things in the exterior Natural. . . 'Ass'=scientific things.

5651. 'To take us for slaves, and our asses'=that whatever is in each Natural is of no account. . . 'Asses'=those things which are in the Natural, which are scientific things; here, in the exterior Natural; because the truths which are signified by the sons of Jacob, are in the interior Natural.

5670. 'He gave fodder for their asses'=instruction concerning good. By 'asses' are signified scientific things. Hence by 'giving fodder to the asses' is signified instruction concerning the good of scientific things.

5741. 'The men were sent away, they and their asses'=that the outward natural man was somewhat removed, with its truths and scientific things. . . 'Asses'=scientific things.

—<sup>2</sup>. As to the signification of asses, it is to be known, that they have one signification when they served for riding on; for upon asses, she-asses, and mules rode the Judges, the Kings, and their sons, and they then signified rational, and also natural truth and good. Hence it was that the Lord, as a Judge, and also as a King, when He entered Jerusalem, rode upon a she-ass with a foal; for this was a sign of the judicial function, and also of the kingly one. But 'asses' had another signification when they served for carrying a burden, as here. They then signified scientific things . . . E.31<sup>7</sup>.

5774. 'Everyone laded upon his ass, and returned to the city'=that truths were brought back from sensual things into scientific things. 'An ass'=what is scientific.

5895<sup>2</sup>. It was forbidden 'to plough with an ox and an ass together' (Deut.xxii.10), because 'to plough with an ox'=good in the Natural, and 'to plough with an ass'=truth there. 'An ass'=scientific truth, thus truth in the Natural. The interior or spiritual cause of this command was, that the Angels could not bear to have a separate idea of good and truth . . . 7601<sup>8</sup>. 10184<sup>7</sup>. 10669<sup>5</sup>.

5958. 'Ten asses carrying of the good of Egypt'=scientific things with many things that serve. . . 'Asses'=scientific things.

5959. 'And ten she-asses carrying corn and bread'=the truth of good and the good of truth. . . 'She-asses'=things that serve.

—<sup>2</sup>. The reason 'she-asses' bore the corn and bread, and 'asses,' the good of Egypt, is that by 'asses' are signified things which serve in so far as they have reference to truth, and by 'she-asses' are signified things which serve in so far as they have reference to good.

6127. 'Asses'=things that serve.

6375. 'He binds his ass's colt to the vine'=truth in the Natural for the outward Church. . . 'An ass'=truth in the Natural. E.433<sup>4</sup>.

6376. 'And the son of his she-ass to the excellent vine'=truth from the Rational for the inward Church. . . 'The son of a she-ass'=rational truth. E.433<sup>4</sup>.

6389. 'A bony ass'=the lowest service. 'An ass'=service. Ex. E.445<sup>4</sup>.

6390. The works that flow from the affection of love (towards self) are like the burdens which the lower sort of asses carry.

7024. 'Moses made (his wife and sons) ride upon an ass'=those things which might serve the new intelligence. . . 'An ass'=truth serving; here, of new intelligence.

7503. 'Into the horses, into the asses, into the camels' (Ex.ix.3)=intellectual and scientific things of the truth that is of faith. . . 'Asses'=things that serve the Intellectual, thus also scientific things.

8078. 'Every opening of an ass thou shalt redeem in small cattle'=that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein. . . 'An ass'=what is natural, for by 'an ass' is signified what is scientific, also what serves, and thus also the Natural, for scientific things are of the Natural, and the Natural, relatively to the Spiritual, is what serves.

8912. 'Ass'(in the tenth commandment)=the affection of natural truth. T.325. E.1022<sup>2</sup>.

9086. 'And an ox or an ass hath fallen therein'=that it has perverted good or truth in the Natural. . . 'An ass'=truth in the Natural. Refs. 9088.

9134. 'From an ox even to an ass' (Ex.xxii.4)=from good or truth exterior. . . 'An ass'=the truth of the Natural.

9255. 'When thou meetest the ox of thine enemy, or his ass, going astray'=good not genuine, and truth not genuine, with those who are out of the Church. . . 'An ass'=the truth of the outward man.

9257. 'When thou shalt see the ass of him that hateth thee lying under its burden'=falsity not agreeing with the good of the Church, from which it is about to perish. . . 'An ass'=scientific truth; thus, in the opposite sense, scientific falsity.

9272<sup>6</sup>. 'To send forth the foot of the ox and of the ass'=to be instructed in outward goods and truths.

9280. 'That thine ox and thine ass may rest'=the tranquillity of peace for outward goods and truths together. . . 'Ass'=outward truth.

9755<sup>15</sup>. 'An ass'=the Natural, because it=what serves. Hence 'a millstone turned by an ass-asinaria'

(Matt. xviii.6) = a natural and worldly Scientific. E. 1182<sup>2</sup>.

10227<sup>5</sup>. 'An ass' (Is. xxx.6) = science. Refs.

M. 232<sup>e</sup>. Afar off they appear like **asses** carrying burdens. T. 333<sup>e</sup>.

265. One seen sitting on a glowing **ass** . . .

Ad. 3/7535. (The speaking of Balaam's **ass**, Ex.)

E. 140<sup>4</sup>. I will here explain . . . the arcanum about the **she-ass** on which Balaam rode . . . As Balaam rode on the **she-ass**, he continually meditated his sorceries against the Sons of Israel . . . By the '**she-ass**' on which he rode, in the spiritual sense of the Word, is signified an enlightened Intellectual; wherefore to ride upon a **she-ass**, or she-mule, was an ensign of a Chief Judge, or of a King . . . Hence by the **she-ass** turning three times out of the way, is signified that an enlightened understanding does not agree with the thought of a sorcerer . . . It sounded to Balaam as if the **she-ass** had spoken to him, but still she did not speak; yet still the speech was heard as if from her. From experience.

355<sup>33</sup>. 'White **she-asses**' (Judges v. 10) = the Rational as to good.

537<sup>6</sup>. 'Which of you shall have an **ass** or an ox fallen into a pit' (Luke xiv. 5). By 'an **ass**' and 'an ox' are signified the truth and good of the natural man . . .

654<sup>m</sup>. '**Asses**' (Is. xxx. 6) = the things of the sensual man.

—<sup>69</sup>. 'The flesh of **asses**' (Ezek. xxiii. 20) = man's Own Voluntary.

1200<sup>2</sup>. (The **ass** included among animals of an intermediate character which appear in the world of Spirits.)

**Assault.** *Assultus.* T. 604.

**Assault.** See **ATTACK.**

**Assassin.** *Sicarius.*

A. 816. One came to me . . . and asked to be alone with me . . . I then perceived that he was an **assassin** . . .

4631. On two or three occasions, a cadaverous odour blew on me, and when I inquired from whom it came, I was told that it was from a Hell where there are filthy robbers, and **assassins**, and those who have committed wicked deeds with grievous deceit. 7161<sup>2</sup>.

D. 5496. On the Hell of poisoners, **assassins**, and murderers. Gen. art.

E. 659<sup>5</sup>. A cadaverous stench is most delightful to those Infernals who have been **assassins** and poisoners . . .

**Assemblage.** See **MEETING.**

**Assembly.** See under **COMPANY-coetus.**

**Assembly.** *Consensus.*

A. 6524<sup>2</sup>. 'The assembly of the elders' (Ps. cvii. 32) = those who are in the good which is of wisdom.

R

**Assembly.** *Conventus.* See **MEET-convenire.**

**Assembly.** *Convocatio.*

**Call together.** *Convocare.*

A. 7891. 'In the first day a holy convocation' (Ex. xii. 16) = that at the beginning all will be together. . . **Convocations** took place in order that the whole congregation of Israel might be together, and thus represent Heaven. . . Hence the feasts themselves were called 'holy convocations.' Ill.

9433<sup>2</sup>. 'The **assemblies** [of Mount Zion]' (Is. iv. 5) = goods and truths.

R. 226. Voices as of a trumpet are heard in Heaven when **assemblies** and arrangings into order take place.

T. 4. Some months ago the Lord **called together** His twelve disciples . . . 108. 791.

E. 502<sup>4</sup>. The reason the sons of Aaron sounded the **assemblies** and the marchings, was that Divine Truth **convokes**, congregates, teaches the way, and leads.

504<sup>11</sup>. 'The **assemblies** of Mount Zion' (Is. iv. 5) = the truths of celestial good. 594<sup>15</sup>.

**Assent.** *Assentiri.*

**Assent.** *Assensus.*

A. 1774. Interpreting the sense of the Word from the letter according to their phantasies, and bringing forward whatever favours with **assent** their cupidities . . .

5121<sup>3</sup>. Genuine perception springs from the Lord through Heaven, and affects the Intellectual spiritually, and perceptibly leads it to think as the case really is, with inward **assent**, the source of which is unknown . . .

5180<sup>e</sup>. They keep the mind of another fixed in the things they want to know . . . even adjoining **assent** from affection, and thus drawing out even the secret thoughts . . .

5388. There was a certain Spirit with me . . . who could captivate minds by speaking so as to secure their favour, and by **assenting** . . .

T. 177<sup>3</sup>. If it is a true faith, the whole Word favours it, and the God of the Word, Who is the Lord God the Saviour, pours in light, and breathes on the man with His Divine **assent**, and makes him wise.

**Assent.** *Annuere.*

T. 193. Who does not acknowledge and **assent** when it is said that . . .

420<sup>e</sup>. He can **assent** to the sayings of another, and yet laugh at them . . .

459<sup>2</sup>. He looked at those who were sitting at the sides, among whom were some clergymen, and they **assented**.

535<sup>e</sup>. All the pious, and those of sound reason, when they read these things, will **assent** to them . . . but still few will do them.

**Assent.** See under **AGREE-astipulari.**

**Assentation.** See **FLATTERY.**

**Assert.** *Asserere.*

**Assertion.** *Assertio.*

T. 504<sup>e</sup>. The other, who loved what is good and true,

and asserted that man has free-will in spiritual things, accompanied me home.

[T.] 520. Many things which the Church teaches are founded upon this **assertion** (that the sin of Adam is transferred into all his descendants). —.

### Assert. *Perhibere.*

T. 523. It is **asserted** that no one can fulfil the Law . . .

597<sup>e</sup>. The contrition which is **asserted** to precede modern faith . . .

626. The faith of the modern Church, which alone is **asserted** to justify, and imputation, make one. Gen.art.

### Asseverate. *Asseverare.*

#### Asseveration. *Asseveratio.*

A. 59<sup>2</sup>. That this is the case I can for certain **asseverate** . . .

681<sup>e</sup>. From the continuous experience of years I can **asseverate** that it is most true . . .

1609. 'If anyone can number the dust of the earth, thy seed also shall be numbered' = **asseveration**.

1770. When I read Deut.iii. from beginning to end, they said that they were in the interior sense of the Word only, **asseverating** that there is not a point in which there is not a spiritual sense . . .

1886. Preface<sup>e</sup>. This I can **asseverate**, that they who come into the other life from the Christian world, are the worst of all . . .

2488. I can **asseverate** that the Spirits who are with man know and observe the smallest things of his memory and thoughts . . .

2842<sup>9</sup>. Internal men, who have conscience, have no need to confirm anything by an oath . . . they can indeed say, with some asseveration, that it is so . . .

5006<sup>4</sup>. This I can **asseverate**, that man is in the other life immediately after death, and that his life in the world is just continued there, being the same in character as it had been in the world; this I can **asseverate**, because I know it. 8939<sup>3</sup>.

H. 311<sup>2</sup>. The Angels . . . want me to **asseverate** from their mouth, that in the universal Heaven there is not a single Angel who was created [such] from the beginning . . .

M. 1. I **asseverate** in truth that (these Memorable Relations) have not been invented, but have been truly done and seen . . . 26.

### Asshur. See ASSYRIA.

### Assiduity. *Sedulitas.*

#### Industrious. *Sedulus.*

H. 364. It is very different with the poor who are content with their lot, **industrious** and diligent at their work . . .

M. 164. (Assiduity one of the moral virtues.)

220<sup>3</sup>. In the world also it is known to some that the **industrious** have abundant store, and not the idle.

### Assign. See ATTACH.

### Assist. *Adjuvare.*

A. 1271. They tried to pour into me their deadly Persuasive, being **assisted** by deceitful Genii, but in vain . . .

1460. There are in the outward man recipient vessels, called those of the memory; these are formed by means of knowledges . . . the inward man inflowing and **assisting** . . .

6780. 'And Moses rose up and helped them' = aid from truths . . . 'To help' = to render aid.

### Associate. *Adsciscere.*

A. 357. Jehovah . . . does not 'send evil Angels,' but man **associates** them with himself.

4067. See ASSOCIATE—*associare*—at this ref.

W. 244<sup>e</sup>. The will takes the understanding into fellowship with itself by influx, not contrariwise.

274<sup>3</sup>. If truths from the Word in the second degree are taken to it to form it, these truths are falsified . . .

T. 380<sup>3</sup>. Every man **associates** with himself a Spirit who is like the affection of his will and the perception of his understanding thence derived . . .

496. The reason that what is received in freedom remains, is that the man's will **takes** and appropriates it to itself . . .

566. As to the natural man, man is like a beast, he **takes** to himself the image of a beast by his life . . .

### Associate. *Associare.*

See CONSOCIATE.

A. 653. While man is being reformed, which is effected by means of combats and temptations, evil Spirits are **associated** with him . . .

4067<sup>3</sup>. Man **associates**—*adsciscit*—to himself Societies, or puts himself into the society of such, for like is **associated** with like. Examp.

4205<sup>2</sup>. Those truths which have entered, are reproduced when a similar delight recurs, together with many others with which they have **associated** or conjoined themselves.

4274<sup>e</sup>. They who yield, come into confirmation of evil, and into persuasion of falsity, for then the evil Spirits with them conquer, and they are thus **associated** with them . . .

5787. 'Both we' (Gen.xliv.16) = both those who are **associated**.

6196. That Spirits are **associated** with man according to his loves, has been made known to me by much experience . . .

7295. Hence it is . . . that (after death) they are first **associated** with Angels . . . T.798.

T. 477. Every man, after death, betakes himself to his own in that Interspace, and **associates** himself with those who are in similar love . . .

797<sup>3</sup>. See ANGEL at this ref.

D. 4037. (On the **association** of ideas.)

### Assuage. *Desidere.*

A. 842. 'God made a wind to pass over upon the earth,



and the waters **assuaged**'=the arrangement of all things in their own order. . . In temptations, which are here 'the waters that **assuaged**' . . .

**Assume.** *Assumere.*

**Assumption.** *Assumptio.*

See under HUMAN, and also under TAKE-*suscipere*.

A. 1573<sup>7</sup>. The Lord was able to **assume** the Human without birth, as also He did sometimes **assume** it when He was seen in the Most Ancient Church, and by the Prophets.

4741<sup>2</sup>. This Divine Esse was outwardly clothed with what He **assumed** from the mother . . . which He cast out . . .

10579<sup>3</sup>. 'He redeemed them, and took them to Him' (Is. lxiii. 9).

R. 794<sup>2</sup>. By 'those who are taken' (Matt. xxiv. 40, 41) are signified those who find and receive truths; and by 'those who are left,' those who do not seek for them, nor receive them, because they are in falsities.

**Assurance.** See under SECURITY.

**Assyria.** *Aschur. Assyria\**.

**Assyrian.** *Aschur. Assyrius\**.

A. 118. 'The name of the third river, Hiddekel, it goeth to the east towards **Assyria**.' '**Assyria**'=the rational mind. That the river 'goeth eastward towards **Assyria**'=that the clearness of reason comes from the Lord through the inward man into the rational mind, which is of the outward man.

119. That '**Assyria**'=the rational mind, or the Rational of man, is manifestly evident in the Prophets; as in Ezekiel, 'Behold, **Assyria** is a cedar in Lebanon, beautiful in branch, and a shady grove, and lofty in height, and her shoot was among the dense [leaves]; the waters made her grow, the depth of waters exalted her, the river drawing round about the plant' (xxx. 3, 4). The Rational is called 'a cedar in Lebanon.' 2588<sup>15</sup>. 2831<sup>6</sup>. (See below, 9489. E. 372<sup>4</sup>. 650<sup>26</sup>.)

— Still more manifestly in Isaiah, 'In that day there shall be a path from Egypt to **Assyria**, and **Assyria** shall come into Egypt, and Egypt into **Assyria**, and the Egyptians shall serve with the **Assyrians**. In that day Israel shall be the third with Egypt and with **Assyria**, a blessing in the midst of the land, whom Jehovah of Hosts shall bless, saying, Blessed be Egypt My people, and **Assyria** the work of My hands, and Israel Mine inheritance' (xix. 23-25). By 'Egypt' . . . is signified science, by '**Assyria**,' reason, and by 'Israel,' intelligence. 1186<sup>7</sup>, Ex. 1462<sup>2</sup>. (See below, 2588<sup>15</sup>. E. 313<sup>10</sup>. 340<sup>18</sup>. 654<sup>10</sup>.)

120. 'What hast thou to do in the way to **Assyria**, to drink the waters of the river (Euphrates)' (Jer. ii. 18). '**Assyria**'=reasonings from scientific things. 1186<sup>4</sup>. 5113<sup>4</sup>.

130. (With him who wills to be wise from the world) the [third] river, where is '**Assyria**'=mad reasoning, the source of falsities.

659<sup>0</sup>. '**Assyria**' (treated of in Zeph. ii. 14)=the understanding, here, laid waste.

705<sup>2</sup>. 'The Lord maketh to come up upon them the waters of the river, strong and many, the King of **Assyria**, and all his glory, and he shall come up upon all his channels, and shall go upon all his banks, and he shall go through Judah, he shall inundate and go through, he shall reach even to the neck' (Is. viii. 7, 8), where 'the King of **Assyria**'=phantasies, false principles, and reasonings thence derived, which desolate man, and which desolated the Antediluvians. 1613<sup>3</sup>.

776<sup>5</sup>. '**Assyria**,' which = the Spiritual Church, is treated of in Ezek. xxxi., and is called 'a cedar.'

870<sup>3</sup>. 'Ephraim shall be like a stupid pigeon with no heart; they have called Egypt, they have gone away to **Assyria** \*' (Hos. vii. 11). In the same, 'Ephraim, they shall tremble as a flying creature out of Egypt, and a dove out of the land of **Assyria** \*' (xi. 11), where '**Assyria** \*' = the Rational.

1071<sup>6</sup>. 'The threshing-floor and the wine-press shall not feed them, and the new wine shall tell lies in her, they shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and they shall eat what is unclean in **Assyria** \*,' they shall not pour [out an offering of wine to Jehovah, they shall not be pleasing to Him' (Hos. ix. 2-4), where . . . '**Assyria** \*' = reasoning.

1164<sup>4</sup>. 'The King of **Assyria** shall lead the captivity of Egypt, and the captivity of Ethiopia, boys and old men, naked and barefoot, with their buttocks uncovered, the shame of Egypt' (Is. xx. 4); here, . . . '**Assyria**' = reasoning, which leads them captive. (See below, E. 240<sup>3</sup>.)

1184. 'Out of that land went forth **Asshur**, and built Nineveh, and the city of Rehoboth, and Calah' (Gen. x. 11) . . . '**Asshur**' = reasoning.

1185. That 'out of that land went forth **Asshur**' = that those who were in such outward worship began to reason about the inward things of worship, may be evident from the signification of '**Asshur**' in the Word, which is reason, and reasoning. A double meaning is apparent here, namely, that **Asshur** went forth out of that land, also that Nimrod went forth out of that land into **Asshur**, or **Assyria** \*. It is so said because both are signified . . .

1186. That '**Asshur**' = reasoning, is evident from the signification of '**Asshur**,' or '**Assyria** \*,' in the Word, where it is constantly taken for those things which are of reason, in both senses, namely, for rational things, and for reasonings. By reason and rational things are properly meant those things which are true, but by reasoning and reasonings, those things which are false. '**Assyria**,' because it signifies reason and reasoning, is for the most part joined to 'Egypt,' which signifies scientific things, because reason and reasoning are from scientific things.

— That '**Assyria**' = reasoning, is evident in Isaiah; 'Woe to **Assyria**, the rod of Mine anger, he thinks not what is right, and his heart meditates not what is right, he hath said, In the strength of mine hand have I done it, and in my wisdom, because I am intelligent' (x. 5, 7, 13); where '**Assyria**' = reasoning, of which it is therefore declared that 'he thinks and meditates what is not right,' and it is said, 'by his own wisdom, because he is intelligent.' (See below.)

[A. 1186]. In Ezekiel, 'Two women, the daughters of one mother, have committed whoredom in Egypt, in their youth they have committed whoredom, one hath committed whoredom, and hath loved her lovers **Asshur** (the **Assyrians**) her neighbours, clothed in deep blue, leaders and governors, all of them young men of desire, horsemen riding on horses; the sons of Babel have come to her, and have polluted her by their whoredom' (xxiii. 2, 3, 5, 6, 17); where 'Egypt' = scientific things; 'Asshur,' reasoning; 'the sons of Babel,' falsities from cupidities. 6534<sup>5</sup>. Life 79<sup>2</sup>. (See below, E. 141<sup>3</sup>, etc.)

—<sup>3</sup>. In the same, 'Jerusalem, thou hast committed whoredom with the sons of Egypt, thou hast committed whoredom with the sons of Assyria, thou hast multiplied whoredom even into the Land of Canaan to Chaldea' (xvi. 26, 28, 29). 'Egypt,' in like manner, = scientific things; 'Assyria' = reasoning. Reasoning from scientific things about spiritual and celestial ones is called 'whoredom.' That there was no whoredom with the Egyptians and Assyrians, everyone can see. (The 'sons of Assyria' = reasonings. 1368<sup>2</sup>. 8904<sup>4</sup>.)

—<sup>4</sup>. In Jeremiah, 'Israel is a scattered sheep, the lions have driven him away, first the King of Assyria hath devoured him, and here at last the King of Babel hath made away with his bones' (1. 17). 'Assyria' = reasoning about spiritual things.

—<sup>5</sup>. In Micah, 'There shall be this peace; when the Assyrian shall come into our Land, and when he shall tread down our palaces, and we shall set up upon him seven shepherds, and eight princes of men, and they will eat up the land of Assyria with the sword, and the land of Nimrod in his gates, and he shall deliver from the Assyrian, when he shall come into our Land, and when he shall tread our border' (v. 5, 6). Here, Israel, or the Spiritual Church, is treated of, of which it is said, that 'the Assyrian shall not enter,' that is, that reasoning shall not.

—<sup>6</sup>. That 'Assyria,' in the Word, is also reason with the man of the Church, by means of which he clearly discerns what is true and good, is evident in Hosea, 'They shall tremble as a bird out of Egypt, and as a dove from the land of Assyria' (xi. 11); where 'Egypt' = the science of the man of the Church; and 'Assyria,' the reason of the same.

1188. By 'Nineveh' are signified falsities of doctrinal things . . . There are falsities of this kind from three origins; the first is the fallacies of the senses, the darkness of an understanding which is not enlightened, and ignorance; hence is the falsity called 'Nineveh.' The second origin is from the same cause, but with a predominating desire either of innovating, or of being pre-eminent; the falsities thence derived are 'Rehoboth.' The third origin is of the will, thus of cupidities; they not being willing to acknowledge as truth anything except what favours their cupidities; the falsities thence derived are what are called 'Calah.' All these falsities arise by means of 'Asshur,' or reasoning about the truths and goods of faith. III.

1189. The King of Assyria carried away the Sons of Israel into Asshur, or Assyria\* (2 Kings xvii. 6; xviii. 11) . . . 'Israel,' here, = the perverted Spiritual Church; 'Assyria, reasoning.

1223. 'The sons of Shem, Elam and Asshur,' etc. (Gen. x. 22). By 'Shem' is signified the inward Church; by 'the sons of Shem,' those things which are of wisdom. 'Elam, Asshur,' etc. were so many nations, by whom are signified those things which are of wisdom; by 'Elam,' faith from charity; by 'Asshur,' reason thence derived. 1227.

1238<sup>2</sup>. (Assyria \* included among the countries of the Ancient Church. See ANCIENT CHURCH at this ref.)

1368. 'Behold the land of the Chaldeans, this people is not, the Assyrian hath founded it in tziim, they will set up their watch-towers, they will raise up their palaces, he will set it for a ruin' (Is. xxiii. 13). 'The land of the Chaldeans who are not a people' = falsities; 'The Assyrian hath founded it' = that reasonings have done so.

1463<sup>2</sup>. 'Thus said the Lord Jehovih, My people went down at the beginning into Egypt to sojourn there, and the Assyrian oppressed him for nought' (Is. lii. 4); where 'the Assyrian' = reasonings.

1888<sup>2</sup>. 'Thus saith the Lord, Jehovah of Hosts, Fear not My people, inhabitant of Zion, on account of the Assyrian; with a rod he shall smite thee, and shall lift up a staff upon thee in the way of Egypt: Jehovah of Hosts will stir up a scourge upon him, according to the plague of Midian at the rock of Horeb . . .' (Is. x. 24, 26) . . . That by 'the Assyrian' is signified reasoning, which is the subject here treated of . . . 4876<sup>5</sup>.

1949<sup>2</sup>. 'For they have gone up to Assyria\*, a wild ass alone by himself . . .' (Hos. viii. 9) . . . 'To go up to Assyria\*' = to reason about truth, as to whether it is truth.

1951. 'They dwelt from Havillah, even to Shur, that is towards the faces of Egypt, by which one cometh into Assyria . . .' (Gen. xxv. 18) . . . 'Assyria\*' = what is of reason.

2466<sup>2</sup>. 'To commit whoredom with the sons of Assyria' (Ezek. xvi. 28) = to pervert by means of reasonings. 'Assyria' = reasoning.

2468<sup>14</sup>. 'Assyria' also is associated with them, they are an arm to the sons of Lot' (Ps. lxxxiii. 8) . . . 'Assyria' which is an arm to the sons of Lot' = reasoning by which they fight for outward things and attack inward things.

2588<sup>1</sup>. In all these passages, by 'Assyria,' as before shown, is signified reasoning . . . and there is here described, as in many other places, of what quality the Rational of man becomes, when it reasons from a Negative about the truths of faith.

— The same is involved [in this]. When Rabshakeh was sent by the King of Assyria, and spake against Jerusalem and King Hezekiah, the Angel of Jehovah then smote in the camp of the King of Assyria a hundred and eighty and five thousand (Is. xxxvi and xxxvii), by which is signified what an overthrow of man's rational things takes place when he reasons against things Divine, however it may appear to him while he is doing it, that he is wise.

—<sup>13</sup>. Concerning those who, from the doctrine of faith, enter into rational and scientific things, and are thereby wise . . . 'In that day there shall be a path from Egypt to Assyria,' etc. . . where the Spiritual Church is treated of, the Spiritual of which is 'Israel;' the Rational,

'Assyria;' and the Scientific, 'Egypt; which three constitute the intellectual things of that Church, and which thus succeed each other . . . (6047<sup>s</sup>). In the same, 'It shall come to pass in that day, that the great trumpet shall be blown, and they shall come who are perishing in the land of Assyria, and the outcasts in the land of Egypt, and shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem' (Is.xxvii. 13). In Micah, 'I look back unto Jehovah, I await the God of my salvation, my God will hear me, the day to build thy walls, this is the day, and they shall come even unto thee from thence, from Assyria, and the cities of Egypt . . . ' (vii. 7, 11, 12).

2607<sup>2</sup>. Names (in the Word) signify things, as . . . 'Assyria,' the Rational.

2761<sup>e</sup>. 'Take away all iniquity, and receive good, and we will render the young bullocks of our lips, Asshur shall not save us, we will not ride upon a horse, and we will not any more say, Our God, to the work of our hands' (Hos.xiv. 2, 3). 'Asshur'=reasoning.

2799<sup>2</sup>. 'The Assyrian shall fall by the sword, not of a man, the sword not of a man shall devour him, and he shall flee to himself before the sword, and his young men shall be for tribute' (Is.xxxi. 8). 'The Assyrian'=reasoning in Divine things. E.131<sup>8</sup>. (See below, E.411<sup>18</sup>.)

3241. 'The sons of Dedan were Asshurim, and Letushim, and Leummim' (Gen.xxv. 3)=the derivations from the second lot (of the Spiritual Church). Ex.

3391<sup>2</sup>. 'Jehovah will stretch out His hand upon the north, and will destroy Assyria, droves shall lie in the midst of her, every wild beast of his nation, the cormorant and the bittern shall also pass the night in the pomegranates thereof, a voice shall sing in the window, drought in the threshold, because he hath made bare the cedar' (Zeph.ii. 13, 14); where the subject treated of is the destruction of the truths of faith by means of reasonings, which are 'Assyria.' E.388<sup>11</sup>.

3654<sup>2</sup>. 'There shall be a path for the remains of His people, which shall be left, from Assyria' (Is.xi. 16) . . . In the inward sense, a new Church is treated of in general; and in particular, everyone who is being regenerated . . . 'Assyria'=reasoning (from scientific things), which they have perverted. 5897<sup>4</sup>.

3767<sup>2</sup>. Hence it is that it is sometimes said that names signify things, as . . . 'Assyria,' reasoning; but it is meant they who are in it.

4236<sup>e</sup>. By 'the camp of the Assyrian, in which the Angel of Jehovah smote one hundred and eighty and five thousand,' is meant (Hell).

4581<sup>10</sup>. 'In Assyria \* they shall eat what is unclean' (Hos.ix. 3)=impure and profane things from reasoning. 6377<sup>4</sup>.

5044<sup>5</sup>. 'Assyria' (Is.x. 7, 8)=reasoning about Divine truths, whence come falsities; thus perverted reasoning.

5212<sup>3</sup>. 'They who are perishing in the land of Assyria' (Is.xxvii. 13)=interior truths.

5354<sup>6</sup>. Since the Intellectual of the Church is signified by 'Ephraim,' it is often said of Ephraim that he goes away into Egypt, and into Assyria \*; for by 'Egypt' are

signified scientific things, and by 'Assyria,' reasonings from them. . . That 'Asshur,' and 'Assyria \*'=reason and reasoning, Refs.

7879<sup>2</sup>. (The slaughter of the 185000 in the camp of the Assyrians) was done by the Hells, which were then open. (See also 5717<sup>2</sup>.)

8185<sup>2</sup>. 'I will gather them, for I will redeem them, I will bring them back from the land of Egypt, and from Assyria I will gather them; and I will bring them to the land of Gilead and Lebanon; he shall pass through the sea of straitness; but he shall smite the waves in the sea, and shall dry up all the depth of the river: and the pride of Assyria shall be cast down, and the staff of Egypt shall depart; and I will make them powerful in Jehovah' (Zech.x. 8-12). It treats here of those who trust in themselves and their own wisdom, in spiritual things, and of the dissipation of falsities by means of temptations; 'the land of Egypt'=scientific things; 'Assyria \*,' reasonings thence derived . . . 'The pride of Assyria shall be cast down, and the rod of Egypt shall depart'=that they will no longer trust in their own wisdom, but in wisdom from the Lord, which is signified by 'I will make them powerful in Jehovah.'

8904<sup>4</sup>. That 'Assyria'=reasoning, through which, by means of scientific things, the truths of faith are perverted, and its goods adulterated, Refs.

9011<sup>e</sup>. See ANCIENT at this ref.

9331<sup>4</sup>. 'The bee in the land of Assyria' (Is.vii. 18)=falsity perverting the reasonings of the mind; for 'Assyria'=reasoning.

9466<sup>4</sup>. 'To love the Assyrians \* her neighbours'=to love reasonings derived from (scientific things).

9489<sup>2</sup>. 'The Assyrian' (Ezek.xxxi. 5)=an enlightened Rational; 'a cedar in Lebanon'=the Spiritual Church.

9656<sup>e</sup>. 'Thou shalt be ashamed on account of Egypt, as thou art ashamed on account of Assyria . . . ' (Jer.ii. 36); 'Assyria'=reasoning from (scientific things).

9659<sup>3</sup>. 'Assyria'=reasoning from man's Own intelligence about the truths and goods of the Church; total and complete deliverance from the falsity thence derived is signified by 'eight princes of men who will destroy' (Mic.v).

9780<sup>11</sup>. 'Ephraim feedeth on wind, they make a covenant with the Assyrian\*, and oil is carried down into Egypt' (Hos.xii. 1) . . . Here is described the Intellectual of the man of the Church, which is perverted by reasonings from scientific things . . . 'The Assyrian\*'=reasoning.

9960<sup>3</sup>. 'In that day the Lord will shave by the King of Assyria, the head, and the hairs of the feet, and will consume the beard' (Is.vii. 20) . . . 'By the King of Assyria'=by reasonings from falsities . . . That 'the King of Assyria'=reasoning, Refs. 10044<sup>3</sup>.

10227<sup>4</sup>. 'I will visit upon the fruit of the pride of the King of Assyria, because he hath said, In the strength of my hand have I done it . . . ' (Is.x. 12, 13) . . . 'The King of Assyria'=reasoning, here, from man's Own intelligence.

S. 18<sup>3</sup>. By 'Assyria' (when mentioned in the Word) is signified reason.

[S.] 21. (How it was that the science of correspondences came to be cultivated in Assyria, etc.) 102.

79<sup>4</sup>. 'They will not dwell in the land of Jehovah, Ephraim will return to Egypt, and will eat what is unclean in Assyria\*' (Hos. ix. 3) . . . 'Egypt' = what is scientific of the natural man; 'Assyria\*' = reasoning thence derived, from which the Word is falsified as to the understanding thereof; therefore it is said that 'Ephraim will return into Egypt, and will eat what is unclean in Assyria\*.'

102. The ancient Word was in Assyria, etc.

W. 325. By 'the Assyrian' (Ezek. xxxi.) is signified the Church as to intelligence.

P. 251<sup>2</sup>. When the sons of Israel profaned the holy things of the Church by filthy idolatries, they were punished by the Assyrians\* and Chaldeans, for by 'Assyria\*' and 'Chaldea' is signified the profanation of what is holy.

R. 134<sup>2</sup>. By 'Egypt' in the Word is signified the science of the natural man, by 'Assyria,' reasoning therefrom . . .

206<sup>2</sup>. By 'Assyria' (Is. x. 13) is signified the Rational, here, which perverts the goods and truths of the Church . . .

444<sup>2</sup>. The Spiritual of the Church is signified by the Land of Canaan, and by the rivers therein; the Rational, or Intellectual of the Church, by 'Asshur,' or 'Assyria,' and by its river the Euphrates; and the Natural of the Church, which also is the Scientific, by 'Egypt,' and its river the Nile.

791<sup>0</sup>. The river Euphrates bounded and separated Assyria\*, where Babel was, from the Land of Canaan.

T. 467<sup>2</sup>. 'The Assyrian' was a cedar in Lebanon, the cedars have not hidden him in the Garden of God, every tree in the Garden of God was not equal to him in beauty, all the trees of Eden in the Garden of God have envied him' (Ezek. xxxi.) . . . This is said of the Assyrian, because by him in the Word is signified rationality, and intelligence thence derived.

E. 110<sup>2</sup>. By 'Assyria' in the Word, are meant those who have become rational by means of knowledges of good and truth; thus whose mind is enlightened from Heaven. That 'Assyria' = the Rational of man, Refs.

141<sup>2</sup>. 'The sons of Egypt with whom she has committed whoredom' = scientific things and knowledges of every kind wrongly applied to confirm falsities; 'the sons of Assyria' = reasonings from them. 355<sup>20</sup>. (See above, A. 1186<sup>2</sup>.)

195<sup>2</sup>. 'Asshur and Chilmad were thy merchants' (Ezek. xxvii. 23) . . . By 'Syria' is signified the Church as to the knowledges of truth and good; by 'Asshur,' the Rational of that Church.

240<sup>2</sup>. By 'the King of Assyria leading the captivity of Egypt, and the crowd of Ethiopia that was to be carried away,' is meant that the perverted Rational will confirm evils and falsities by means of scientific things and fallacies. 406<sup>2</sup>. (See above, A. 1164<sup>1</sup>.)

304<sup>20</sup>. 'I will break the Assyrian in My Land, and upon My mountains I will trample him' (Is. xiv. 25) . . .

By 'the Assyrian' is signified reasoning from falsities against truths; 'to be broken' = to be dissipated . . .

313<sup>10</sup>. By 'Israel' is meant the Spiritual of the Church; by 'Assyria,' the Rational of its men; and by 'Egypt,' knowledges and scientific things. Hence it may be evident what is signified by 'Israel being the third with Egypt and Assyria, a blessing in the midst of the land;' namely, that the Spiritual will be everything there, rational, cognitive, and scientific . . . 340<sup>18</sup>.

328<sup>16</sup>. By 'the Assyrians having oppressed them for nought' is signified the falsification (of scientific things and knowledges) by the reasonings of the natural man. 'The Assyrian' = reasonings.

340<sup>18</sup>. Since everything rational of man is formed by means of scientific things, and both from what is spiritual that comes out of Heaven from the Lord, for all the intelligence of truth, and all the application of knowledges to truths is from thence, therefore it is said that 'there shall be a path from Egypt into Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrian; and then that 'Israel shall be the third with Egypt and Assyria, a blessing in the midst of the land.' . . . And since the Spiritual is that from which what is rational and scientific are applied to genuine truths, Israel is called 'the inheritance' . . . and Assyria is called 'the work of My hands,' because the Rational is formed therefrom; and Egypt is called 'the blessed people,' because all things are together in the Scientific, as in their ultimate. 388<sup>20</sup>.

372<sup>4</sup>. By 'the Assyrian' is here signified reasoning about the truths of the Church from man's Own intelligence; and by 'a cedar,' the truth of the Spiritual Church. 388<sup>12</sup>. —<sup>28</sup>.

405<sup>20</sup>. 'The King of Assyria\*' (Is. xxxvii. 24) = the perverted Rational.

411<sup>18</sup>. 'The Assyrian' (Is. xxxi. 8) = the perverted Rational, and thus those who are in falsities from their Own intelligence; 'to fall and be devoured by the sword' = to perish. This was also represented by the King of Assyria being killed by his own sons (Is. xxxvii. 38).

419<sup>18</sup>. 'To make a covenant with the Assyrian\*' = to reason from falsities and to destroy truths.

502<sup>6</sup>. 'They who are perishing in the land of Assyria' = those who have been ensnared by false reasonings.

504<sup>16</sup>. By 'the Assyrians\*' are meant those who, from falsities and fallacies, reason against the truths and goods of the Church from their Own intelligence, thus from self-love.

518<sup>30</sup>. 'The pride of Assyria' (Zech. x. 11) = man's Own intelligence, which is that of the perverted Rational.

—<sup>36</sup>. By 'Assyria,' and its 'King,' in the Word, is signified the Rational, here (Is. viii. 7), the perverted Rational.

538<sup>5</sup>. 'The pride of Assyria shall be cast down' (Zech. x. 11) . . . By 'Assyria' is signified reasoning from falsities against truths. . . 'The pride of Assyria which shall be cast down' = man's Own intelligence, from which comes reasoning.

569<sup>22</sup>. 'They who are left from Assyria' (Is. xi. 16) =

those who have not perished by means of reasonings from falsities.

58<sup>8</sup>. 'Jehovah hath given the gods of the Kings of Assyria into the fire, because they are not gods, but the work of man's hands, wood and stone' (Is. xxxvii. 18, 19). By 'the gods of the Kings of Assyria' are signified reasonings from falsities and evils, which agree with the proprium of man, wherefore they are also called 'the work of man's hands.'

60<sup>7</sup>. 'As a dove from the land of Assyria' = that they have rational good and truth; 'a dove' = rational good; and 'the land of Assyria' = the Church as to rational truth. There are with man both natural and rational good and truth; the natural is lower or exterior, looking to the world; the rational is higher or interior, conjoining the Natural with the Spiritual; the natural is 'Egypt'; the rational is 'Assyria'; and the spiritual is 'Israel.'

63<sup>4</sup>. 'Wherefore, when Hezekiah the King heard the words of Tartan the commander of the King of Assyria, he rent his garments . . .' (2 Kings xix. 1) This was done, because by 'the King of Assyria' is there signified the perverted Rational, or the Rational which perverts the truths and goods of the Church, and destroys them by means of falsities. 706<sup>7</sup>.

650<sup>6</sup>. By 'the Assyrian a cedar in Lebanon' is signified the Rational which is from scientific things on the one hand, and the influx of spiritual truth on the other.

—<sup>56</sup>. By 'Assyria which Jehovah will destroy' (Zeph. ii. 13) are signified reasonings from falsities.

654<sup>10</sup>. 'In that day there shall be a path from Egypt into Assyria, so that the Assyrian may come into Egypt, and Egypt into Assyria' = that then the Rational will be opened for them by means of scientific truths, in order that man may view the scientific things which are of the natural man rationally, and thus intelligently; 'Egypt' = what is scientific of the natural man, and 'Assyria' = the Rational. 'In that day Israel shall be a third with Egypt and Assyria, a blessing in the midst of the land' = influx into them both from spiritual light; 'Israel' = the spiritual man, who has light from Heaven; 'Egypt' = the natural man, who has light from the world; and 'Assyria' = the rational man, who is midway; thus receives light from the Spiritual, transmits it into the Natural, and enlightens it. . . 'Assyria the work of My hands' = the rational man not from himself, but from the Lord.

—<sup>22</sup>. It is said 'as a dove from the land of Assyria\*' because 'a dove' = rational good from spiritual; 'Assyria\*', the Rational itself.

—<sup>24</sup>. 'He shall pass through the sea of straitness, but he shall smite the waves in the sea, and the pride of Assyria shall be cast down, and the staff of Egypt shall depart' = that the evils and falsities of the natural man shall be dispersed, and also the reasonings from scientific things which confirm them. . . 'The pride of Assyria' = reasonings from conceit of their Own intelligence.

—<sup>55</sup>. 'They have called Egypt, and gone away to Assyria' (Hos. vii.) = that they have trusted in the scientific things of the natural man, and in reasonings thence derived, which are deceptive.

—<sup>56</sup>. 'They shall eat what is unclean in Assyria' = the Rational abounding in falsities of evil.

—<sup>57</sup>. 'Israel shall not return into Egypt, the Assyrian\* here is their King' (Hos. xi. 5). 'Israel shall not return into Egypt' = that the man of the Church who has become spiritual shall not become natural; 'the Assyrian\*' here is their King' = that then reasonings from falsities would prevail. . . When a man is natural, he is in Egypt; when he becomes rational, he is in Assyria\*; and when he becomes spiritual, he is in the Land of Canaan, thus in the Church.

—<sup>61</sup>. 'Our inheritance is turned to strangers, our houses to foreigners; we have drunk our waters for silver; our woods come for a price; we have given the hand to Egypt, to Assyria\* that we may be satisfied with bread; servants rule over us, nor is there any that delivereth out of their hand' (Lam. v. 2, 4, 6, 8) . . . Since to be instructed by our own selves is to be instructed by the natural man, his scientific things, and the conclusions thence derived, it is said 'we have given the hand to Egypt, to Assyria\* that we may be satisfied with bread;' by 'Egypt' is signified the natural man, which is the source of falsities; by 'Assyria\*', the natural man reasoning from falsities, which is the source of evils. . .

—<sup>63</sup>. 'She hath loved the Assyrians\* her neighbours, and hath given her whoredoms above the delight of all the sons of Asshur' = confirmations by means of many reasonings. . . 'Therefore I delivered her up into the hand of her lovers the sons of Asshur' = reasonings which confirm idolatries. . . 'She doated on the sons of Asshur' = by means of reasonings against truths and goods. . . 'Wherefore, Aholibah, I will stir up thy lovers against thee, the sons of Babel and all the Chaldeans, and the Assyrians\* with them' = the destruction of the Church through evils from self-love, and through falsities from the conceit of their Own intelligence, in which there is deadly hatred against the goods and truths of doctrine.

—<sup>71</sup>. 'Thou hast committed whoredom with the sons of Asshur' (Ezek. xvi) = falsifications through reasonings.

659<sup>4</sup>. 'Lament over the multitude of Egypt, and make her go down with them that go down into the pit, they shall fall in the midst of them that are slain by the sword, there is Asshur and all his congregation, his graves are about him, all of them slain who have fallen by the sword, whose graves are set in the sides of the pit, and his congregation is round about his grave . . .' (Ezek. xxxii. 18, 20, 22, 23). By 'the multitudes of Egypt' are signified the scientific things of the natural man, which are dead. . . By 'Asshur' are signified reasonings from such scientific things. . . By 'the slain by the sword' are signified those who are condemned to the Hells on account of falsities; 'there is Asshur and all his congregation' = reasonings from those falsities; by 'the graves which are around Asshur and in the sides of the pit . . .' are signified the Hells where are these falsities, that is, those who are in such falsities.

811<sup>10</sup>. By 'the King of Assyria' (Is. xx) is signified reasoning from the scientific things of the natural man; and by 'Egypt' is signified the natural man; hence by 'the King of Assyria leading Egypt captive' is signified that reasoning from falsities will destroy all truths in the

natural man, which are such as the truths of the sense of the letter of the Word.

[E.] 827<sup>r</sup>. By 'Asshur' (Ezek. xxiii) are signified rational truths, also, in the opposite sense, falsities. Hence it is manifest what is signified by 'committing whoredom with them.'

846<sup>r</sup>. By 'Egypt,' 'Assyria,' 'Israel,' and 'Ephraim,' in many passages, is signified the understanding of the Word; but by 'Egypt,' the understanding of its Natural; by 'Assyria,' the understanding of the Rational; by 'Israel,' the understanding of the Spiritual; and by 'Ephraim,' the understanding itself of the Word in the Church. But these three degrees of understanding, namely, the natural, the rational, and the spiritual, must be all together in one, in order that man, from enlightenment, may see and perceive the genuine truths of the Word. Ex.

923<sup>r</sup>. 'I will put My hook in thy nose, and My bridle on thy lips, and I will bring thee back by the way by which thou camest' (Is. xxxvii. 29). These things are said of the King of Assyria, by whom is signified reasoning from falsities; for by 'Assyria,' in a good sense, is signified the Rational.

1029<sup>13</sup>. 'I will break Assyria in My Land, and upon My mountains I will trample him'—that in the New Church there shall not arise any reasonings from falsities against truths and goods.

1100<sup>20</sup>. By 'a dove from Assyria \*' is signified the Rational . . . for by 'Assyria \*' is signified the Rational.

**Astonish, Astound.** See AMAZE.

**Astrologer.** *Astrologus.*

T. 620<sup>e</sup>. Men would then stand like astrologers in the streets with long telescopes, publishing their idle prophecies.

631<sup>r</sup>. The signs of that faith in a man . . . are like the prognostications of astrologers from the stars . . .

**Astronomical.** *Astronomicus.* H. 353.

**Asylum.** *Asylum. Azylum.*

A. 9011. An asylum, or 'the place to which he should flee' who should accidentally kill anyone—a state of blamelessness, and thus of exemption from punishment.

M. 285. Fear of these and many other dangers would beset the minds of the men unless there were asylums with their wives at home . . .

T. 633<sup>r</sup>. They found no other asylum against the Arians.

798<sup>r</sup>. (Calvin) sought an asylum here and there . . .

**At hand.** See NEAR.

**At this Day.** See TODAY.

**Atad.** *Atad.*

A. 6537. 'They came to the threshing-floor of Atad'—the first state . . . 'Atad'—the quality of that state.

**Athanasius.** *Athanasius.*

**Athanasian Creed.** *Symbolum Athanasii.*

A. 4721<sup>e</sup>. (The Athanasian Creed quoted and referred

to.) 10125<sup>r</sup>. 10824. L. 21. 29. 35. —<sup>4</sup>. Life 3. W. 12. 146. P. 46. 127. 202. 258. 262. —. 338<sup>r</sup>. R. Pref. Ia. —IIa. 13. 59. 294. —. 537. 565. 571. T. 4<sup>e</sup> (as true). 9. 98. 137<sup>10</sup>. 138. 172. 632. 798. D. 4847<sup>r</sup>. 5840. 5852. 6087. E. 10<sup>r</sup>. 26<sup>r</sup>. 114<sup>r</sup>. 183<sup>11</sup>. 250<sup>e</sup>. 297<sup>r</sup>. 309. 885<sup>r</sup>.

L. 55. The Athanasian doctrine of faith agrees with the truth, if only by a Trinity of Persons there is understood a Trinity of Person, which is in the Lord. Gen. art. B. 33<sup>e</sup>. E. 1103<sup>e</sup>. 1104<sup>e</sup>. 1106<sup>r</sup>. Ath. 19. 30.

—<sup>e</sup>. I will now quote the whole doctrine which has its name from Athanasius, and will afterwards demonstrate that all things therein contained are true, if only instead of a Trinity of Persons there is understood a Trinity of Person.

57. When this Trinity is understood, man can think of one God . . . Otherwise he cannot but think of three gods . . . This also Athanasius saw . . .

58. (The Athanasian Creed altered so as to read correctly.)

R. 961<sup>r</sup>. I then told (the Angels), that my natural thought about a Trinity and Unity of Persons, and about the birth of the Son of God from eternity, was in me from the doctrine of faith of the Church that has its name from Athanasius, and that that doctrine is just and right, if only instead of a Trinity of Persons there is understood a Trinity of Person . . .

962<sup>r</sup>. The second debate (in the Council) was concerning the Lord, whether God the Father and He are one, as the soul and body are one . . . Then one of those who sat on the third row of seats, read from the Symbolical Faith, which is called Athanasian, these words; Although our Lord Jesus Christ, the Son of God, is God and Man, yet they are not two, but He is one Christ; nay, He is altogether one, He is one Person; for as the soul and the body make one man, so God and Man are one Christ. . . They then said, What more do we need?

B. 31. See APOSTLES' CREED at this ref.

— The Athanasian Creed was composed after the Council (of Nicæa) by some person, or persons, in order to utterly overthrow the Arians, and was afterwards received by the Churches as ecumenical. . . From this third, or Athanasian Creed, there flowed forth the profession of a Trinity of Persons. That hence came the idea of three gods, will be seen in what follows.

33. The reason the idea of three gods flowed forth chiefly from the Athanasian Creed . . . is that the term Person begets such an idea; and this idea is also implanted by the following words in it . . .

—<sup>e</sup>. That nevertheless the doctrine in the Athanasian Creed agrees with the truth, if only for a Trinity of Persons there be substituted a Trinity of Person, which is in God the Saviour Jesus Christ . . .

T. 110<sup>r</sup>. This also the composers of the Athanasian Creed saw from afar; wherefore after they had divided God into three Persons, they still said that in Christ God and Man, that is, the Divine and the Human, are not two, but are one, like the soul and body in man.

172. That a Trinity of Divine Persons from eternity is a trinity of gods, is palpably evident from these words in the Athanasian Creed . . .

632°. This **Athanasian Creed** was written immediately after the Council of Nicaea was held, by one or more persons who had been at the Council, and has also been received as ecumenical, or catholic.

D. 4338. I have read the **Creed of Athanasius** before Spirits, before the learned, and before Angels, but no one could comprehend anything of it; nay, the learned did not even remember what was in it. That they had read it they knew, but had retained no more in the memory, except that they had said, three persons, but one. . . Even the learned had had no other idea than that there are three eternal, which is contrary to the **Creed of Athanasius**. . . They could not apprehend otherwise than that there are three lords, thus what is contrary to the **Creed**. They then confessed that they had not believed according to the **Creed**, because they could have no other idea than of three.

5397 (Index). A compendium of all that is said in the **Creed of Athanasius** about the Lord.

5959. On **Athanasius**.

— I have spoken with **Athanasius**. He said that he did not know his own God. He had sought the Father, he had sought the Son, and he had sought the Holy Spirit; thus three, and had never found them, so that he could not find his own God. He greatly bewailed his lot. The reason was that he had confirmed himself in the opinion that there are three Persons; whereas others who have only heard about them from his belief, and have not confirmed themselves as he did, if they have lived a life of charity, are at last settled in the acknowledgment of the Lord as the only God; wherefore it is of the Lord's Providence, that few think about the matter, but only hear about it from that **Creed**, and keep but a slight hold of it, nor do they confirm it. Ath.43.

E. 183<sup>1</sup>. (It was provided by the Lord that these words in the **Athanasian Creed** concerning God and Man being one Christ) should be in the doctrine of the whole Christian World, because this is an essential of the Church, and of the salvation of all. Ath.60.

343°. There is one God, and the three names of the Divine are those of the one God. As **Athanasius** did not understand this, he believed the three names to be three gods, but one as to essence.

1091°. (The **Athanasian Creed** quoted entire.)

1092°. On the **Athanasian Faith**. Gen.art. 1093°, etc.

1109°. The reason the doctrine concerning God and the Lord, which is the primary of all, was thus conceived by **Athanasius**, took place of the Divine permission; for it was foreseen by the Lord, that the Roman Catholics would in no other manner acknowledge the Divine of the Lord, wherefore also even up to this time they separate His Divine from His Human; and that the Reformed would not see the Divine in the Lord's Human, for they who are in faith separate from charity do not see it; but still both recognize the Divine of the Lord in a Trinity of Persons. Nevertheless this doctrine, which is called the **Athanasian Faith**, was, of the Lord's Providence so written, that all things in it are truths, if only instead of three Persons there be accepted one Person in Whom there is the Trinity, and it is believed that the Lord is that Person.

Ath. 1. The work on the **Athanasian Creed**. Also *De Justificatione* 56.

De Just. 59. A memorable questioning concerning the Person of Christ with Calvin, on the basis of words read from the **Athanasian Creed**. (See CALVIN at this ref.)

60. There were present fifty priests who were followers of Calvin, and they heard him giving these answers to my questions; and I asked them whether they saw that they had altogether departed from the **Creed of Athanasius** in respect to the Person of Christ? They replied that they had often read that **Creed**, but had not attended to these words in it; and now that they looked at them with attention they were surprised. . .

61. On the Trinity of Persons from the **Creed of Athanasius**, in the presence of Calvin. Gen.art. (See CALVIN at this ref.)

Ecc. Hist. 2. The Church was changed after the **Athanasian Creed** was composed.

**Atheist**. *Atheus*.

**Atheism**. *Atheismus*.

**Atheistic**. *Atheisticus*.

A. 8783°. They who are **atheists** and naturalists, as they are called, are they who are learned. . .

9394°. A vast number of (the learned men of the European World in the other life) are **atheists** to the very heart. . .

J. 56°. It was perceived that more than half of those who had usurped the power of opening and shutting Heaven, were complete **atheists**. . . R.765<sup>2</sup>.

C. J. 61. In proportion as a man . . . rushes into this love (of commanding) he turns away from God, turns to himself, and becomes an **atheist**. Ex.

W. 350°. But still they who have made themselves **atheists** by means of confirmations in favour of nature are not to be excused, because they could have confirmed themselves in favour of the Divine. M.422°.

357. They who have confirmed themselves in favour of nature from the visible things of the world, until at last they became **atheists**, have been seen by me in the Spiritual World; and in spiritual light their understanding appeared open below, but closed above, because in thought they looked downwards to the earth, and not upwards to Heaven. Above the Sensual, which is the lowest part of the understanding, appeared as it were a veil; with some flashing with infernal fire; with some black as with soot; with some livid like a corpse.

P. 99. I have heard that **atheists**, who have become Devils and Satans, have understood the arcana of wisdom as well as Angels, but only while they heard them from others; and when they returned into their own thoughts, they did not understand, because they did not will to do so.

M. 269°. Hence it is that even **atheists**, who are in the glory of reputation from the love of self, and thence in the conceit of their Own intelligence, enjoy a more lofty rationality than many others. This, however, is only when they are in the thought of the understanding, but not when they are in the affection of the will. The affection of the will possesses a man's Internal, whereas

the thought of the understanding possesses his External. T.507<sup>s</sup>.

T. 382. All these are evil, who deny the creation of the world by God, and thus deny God, for they are naturalistic atheists. Ex.

453. The charity of (atheists) is not spurious, nor hypocritical, nor dead, but is none at all, because there is nothing of faith adjoined to it; it cannot be even called charity. . . The charity of these, when looked at from Heaven, is like bread made of ashes, pastry made of fish scales, and fruit made of wax.

612. Man from birth inclines to evils of every kind. . . Hence it is that he makes nothing of adulteries, of plunderings which are clandestine thefts, of slanders which are also false witness; and he who makes nothing of these things is at heart an atheist. Such is man from birth. . .

628. Wherefore, unless the error concerning imputation were to be abolished, atheism would overrun the whole of Christendom, and then the King of the Bottomless Pit would reign over them. . .

759<sup>s</sup>. Who speaks more persuasively about the certainty of his phantasy than a naturalistic atheist. . .

771<sup>s</sup>. (The cause of modern atheism.) D.4727.

D. 4727<sup>e</sup>. Hence it is evident what is the character of the learned men of the world, and that the most learned are atheists, and that they confirm themselves more than others. The more knowledge they have, the more self-confidence they have, and the greater abundance of confirmations of what is false. . .

4769. On the atheistical crew within Europe, where the Church is.

— It was shown how great is the number of atheists within the Church. All of them who are living are, as to their souls, in the other life, and are there in society with other Spirits, which they themselves do not know. These spirits, namely, of the men who are living, are presented to view, towards the right. They who at this day are atheists, and are living in the world, were a vast multitude, so great that it could not be counted. There were counted by classes up to three millions; besides many who appeared as it were to rise up from the sea; that is, from the sciences.

### Atheneum. *Athenæum*.

M. 151a. (A city called Atheneum there.) 182. 207. T.694.

### Athlete. See WRESTLER.

### Atlas. *Atlas*.

A. 5378. (These Spirits) seemed thus to become huge, but only as a single one, who so swelled in his body, that he seemed to touch the sky, like Atlas. . .

T. 822<sup>e</sup>. If such a one be raised to the highest honours, he is in his own idea like Atlas carrying the terraqueous globe on his shoulders.

### Atmosphere. *Atmosfera*.

### Atmospheric. *Atmosphaericus*.

A. 1519. The spheres of the Angels are sometimes

presented to view as atmospheres, or auras, so beautiful, so pleasant, and so various, that they can never be described.

1621. As to the atmospheres in which the blessed live, and which are of the light, because they are from that light; they are innumerable, and of such beauty and pleasantness, that they cannot be described. There are diamond atmospheres, which flash in all their smallest parts as with diamond spherules. There are atmospheres which resemble the glittering of all precious stones. There are atmospheres as of pearls transparent to the centre, and irradiated with the most brilliant colours. There are atmospheres flaming as with gold, with silver, and also with diamond-like gold and silver. There are atmospheres of many-coloured flowers, which are in their smallest and invisible forms. Such (atmospheres), with endless variety, fill the Heaven of little children. Nay, there are atmospheres presented to view which consist in their smallest and invisible forms as of little children playing together, but only perceptible to an inmost idea; and from which the little children get the idea that all things around them are alive, and that they are in the Lord's life; which affects their inmost [thoughts and feelings] with happiness. Besides many more, for the varieties are innumerable, and are also ineffable. 2297. 4528<sup>s</sup>.

1623. As to rainbows; there is as it were a rainbow Heaven, where the whole atmosphere appears to be entirely composed of very small rainbows; here are they who appertain to the province of the inner eye. . . The whole atmosphere or aura there consists of such flashings, irradiated thus as it were in all its starting-points.

1759. The speech of the Spirits who are intermediate between the celestial and the spiritual is soft and sweet, flowing like a very soft atmosphere. . .

2299<sup>s</sup>. They then admitted into the sepulchre a kind of atmospheric appearance verging to a thin watery appearance. . .

3000. Each and all things in the created universe represent the Lord's Kingdom, so much so, that the Universe with its stars, its atmospheres, its three kingdoms, is nothing but a kind of theatre representative of the glory of the Lord which is in the Heavens.

3627. That the human body is outwardly held together in its form by the atmospheres, is known. . . 3628<sup>s</sup>.

3628<sup>s</sup>. There are always two forces which hold everything together in its connexion and in its form. . . namely, a force acting from without, and a force acting from within. . . That the atmospheres are what hold the whole body in connexion from without by their continual pressure, or incumbency, and their acting force thence derived, is known; and also that the atmosphere of air, by its influx, (does the same for the lungs); and (does the same) also for its organ, the ear, with the forms which are constructed for the modifications thereof; and that the ethereal atmosphere in like manner (holds together) the interior connexions; for this atmosphere flows in freely through all the pores, and by a very similar pressure, or incumbency, and thence acting force, holds together in their forms the



interior viscera of the whole body; and the same **atmosphere** (does the same for) its organ, which is the eye, with the forms in it which are prepared for its modifications . . .

3643. They who are in the Heavens are in a serene aura of light . . . But they who are in Hell are in a gross, misty, and darksome **atmosphere**.

4407. The eye is also modified by a more subtle **atmosphere** than the ear . . .

5084<sup>3</sup>. It is a fallacy of merely natural sense . . . that there is only one single **atmosphere** . . . and that where it ceases there is a vacuum.

5658<sup>3</sup>. When they are speaking about good in a higher Heaven, there is a golden appearance below with those who are in the First Heaven; and when they are speaking about truth, there is a silvery appearance; sometimes so, that not only the walls of the rooms where they dwell sparkle with gold and silver, but also the very **atmosphere** there.

6603<sup>o</sup>. Hence there are extensions in every direction in freedom . . . with a variety according to the serenity or obscurity of the **atmosphere**. To a serene **atmosphere**, in the Spiritual World, corresponds the affection of knowing what is true and good.

8823. This is like sound on high, which is silent where the **atmosphere** is purer, but when it descends to where the **atmosphere** is grosser, it becomes greater and louder . . .

9235. The inhabitants of the moon do not speak so much from the lungs as the inhabitants of other Earths, but from the abdomen, and thus from some air there collected, for the reason that the moon is not surrounded by an **atmosphere** like that of other Earths.

9499. Divine Good conjoined with Divine Truth, which is the ultimate of Heaven and that which encloses and holds things together there, is relatively like the **atmosphere** in the world, which flows round man, and holds together in its connexion the whole surface of his body, so that it does not dissolve away.

H. 235. See ANGEL at this ref.

240. (The thought and speech of the Angels), when presented to view, are like a thin wave, or circumfluent **atmosphere** . . .

589. In the natural world there is equilibrium in each and all things; in general, in the very **atmospheres**, in which the lower parts react and resist in proportion as the higher ones act and press down.

W. 147. Light and heat inflow first into the universal recipients, which, in the world, are called **atmospheres** . . .

152. If anything be entirely withdrawn from the inflow of the sun through the **atmospheres**, it is at once dissolved; for the **atmospheres**, which are purer and purer, and are actuated in their power by the sun, hold all things in connexion.

158. As the sun of the natural world is pure fire, and consequently is dead . . . in like manner the **atmospheres**, which are called ether and air, and which receive and carry down in their bosom the heat and light of that sun, are dead.

173. In the Spiritual World there are **atmospheres**, waters, and earths, as in the natural world; but the former are spiritual, whereas the latter are natural. Gen.art.

174. As regards the **atmospheres**, which are called ethers and airs, they are alike in both worlds . . . with this difference, that those in the Spiritual World are spiritual, and those in the natural world are natural. [The former] are spiritual because they come forth from the Sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord, and from Him they receive into themselves the Divine fire which is Love, and the Divine light which is Wisdom, and carry both down to the Heavens where the Angels are; and cause the presence of that Sun in the greatest and the least things there. The spiritual **atmospheres** are discrete substances, or least forms, originating from the Sun; and as they receive the Sun molecularly—*singillatim*, the fire of the Sun, thus divided into so many substances or forms, and as it were enveloped by them, and tempered by these envelopments, becomes heat . . . in like manner the light of the Sun. The natural **atmospheres** are similar to the spiritual **atmospheres** in this respect, that they are also discrete substances and least forms, originating from the sun of the natural world; which also receive the sun molecularly, and store up its fire in themselves, and temper it, and carry it down as heat to the earth where men are; and in like manner the light.

175. The difference between the spiritual **atmospheres** and the natural **atmospheres** is this, that the spiritual **atmospheres** are receptacles of Divine fire and Divine light, thus of Love and Wisdom, for they contain these within themselves; whereas the natural **atmospheres** are not receptacles of Divine fire and Divine light, but are receptacles of the fire and light of their own sun, which in itself is dead . . . Wherefore there is not anything within them from the Sun of the Spiritual World, but still they are environed by the spiritual **atmospheres** which are from that Sun.

176. That there are **atmospheres** in the Spiritual World, equally as in the natural world, may be evident from the fact, that Angels and Spirits breathe, and also speak and hear, equally with men in the natural world; and their breathing is effected by an ultimate **atmosphere** which is called the air; in like manner their speech and hearing. Also from the fact, that Angels and Spirits see equally with men in the natural world, and sight is not possible except by means of an **atmosphere** purer than air. Also from the fact, that Angels and Spirits think and are affected equally with men in the natural world, and thought and affection are not possible except by means of still purer **atmospheres**. And lastly, from this; that all things of the bodies of Angels and Spirits, both outward and inward, are held together in connexion, the outward things, by an aerial **atmosphere**, and the inward things, by ethereal **atmospheres**. Without this circumpressure and action of these **atmospheres**, it is evident that the interior and exterior forms of the body would dissolve away.

178. **Atmospheres**, waters, and earths, are here mentioned, because these three are the generals, through

which, and from which, each and all things come into existence, with infinite variety. The **atmospheres** are the active forces, the waters are the mediate forces, and the earths are the passive forces, from which all effects come into existence . . .

[W.] 179. There are degrees of Love and Wisdom, and thence degrees of heat and light, and also degrees of **atmospheres**. Gen.art.

183. Since the **atmospheres** are receptacles and containants of heat and light, it follows that there are as many degrees of **atmospheres** as there are degrees of heat and light, and also that there are as many as there are degrees of Love and Wisdom. That there are a number of **atmospheres**, and that they are distinct from each other by means of degrees, has been made evident to me by much experience in the Spiritual World; especially from this, that the Angels of the lower Heavens cannot breathe in the region of the higher Angels . . . Spirits below the Heavens also appear to be in a mist. 191.

184<sup>3</sup>. The **atmospheres**, which are called ethers and airs, from the highest to the lowest, or from the sun to the Earth, are discreted into such degrees (of height); and they stand as Simples, as Congregates of these, and as Congregates of these again, which, taken together, are called a Composite.

185. Without a knowledge of these (discrete) degrees, nothing can be known of the difference . . . between the **atmospheres** which environ and hold things together.

191. (Structure of the **atmospheres** in three discrete degrees. See 190.)

192. The **atmospheres**, from the pure ether to the air, are homogeneous.

197. In the **atmospheres**, etc. . . what is first is what is solely regnant in all that follows; nay, it is the one only thing therein . . .

200<sup>2</sup>. The perfection of forces is the perfection of all things which are actuated and moved by life, and yet in which there is not life. Such forces are the **atmospheres** as to actualities.

205. In a like successive order are the states . . . of the spiritual **atmospheres**.

291<sup>2</sup>. The substances which are contiguous to the body (of an Angel, and which continually emanate from it), continually actuated by the two fountains of the motion of his life, the heart and lungs, excite the **atmospheres** into their own activities, and by this means produce a perception as of his presence with others . . .

296. (The Divine of use, in the Lord, is presented in appearance outside the Sun of the Spiritual World) by means of the **atmosphere**, which is the containant. Gen.art.

299. The reason the Lord presents Himself as to use by means of the **atmosphere**, is that the **atmosphere** is the containant of heat and light, as use is the containant of love and wisdom; for the heat and light which proceed from the Divine Sun, cannot proceed in nothing, thus not in a vacuum, but [must proceed] in a containant which is their subject, and this containant we

call the **atmosphere**, which environs the Sun, and takes him up in its bosom, and carries him to the Heaven where the Angels are, and thence to the world where men are, and thus effects the Lord's presence everywhere.

300. From the origin of the spiritual **atmosphere** proximately environing the spiritual Sun, it may be evident that everything belonging to it is in its essence of the same nature as is the Sun in its essence. . . The one only substance, which is the Sun, proceeding by means of **atmospheres** according to continuous degrees, or those of breadth, and at the same time according to discrete degrees, or those of height, presents the varieties of all things in the created universe. . . These things cannot be comprehended unless space be removed from the ideas . . .

302. The **atmospheres**, which are three in both worlds . . . in their ultimates cease in substances and matters, such as are those in earths. Gen.art.

— Since in their progression downwards the **atmospheres** decrease, it follows that they continually become more compressed and inert, and at last, in ultimates, so compressed and inert, that they are **atmospheres** no longer, but substances at rest, and, in the natural world, fixed substances, such as are those in earths, which are called matters. From this origin of substances and matters it follows; first, that these substances and matters are also of three degrees; secondly, that they are held together in connexion with each other by the environing **atmospheres**.

303. That substances, or matters, such as those in earths, have been produced by the sun, through its **atmospheres**, will assuredly be affirmed by all who consider that there are perpetual mediations from the First to the ultimates, and that nothing can come forth except from something which is prior to itself, and at last from the First. . . Now as the **atmospheres** are these prior things, through which that Sun presents itself in ultimates, and as these prior things continually decrease in activity and expansion down to the ultimates, it follows, that when their activity and expansion cease in the ultimates, they become substances and matters such as there are in earths, which retain in themselves from the **atmospheres** from which they originated, an effort and endeavour to bring forth uses.

305. The substances and matters of which earths consist . . . are the ends and terminations of the **atmospheres**, whose heat has ended in cold, their light in darkness, and their activity in inertness; but still, by continuation from the substance of the spiritual Sun, they have brought that which was there from the Divine, which . . . is the sphere environing God Man, or the Lord. From this sphere, by continuation from the Sun, by means of the **atmospheres**, have originated the substances and matters of which earths consist.

310. The substances and matters of which earths consist are the ends and terminations of the **atmospheres** . . . and since the substances and matters of which earths consist are from this origin, and their Congregates are held together in connexion by the circumpressure of the **atmospheres**, it follows that they have a perpetual endeavour to produce forms of uses. The very quality of being able to produce, they derive

from their origin, which is, that they are the ultimates of the atmospheres, with which therefore they are in agreement. It is said that this endeavour and this quality are in earths, but it is meant that they are with those substances and matters of which earths consist, whether they are in earths, or exhaled from earths in the atmospheres. That the atmospheres are full of such things, is known.

311. The atmospheres, in ultimates, become such (ultimate) forces, by which the substances and matters, such as are in earths, are actuated into forms, and held together in forms, both within and without.

311<sup>e</sup>. These forms of the three degrees of the mineral kingdom reproduce the creation in an image in this, that, actuated by the Sun through the atmospheres and their heat and light, they produce uses in forms, which were the ends of creation.

315. The heat, light, and atmospheres of the natural world contribute nothing whatever to this image of creation, but only the heat, light, and atmospheres of the Sun of the Spiritual World; these bring that image with them, and clothe it with the forms of the uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only open the seeds, keep what grows from them expanded, and clothe them with the matters that fix them, (and even this not by forces from their own sun).

316<sup>d</sup>. The fibres going forth from these forms or substances (of the Brain) are comparatively like the atmospheres from the Spiritual Sun, which are containants of heat and light; and bodily acts are like the things which are produced from earths by means of the atmospheres, the delights of the uses of which return to the origin from which they sprang.

R. 238. In the Spiritual World there appear atmospheres, and also waters, as in our world; atmospheres as it were ethereal, where the Angels of the highest Heaven are; atmospheres as it were aerial, where the Angels of the middle Heaven are; and atmospheres as it were watery, where the Angels of the ultimate Heaven are; and these last are the seas which appear at the boundaries of Heaven . . . 878<sup>e</sup>.

290<sup>e</sup>. In the Spiritual World such (sensual) affections appear at a distance like fishes, and as if they were in the sea, because the atmosphere in which they are appears as if it were watery . . .

907<sup>2</sup>. Otherwise the height of the City would be 12000 furlongs, and would thus rise far above the clouds, nay, above the aerial atmosphere, the height of which does not exceed 30 furlongs; nay, it would rise far into the ether towards the zenith.

M. 10<sup>3</sup>. The second in order said . . . The Angels who saw me fled away, and said to each other, What monster is this? How came this bird of night here? and I actually felt changed from a man, although I was not changed; this came upon me from the attraction of the heavenly atmosphere . . .

20. On the walls hung lamps of silver, which, on being lighted, made the atmosphere appear as it were golden.

137<sup>d</sup>. The reason why, when we approached, there

blew on thee as it were a vernal heat, is that marriage love and that heat act as one in our Heaven; for with us heat is love, and the light with which the heat is united is wisdom, and use is as it were the atmosphere, which contains both in its bosom. What are heat and light without their containant? And so what are love and wisdom without their use? There is no marriage principle in them, because the subject in which they are does not exist.

188<sup>e</sup>. For the human mind is in distinct regions, as the world is in regions in respect to the atmospheres; of which the lowest is watery, the higher is aerial, the one still higher is ethereal, above which there is also the highest of all.

235<sup>2</sup>. The sun of the natural world has been created, in order that its heat and light may receive into themselves spiritual heat and light, and, by means of the atmospheres, carry them down to ultimates on the Earth, in order to produce the effects of the ends which are of the Lord in His own Sun, and also in order that they may clothe spiritual things with garments adapted to them, that is, with matters . . .

266<sup>3</sup>. The other Angel said . . . Our love of dominion is not from self-love, but from the love of uses; and since the love of uses is from the Lord, all good uses in the Heavens are resplendent and refulgent; and as, in our Society, we are all in this love, the atmosphere there appears golden, from the light there, which is conditioned by the Flaming of the Sun, and the Flaming of the Sun corresponds to that love. T. 661<sup>3</sup>.

I. 16<sup>3</sup>. Each and everything in the worlds, Spiritual and natural, are in both these kinds of degrees . . . and also the atmospheric expanse, from the Sun down to the Earth. There are therefore three atmospheres discretely distinct according to the degrees of height in both the Spiritual World and the natural world, because in both there is a sun; but the atmospheres of the Spiritual World, because of their origin, are substantial; and the atmospheres of the natural world, because of their origin, are material; and since the atmospheres descend from their origins according to these degrees, and since these (atmospheres) are the containants of heat and light, and as it were the vehicles which carry them along, it follows that there are three degrees of light and heat, and . . . it also follows that there are three degrees of wisdom and three degrees of love; thus three degrees of life; for they are graduated by the things through which they pass. Hence it is that there are three angelic Heavens . . .

T. 24<sup>e</sup>. Hence it is that man abides in the mere atmospheres and matters of nature, in which he keeps his eyes, ears, and nostrils; whence he imbibes no other ideas concerning Heaven, and the being and essence of God, than atmospheric and material ones . . .

32<sup>e</sup>. This may be illustrated by the atmospheres, of which there are three degrees; for there exists a highest aura, the ether under it, and the air below this; and no quality of the air can be elevated to any quality of the ether, and no quality of this, to any quality of the aura; and yet elevation of perfections to infinity exists in each of them.

[T.]76<sup>3</sup>. When I was in enlightenment I perceived, that by means of light and heat from the Sun of your World, spiritual atmospheres were created, one from another, which, in themselves, are substantial; and which, being three, and consequently there being three degrees of them, three Heavens were made . . . But as this Spiritual Universe could not come into existence without a natural universe, into which it might direct its effects and uses, the sun from which all natural things proceed was created at the same time, and through this, in like manner, by means of light and heat, three atmospheres environing the former ones, as shells do nuts, or bark does wood; and at last, through these, the terraqueous globe . . .

364<sup>3</sup>. It is the same with every general, as, for instance, with the atmospheres and oceans; the atmosphere is such in its least parts as it is in its greatest . . .

619<sup>6</sup>. These three spheres are like atmospheres driven by the tempest, and pouring forth from the breathing holes of dragons . . .

641<sup>2</sup>. This heat, in its essence, is His Divine Love, and this light, in its essence, is His Divine Wisdom. The Lord adapts this light and heat to the capability and quality of the recipient Angel and man, which He effects by means of the spiritual auras or atmospheres, which carry them and bear them along.

78<sup>4</sup>. The reason why, in our World, creation takes place instantaneously, and in yours, creation is lasting, through generations, is that the atmospheres and earths of your World are spiritual, and the atmospheres and earths of your World are natural, and natural things have been created in order to invest spiritual ones, as the skins do the bodies of men and animals . . . Hence it is that all things in your world are constant, and return constantly, from year to year.

Ad. 646. The active forces themselves, which act as conductors, are called atmospheres, or the air and the ether.

D. 222. There are three solar atmospheres which operate into the natural mind, but not into the more inward one . . . Gen.art.

— . There are four natural spheres which originate from the sun. The atmosphere that produces hearing is known. A purer atmosphere, separate from the aerial one, is what produces sight, or visual images, by means of the reflexions of the shades of all objects; how far this atmosphere penetrates into the natural mind, and whether it presents material ideas, as they are called, or fancies and imaginations, cannot as yet be so well established, but from many things it appears probable. This, then, must be the first atmosphere which reigns in the natural mind. Another atmosphere is a still purer ether, and is that which produces the forces of magnets, which reign, not only about the magnet in particular, but also around the whole globe . . . It produces the position therein of the whole terraqueous globe in relation to the poles of the world, and also many things which are known to the world respecting the magnetic elevations and inclinations. This (atmosphere) would seem to produce reasonings in the natural mind, with which, however, for them to

live, the Spiritual must be present; as it must be with the sight, and every other sense, for them to perceive. The purest ethereal sphere is that universal (sphere) in the universal world, which is presented about the reasonings of the same mind. Hence that mind is called the natural mind, and its interior operations, when perverted, are called reasonings; but, when according to order, simply reason, which is a species of the thoughts arising from spiritual influx. These spheres are of the sun, and may be called solar, and thus natural.

418. The permissions in Heaven are represented in nature by the threefold or fourfold atmospheres, the one purer, according to degrees, than another; and the following one composed from the one prior to it, which acts into the one proximately composed from it, both within and without; thus in every part of the ultimate atmosphere are the prior ones in order. Now when the ultimate atmosphere is disturbed by a tempest, the one which is proximately prior exercises a moderate calming action, both without and within, upon every point of it; thus both particularly and generally. An atmosphere which is still prior to that one exercises a greater calming action; and the first (atmosphere), which is all in all of the following one, in both particular and in general, exercises a most eminent calming or peaceful action. Thus does a prior, and especially the first atmosphere, exercise a calming action upon the following ones, and, through these, upon the ultimate one, and reduces it to equilibrium, however the ultimate atmosphere may be agitated by the wind or the tempest. Thus is it in the Heavens, with the heavenly lives, and spirits, which are as it were the ultimate atmosphere, where the tempests exist.

1176. Thinking to myself, I compared the disorderly states of a spiritual crowd to a tempest in the air, and to the stormy clouds, and the dust then flying through the atmosphere, which are then out of their equilibrium; but the purer atmosphere, or ether, remaining meanwhile in a calm state, and acting by its hidden and silent force of equilibrium, and continually acting upon that tempestuous condition of the atmosphere, reduces it into equilibrium and calm. 2717.

1830. It may be known that the organs of the body correspond precisely to their own atmospheres, and to their methods of acting; as the eye, to the ether; the ear, to the air; the tongue, to those things which float in the waters and stimulate; the nostrils, to those things which are in the atmosphere . . .

2089. But it was then represented, that in the sphere of the world, or in the atmospheric one, it comes to pass, that the things which do not agree are dispersed, and thus the sphere, by its own forces, reduces all things to equilibrium, as is sufficiently evident from tempestuous atmospheres and waters, which gradually become fair and calm; and that the cause of this is to be found in the spiritual spheres . . .

4063. The whole man is held together by the atmospheres, the air and the ether, and we may perceive its [existence] on high, because the ether gravitates into all the least parts of the body, towards the centre. Thus man could not endure without the pressure of the atmospheres, thus could not be kept in his form. It

is evident also that the eye is formed entirely according to all the modifications of the ether, and the ear according to all the modifications of the air; and that so the eye and the ear have a connexion and correspondence with the ether and the air. . . The eyes and the ears are passive and recipient forces, and the ether and the air are active or acting forces. Thus are these atmospheres able to flow in, and operate; and thus can these organs subsist; no otherwise.

E. 342<sup>10</sup>. All the Societies (in the Spiritual World) appear encompassed with an atmosphere corresponding to their affections and thoughts; those which are in the Third Heaven, appear in a pure and as it were ethereal atmosphere; those which are in the Second Heaven, appear in an atmosphere less pure, such as is the aerial one; but the Societies which are in the Ultimate Heaven, appear encompassed with an atmosphere as it were watery; whereas those who are in the Hells, appear encompassed with gross and impure atmospheres, some as it were in black waters, and others otherwise. It is the affections and the thoughts thence derived which produce these (atmospheres) around them; for spheres are exhaled from all, and these spheres are turned into such appearances. 538<sup>14</sup>. 1287<sup>e</sup>.

538. They in whom the third degree has been opened are as it were in a pure ethereal atmosphere; in such a one are they who are in the Third, or Inmost Heaven; they, however, in whom only the second degree has been opened, are as it were in an aerial atmosphere; in such a one are they who are in the Second, or Middle Heaven; but they in whom only the first degree has been opened, are as it were in a watery atmosphere, thin and pure; in such a one are they who are in the First, or Ultimate Heaven. The reason is, that the more interior perceptions and thoughts, being more perfect, correspond to a similar purity of the atmosphere in which they are; for they pour themselves forth from every Angel, and more so from every angelic Society, and present a corresponding sphere; which sphere appears in a similar purity to that in which are the perceptions and thoughts of the Angels, or in which are their intelligence and wisdom. This sphere appears as an atmosphere; as an ethereal atmosphere in the Inmost Heaven, as an aerial one in the Middle Heaven, and as a thin watery one in the Ultimate Heaven. Hence it is evident that an atmosphere which is as it were watery corresponds to natural thought and perception; but one which is thinly watery, to the spiritual natural thought and perception in which are the Angels of the Ultimate Heaven; but one which is densely watery, verging to either black or red, corresponds to the natural thought in which there is nothing spiritual. . .

—<sup>14</sup>. The reason the atmosphere of the Ultimate Heaven is as it were watery, is that the truths with them are the truths of the natural man, and the atmosphere of the natural man is as it were watery.

594. The universal angelic Heaven consists only of the Divine Truth which proceeds from the Lord, the reception of it constitutes the Angels; that in the highest Heaven appears like the pure aura which is called the ether; in the lower Heaven, as one less pure, almost like the atmosphere which is called the

air; in the lowest Heaven it has a thin watery appearance, above which there is vapour, like clouds. Such is the appearance of Divine Truth according to degrees in its descent.

726<sup>3</sup>. From the sun of the world, as from their spring, auras and atmospheres went forth, which are called ethers and airs. Thus nearest around it there is the pure ether, and further away from it, ethers less pure, and at last airs; but these two last mentioned are around the Earths. These ethers and airs, when acted upon in the mass give heat, and when modified molecularly give light. Through these (atmospheres) this sun exercises all its power, and produces all its effects outside of itself, thus through the ethers and through the airs, by means of heat and at the same time by means of light. 944.

—<sup>4</sup>. From this some idea may be formed of the infinite power of the Lord through Divine Truth. From Him as a Sun have in like manner emanated auras and atmospheres, but spiritual ones, because from the Divine Love which constitutes that Sun. That there are such atmospheres in the Spiritual World, may be evident from the breathing of Angels and Spirits. Those spiritual auras and atmospheres which are nearest to the Lord as a Sun, are the purest; but further away, they are, by degrees, less and less pure. Hence it is that there are three Heavens; the Inmost Heaven in the purer aura; the Middle Heaven in an aura less pure; and the Ultimate Heaven in an aura still less pure. These auras, or atmospheres, which are spiritual, because they have sprung forth from the Lord as a Sun, when acted upon generally, present heat, and when modified molecularly, present light. . . 944.

827. They who are in the third degree of love and thence of wisdom, live as it were in a pure ethereal atmosphere; they who are in the second degree of love and thence of intelligence, live as it were in a pure aerial atmosphere; and they who are in the first degree of love and thence of knowledge, live as it were in a pure watery atmosphere. . .

1208<sup>8</sup>. The second form, which is the natural form, and in which are all plants, derives its origin from the endeavour, and thence the flow, of natural forces, which are the atmospheres, and are called ethers, and in which that endeavour is present from the ending therein of the spiritual forces which are in the animal form; and from the continuous operation of these into the natural forces, which are the ethers, and through them into the matters of the Earth, of which plants are composed.

D. Wis. xii. 5<sup>2</sup>. The Divine, proceeding, is what, around Him, appears to the Angels as a Sun; from this proceeds His Divine through spiritual atmospheres, which He had created for the transmission of light and heat down to the Angels, and which He had accommodated to the life of both their minds and their bodies, in order that they may receive intelligence from the light, also in order that they may see, and also that they may breathe, according to correspondence; for the Angels breathe, like men. Also [again] that they may receive love from the heat, may feel, and also in order that their hearts may beat, according to correspondence; for the Angels have a beating of the heart, like

men. These spiritual atmospheres are increased in density through discrete degrees . . . down to the Angels of the lowest Heaven, to whom they thus become accommodated. Hence it is that the Angels of the highest Heaven live as it were in a pure aura, the Angels of the middle Heaven, as it were in ether; and the Angels of the lowest Heaven, as it were in air. Under these atmospheres, in each Heaven, are earths on which they dwell . . .

**Ath. 26.** An arcanum in Heaven and in the world; namely, that creation has taken place in order that all good which is conjoined with truth may clothe itself with forms, chiefly with the human form, since the Divine Good and the Divine Truth proceed from the Lord's Divine Human, and from every part of the Body. The putting on of the form which is everywhere in the atmospheres, is an arcanum which, as yet, no one knows, and is the Essential of the atmosphere, both spiritual and natural. Hence it is that insects are born, each according to its spiritual genius; and hence it is that affection everywhere clothes itself with a body . . .

191. The Divine, proceeding, is what is extended into the universe, and is the Divine Truth . . . It was afterwards formed successively into spheres, of which the ultimate is the atmosphere of the natural world.

**J. [Post.] 312.** There are three natural atmospheres originating from the sun of the world, and three spiritual atmospheres originating from the Sun of Heaven, which is the Lord. The three natural atmospheres originating from the sun of the world, are the purer ether, which is universal, and from which is all gravity; the middle ether, which makes a vortex about the planets, in which also is light, in which are the satellites, and from which comes magnetism; and the ultimate ether, which is the air. By means of these three atmospheres, all corporeal and material things of the Earth are held together, all of which are compounded in adaptation to these three degrees. The three spiritual atmospheres originating from the Sun of Heaven, are those in which are the Angels of the three Heavens; in the two higher ones are the Angels in the Lord's Celestial Kingdom; in the third, and in the first natural one, which is the pure ether, are the Angels in the Lord's Spiritual Kingdom; in the two following atmospheres, which are the middle ether and the ultimate ether, or air, are men while they are in the natural world.

313. But it is to be known, that the atmospheres originating from the Sun of Heaven, which is the Lord, properly speaking, are not three, but six; three above the sun of the world, and three below the sun of the world. The three below the sun of the world continually and immediately follow the three natural atmospheres, and cause man, in the natural world, to be able to think and feel. For the atmospheres originating from the sun of the world, have not life in themselves, because they originate from a sun which is pure fire; whereas the atmospheres originating from the Sun of Heaven, which is the Lord, have life in themselves, because they originate from a Sun which is pure Love and pure Wisdom. The atmospheres originating from the sun of the world, which is pure fire, cause those things which are in the Earth, and in the human body,

to remain in existence, and to be held together in connexion, and not to be changed, except according to the laws of natural order. Hence is the difference of things in the natural and Spiritual Worlds.

314. That in the Spiritual World which is above the natural world, there are also atmospheres, may be evident from the light and heat there, which, before the eyes and senses of the Angels appear similar to what light and heat do before the eyes and senses of men; and the Angels are spiritual, but men natural, and light and heat, with their differences, cannot exist without atmospheres. That there exist spiritual atmospheres, may also be evident from many appearances there, as from the appearance of colours there, of meteors, of clouds both thin and dense, of winds, also of weight, of pressure, and thence of permanent endurance . . . That there are spiritual atmospheres, may be especially evident from the breathing of Angels and Spirits, for Angels and Spirits breathe in the same way as do men in the world; but the latter from their own atmospheres, and the former from theirs; the Angels in the Celestial Kingdom, from their own atmosphere, which is purer; and the Angels in the Spiritual Kingdom from theirs, which is less pure. (Confirmed from experience. 315.)

**Coro. 17<sup>2</sup>.** Since everything that is perfect must be a trine, in order that it may be one, and be held together in coherence; each world, Spiritual and natural, consists and remains in existence from three atmospheres, or elements; of which the first proximately environs the sun, and is called the aura; the second is under this, and is called the ether; and the third is under the two former, and is called the air. These three atmospheres, in the natural world, are natural, and are, in themselves, passive, because they proceed from a sun which is pure fire; but the three which correspond to them in the Spiritual World are spiritual, and are, in themselves, active, because they proceed from a Sun which is pure Love. The Angels of the Heavens dwell in the regions of these three atmospheres; the Angels of the highest Heaven, in the celestial aura, which proximately environs the Sun where the Lord is; the Angels of the middle Heaven, in the spiritual ether beneath them; and the Angels of the lowest Heaven, in the spiritual natural air under both the others. Thus are firmly established all the Heavens, from the first, to this last, which is being built up by the Lord at this day.

### Atom. *Atomus.*

**A. 508<sup>4</sup>.** It is a fallacy of the merely natural sense that there are simple substances, which are monads and atoms; for whatever is within the external Sensual, the natural man believes to be of such a character, or else nothing.

**I. 17<sup>2</sup>.** They who do not know these things, and who do not thus distinguish the objects of reason, cannot but terminate the ideas of their thought in either the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, and so shut up their understanding as with a bolt . . .

### Atonement. See EXPIATE and RECONCILE.

**F. 44.** (The Old Church doctrine of the atonement stated in its nakedness.)

**Atrocious.** *Atrous.*

A. 1307°. They precipitate themselves into more **frightful** punishments.

1906°. The states of lusts, or of evil, without any tempering by means of states of the affection of good, would be more **atrocious** than those of any animal.

6484°. He would otherwise have precipitated himself into a more **frightful** Hell . . .

6489°. Man is bent from evil to good in so far as he suffers himself to be bent in freedom, and that constantly, from the most **frightful** Hell, into which he labours with all his might to precipitate himself, into a milder one, if he cannot be led to Heaven.

8882. Wherefore these are sent into a Hell the most **frightful** of all.

**Atrophy.** *Atrophia.*

T. 346°. A hypocritical or pharisaic faith, which is of the mouth, and not of the heart, may be compared with **atrophy** of the eye, and thence loss of sight.

**Attach.** *Addicere.*

See under **ADDICR**, at H. 379.

B. 15°. See **AUGSBURG** at this ref.

T. 441°. Priests who perform the duties of the ministry merely for the sake of the emoluments **attached** thereto.

447. Man, after death, . . . is immediately **attached** to a Society according to his life in the world . . .

490°. No one is predestinated to Hell, but man himself **dooms** himself to Hell . . .

**Attack.** *Adoriri.* T. 510.**Attack.** *Aggredi.*

A. 1683. Evil Spirits are they who **attack**. . . The Lord has never begun a fight with any Hell, but the Hells have **attacked** Him; as takes place also with every man who is in temptation, or in combat with evil Spirits; with him, the Angels never **attack**, but always and continually the evil or infernal Spirits . . . This follows from the nature of evil and the nature of good. It is the nature of evil to want to assail everybody; it is the nature of good to want to assail nobody. The evil are in their very own life when they are **attacking**, for they continually desire to destroy; the good are in their very own life when they are **attacking** nobody, and when they are able to perform a use for others by defending them from the evil.

1950°. No evil can **attack** good, it cannot even stay in a sphere where there is good . . .

4299°. Evil, false, and unmerciful things continually strive to do violence to these holy things, and in proportion as they **attack** them they are tortured; and when they **attack** and are thus tortured, they then suppose that it is the Divine which is torturing them. Sig.

4586. In temptations . . . the evils and falsities which break forth from what is hereditary, and which are present from what is actual, **attack**; that is, the Spirits and Genii who are in them . . .

5992. Infernal Spirits continually **attack**, and the Angels protect; such is the order.

6677. When Infernals are infesting, they are allowed to **attack** truths, but not goods . . . for these are protected by the Lord, and when the Infernals try to **attack** goods, they are cast down deep into Hell . . .

8562°. Temptation **attacks** that which the man loves and longs for.

8593°. They who are in this evil (and are here signified by 'the Amalekites'), do not **attack** the truths of faith, but the goods of faith . . .

— These infernal Genii never **attack** man openly, nor when he can make a vigorous resistance . . .

8594. ('Amalek' fought with Israel in Rephidim' = that they **attacked** while they were enduring severe temptation. . . 'To fight' = to **attack** by means of falsities from interior evil. . . They who are represented by 'Amalek,' in the other life, **attack** those who are in temptation, when they are on the point of yielding.

8625°. Genii . . . **attack** the ends themselves . . .

8722°. Evil Spirits cannot **attack** good, but flee away on the first perception of it; but truth they can **attack**.

9348°. The diabolical crew **attack** nothing with man but his loves (of self and of the world), which they delight by every method, until he is taken . . .

9937°. In temptations the Hells **attack** his love itself, against which they fight . . .

H. 595. The Hells are continually **attacking** Heaven . . . But on the other hand the Heavens never **attack** the Hells . . .

P. 252°. The Spirits of Hell **attack**, and the Angels of Heaven protect themselves.

T. 123°. See **ART** at this ref.

—<sup>6</sup>. From a like Divine power, the Lord, at this day, fights against Hell with every man who is being regenerated, for Hell **attacks** all these with diabolical fury . . .

596°. (In temptation) the Devil, or Hell, **attacks** man, and calls forth his evils, and the Lord protects him, and calls forth his goods.

**Attack.** *Impugnare.* *Impugnatio.*

A. 1950°. Rational good never fights, however it is **attacked** . . . Being Divine, it is safe of itself, for no evil can **attack-aggredi**-good . . .

2851°. The rational mind . . . in the Word, is compared to a city . . . and the evil Genii and Spirits besiege that city and **assault** it . . .

—<sup>14</sup>. Hence it may be evident what 'the gate of enemies' signifies; namely, Hell, or the Infernals, who continually **attack** goods and truths . . .

4274. Temptation itself is nothing but a 'wrestle,' or fight; for truth is **attacked** by evil Spirits, and defended by the Angels who are with the man.

6639. However truths may have been initiated and the Church instituted with a man, still scientific and false things continually rise up, and **attack** those things which are of the Church with him. Sig.

6663°. He who defends his own opinion against others who **attack** it, confirms himself more and more in it . . .

7120. 'Let the service be made heavier upon the men' = that **assault** is to be intensified.

[A.] 835<sup>2</sup>. When these things are attacked by the evils of the love of self and of the world . . .

9954<sup>17</sup>. **Assault** on Divine Truth by falsities and evils, treated of.

N. 196. It is called spiritual temptation, when the truths of faith, which he believes in his heart, and according to which he loves to live, are **attacked** inwardly in a man; and especially when the good of love, on which he sets his spiritual life, is **attacked**. These **assaults** are effected by various methods; by an influx of scandalous things against goods and truths into the thoughts and also into the will; also by the continual coming forth and recollection of the evils which the man has done, and of the false things which he has thought, thus by an inundation of such things; and at the same time, by the apparent closing up of the interiors of the mind, and thus of communication with Heaven, by means of which he is cut off from thinking from his faith, and willing from his love. These things are done by the evil Spirits who are with the man . . .

R. 98. 'Fear nothing which thou shalt suffer' = do not despair when ye are infested by evils, and **attacked** by falsities . . .

M. 358<sup>2</sup>. He who **attacks** the love, **attacks** the very life; and a state of wrath is then excited against the **attacking party**, like the state of any man whom another attacks—*aggredditur*—to kill.

359. The blazing up, or flame, of this love, which is zeal, is a spiritual blazing up, or flame, originating from the infestation and **assault** upon the love. Gen.art.

— The reason zeal originates from an **assault** upon the love, is that love is the heat of everyone's life; wherefore, when the life's love is **assaulted**, the heat of the life kindles itself, makes resistance, and breaks forth against the **assaulting party** . . .

360. How the love is kindled . . . into zeal from an **assault** upon it shall be told. . . Wherefore, when the love is **assaulted**, it exasperates itself in the understanding . . .

361. The reason a man is kindled by an **assault** upon his love shall be thoroughly opened. . . Since therefore the human form is composed of these things, it is evident, that if the love is **attacked**, that universal form, together with each and everything therein, is simultaneously **attacked** . . . Hence, when the love is **attacked**, it defends itself through its understanding, and the understanding, through the rational and imaginary things by which it represents the outcome to itself; especially by those things which act as one with the love which is **attacked**. Hence it is that the love, in order to resist **assaults**, hardens the substances of its form . . .

E. 650. 'The beast coming up from the bottomless pit shall make war with them' = an **assault** from infernal love.

—<sup>2</sup>. Something shall be said about **assaulting**. . . The Hells where self-love reigns are the more direful and malignant Hells, and are diametrically contrary to the Lord, and hence continually **assault** the goods of love and of faith, because these are from the Lord alone, and these *are* the Lord with a man and an Angel . . .

**Attack.** *Oppugnare. Oppugnatio.*

A. 2183<sup>3</sup>. If the Natural conquers, the Angels remove themselves further away, that is, more towards his interiors, but the evil Spirits approach nearer to the Rational, and continually **attack** it, filling its lower part with hatreds, etc.

2851<sup>11</sup>. In the prophecy of Deborah and Barak, 'the gates being **assaulted**' = that goods and truths were.

5798. Since 'anger' = turning away, it also = an **assault** upon good and truth on the part of those who have turned themselves away; but on the part of those who have not turned themselves away, it is not **assault**, but it is resistance because of aversion to what is evil and false. Ill.

—e. Hence it may be evident, that there is nothing but what is good from the Lord, and that everything evil is from those who turn themselves away, are in what is opposite, and **assault**.

6419. The Spiritual Church, which is represented by 'Joseph,' is continually being **attacked**, but the Lord continually protects it. Hence, in the Word, the things of this Church are compared to a city, with walls, outworks, gates, bars; and by the **attacks** made on that city are described the **attacks** made on truths by falsities.

6677. When the Infernals are infesting, they are allowed to attack—*aggreddi*—truths, but not goods; the reason is, that truths are what can be **attacked**, but not goods . . .

7118. 'They are negligent' = because they are not sufficiently **attacked**.

8096. 'Peradventure the people will repent when they see war' = that they will turn aside from the truth through **attacks**.

—<sup>2</sup>. As to **attacks** by those who are in the truth of faith which is not from good, who are signified by 'the Philistines,' it is to be known, that, in the other life, these infest the upright, and continually **attack** the good of faith, or charity . . . It has often been granted to me, both to hear the reasonings for faith alone, which are sharp, and the **attacks** made upon charity, which are stubborn.

10455. 'There is a voice of war in the camp' = an **attack** upon the truth and good which are of Heaven and the Church, by falsities and evils which are from Hell.

—<sup>2</sup>. The interiors of that nation were taken possession of by the loves of self and of the world, and where these reign, the truths and goods of the Church are continually being **attacked**, however much the externals may appear to be in holy worship.

E. 725<sup>8</sup>. 'When thou comest nigh to a city to **fight** against it' (Deut.xx.10).

**Attain.** Under TOUCH—*atingere*.

**Attain.** *Adipiscere.* A.1927. 1928.

**Attempt.** Under TEMPT.

**Attend.** *Attendere.*

**Attention.** *Attentio.*

A. 241. He who thinks more deeply, does not **attend**



even to the sense of the words, but to a more universal sense.

1086. 'They went backwards' = that they did not **attend** to errors and perversities . . . 1088, Ex.

1756. When one who hears another speaking **attends** to the words, he then does not so well apprehend the idea of him who is speaking, as if he did not **attend** at all to the words and the signification of them. The inward sense of the Word, in relation to the outward or literal sense, is like speech, of which the words are scarcely heard, still less **attended** to, when the mind is held only in the meaning of the things signified by the words of the speaker.

1763<sup>2</sup>. Others, who spoke as if by a belching of words from the stomach, are such as are unwilling to **attend** at all to the meaning of a thing, but are driven to speak by others. D.2667.

1783<sup>2</sup>. When the mere historical sense, or that of the letter, is **attended** to, the inward sense is obliterated . . .

1983<sup>o</sup>. This may also be known to themselves, if they **attend** to their own thoughts.

3796<sup>3</sup>. If anyone wants to know what his ends are, let him just **attend** to the delight which he perceives in himself from the praise and glory of self, and to the delight which he perceives from the use separate from self; if he perceives this latter delight, he is in genuine affection. He should also **attend** to the various states in which he is, for the very states themselves usually vary the perception . . .

3865. This may be plainly evident to anyone, if he **attends** to those who live evilly, and to those who live well . . .

3869<sup>2</sup>. Since this lies hidden in hearing, namely, obedience and faith in will; therefore these things are also signified by hearing, hearkening, and **attending**, in common discourse.

4493<sup>4</sup>. If a man of the Most Ancient Church had read the historical, or the prophetic Word . . . he would have been like one who hears another speaking, and who only drinks in the sense, but does not **attend** to the words of the speaker. Whereas if a man of the Ancient Church had read the Word . . . he would have been like one who hears another speaking, and, in thought, is fixed in the words, and meanwhile does not **attend** to the meaning, which is therefore lost upon him.

4793<sup>2</sup>. Interior obsessions are produced by such (Spirits); and the nature of them may be evident if the thoughts and affections are **attended** to, especially the interior intentions which they are afraid to show . . .

5165<sup>2</sup>. Without such an interior face, or such a plane, a man in the body cannot think at all of the things which are above sensual things; for he sees them there, as when a man sees affections and thoughts in another's face, not **attending** to the face itself; and as when he hears another speaking, not **attending** to the words, but to the meaning of the speech . . .

6469. Once, when I was thinking about the influx of life from the Lord, and was turning over some doubts in my mind, there flowed in from Heaven that no **attention**

should be **id** to a thousand objections and reasonings from fallacies.

7306. 'Morning,' here = elevation, because it is predicated of those who are in falsities, who cannot be enlightened, but whose **attention** may be elevated.

7342. 'Not to set the heart to anything' = not to **attend**; and since the want of **attention** to Divine things with the evil is caused by the resistance of the will, this also is signified by the same words.

7391. The reason why 'supplication' = humiliation, is that the Angels do not **attend** to the supplication, but to the humiliation in which the man is when he supplicates . . .

9058<sup>e</sup>. In the inward sense, no **attention** is paid to persons, but to the actual things. Refs.

9300<sup>8</sup>. They **pay** no **attention** whatever to the thousands of things which the Lord Himself has taught concerning the good of life . . .

9407<sup>2</sup>. On this account the man who is **attending** to the speech of another, does not **attend** to the expressions or words of the speech, but to the meaning in them which is from the thought of the speaker; and he who is wise, **attends** to the end for the sake of which he has so spoken from his thought.

H. 236<sup>2</sup>. He who **pays attention** may know that . . . W.96.

— From a single course of speech the wiser Angels know the quality of the dominant affection, for they **attend** chiefly to that.

496. Evil Spirits are known from good ones especially by this, that the evil ones **attend** with avidity to all that is said about outward things, and but little to what is said about inward ones, which are truths and goods of Heaven and the Church; these they do indeed hear, but not with **attention** and joy.

307<sup>2</sup>. The thoughts of the Angels make one with the thoughts of man, because they correspond; they make one almost as do the words of a speaker, and the understanding of them, with a hearer who does not **attend** to the words, but only to the understanding.

563. Some Spirits . . . who said that they had been in stations of great dignity in the world . . . but who had not had regard to uses, but to themselves . . . were eager to be set over others, and they were allowed to be among those who were deliberating about matters of great importance; but it was perceived that they could not **attend** at all to the business in hand . . .

B. 67. The non-**attention** of God to the acts of man, but to faith alone, is a new heresy . . .

T. 96<sup>e</sup>. Who does not know another from his works, if he **attends** to them, and to what end and purpose of the will, and what intention and cause they owe their existence? To these things do all the Angels **attend**, and also all wise men in our world.

628. From the setting up of God's arbitrary election, they have fallen into enormous and fanatical errors, and at last into . . . this abominable one, that God does not **attend** to the deeds of a man's life, but only to the faith which is inscribed on the interiors of his mind . . .

D. (Index). (At the word **attention**, E. S. refers to Reflection.)

1925. I wondered that when certain had no understanding, or no **attention**, I perceived that the Angels had fuller (**attention**). Hence it may also be evident that the Angels perceive a still fuller understanding from little children, who do not understand what things are prayed for. 2435.

1998. See ANGEL at this ref.

2247. Sometimes it was granted to me to give them reflection, or **attention**. See REFLECTION at this ref.

4248. 4249. It was occasionally observed that when angelic Spirits wanted to pray from me, and also to know what it was that I was reading, they would snatch thought away from me by various methods, and direct my **attention** to various objects that were about me, in order that my idea might be obscured. They were thus in light. So that they were in greater light of the understanding in proportion as I was in less, and was, as it were, in darkness. But it is otherwise with the angelic Spirits who love the neighbour more than themselves; for it is only self love, of the existence of which with themselves they are unaware, that is attended with such an effect.

E. 190. 'Remember therefore how thou hast received and heard, and take heed'=recollection of what the Lord teaches in the Word, and **attention**.

**Attendant.** *Comes.*

A. 10735. Attendant Spirits.

**Attenuate.** *Attenuare.*

A. 1044<sup>2</sup>. In the same proportion is the cloud **attenuated** . . .

**Attest.** *Contestari.*

**Attestation.** *Contestatio.*

A. 8836. 'Thou chargedst us' (Ex.xix.23)=set on their guard by the Divine.

R. 474. 'The Angel . . . lifted up his hand to heaven, and swore by Him Who liveth for ever and ever'=the **attestation** and testification of the Lord by Himself. E.607.

**Attract.** *Attrahere.*

**Attraction.** *Attractio.*

**Attractive.** *Attractionis.*

A. 179. As soon as the interior parts of the body grow cold, the vital substances are separated from the man . . . Such is the efficacy of the Lord's mercy, which was before perceived by me as a living and strong **attraction**, so that nothing vital could remain behind. D.1104, Ex. See also below, H.449.

1038. The Lord wills to save everyone, and to **draw** them with a strong force to Heaven, that is, to Himself. 1049<sup>o</sup>.

1763. These Spirits . . . induce a pain in the head, as of the **drawing** of a syringe.

5180. There are Genii and Spirits who induce a kind of suction or **drawing** in the head, of such a character that the place where such **drawing** or suction exists, is in pain . . . D.1129. 1130.

—<sup>2</sup>. (They assent with affection) thus **drawing** out even the secret thoughts.

5464<sup>2</sup>. The lust of gain, and of honour, and of reputation for their sake, takes hold of all the means of persuading, and of nothing more gladly than of such things as in themselves are true, for these have latent in them a force of **attracting** minds.

6476. Whenever I have read the Lord's Prayer, I have plainly perceived an elevation towards the Lord, which was a kind of **attraction** . . .

665<sup>o</sup>. If they do what is good, it is only in the outward form . . . for they know that what is good and true, just and fair, and honest, possesses a strong latent force of **attracting** minds, even those of the evil.

8604<sup>2</sup>. This Divine Truth, which is from the Lord, inflows into the good with man, and through it draws the man to Himself; for the life which is from the Lord is **attractive**, because it is from love; for all love possesses in itself a force of **attraction**, because it wills to be conjoined, even into one. When therefore a man is in good, and from good in truth, he is **attracted** by the Lord, and conjoined with Him. This is meant by looking upwards to the Lord. But when a man is not in good, thus not in truth from good, he is then also **attracted** by the Lord, but cannot be elevated, for evils and falsities turn themselves away. This is meant by looking downwards, or to self and the world. Sig.

8772<sup>2</sup>. In the interior man there is good which continually flows in from the Lord, and there conjoins itself with truths, and causes them to be faith, and afterwards to be charity. This good **draws** truths to itself . . .

9184<sup>2</sup>. The Lord then **attracts** to Himself all things which are of life with man, so that they may look upwards.

H. 449<sup>o</sup>. It was especially granted me to perceive, and also to feel, that there was an **attraction**, and as it were a pulling out of the interiors of my mind, thus of my spirit, from the body; and it was said that this was from the Lord; and that from this is resurrection. D.322. 328.

M.10<sup>3</sup>. See ATMOSPHERE at this ref.

T. 350. The multiplicability of Divine Truth to infinity is from this cause, that the Lord is Divine Truth itself, or Truth in its infinity, and **attracts** all to Himself, but Angels and men are not able to follow the vein of the **attraction**, because they are finite, except according to their own capacity, the force of **attraction** to infinity remaining constant . . .

652. (The Lord's **attraction** of all men to Heaven, Ex.)

D. 203. The reason Angels and Spirits then perceive is that they then **attract**, as it were, the man's perceptions . . .

962. Wherefore the succenturiate kidneys carry off the impurities of the spirits of the blood, as the kidneys do the impurities of the serum of the blood; they act as it were in a similar manner, by **attraction** . . . In like manner also the Spirits who are in that province . . . They associate themselves together, excite, **attract**, and thus deliver the better and purer things from impurities . . .

964. That there is such an attraction, is sufficiently evident from various attractions and multiplied experience that are known to me, as that they have attracted—*subtraxerint*—my skull in a manner distinctly felt by me, sometimes with pain . . . which was nothing but the effect of such Spirits keeping their minds intent upon things most external, in order that interior things might be opened to better Spirits, and so on.

E. 646<sup>3</sup>. While he lives in the world, man does not know, because he does not feel, that he is thus elevated above his proprium; but still there is elevation, or as it were attraction of the man's interior understanding and interior will to the Lord, and thence a turning to Him of the man's face as to his spirit. This, however, is manifested to a good man after death, for then the turning of his face to the Lord is perpetual, and there is as if it were an attraction to Him as to a common centre. . . But as it is according to Divine order, that where there is attraction there ought to be impulse, for there is no attraction without impulse, it is therefore according to Divine order that there also be impulse with man . . .

### Attribute. *Attribuere. Attributum.*

A. 2724<sup>3</sup>. It was customary for the Ancients to add something to the name of Jehovah, and thus to remember His benefits, or attributes. Ill.

3667. In ancient times they distinguished the Supreme God, or the Lord, by various names, and that according to attributes, and according to the goods which were from Him, and also according to the truths. Examp. 4162<sup>3</sup>, Examps.

4151<sup>6</sup>. Some (of the Spirits) said that if everything evil and false flows in, nothing evil and false can be attributed to them, and therefore they are not in fault, because it all comes from elsewhere. But they received for answer, that . . .

4658<sup>4</sup>. (Aristotle) said, that he had believed in only one God, whose attributes and qualities they had distinguished by as many names as there were gods which they had worshipped. S. 117. T. 9<sup>o</sup>. 275.

5135. 'Theft' = the claiming of other things, when it attributes to self and makes its own goods and truths . . .

6003. In the Original Language, 'God' is here first mentioned in the singular, and then in the plural; namely, first 'El,' and then 'Elohim.' The reason is, that by 'God' as first mentioned, is signified that God is one and only; and by 'God,' as mentioned the second time, is signified that He has many attributes. Hence 'Elohim,' or 'God,' in the Word, is almost everywhere in the plural. As there are many attributes, and the Ancient Church bestowed a name on each of them, their descendants, with whom the knowledge of such matters was lost, believed that there were a number of gods . . .

L. 18. Vindictive justice is not a Divine attribute. Divine attributes are, Justice, Love, Mercy, and Good . . .

34<sup>3</sup>. Redemption and Salvation are the attribute proper to His Human which is called Merit and Justice . . .

S. 67<sup>2</sup>. By 'stealing,' a Celestial Angel understands attributing to self those things which are the Lord's, and claiming for self His Justice and Merit.

W. 289. Hence may be seen the inanity of the ideas

of those who think of God otherwise than as a Man, and of the Divine attributes otherwise than that they are in God as a Man . . .

P. 187<sup>2</sup>. They attribute (the Divine Providence) either to man, or to nature.

231<sup>5</sup>. The fifth kind of profanation is committed by those who attribute Divine things to themselves. Sig.

R. 611<sup>7</sup>. There are many attributes of the Divine Essence; as Omnipotence, Omniscience, Omnipresence, Mercy, Grace, Eternity, and others; and there are attributes proceeding from the Divine Essence, which are Creation and Preservation, Salvation and Redemption, Enlightenment and Instruction; everyone who thinks of God from Person only, makes three gods . . . T. 623<sup>4</sup>.

961<sup>6</sup>. (The Angels then) saw that by three Persons I understand three proceeding Divine attributes, which are, Creation, Salvation, and Reformation, and that these are the attributes of the one God. B. 119. T. 26.

M. 154a. The New-comers replied that they had confirmed themselves in this truth, that in proportion as they attribute all the good of charity and truth of faith to the Lord, and not to self, they are men, and become Angels of Heaven.

T. 36. Infinity is what is annexed to the Essentials and attributes of God, which are all said to be infinite, as the Divine Love, the Divine Wisdom, and the Divine Power . . .

797<sup>2</sup>. (Melancthon) replied that there is nothing of the Church in charity, for if that were to be received as any essential attribute of the Church, man would also ascribe to himself the merit of justification . . .

### Attribute. *Perhibere.*

T. 16<sup>2</sup>. By those things which are attributed to the Holy Spirit, are meant the operations of the Divine Omnipresence.

### Attribute. *Tribuere.*

A. 878. 'To put forth the hand, take the dove, and bring it in to himself' = to apply and to attribute to himself the truth signified by 'the dove.'

1936<sup>6</sup>. It is a Divine Truth that the wiser anyone is, the more he believes that there is no wisdom from himself; and the more insane he is, the more he believes that it is from himself, thus the more he attributes prudence to his own self.

2380<sup>4</sup>. The reason some suppose themselves not to be in good when they are, is that while they are reflecting on the good that is with them, the Angels in whose society they are, at once insinuate that they are not in good, lest they should attribute good to themselves . . .

2447<sup>5</sup>. That in the Word there are attributed to Jehovah, or the Lord, evil, punishment, etc., Ill. 2826<sup>6</sup>, Ex. 8284.

2609<sup>6</sup>. By 'not stealing,' the Angels . . . perceive that they are to take nothing from the Lord, nor attribute anything of righteousness and merit to themselves.

2686<sup>3</sup>. Since (weapons) have such a signification, they are attributed to Jehovah . . .

[A.] 2694<sup>3</sup>. They who **attribute** all things to their own prudence, and little or nothing to the Divine Providence, if convinced by a thousand reasons that . . .

2720<sup>4</sup>. 'On account of the well of water which the servants of Abimelech had snatched' = the doctrine of faith, that they wanted to **attribute** scientific things to themselves.

3108. They who are not in good, and thus not in faith . . . do not know what the Spiritual is, nor even what the Rational is in the genuine sense, but only what the Natural is, to which they **attribute** all things . . .

4007<sup>4</sup>. The truth of faith . . . is with those who believe from the Lord, for to them are given faith and wisdom; for these **attribute** no truth and good to themselves . . .

4096<sup>6</sup>. See ANGEL at this ref. 4295<sup>2</sup>.

4174<sup>2</sup>. When the Lord flows in through the inward man with the light of intelligence, and thus enlightens the outward man, he then begins to believe otherwise, and does not **attribute** what is good to himself, but to the Lord.

4214<sup>4</sup>. They who **attribute** all things to nature . . . also belong to the same category.

4380<sup>e</sup>. In Heaven they thus speak and think by abstract things, because they do not **attribute** what is good and true to themselves, but to the Lord . . .

4911. See AVARICE at this ref.

4932. They who correspond to the hands and arms, and also to the shoulders, in the Grand Man, are they who are in power through the truth of faith from good; for they who are in the truth of faith from good are in the Lord's power, for they **attribute** all power to Him, and none to themselves, and the more they **attribute** none to themselves, not with the mouth, but with the heart, the more they are in power.

4950. Under the left foot, a little towards the left, are such as have **attributed** all things to nature, but still have professed that there is a Being of the universe from which are all things of nature . . .

5069. They who believe themselves to be righteous of themselves . . . are not among the just, but among the unjust, for they **attribute** what is good to themselves . . .

5116<sup>2</sup>. The reason such things come into existence in the vegetable kingdom, is from the influx of the Spiritual World; but those cannot at all believe this who **attribute** all things to nature, and nothing to the Divine. But they who **attribute** all things to the Divine, and nothing to nature, can see that every single thing is from that source . . .

—<sup>3</sup>. They who **attribute** all things to nature, say that such things have been implanted in fruits and seeds in their first creation . . .

—<sup>4</sup>. If they who **attribute** all things to nature, and to the Divine so little as hardly to amount to anything, would consider these things . . .

5759. When judgment is given from good at the same time, they who do what is true and good, and from

ignorance, or simplicity, **attribute** it to themselves, are not condemned, but are delivered in the other life by a method of vastation . . .

5798. See ANGER at this ref., and also other quotations in that article.

5990. (Adulterers and those who are cruel) are corporeal and sensual above others, and have cast off from themselves all thought about Heaven; **attributing** all things to nature and nothing to the Divine . . .

6316. The learned . . . are to a great extent sensual . . . When they are promoted to honours, they live more sensually than the simple, and then they believe it to be a sign of simplicity to **attribute** anything to the Divine, and not to prudence and nature, and the rest to chance.

6991. See APPEARANCE at this ref., and also that article generally.

7290<sup>4</sup>. (Miracles) would have still less effect at the present day, when it is not acknowledged that anything is from the Spiritual World; and when everything of the kind which takes place, and which is not **attributed** to nature, is denied.

7296<sup>2</sup>. They who, in the bodily life, have made use of cunning, and have devised many arts of defrauding others, and at last, from their success, have **attributed** all things to their Own prudence, in the other life are addicted to magic . . .

7352. From mere falsities does he reason who **attributes** all things to nature, and scarcely anything to the Divine.

7632. In ancient times everything evil was **attributed** to Jehovah for the sake of the simple . . .

7643. Its being **attributed** to Jehovah, that is, the Lord, that He hardened Pharaoh's heart, Ex.

7877<sup>3</sup>. The evil which is permitted appears to be from him who permits it, since he could take it away. So here, the firstborn of Egypt being given to death is **attributed** to Jehovah . . .

8478<sup>4</sup>. They are in the stream of Providence who trust in the Divine, and **attribute** all things to Him; and they are not in the stream of Providence who trust in themselves alone, and **attribute** all things to themselves . . .

8717<sup>3</sup>. They who trust in their Own prudence **attribute** to themselves all things which happen prosperously for them, and the rest they ascribe to either fortune or chance, and few (ascribe them) to the Divine Providence; thus they **attribute** contingent matters to dead causes, and not to living causes . . .

8869. To have this or that 'for a god' is to love all that which proceeds from self above everything. They who do this do not in the least believe that anything of intelligence and wisdom flows in from the Divine, for they **attribute** all things to themselves, and the rest of what happens to them they refer to either fortune or chance . . .

8875<sup>2</sup>. That evils, punishments, and vastations are in like manner **attributed** to the Lord, when yet, with the Lord, there is nothing but love and mercy, Refs.

8906. 'Thou shalt not steal' = that no one's spiritual goods are to be taken away from him, and that what is of the Lord is not to be **attributed** to self.

9010. Wherefore the simple, who are not able to distinguish between those things which take place of permission, and those which are of good pleasure, **attribute** to the Lord both good and evil; good, because they know that everything good is from Him; evil, on account of the appearance . . .

—c. That evil is **attributed** to the Lord, when yet it is from man, Refs.

9039<sup>3</sup>. They who, in Heaven, are in intelligence and wisdom above others, from the truths of faith, are in such humiliation that they **attribute** everything of Power to the Lord, and none to themselves; wherefore they do not make any of their glory and joy consist in having dominion, but in being of service . . .

9211. When a man believes (that the Lord alone has deserved merit), he sets no merit or reward in what is done by himself, but **attributes** all good things to the Lord; and since the Lord does it from Divine mercy, the man **attributes** all things to mere mercy.

10219<sup>4</sup>. There are three plagues which follow those who **attribute** to themselves the truths and goods of faith and of love. Enum.

10229<sup>3</sup>. The more they **attribute** all things to themselves, thus the more they love what they think from themselves, the more insane they are . . .

H. 278. They who are in a state of innocence **attribute** nothing of what is good to themselves . . .

P. 217<sup>3</sup>. He who **attributes** the honour of a thing to himself, or to his own person, in the Spiritual World, when that is represented, appears like a man with his body turned upside down.

T. 105<sup>2</sup>. After this state, there comes another, which is a state of conjunction with God; in this a man acts in a similar manner, but now from God, nor has he any need now, as before, to **attribute** to God everything good which he wills and does, and everything true which he thinks and speaks, because this is inscribed on his heart . . .

610<sup>6</sup>. In proportion as a man is being regenerated, or in proportion as regeneration with him is being perfected, he does not **attribute** to himself anything of good and truth, that is, of charity and faith, but to the Lord . . .

E. 413<sup>3</sup>. From this appearance it is, and also from the fact that they are punished when they do evil things, that, in the Word, there are so frequently **attributed** to Jehovah, that is, the Lord, indignation, anger, etc. Ill.

### Audacity. *Audacia.*

A. 1397. A certain Spirit, from **audacity** and self-confidence, obtruded himself into a Society that was in the first boundary of Heaven, but . . . could hardly breathe . . .

8295. When the bridle is slackened, the evil are in such a state of **audacity** and impudence, that they suppose themselves able to destroy Heaven itself.

T. 112<sup>2</sup>. One of them said, in a tone of authority,

How come you to have the **audacity** to upset the worship which has been established in the Christian World for so many ages? —

D. 4418. See AUGUSTUS at this ref.

### Auditorium. *Auditorium.*

M. 207. They were not introduced into the Palladium, but into a great **auditorium** there. T.694.

### Augment. *Augere.*

A. 868<sup>6</sup>. All states of good and truth . . . with their delights and happiness immensely **augmented** and multiplied, are recalled in the other life.

6478. When an Angel . . . is communicating his own good to another . . . good flows in . . . to him much more than he gives, and this continually with **augmentations**.

6664. '(The more they afflicted him, the more he multiplied) and **grew**' = that truths were fortified. . . For no other truths then remain but those which are fortified, wherefore whatever truths are fortified **grow**.

T. 361. In proportion as this spirituality is **increased**, this delight becomes blessedness.

### Augsburg. *Augsburgensis. Augustana.*

R. Preface 11a<sup>2</sup>. The **Augsburg** Confession quoted, or referred to. 294<sup>10</sup>. T.111<sup>10</sup>. 137<sup>7</sup>.

B.15<sup>6</sup>. The Formula Concordiæ, which was written by men attached to the **Augsburg** Confession.

T. 640<sup>2</sup>. The **Augustan** and **Augsburg** Confessions referred to.

### Augur. *Augurare. Augurator.*

### Augury. *Augurium.*

A. 3698<sup>6</sup>. They who were called diviners, **augurs**, wizards, pythons . . . were of those who studied natural magic, by means of which nothing Divine could be foretold, but only what was against the Divine, that is, against the Lord, and against the good of love and the truth of faith in Him.

9188<sup>6</sup>. By 'diviners,' 'soothsayers,' 'wizards,' and the rest here mentioned (Deut.xviii.10,11), in the inward sense, are meant those who destroy the truths and goods of the Church by scientific things applied in a wrong way, thus from their Own intelligence; and who learn and teach by means of falsities from the evils of the loves of self and of the world, thus from the lust of gain and honours, and not from the affection of the truth of faith and of the good of life.

M. 3<sup>2</sup>. The second Company from the north brought forth from their wisdom this **prognostication** . . .

T. 127. Like a man in a dream, who sees unreal things and **forms surmises** from them . . .

335. From having seen these things I **surmised** that . . .

631<sup>6</sup>. All these signs or evidences of this faith in a man are ridiculous, and are just like the **auguries** of the ancients from the flight of birds.

754<sup>2</sup>. That similar loves would have burst forth from many leading men of the Church outside of Babylonia, if their Power had not been limited and thus bridled,

may be concluded from **tokens** and appearances by no means groundless.

**D. 4849.** The ancient **auguries** and auspices were also from the same source.

### Augustine. *Augustinus.*

**T. 840.** I have sometimes spoken with **Augustine**, who was Bishop of Hippo in Africa in the third century. He said that he is there now, and inspires the worship of the Lord into them, and that there is hope of the propagation of this new gospel into the circumjacent regions there.

### Augustus. *Augustus.*

**T. 73.** They said . . . If the Divine omnipotence is bound by laws . . . is not the Power of God less than that of a worldly King . . . who can act absolutely, like Octavius **Augustus**, or Nero?

**D. 4418.** On **Augustus**. I have spoken with **Augustus**. He was an upright man, but had a peculiar sphere of authority, which made him unwilling that anyone should speak to him. He put me under such restraint by this sphere of authority that I did not venture to do so, perhaps because he supposed that this would savour of undue boldness towards him. He showed me a round or oval window which he had in his palace, saying, that he had looked through it at those who were outside, and had examined their character without their being aware of it, and when he had found such a one as was pleasing to him, he had given him office and honours, the man himself knowing nothing about it. He was with me for some hours.

**Aulaevill. *Aulaevil.*** D.5600. 5948<sup>3</sup>.

### Aunt. *Amita.*

**A. 7230<sup>3</sup>.** 'Anram took Jochebed, his paternal aunt for a woman'=the conjunction of derived good with related truth.

### Aura. *Aura.*

See under **ATMOSPHERE**.

**A. 218.** By 'the **aura**,' or 'breath of the day' (Gen.iii. 8) is signified the time when the Church had something of perception left. 220. 221.

545<sup>e</sup>. Like a . . . pure and very gentle **aura**. H.413<sup>2</sup>.

1116. The second and third posterities of the Most Ancient Church . . . live in an **aura** of light, so to speak, of resplendent pearl, and sometimes in a diamond one; for in the other life there are wonderful **auras**, of innumerable variety. D.4081.

**H. 382<sup>e</sup>.** Affections and thoughts (from marriage love) are represented by diamond **auras** sparkling as with carbuncles and rubies, and this with deliciousnesses which affect the interiors of the mind.

**M. 7<sup>2</sup>.** This mist was an **aura** of phantasy with which they were inspired.

—<sup>e</sup>. A bright cloud veiled them over, in which there was an **aura** of wisdom, by means of which their sanity came back.

**T. 6<sup>3</sup>.** The Angels cannot open their mouths to utter

the word gods, for the heavenly **aura** in which they live is antagonistic to it.

32<sup>8</sup>. (The highest atmosphere, called the **aura**.) See also other refs. under **ATMOSPHERE**.

173<sup>3</sup>. In Heaven no one can utter [the phrase], a Trinity of Persons, each of whom is by himself God, for the very heavenly **aura** itself, in which their thoughts fly and undulate, as sound does in our air, is antagonistic to it.

**D. 4234.** When I was departing, they represented to me an **aura** composed of chariots and horses, as they appeared, small and very numerous, just as if there were actually such an **aura** of beautiful horses and chariots; together with a tinge of sky-blue; saying, that they so treat their guests when they are going away.

**Aurelia. *Aurelia.*** W.354.

**Auricle. *Auricula.*** See under **EAR**.

**Aurora.** (The goddess.) See **DAWN**, at T.112.

### Auspices. *Auspices. Auspicium.*

**A. 2292.** Little children (there) are impelled to receive truths of good and goods of truth, and this continually, under the **auspices** of the Lord.

3191. 'And they went after the man'=from the **auspices** of Divine truth natural. . . 'To go after,' or follow, in the inward sense, here,=from the guidance, or **auspices**.

6142. 'Joseph bought all the ground of Egypt for Pharaoh'=that he appropriated to himself the whole natural mind, where scientific things are, and set it under the general **auspices** (in the Natural). —<sup>e</sup>.

6145. 'And the land was for Pharaoh'=that all things were subjected to the Natural, which was under the **auspices** of the Internal.

6083. 'The land of Egypt, it is before thee'=that the scientific things of the natural mind are under the **auspices** of the Celestial Internal.

8098. 'God led them'=Providence, or, what is the same, the Divine **auspices**.

8107. 'To lead them in the way'=the Divine **auspices**. 'To lead in the way,' when said of Jehovah,=Providence, and the Divine **auspices**.

8560. The Divine Providence differs from all other guidance and **auspices** in this . . .

9824<sup>4</sup>. When the Lord is in the (ultimate), interior things are held together in their order, connexion, and form, and in His **auspices** and guidance at His own good pleasure.

10561. 'Thou hast not made known to me whom Thou wilt send with me'=that it cannot be done without the Divine **auspices**.

10769<sup>e</sup>. The little children . . . are with other little children under the view and oversight of the parents.

**H. 50.** (The Angels who dwell alone, house by house) are more closely under the Divine **auspices** of the Lord . . .

63. Such also is Heaven, under the **auspices** and guidance of the Lord.

124. Therefore all things which are below . . . are in His presence, and under His **auspices**.

332. The Heaven (where little children are) appears in front, opposite the forehead, directly in the line in which the Angels look at the Lord. The position of that Heaven there is determined by the fact that all little children are under the immediate **auspices** of the Lord.

333. From the fact that little children are in the province of the eyes in the Grand Man, or Heaven, it is evident that little children are under the immediate sight and **auspices** of the Lord.

W. 103<sup>2</sup>. If the Lord were in Heaven among the Angels, He could not have the universe under His view, and under His **auspices** and government.

106. If the Sun of the Spiritual World did not appear distant from the Angels . . . the angelic Heaven, etc. would not be under the view, **auspices**, omnipresence . . . and Providence of the Lord . . .

252. A natural man is a full man, when the spiritual degree in him is opened; for he is then consociated with Angels in Heaven, and at the same time with men in the world, and lives as to both under the **auspices** of the Lord.

R. 484<sup>e</sup>. (That these things took place as here described) was from the Divine **auspices** of the Lord.

T. 20. In proportion as a man lives under the Divine **auspices**, that is, suffers himself to be led by the Lord he becomes the image of Him more and more inwardly.

165<sup>2</sup>. The reason such a paralytic progeny was born, was that they did not read the Word under the **auspices** of the Lord; and everyone who does not read the Word under His **auspices**, reads it under the **auspices** of his Own intelligence . . . To read the Word under the **auspices** of our Own intelligence, as all do who do not acknowledge the Lord as the God of Heaven and earth . . . may be likened to (the game of trying to walk in a straight line when blindfolded.)

176. What is a body like, which has got three heads, under the **auspices** of which they . . .

521<sup>2</sup>. Little children who die . . . are educated under the Lord's **auspices**, and are saved.

813. As to Germany . . . there is a supreme power there, under the universal **oversight** of which are all; but still the Prince of each domain exercises despotic power in particular . . . With such a diversity of **directorships**, and of religions (it is not so easy to describe the Germans as other nations).

D. 4849. See **ATGER** at this ref.

**Author.** *Autor. Auctor.*

C. J. 46. A certain English **author**.

R. 566<sup>7</sup>. One who, in the world, had been a leading **author** of the doctrine of faith alone . . .

**Authoress.** *Camoena.*

M. 175<sup>3</sup>. (Character of the writings of learned **authoresses**.)

**Authority.** *Auctoritas.*

A. 1507. A certain person, in the life of the body,

had seemed to himself greater and wiser than others, but was otherwise upright . . . but who, because he had been born in dignity, had contracted a sphere of pre-eminence and **authority**; such a one came to me, and for a long time said nothing, but I noticed that he was enveloped as it were with a mist, which, going forth from him, began to enwrap Spirits, and make them feel distressed; wherefore they said to me, that they could by no means stay there, for they were deprived of all freedom, so that they did not dare to speak. He also began to speak to them, calling them his sons, and sometimes giving them instruction, but with the **authority** which he had contracted. From this it may be evident what is the character of a sphere of **authority** in the other life. (This was Solomon. See D.2699. 2700.)

1508. Many times has it been granted me to observe that those who in the world have been invested with the highest dignity, could not help contracting from it a sphere of **authority**, and therefore, in the other life, they could neither conceal it, nor cast it away. With such of them as have been endowed with faith and charity, that sphere of **authority** is wonderfully conjoined with a sphere of goodness, so as not to be troublesome to anyone; nay, a kind of corresponding subordination is also yielded them by well-behaved Spirits. Such, however, have not a sphere of command, but only a natural sphere in consequence of their high birth, which, in process of time, they put off, because they are good, and take pains to put it off.

5721. The most contemptuous of all, are they who, in their life in the world, had appeared more righteous than others, and were, at the same time, invested with dignity; from both sources they had **authority** and weight, and yet had believed nothing . . .

—<sup>2</sup>. In the other life, such persons speak as they had done in the world, that is, with **authority** and weight, and as if from what is just . . . but they are most malicious. When they are applied to a man, they induce . . . such weakness of mind, and thence of body, that the man can scarcely get up from his bed . . . D.4579. 4589.

8078<sup>2</sup>. Faith merely natural is faith which is insinuated through an external way, and not through an internal one . . . as the faith of **authority**, which exists when it is believed that the case is so, because another has said so, in whom faith is placed.

10124<sup>3</sup>. To reason about truths, as to whether the case is so, is not from what is good; for then truth is not perceived, but is only believed from **authority**, and confirmation by one's self thence derived. That which is believed on **authority** is of others in ourselves, and is not our own . . .

P. 1684. By (interior enlightenment from man) a man sees a thing on one side, and not on the other, and, when he has confirmed it, he sees it in a light which is apparently like the light spoken of above, but it is a wintry light . . . With such persons, it is the same with everything they drink in from the mouth of a man of **authority** . . . Such persons see no truth from the light of truth, nor any righteousness from the love of righteousness, but only from the light of confirmation,

which is a delusive light. In the Spiritual World, they appear like faces with no head, or as faces resembling human faces, with wooden heads behind them; and they are called rational cattle-*pecudes*, because they have rationality potentially.

[P.] 742°. The interpretation of the Word is not left to (the Pope's) determination alone, as has come to pass, for thus the Divine **authority** of the Word is perverted, and perishes.

M. 295. Those things of which the spirit is convinced, are allotted a place above those which, without consulting reason, enter on **authority** and on the faith thereof; for the latter enter the head no further than the memory, and there commingle themselves with fallacies and falsities; thus they are below the rational things of the understanding. From these things any man may speak as it were rationally, but absurdly, for he then thinks as a crab walks, the sight following the tail.

T. 42°. There are some who believe a thing to be true because it has been said by a man of **authority**; these are represented by magpies.

112°. See AUDACITY at this ref.

359. 'Without Me ye can do nothing.' This is to be understood thus; that from himself man cannot procure for himself any faith but natural faith, which is a persuasion that it is so because a man of **authority** has said so; nor any charity but natural . . .

D. 4418. See AUGUSTUS at this ref.

4445. Those ideas remain with a man, and persuade him, which are from himself; not so much those which are from others, although there is an **authority** which impresses them; nevertheless, before he has of himself formed ideas for himself, they do not so well inhere, nor persuade.

5577. See ENGLAND at this ref. J.(Post.)3.

### Automaton. *Automaton.*

Life 96. The man who fights against evils, cannot but fight as of himself, for he who does not do so as of himself, does not fight, but stands like an **automaton**, seeing nothing and doing nothing, and is continually thinking from evil for evil, and not against it.

F. 19°. Faith without charity is like the breathing of the lungs without a heart, which cannot exist in any living thing, but only in an **automaton**.

### Autumn. *Autumnus.*

A. 1837. The Lord's Church is compared to . . . the seasons; its first age, to the Spring, when all things blossom; and the one preceding its last, to the **Autumn**, when they begin to grow inert.

5725. When a man who had lived in good is let back into his proprium . . . there then appears as it were an inundation . . . this state is the evening, or **autumn**, of Spirits.

H. 166. (The ideas of **autumn** and evening are, with the Angels, turned into the idea of love and wisdom as they are in their third state with them.)

E. 376<sup>14</sup>. The good which has been taken away, on account of which there is lamentation, is meant by 'the fruits of **autumn**' (Jer. xlviii. 32).

919<sup>4</sup>. By 'the fruits of **autumn**' are signified the goods of the Church . . .

### Avarice. *Avaritia.*

#### Avaricious. *Avarus.*

A. 303°. The Jews are still kept in such vastation by lusts, especially by **avarice** . . .

548°. The **avaricious** are least of all (able to apprehend these statements about love). H. 406°.

938. On the Hells of the **avaricious** . . . Gen.art.

— The **avaricious** are the vilest of all, and think, least of all men, about the life after death, about the soul, and about the inward man. They do not even know what Heaven is, because they elevate their thoughts the least of all men, and infuse and immerse them entirely in bodily and earthly things; wherefore, when they come into the other life, for a long time they do not know that they are Spirits, but suppose themselves to be still in the body. The ideas of their thought, which have been made by **avarice** as it were bodily and earthly, are turned into direful phantasies . . . In the other life the sordidly **avaricious** seem to themselves to dwell in vaults, where is their money, and to be infested by mice there; but however much they are infested, they do not depart thence, until they are tired out. So, at last, they roll out of those graves. 1200°. See below, D. 384.

939. Into what vile phantasies the ideas of thought of those who have been sordidly **avaricious** are turned, is evident from their Hell, which is deep down under foot. A steam exhales therefrom like the steam from hogs being scraped in a trough. There are the homes of the **avaricious**. They who come thither, at first appear black, and then seem to themselves to become white by the scraping off of their hair, as hogs do. . . A certain black Spirit . . . was sent thither, who was not so **avaricious** . . . and on his arrival the **avaricious** there fled away, saying that he was a robber, because he was black, and would murder them; for the **avaricious** flee from such, because they are dreadfully afraid of losing their lives. D. 1292-1295.

940. A large proportion of the inhabitants of this Hell consists of Jews, who have been sordidly **avaricious**. (See JEW.)

954. See MOUSE at this ref.

1040°. He who is **avaricious**, is **avaricious** (in every single effort of will, and in every single idea of thought).

1327<sup>4</sup>. The Jews, at the present day, are permitted to immerse themselves in **avarice**, in order that so they may be the further removed from the acknowledgment of inward things . . . Nothing more effectually removes men from inward things than **avarice**, because it is the lowest earthly lust.

1514°. A stink of mice is diffused around by those who have been sordidly **avaricious**.

1742°. The demons who, for fear of losing their lives, were sent into the swine, were those who, in the bodily



life, had been given up to filthy **avarice**; as may be evident from the fact, that, in the other life, such seem to themselves to pass their time among swine, from the fact that a life of **avarice** corresponds to the life of swine, and therefore it is delightful to them.

4067<sup>2</sup>. A man takes to himself Societies . . . for like is associated with like; as for example, he who is **avaricious** takes to himself Societies of like Spirits, who are in that kind of Inst.

4459<sup>7</sup>. The Jewish and Israelitish nation . . . are more in externals than all others, for they are in **avarice**. They who love gain and money-making, not for the sake of any use, but only for the sake of the gold and silver, and who make all the delight of life to consist in possessing them, are in the outermost, or lowest things, for the things which they love are entirely earthly. 4865<sup>8</sup>.

4644<sup>2</sup>. See SPHERE at this ref.

4751. 'What gain is it that we kill our brother, and cover up his blood?' . . . This was said from lust and **avarice**; for the lust of money-making has in it, not only that it wants to possess the universal world, but also, for the sake of gain, to plunder everyone, nay, to kill them; and it also would kill them for a trifle, if the laws did not stand in the way. Moreover, in the gold and silver which such a man possesses, he regards himself as the greatest in power, however different he may appear in outward form. Hence it is evident, that in **avarice** there is not only the love of the world, but also the love of self, and, in fact, the most filthy love of self; for, with the sordidly **avaricious**, haughtiness of disposition, or pride, is outwardly not so conspicuous; for in some cases this pride does not care for wealth for the sake of display; neither is it that kind of self-love which is wont to be conjoined with pleasure; for they care little for the body, and its food and dress; but it is a love entirely earthly, having nothing for its end but money, wherein it believes itself to be above all others, not in act, but in power. Hence it may be evident, that in **avarice** there is self-love the lowest and basest of all; wherefore, in the other life, they appear to themselves to be among swine; and they are, above all others, against what is good of every kind. Hence they are in such thick darkness, that they cannot in any possible way see what is good and true. That there is anything inward in man, which lives after death, they do not apprehend at all, and in their hearts they jeer at those who say there is.

4911. They who are in the dirt of loves, that is, in **avarice**, as that nation is, cannot elevate the view of the mind and see truth in any other way than from self; wherefore when it is ascribed to them, they then affirm it. Examps.

5177. They who have been much troubled about future things, and still more, they who, on that account, have become niggardly and **avaricious**, appear in the region where is the stomach. The sphere of their life may be compared to the sickening stench which breaks up from the stomach, and also to the heaviness which is caused by indigestion. They who have been of this character stay a long time in this region . . . 6202.

6310<sup>6</sup>. In this (gross, sensual) lumen are especially **misers**, adulterers, and they who have lived in mere pleasures, and in shameful idleness. Hence they have filthy thoughts, and, frequently, scandalous ones about the holy things of the Church.

8301<sup>6</sup>. (The Jews) are, of all nations, the most **avaricious**; and **avarice** such as theirs, which loves gold and silver for the sake of gold and silver, and not for the sake of any use, is an affection in the highest degree earthly, and drags down the mind completely into the body, and immerses it in it, and closes up the interiors to such a degree, that nothing whatever of faith and love can enter from Heaven. 10407<sup>4</sup>.

8318<sup>2</sup>. They who are in evil from the love of the world . . . desire to possess all things which belong to the neighbour . . . for to deprive the neighbour of his goods is the delight of their life, especially of those who are sordidly **avaricious**, those, to wit, who love gold and silver for the sake of gold and silver, but not for the sake of any use from them . . .

10407<sup>4</sup>. The love of self does not stand forth with (the Jews), so as to appear, but lies hidden within their hearts, as it is wont to do with all who are sordidly **avaricious**.

N. 77. See LOVE OF THE WORLD at this ref.

H. 363<sup>2</sup>. The reason they are then delighted with dirt, is that filthy pleasures and crimes . . . and also **avarice**, which is the love of riches without use, correspond to dirt. Spiritual dirt is nothing else.

488<sup>4</sup>. They who have been sordidly **avaricious** dwell in vaults, and love the dirt of swine, and also the stench which break up from undigested matters in the stomach.

P. 220<sup>2</sup>. It is otherwise when money is the final love, and trade the instrumental love; for this is **avarice**, which is the root of evils, and concerning which, see Luke xii. 15, and the parable about them, verses 16 to 21.

I. 18<sup>2</sup>. What good is it to know, unless that which one knows another knows too . . . Spiritual **avarice** is nothing else.

T. 404<sup>2</sup>. (The love of the world) is very various; it is worse in the degree in which it verges towards **avarice**; in this the love of Heaven is turned black.

D. 377. That various phantasies follow Souls from their bodily life. . . From **avarice** there break forth phantasies of horrid and filthy little animals, as of dormice, mice, and innumerable others which have never been seen on earth; also of filthy lice; for they are formed according to the quality of the **avarice**, and according to the purpose on account of which they are **avaricious**.

384. That after death, the **avaricious** seem to themselves to be shut up in subterranean vaults, where there are mice.

— There are degrees of **avarice**, as well as of ends of **avarice**. They who [have it] for the mere sake of money, which they bury in vaults, seem to themselves to abide in the vaults where their wealth is, and there, in fact, to be infested by mice as it were mountainous and huge, in order that they may depart

thence; but still they do not depart until they are tired out. So, at last, they roll out from their graves.

[D.] 469. On the Jews who were called together by Jacob, and on the **avaricious** in general. 474.

908. On the **avaricious**, and their life after death.

— There are many genera and many species of **avarice**. They who are niggardly, and so, by saving, heap and pile up money and wealth, after the bodily life are punished in a different manner from those who indulge their **avarice** by despoiling others . . . Here [I shall treat] of that kind of **avarice** only which heaps up wealth, and [induces them] to heap up wealth, and to have the mind intent upon it, making the happiness of life to consist therein, but not making use of unlawful means. (Then, in no. 910, follows an account of a host of Spirits who cried out, I am of no account, I am of no account, in order to prevent other Spirits from despoiling them; and in no. 911, the reformation of these miserable Spirits is explained.)

2450. On **avarice**. . . Certain Spirits are of such a character, from the bodily life, that they want money for the sake of money, and for no other use than to be delighted by the money . . . Such a lust is called **avarice**, and is most filthy . . .

4385. Conversation with the Jews about **avarice**.

4428. See **PLUTO** at this ref.

**D. Wis. vi**<sup>2</sup>. Those traders are in the man-devil, who love wealth, and trading for the mere sake of wealth; with these there is **avarice**, which is the root of all evils . . . for to love wealth alone, and not any use derived from wealth, or to regard wealth in the first place, and trading in the second, is **avaricious** . . .

## Aven. *Aven.*

A. 273. 'The high places of **Aven**' (Hos. x. 8) = self-love.

E. 391<sup>28</sup>. 'The high places of **Aven** shall be destroyed' = that the principles of falsity, and the reasonings thence derived, which are in those who are in that worship, which regarded in itself, is interior idolatry, shall be destroyed; for they who are in evil of life and in falsities of doctrine, worship themselves and the world.

**Avenge.** See **REVENGE**, and **VENGEANCE**.

**Avenue.** See **ARCADE**, and **APPROACH-ADITUS**.

## Aversion. *Aversatio.*

### Aversion, To feel. *Aversari.*

A. 276. 'To eat bread in the sweat of the countenance' = to feel **aversion** for what is celestial.

—<sup>2</sup>. The last posterity of the Most Ancient Church, which immediately preceded the Flood, and which is here treated of, was so utterly lost and immersed in sensual and bodily things, that they were unwilling to hear what the truth of faith was, and what the Lord was, who would come and save them; and when they were mentioned, they felt **aversion**. This **aversion** is described by 'eating bread in the sweat of the countenance.' So the Jews, who, being of such a character, that they did not acknowledge heavenly things, nor

wanted any Messiah but a worldly one, could not do otherwise than feel **aversion** for the manna . . .

1740<sup>3</sup>. The more horror there is for evils and falsities, the less dare evil Spirits approach, because they cannot endure **aversion** and horror for the evils and falsities in which their life consists . . .

2543. 'The men were sore afraid' = even to their feeling **aversion**. . . Fear, like every affection, involves in it many things . . . and therefore it involves **aversion** for those things which endeavour to destroy them . . . The **aversion** is opposite to the affection itself; wherefore, by 'fearing' is here signified **aversion**. How great the Lord's **aversion** was, is evident . . .

2732<sup>o</sup>. They who have lived in marriage . . . who have felt **aversion** for each other, are still more separated; and still more, they who have hated each other.

3489. That the Church is of such a character, does not appear to those who are in the Church; namely, that they despise and feel **aversion** for all things which belong to what is good and true . . . Hence it is that, before the eyes of men, there is no contempt, still less **aversion** . . .

3605. 'Esau hated Jacob on account of the blessing' = that natural good felt **aversion** for the inverted conjunction of truth. . . 'To hate,' here, = to feel **aversion**.

—<sup>2</sup>. The reason 'to hate' = to feel **aversion**, is that it is predicated of the good which is represented by 'Esau,' and good does not even know what hatred is . . . But good, or they who are in good, instead of hatred, have a kind of **aversion**. Hence it is, that 'hatred,' here, in the inward sense, is to feel **aversion**; for the inward sense is chiefly for those who are in Heaven; wherefore, when that sense descends thence, and is turned into the literal sense; then, when the historicals are of such a character as this, the affection of **aversion** falls into the expression 'hatred.'

3938<sup>4</sup>. The more advancement there is made in the delights of the affections of truth and of good, the more does the man begin to hold in slight esteem these delights of evil and falsity, and, at last, to feel **aversion** for them.

3994. See **ANNIHILATION** at this ref.

4031<sup>3</sup>. See **AFFECTION** at this ref.

4096<sup>6</sup>. He who, from affection, studies the abstract matters of the sciences, loves to look into, and does look into, more intricate things than these; but when we treat of spiritual good and truth, he feels weariness and also **aversion**. This is said to show the character of the men of the Church at the present day.

4459<sup>4</sup>. When they reflect upon these things from the bodily and worldly things in which they are, they feel **aversion** for them.

4727. Which of them believes the Human of the Lord to be Divine? Do they not feel **aversion** at the very mention of it?

4755<sup>5</sup>. The exteriors of (self-love) are contempt for others, and **aversion** for those who are in spiritual good . . .

4956. What is opposed to the neighbour is evil and false, for this, he who has charity feels **aversion**. He,

therefore, who has charity towards the neighbour, is affected by good and truth, because these are from the Lord; and **feels aversion** for evil and falsity, because these are from himself. . .

4990. '(Joseph) refused' = **aversion**. 'To refuse' = to **feel aversion**; namely, for this conjunction; for he who refuses to the extent of fleeing out of doors, **feels aversion**.

5006<sup>2</sup>. There were present Spirits from the Christian World . . . and they were then let into the state in which they had been in the world; and at the mere thought of spiritual good and truth, they were not only affected with sadness, but also, from **aversion**, were seized with such loathing, that they said they felt in themselves like what, in the world, excites vomiting. . .

5016. 'I cried with a great voice' = that it felt **aversion**.

5018. 'I lifted up my voice and cried' = great **aversion**.

5168<sup>3</sup>. At the present day, within the Church, charity is no longer of any account . . . thus there is no affection for knowing such things as these; wherefore somewhat of **aversion** is instantly excited, when anything is said which is within, or above, sensual things. . .

5464<sup>o</sup>. When a man has gone off into what is wrong, and has entirely rejected the things . . . of the Church, he is indeed then in a like capability of understanding truths, but no longer wills to understand them, and **feels aversion** for them on the first hearing.

5648<sup>o</sup>. See ANGEL at this ref. H.230.

5702. 'An abomination to the Egyptians' = what is in the opposite. . . For 'the Egyptians' = those who are in inverted order; and 'the Hebrews' . . . those who are in genuine order; thus they are in what is opposite to each other; hence comes **aversion**, and, at last, abomination. As to this 'abomination,' it is to be known, that those who are in inverted order, that is, in evil and in falsity thence derived, at last **feel** such an **aversion** for the good and truth of the Church, that when they hear of them, and still more when they hear about the interior things of them, they abominate them to such a degree, that they feel as it were sickness and vomiting in themselves.

5786<sup>2</sup>. The Internal then having no sovereignty, merely serves the External to enable it to think and reason against what is good and true. . . Hence it is that such persons utterly despise, nay, **feel aversion** for those things which are of Heaven.

6201. When a man is in what is sensual. . . he thinks about nothing but what is of the body and the world, and he then does not want to know anything about the things of eternal life; nay, he **feels aversion** to hear about them.

6315. When a man is immersed in worldly cares, etc., he is in sensual life: in this state he shuns and **feels aversion** for speaking about God, and those things which belong to faith. . .

6558. 'To hate' = to **feel aversion**, and to reject.

6665. 'They were affected with loathing on account of the Sons of Israel' = greater **aversion**. 'To be affected

with loathing' = **aversion**, here, greater **aversion**, because they were multiplied and increased through their afflictions.

7161. 'Thou hast made our odour to stink in the eyes of Pharaoh, and in the eyes of his servants' = that on account of these things, all those who are in falsities **feel** so great an **aversion** to our compliance. 'To make to stink' = **aversion**.

—<sup>2</sup>. Since 'odour' = all that which is pleasing to the Lord, so 'stink' = that which is displeasing; thus 'stink' = **aversion**, and also abomination. 'Stink' also actually corresponds to **aversion** and abomination which belong to what is false and evil. Since 'stink' = that which is [an object] of **aversion**, it is said in the Word instead of **aversion**. Ill.

—<sup>3</sup>. The reason it is said that 'their odour stank in their eyes' is that all who are in falsities and evils **feel aversion** for goods, and truths stink to them.

—<sup>e</sup>. From this it may be evident, how it is to be understood, that those who are in falsities **feel** such an **aversion** for those things which are of the Divine Law, and for doctrine thence derived.

7319. 'The river stank' = **aversion** for (truth falsified). 'To stink' = **aversion**.

7320. 'The Egyptians laboured to drink the waters of the river' = that those who are in falsities from fallacies want to know hardly anything about truths, thus that they **feel aversion** for them. The cause of the **aversion** is that the truths which they have perverted by means of falsities, still fight secretly and silently, and labour to dispel the falsities from themselves, and so sting them.

7327. There is total falsification when what is false begins to reign; for the man then lives according to his inborn and acquired evil, and feels delight in it; and since the truths of faith forbid such things, he then **feels aversion** for them, and when he **feels aversion**, he rejects those truths, and if he cannot reject them, he falsifies them.

7363. (The inhabitants of Mars **feel** no **aversion** for those who are not congenial to them) for there is no **aversion**, still less hatred [there].

7492. With those in whom (good and truth) are rejected, the good which is of love, and the truth which is of faith, are held in contempt and **aversion**.

7738. The more the Infernals are in falsities from evil, the more they **feel aversion** for truth, and at last to such a degree, that they are unwilling to hear anything of truth. Sig.

7768. 'Driving (Pharaoh) will drive you out from hence' = that . . . they will **feel aversion** to and will shun their presence. . . For he who **feels aversion** to the presence of anyone, also shuns him, and drives him away. The reason that now they **feel aversion** for and shun those who are of the Spiritual Church, is that now the good and truth which flow in, torment them. . . Thus it is with those who infest; their natural mind is now just such a wound; for after they have been devastated. . . they are in pain at the least breath of good and truth. Hence comes **aversion**.

7950. He therefore who is in evil as to life, is in the falsity of his own evil, and does not believe truth, how-

ever well he knows it . . . In the other life . . . he will disown, **feel aversion** for, and spew out the truth . . .

[A.] 7964. 'Egypt was strong upon the people in hastening to send them out of the land' = that from **aversion** and fear they pressed them to depart. . . The reason it was from **aversion** and fear is evident; for they who are in mere falsity from evil **feel** such an **aversion** for those who are in truth from good, that they are not even able to endure their presence. Hence it is, that they who are in evil cast themselves deep down into Hell according to the quality and quantity of the evil, in order that they may be far away from what is good; and this not only from **aversion**, but also from fear; for in the presence of good they are tormented.

8711. 'Hating gain' = **aversion** to persuasions from what is false and evil; for by 'hating' is signified **aversion**.

9014<sup>3</sup>. When, from this (new) life, he looks at the evils of his former life, and **feels aversion** and horror for them, then first are the evils forgiven; for then the man is kept in goods and truths by the Lord . . .

9096<sup>e</sup>. The Lord instils affections for what is good, and **aversion** for what is evil . . .

9261. 'From the word of a lie keep thyself aloof' = **aversion** to falsity from evil. . . 'To keep aloof from' = to **feel aversion**. The reason 'keeping aloof' = **aversion**, is derived from the keepings aloof which appear in the Spiritual World, which are according to dissimilitudes, contrarieties, and **aversions** as to those things which are of spiritual life . . .

9262. 'And the innocent and just thou shalt not kill' = **aversion** to destroying interior and exterior good.

9265. 'A gift thou shalt not receive' = **aversion** to gain of any kind. . . 'Not to receive' = to **feel aversion**; for unless they are held in **aversion**, they are still looked for and taken. They are held in **aversion** when what is heavenly and Divine is loved more than what is worldly and earthly, for in proportion as the one is loved the other is hated, according to the Lord's words . . . 'No one can serve two lords, for he will either hate the one and love the other . . . ' 'To hate' = to **feel aversion**, for **aversion** is hatred.

9399<sup>e</sup>. Wherefore, when they are left to themselves, they fall back even into the falsities of their own evils, and **feel aversion** for the truth and good which they had understood.

9448. To shun what is evil and false, and to **feel aversion** for them, is repentance, but these things have no existence, except with those who, through regeneration, have received a new life from the Lord; for these things are of the new life.

9449. The signs that sins are forgiven are . . . that they shun and **feel aversion** for evils.

10237<sup>2</sup>. They who are being purified, ought not only to know what evil and falsity are, but also to **acknowledge** them [to be such], and afterwards to **feel aversion** for and shun them; when this takes place, then first is the man purified from them.

10492<sup>2</sup>. When evils and falsities enter into the thought and into the will, it is perceived that there is then

**aversion**, and from it contraction . . . This is the general cause of the closing of the Internal . . .

10676. 'There shall not anyone covet thy land' = **aversion** for such things as are of the Church with those who are in evils and falsities of evil . . . 'Not to covet,' when said of those who are in evils and falsities of evil, when they see and perceive goods and truths of good, = to **feel aversion**; for between evils and goods there is perpetual enmity; evils **feel aversion** for goods, and hate them; and goods **feel aversion** for evils, and either put them to flight, or flee from them.

H. 194. In the Spiritual World . . . one person is removed from another in proportion as he **feels aversion** for him; and since all **aversion** is from contrariety of the affections, and from disagreement of the thoughts, it comes to pass, that many who are in one place there, so long as they agree together, appear; but as soon as they disagree, disappear.

245. Evil affections, and filthy ideas thence derived, to which the Angels **feel** utter **aversion** . . .

344<sup>2</sup>. The good Spirits and Angels, who saw this through my eyes, **felt** such an **aversion**, that I perceived their horror.

533. When he has been initiated, the Lord operates all good things with him, and causes him not only to see evils, but also not to will them, and finally, to **feel aversion** for them. This is meant by the Lord's words, 'My yoke is easy, and My burden light.'

598. Evils . . . cannot be removed, unless the man sees them in himself, and acknowledges them, and afterwards does not will them, and at last **feels aversion** for them; then first are they removed.

Life 92. No one can shun evils as sins, so as to **feel** an inward **aversion** to them, except through combats against them. Gen.art.

W. 427<sup>3</sup>. These are they who are in the Third Heaven . . . Such have they become who in the world have applied to life the Divine things which they have heard, **feeling aversion** for evils as infernal, and adoring the Lord alone.

P. 35<sup>e</sup>. A man has the love of wisdom in proportion as he **feels aversion** for the diabolical crew, which are the concupiscences of evil and falsity.

79<sup>2</sup>. These goods then constitute the centre, and remove evils towards the circumference, further and further according to the turning away from and **aversion** for them.

278. When a man sees this, and knows what sin is, he can, if he implores the Lord's aid, not will it, shun it, and afterwards act contrary to it, if not freely, still he can compel himself to do so by a combat, and at last **feel aversion** to it, and abominate it; and he then first perceives and also feels, that evil is evil, and that good is good.

283<sup>e</sup>. Although good be in the midst, still the man is not in good, unless the evils which are at the sides turn downwards or outwards. If they look upwards, or inwards, they are not removed . . . They turn and look downwards and outwards, when the man shuns evils as sins, and still more when he **feels aversion** for them, for he then condemns and consigns them to Hell, and makes them look thither.

321<sup>r</sup>. They . . . reflect upon the evils with themselves, and reject them to Hell, whence they come, in proportion as they shun and feel **aversion** for them as sins. . . Who does not know . . . that in proportion as a man shuns and feels **aversion** for what is evil, he shuns and feels **aversion** for Hell; and who does not know from this, that in proportion as anyone shuns and feels **aversion** for what is evil, he wills and loves what is good . . .

R. 949<sup>d</sup>. The Lord is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception is according to . . . charity and faith, and charity and faith are according to life, and life is according to **aversion** for what is evil and false, and **aversion** for what is evil and false is according to the knowledge of what evil and falsity are, and then according to repentance and at the same time looking to the Lord.

T. 42<sup>e</sup>. They who have confirmed their own falsities, cannot endure to hear truths, and as soon as any truth knocks at the door of their ears, from **aversion**, they reel it . . .

183. All who dwell outside of the Christian Church . . . feel **aversion** for Christianity solely on account of the belief in three gods therein.

310. In the spiritual sense, by 'murders' are meant all kinds of killing and destroying the souls of men . . . persuading them of such things as cause a turning away, and also **aversion**.

365<sup>d</sup>. Sympathies and antipathies are nothing but exhalations of affections from minds, which affect another according to likenesses, and with **aversion** according to unlikenesses.

442<sup>d</sup>. See MERIT at this ref.

478<sup>e</sup>. He who drinks in the spiritual things of the Church, and controls his free-will by means of them, is withdrawn by the Lord from concupiscences and evil pleasures . . . and feels **aversion** for what is evil.

495. Infernal freedom is slavery; wherefore the Angels feel **aversion** for it as for a cadaverous stench.

589. The reason why none in Hell are in intelligence, but all are in insanity in spiritual things, is that they do not will what is good, but what is evil, and hence feel **aversion** for knowing and understanding truths . . .

**Avert.** See TURN AWAY.

**Avidity.** *Aviditas.*

A. 6441. 'A wolf' = the **avidity** of taking away and delivering the good. . . 'A wolf' = the **avidity** of seizing.

T. 478<sup>e</sup>. He is withdrawn by the Lord from concupiscences and evil pleasures, and their connate **avidities**.

498<sup>d</sup>. The infernal lust and **avidity** of plundering and robbing . . .

**Avoid.** *Evitare.*

A. 9246. The falsities of doctrine and the evils of life which are to be **avoided**, treated of in this chapter.

**Awake.** *Expergisci.*

A. 147<sup>e</sup>. When he begins to know that it is false that

he lives from himself . . . he **awakes** as from sleep, and becomes awake-*vigil*.

959. I **awoke** from sleep in the night . . .

1089. 'Noah **awoke** from his wine' = when he was better instructed. 1090.

1108. Some Spirits are kept in a middle state between wakefulness-*vigilia*-and sleep, and think very little; they only as it were **awake** by turns and remember what they had done in the bodily life . . .

3715. 'Jacob **awoke** from his sleep' = enlightenment . . . 'To **awake** from sleep' = to be enlightened.

4283<sup>e</sup>. His Intellectual is illuminated, and his case is like that of a person **awaking** from sleep in the early morning . . .

5208. 'Pharaoh **awoke**' = a state of enlightenment in the Natural . . . 'To **awake**' = to be enlightened. 5218.

H. 506. All who in the world have lived in good . . . appear to themselves, when let into the state of their interiors, like those who having been **awaked** from sleep come into wakefulness . . .

S. 17<sup>d</sup>. 'To sleep and to **awake**' = the life of man in the world which is natural, and his life after death which is spiritual. T. 199<sup>d</sup>.

R. 158. He is like one who **rouses** from sleep . . . (See AWAKE-*vigilare*-at this ref.)

875. On **awaking** from sleep one morning I saw two Angels descending from Heaven . . . T. 386.

M. 155a. One morning very sweet singing . . . **roused** me . . .

**Awake.** *Vigilare. Evigilare. Vigil.*  
**Wakefulness. Watch. Vigilia.**

A. 147. See AWAKE-*expergisci*-at this ref. 1108.

1885. These are not visions, but things seen in the most complete **wakefulness** of my body. C.J. 35.

1977. I was let into a state [in which I was] as it were in sleep and **wakefulness** at the same time . . .

—<sup>e</sup>. The cerebellum is **awake** during the time of sleep, and while the cerebrum is asleep.

4638<sup>10</sup>. '**Watch** therefore . . .' = the devoting of the life according to the precepts of faith, which is 'to **watch**.'

5210. 'To sleep' = an obscure state, for sleep, in the spiritual sense, is nothing else; as **wakefulness** is nothing but a clear state; for there is spiritual sleep when truths are in obscurity, and spiritual **wakefulness** when truths are in clearness; in the same proportion also have Spirits **wakefulness**, or on the other hand, sleep.

9582. In a state of **wakefulness** I was led as to the spirit . . . to a certain Earth in the universe . . . 9967<sup>e</sup>.

H. 74. See ANGEL at this ref.

184<sup>e</sup>. This took place in full **wakefulness**, when the interior sight was open to me.

440. As to being withdrawn from the body, the case is this. The man is brought into a certain state, which is mid-way between sleep and **wakefulness**. When he is in this state, he can know no otherwise than that he is quite **awake**; all the senses are as fully **awake** as they are during the most complete **wakefulness** of the body

... and, what is wonderful, the touch, which is then more exquisite than can ever be possible during the **wakefulness** of the body . . . This state is that of which it is said, that they were withdrawn from the body, and did not know whether they were in the body or out of the body.

R. 158. 'Be **watchful**' (Rev.iii.2)=that they should be in truths, and in a life according to them . . . For he who learns and lives according to truths, is like one who rouses from sleep, and is **awake** . . . Natural life in which there is spiritual life is **wakefulness**; and this can only come from truths . . . Ill. 163.

484°. These things which I have heard and seen, I have heard and seen during the **wakefulness** of my body and spirit at the same time . . .

705. 'Blessed is he who **watcheth** and keepeth his garments'=Heaven for those who look to the Lord. . . 'To **watch**'=to live spiritually; that is, to live in truths and in a life according to them, and to look to the Lord.

M. 1. The following things . . . were not seen in any dozing state of the mind, but in a state of full **wakefulness** . . . 73°. T.851.

155a. One morning very sweet singing, which was heard at some height above me, roused me, and in consequence, during the first **wakefulness**, which is more inward, peaceful, and sweet than the rest of the day, I could be kept for some time in the spirit, as it were out of the body . . .

T. 606. An unregenerate man is like one who dreams, and a regenerate man is like one who is **awake**; in the Word also natural life is likened to sleep, and spiritual life, to **wakefulness**.

D. 164. 165 (Index). Three states of Spirits have been observed, in general; namely, such as are those of man in **wakefulness**, in dreams, and in sleep.

319. Souls . . . have states and very many changes of them merely between their deepest sleep and their most complete **wakefulness**; they confess . . . that they have a state of **wakefulness** like that they had in the bodily life, and indeed much more perfect . . . From this their highest state of **wakefulness**, they are also borne into a state of sleep, as with man when, from **wakefulness**, he gradually falls into a state of sleep . . . There is also a state of sleep which is as it were **awake**, in which I also have been; and thus have learned these and the former things through experience. In this state, they do not seem to themselves to be asleep, but to be **awake** . . . This can be perceived by the man to whom it is given to come from **wakefulness** into many states of the softest sleep, and afterwards of dozing . . .

320. See SLEEP at this ref.

465. In the first **wakefulness** I again perceived, as often before, a state of tranquillity, from peace, namely, a delicious delight . . .

2312. In order that I might be in fine perception, this took place immediately after I **awoke** from sleep, at which time there was a fine perception of those things which were in the World of Spirits; it is otherwise when I have been long **awake**. For, when first awake, the

character of each and all things is perceived in a state of repose, but by no means so when there is turmoil. The thoughts of Spirits are excited and disturbed by the turmoil of **wakefulness**, wherefore there is then not such fine perception as at the first **wakefulness**.

2930. These stationary Spirits kept me **awake** the whole night . . . They kept me in a middle state, nearer **wakefulness** than sleep; thus harassing me for many hours of the night . . .

4132. He who sees all things from what is eternal, and the consequences of all things in their order and connexion, is in a state of **wakefulness**; thus the Lord alone [is so].

4250. On interior **wakefulness**.

— In sleep, during the night, when there was nothing at all to be seen, I was brought into a state of interior **wakefulness**, of such a nature, that I had not the slightest idea but that I was **awake**. I thought as if **awake**, I saw, I was persuaded as if **awake** that I was **awake**, so that I believed myself to be wide **awake**; but there was an interior **wakefulness** in me, or one of the spirit, not of the body . . .

—<sup>2</sup>. At last I came out of this **wakefulness** of the spirit into **wakefulness** of the body . . . and I spoke to those with whom I had been in that interior **wakefulness**, and heard them. They said that man can be easily reduced to such a state, but that at the present day it is not permitted; and that Abraham was reduced into such a state when he saw the Angels, and also Lot and Gideon, when they saw Angels. They also said that Spirits live in such **wakefulness**, and do not know but that they are the men; and that they are so, not only during sleep with man, but also in half **wakefulness**, while he is walking, as has happened to me two or three times. . . When I have been **awakened** in a different way from the usual one, I have also seen Spirits, which has very often taken place.

4251. When, on being **awakened**, I thought about that kind of **wakefulness**, I wanted to get into the state of that **wakefulness**; for it is thus that the interior man is ruled by the Lord.

4544. On the **wakefulness** of the good, and the dreaming of the evil.

— The evil . . . are in such sleep because their interiors cannot be any further **awakened**. When the externals are taken away, their internals have no more light, thus no more **wakefulness** [than that]. It is otherwise with those who have had conscience . . . When the externals are taken away from them, they are **awakened** into **wakefulness**.

4575. When I was in bed and asleep, I was let, by the Lord, into a state of vision, in which I had not been before; I was in a **waking** vision. Des.

E. 187. 'Be **watchful**' (Rev.iii.2)=that they should procure for themselves life. 'To be **watchful**'=to be in spiritual life, but here, because those are treated of who are in moral life and not yet in spiritual life, 'be **watchful**'=that they should procure for themselves spiritual life. The reason '**awake**' and '**wakefulness**' signify this life, is that spiritual life is to moral life without spiritual, as **wakefulness** is to sleep. Ex.

—<sup>1</sup>. Intelligence and wisdom constitute **wakefulness**.  
 —<sup>2</sup>. 'Watch therefore, for ye know not at what hour your Lord doth come' (Matt. xxiv. 42) . . . By these words is meant man's state as to love and faith when he dies, for then is his judgment also . . . By 'watching' is meant receiving life from the Lord, which life is spiritual life, and by 'sleeping' is meant carrying on natural life devoid of spiritual.

—<sup>3</sup>. 'Blessed are the servants, whom the Lord, when He cometh, shall find **watching** . . .' (Luke xii. 37). Here also by 'watching' are meant those who are spiritually **awake**, who are they who receive spiritual life from the Lord, for these come into the light of intelligence and wisdom concerning Divine Truths . . .

—<sup>4</sup>. 'Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh' (Matt. xxv. 13) = that they should receive the spiritual life which those possess who are in love and thence in faith.

—<sup>5</sup>. 'Watch ye therefore, praying all the time . . .' (Luke xxi. 36). 'To watch,' here also = to receive spiritual life; 'to pray all the time' = to prepare themselves. 325<sup>7</sup>.

—<sup>6</sup>. 'Behold I come as a thief, blessed is he who **watcheth** and keepeth his garments . . .' (Rev. xvi. 15). That 'to **watch**,' here, = to receive spiritual life from the Lord is evident from . . .

—<sup>7</sup>. 'Arise, cry out in the night, at the beginning of the **watches** . . .' (Lam. ii. 19); 'night,' here = a state of no faith; 'the beginning of the **watches**' = the state when faith is commencing, thus a state of enlightenment, which exists when the man becomes spiritual.

—<sup>8</sup>. Since 'to **watch**' = to receive spiritual life, 'to sleep' = natural life devoid of spiritual, for the latter life to the former is as sleep to **wakefulness**. III. 355<sup>11</sup>.

192. 'If therefore thou dost not **watch**' (Rev. iii. 3) = if thou dost not procure spiritual life.

514<sup>21</sup>. That this took place 'in the fourth **watch**' (Matt. xiv. 25), signified the first state of the Church, when daybreak appears and the morning is at hand; for then good begins to act through truth, and then takes place the Advent of the Lord.

650<sup>31</sup>. 'A **Watcher** and a Holy One came down from heaven . . .' (Dan. iv. 13).

750<sup>10</sup>. 'As when a hungry man dreameth, he as it were eateth, but when he **awaketh**, his soul hath fasted . . .' (Is. xxix. 8) . . . 'When he **awaketh**' = when the nature of what is good is disclosed.

1006. 'Blessed is he who **watcheth**' (Rev. xvi) = the happy state of those who look to the Lord . . . 'To **watch**' = to procure for themselves spiritual life, and this is procured by the man's looking to the Lord, because the Lord is life itself . . . When a man is in life from the Lord, he is in **wakefulness**; but when he is in life from himself, he is in sleep; or, what is the same thing, when a man is in spiritual life, he is in **wakefulness**; but when in natural life separate from spiritual, in sleep.

**Aware.** *Rescire.* A. 1080<sup>8e</sup>.

**Awl.** *Subula.*

A. 3869<sup>11</sup>. 'To bore the ear with an **awl** to the post' = to serve or obey perpetually; in the spiritual sense =

not to will to understand what is true, but to will what is true from obedience, which, relatively, is not free.

8989<sup>2</sup>. 'The ear' = obedience; and 'to bore it with an **awl**' is a representative of the state in which he was to remain.

8990. 'To bore with an **awl**,' that is, to the door, or post = to affix, here, as obedience is treated of, it is to attach.

—<sup>5</sup>. The reason the perforation of the ear was done with an **awl**, was that 'an **awl**' has a similar signification to a peg or nail, namely, fastening, or joining to; and in the spiritual sense, attaching to anything; moreover, an **awl** was a tool for labour, therefore served to represent attachment to perpetual obedience on the part of a servant.

T. 110. Every word that is contrary to (the Angels' belief in the personal unity of the Father and the Son) is like . . . an **awl** boring their ears.

**Axe.** *Securis.*

A. 821<sup>2</sup>. Such (Spirits) . . . have an **axe** by them, and a hammer in their hands, and seem to have another Spirit with them, whom they smite as he stoops, but not to the shedding of blood, because they are afraid of death; nor can they throw down these tools, as with all their might they endeavour to do, to prevent their character from being seen . . .

8942. 'A chisel' = truth fashioned by art, thus from proprium . . . Instead of 'a chisel,' in other places, there are mentioned 'an iron,' and 'an **axe**,' (III.) and by these tools are signified such things as are of man's Own intelligence, and which fashion things by art.

9011<sup>2</sup>. 'When he cometh with his companion into a forest to cut wood, and his hand fetcheth a stroke with the **axe**, to cut the wood, and the iron is knocked off the wood, and findeth his companion that he die' (Deut. xix. 5) . . . A tool = what is scientific; 'a stone,' the truth of faith, and in the opposite sense, falsity; in like manner the iron of an **axe**.

R. 846. By 'the souls smitten by the **axe** for the testimony of Jesus and for the Word of God' (Rev. xx. 4) are meant men after death . . . who have been concealed by the Lord in the Lower Earth . . . They are called 'smitten by the **axe**,' because they have been rejected by those who are in falsities from their Own intelligence, who are all who are in evils and thence in falsities, or in falsities and through them in evils, and yet are in Divine worship in externals. That this falsity is signified by 'an **axe**,' will be seen in the following article.

847. That by 'an **axe**' is signified falsity from man's Own intelligence, is evident from these passages; 'The statutes of the nations are vanity, if indeed he cutteth wood from the forest, the work of the hands of the workman, with an **axe**' (Jer. x. 3). 'The voice of Egypt shall go like a serpent, they have come with **axes**, as hewers of wood' (Jer. xlvi. 22). 'He is known as he who lifteth **axes** upward in the thicket of the wood, and at this very time they break to pieces its carved work with **axes** and hammers; they have profaned the habitation of Thy name in the land' (Ps. lxxiv. 5-7). 'When thou besiegest a city, thou shalt not destroy its tree by driving

an **axe** into it' (Deut.xx.19). By 'an **axe**,' in these places, is signified falsity from man's Own intelligence. The reason is, that by iron is signified truth in ultimates, which is called sensual truth, and which, when separated from rational and spiritual truth, is turned into falsity. The reason it = falsity from man's Own intelligence, is that what is sensual is in the proprium. Further Ex. E.458<sup>s</sup>.

D.262. It was as if some one wanted to shatter the wall with an **axe** . . .

1883. (One who tried to get Power through fear) was represented by an **axe** with which he struck a beam, but the intention was to strike men . . .

2639. By 'the **axes** of iron' (2 Sam.xii.31) are meant the instruments which the like Infernals make use of through phantasy; the **axes** are broad ones, like those of executioners, and they do not chop off anything from a man, or kill him, but open his belly, and drag out his intestines, and take them out with the broad **axe** of iron, and roll them round it, and so drag them out . . .

4648. There was a certain person who in the world had taken delight in provoking others . . . he appeared also with an **axe** which was not then seen . . . They who appear with an **axe** have the **axe** tied to the left arm . . .

1145<sup>b</sup>. 'An **axe**' (Jer.x)=falsity which destroys good and confirms evil.

—7. 'An **axe**' (Deut.xix)=falsity; . . . wherefore by this command is signified, if anyone be in natural good, and by falsity, which he does not know to be falsity, destroys anyone as to his soul, it shall be accounted as done by error . . .

### **Axis.** *Axis.*

A. 829. They are then rolled round and round . . . like an **axle** . . .

10190. Thus the sphere of Divine Good in the midst is like an **axis** . . .

W. 101. The Earth . . . revolves daily round its **axis** . . .

D. 4071. The Ancient Church preserved its **axis**, which was Noah . . .

4074. By Noah is signified the Church which lasted on from the Most Ancient to posterity, as a nucleus, or **axis**.

5569<sup>b</sup>. The influx of Heaven about the ear has its own **axis**, so that the **axis** of the influx is there . . .

E. 14<sup>2</sup>. The province of the ear is in the **axis** of Heaven, and therefore the whole Spiritual World inflows into it with the perception that so it should be done.

**Axle.** See **AXIS**.

### **Azal.** *Azal.*

E. 405<sup>23</sup>. 'Azal'=separation and deliverance.

### **Azazel.** *Asaset.*

See **GOAT**.

A. 9937<sup>s</sup>. The removal of sins with those who are in good, or who have performed repentance, was represented in the Jewish Church by the he-goat called 'Azazel' [or the scape-goat].

10023<sup>4</sup>. 'Then Aaron shall place both his hands upon the head of the living goat **Azazel**' (Lev.xvi.21).

E. 730<sup>42</sup>. How (the Hell in the natural man can be removed) was represented by the he-goat called 'Azazel,' cast out into the wilderness.

**Azure.** See **BLUE**.

### **Azzah.** *Assa.*

A. 1207. By 'Azzah' are signified those things which have been revealed concerning charity. 1210.

### **B.** *The Letter B.*

D. 6063. (In spiritual writing) **B** signifies glory and majesty.

### **Baal.** *Baal.*

A. 1094<sup>3</sup>. The nations in the Land of Canaan who worshipped **Baals** and other gods, had almost the same outward worship (as the Jews).

1292<sup>3</sup>. 'I have not walked after **Baals**' (Jer.ii.23).

4581<sup>9</sup>. 'To offer incense to **Baal** upon the roofs of the houses' (Jer.xxxii.29)=the worship of what is evil.

5044<sup>11</sup>. 'To commit whoredom after **Baal**-Peor, and to adore their gods' (Num.xxv.2,3) was to profane worship.

8130. 'They encamped . . . before **Baal**-Zephon'=the beginning of the state of undergoing temptations.

10642<sup>2</sup>. Gods were worshipped who had been men, as **Baals**, and many others.

R. 132<sup>2</sup>. 'To serve **Baal**'=to serve cupidities of every kind . . .

T. 292. (**Baal** was originally a man.)

Ad. 4/p. 225. There are some who are called Babel in various senses, also **Baals**, who are the worst of all, and many degrees of them . . .

E. 160<sup>2</sup>. '**Baal**'=worship from the evils of the loves of self and of the world.

324<sup>21</sup>. 'To set up altars, altars to offer incense unto **Baal**' (Jer.xi.13)=worship from the love of self and from the love of the world. That nation set up altars, and offered incense to **Baal**, but as all their worship was representative, those things which were done according to the statutes were representative of celestial and spiritual things; wherefore those things which were done contrary to the statutes, were representative of infernal things; therefore by altars set up to the gods, and by incense offered to **Baal** are signified opposite things.

644<sup>8</sup>. The falsities of evil which are signified by the other gods and by **Baal**, whom they worshipped. 652<sup>13</sup>.

655<sup>7</sup>. '**Baal**-Peor'=the adulteration of good.

700<sup>26</sup>. '**Baal** of Judah'=the ultimate of the Church, called its Natural.

730<sup>40</sup>. '**Baalim**' and 'lovers' (Hos.ii.13)=the things which are of the natural man and are loved, namely, cupidities and falsities thence derived.

— Conjunction with the Lord through affections of truth, when the cupidities from the natural man have been rejected, is signified by, 'In that day thou shalt call me, My Husband, and thou shalt no more call me, My **Baal**' (Hos.ii.16).